



THE BIBLE:
THAT IS, THE HO-
LY SCRIPTVRES CONTEI-
NED IN THE OLDE AND NEW
TESTAMENT:

TRANSLATED ACCORDING
to the Ebrew and Greeke, and conferred with
the best translations in diuers languages.

¶ With most profitable ANNOTATIONS vpon
all the hard places, and other things of
great importance.



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THE BIBLE
 THAT IS THE NEW
 TESTAMENT
 TRANSLATED ACCORDING
 TO THE HEBREW AND GREEK
 TEXTS

WITH A NEW INTRODUCTION
 BY THE REV. J. H. W. L. ...



PRINTED AT LONDON BY
 J. H. W. L. ...

ANNO 1792

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To the Christian Reader.

Aske the manifold and continual benedictions which Almighty God bestoweth vpon vs, both corporall and spiri-
 tual, we are especially bound (deare bretheren) to giue him thanks without ceasing for his great grace and vi-
 sitable mercies, in that it hath pleased him to cal vs into this marvellous light of his Gospel, and mercifully
 to regard vs after so horrible backsliding & falling away from Christ to Antichrist, from light to darkness, from
 the liuing God to dumme and dead idoles, and that after so cruel murder of Gods Saints, as alas, hath bene a
 plague vpon vs, we are not altogether call off as were the lifelies, & many others for the like, or not so manifest wic-
 kednes, but receiued againe to grace with most euident signes and tokens of Gods especial loue & fauour. To the intent there-
 fore we may not be vniuersall of these great mercies, but seeke by all means (according to our due tie) to be thankfull
 the same, it behoueth vs so to walke in his feare and loue, that all the dayes of our life we may procure the glory of his ho-
 nours. Now forasmuch as this thing chiefly is attained by the knowledge and practising of the word of God, (which is the
 key to our paths, the key of the kingdome of heauen, our comfort in affliction, our shield and sword against Satan, the shiele
 of wisdom, the glass wherein we beholde Gods face, the testimonie of his fauour, and the only foode and nourishment of
 our soules) we thought that we could bestow our labours & studie in nothing which could be more acceptable to God and
 profitable to his Church, then in the translating of the holy Scriptures into our native tongue: the which thing, albeit that
 we heretofore haue endeavourd to achieve, yet considering the infancie of those times and imperfect knowledge of the
 tongue, in respect of this ripe age and cleare light which God hath nowe reuiled, the translations required ready to bee
 reuised and reformed. Not that we vendicate any thing to our selues aboue the least of our bretheren (for God knoweth
 what feare and trembling we haue bene for the space of two yeeres and more day and night occupied herin) but be-
 cause chiefly desired, and by diuers, whose learning and godlines we reuerence, exhorted, and also encouraged by the ready-
 ness of such, whose hearts God likewise touched, not to spare any charges for the furtherance of such a benefite and fauour
 God toward his Church (though the time then was most dangerous, and the perfection sharpe and furious) we submi-
 tted our selues at length to their godly iudgements, and seeing the great opportunitie and occasions, which God presented
 to vs in his Church, by reason of so many godly and learned men, and such diversities of translations in diuers tongues:
 we undertooke this great and wonderful worke (with all reuerence, as in the presence of God, as in treating the word of God,
 wherein we thinke our selues insufficient) which now God according to his diuine providence and merite hath directed
 to a most prosperous ende. And this we may with good conscience protest, that we haue in euery point & worde, according
 to the measure of that knowledge which is pleased Almighty God to giue vs, faithfully rendered the text, and in all hand-
 les most sincerely expounded the same. For God is our witness, that we haue by all means endeavourd to set fourth the
 true sense of the worde and right sense of the holy Ghost, for the edifying of the bretheren in faith and charitie.

Now as we haue chiefly obserued the sense, and laboured alwayes to restore it to all integrity: so haue we most reueren-
 tly respected the proprietie of the wordes, considering that the Apostles who spake and wrote to the Gentiles in the Greeke
 tongue, rather constrained them to the liuely phrase of the Hebrew, then enterprised farr by mollifying their language to
 the Gentiles idiom. And for this & other causes we haue in many places retained the Hebrew phrases, notwithstanding
 that they may seeme somewhat hard in their eares that are not well practised and also delight in the sweet sounding phrases
 of the holy Scriptures. Yet least either the simple should be discouraged, or the malicious haue any occasion of iust causa-
 tion, seeing some translations read after one sort, and some after another, whereas all may serue to good purpose & edifica-
 tion, we haue in the margin noted that diuersitie of speech or reading which may also seeme agreeable to the minde of the
 holy Ghost, and proper for our language with this marke ¶. Again, whereas the Hebrew speech seemed hardly to agree
 to ours, we haue noted it in the margin after this sort ¶, vnto that which was more intelligible. And albeit that many of
 Hebrew names be altered from the old text, and restored to the true writing and first original, whereof they haue their figu-
 ration, yet in the vsual names little is changed for feare of troubling the simple readers. Moreover, whereas the necessitie
 of the sentence required any thing to be added (for such is the grace and proprietie of the Hebrew and Greeke tongues, that
 much but either by circumlocution, or by adding the verbe or some worde, be vnderstood of them that are not well pra-
 ctised therein) we haue put it in the text with an other kinde of letter, that it may easily be discerned from the common
 text. As touching the diuision of the verses, we haue followed the Hebrew examples, which haue vs euen from the beginning
 numbered them. Which thing as it is most profitable for memorie, so doth it agree with the best translations, and is most
 easy to finde out both by the best Concordances, and also by the quotations which we haue diligently herein perused and
 forth by this*. Besides this, the principall matters are noted and distinguished by this marke ¶. Yea and the argu-
 ments both for the booke and for the chapters with the number of the verse are added, that by all means the reader might
 be holpen. For the which cause also we haue set ouer the head of euery page some notable worde or sentence which may
 stirre further well for memorie, as for the chiefe point of the page. And considering how hard a thing it is to vnderstand
 holy Scriptures, and what errors, sects and heresies grow dayly for lacke of the true knowledge thereof, & how many are
 beguiled (as they pretend) because they cannot attaine to the true and simple meaning of the same, we haue also inducu-
 ed both by the diligent reading of the best commentaries, and also by the conference with the godly and learned bretheren, to
 set briefe annotations vpon all the hard places, as well for the vnderstanding of such words as are obscure, and for the de-
 claration of the text, as for the application of the same, as may most appertain to Gods glory & the edification of his Church.
 Moreover whereas certaine places in the bookes of Moses, of the Kings, and Ezekiel seemed so darke, that by no descriptio-
 n could be made easie to the simple reader, we haue so set them forth with figures and notes for the full declaration there-
 of, which cannot by iudgement, being holpen by the annotations noted by the letters a, b, c, &c. attaine thereunto,
 by the perspicuity, and as it were by the eye, may sufficiently know the true meaning of all such places. Whereunto also
 we haue added certaine Mappes of Colimographie which necessarily serue for the perfect vnderstanding and memorie of di-
 vers places and countreys, partly described, and partly by occasion touched, both in the olde and newe Testament.

Finally, that nothing might lack which might be bought by labours for the increase of knowledge & furtherance of Gods
 glory, we haue adioyned two most profitable Tables: the one serving for the interpretation of the Hebrew names: and the
 other concerning all the chiefe & principall matters of the whole Bible: so that nothing (as we trust) that any could iustly de-
 mand. Therefore, as bretheren that are partakers of the same hope & saluation with vs, we beseech you, that this rich
 and inestimable treasure may not be offered in vaine, but as sent from God to the people of God, for the increase of his
 glory, the comfort of his Church, and discharge of our conscience, whom it hath pleased him to raise vp for this purpose,
 you would willingly receiue the word of God, earnestly study it, and in all your life practise it, that ye may now appear in
 the people of God, not walking any more according to this world, but in the fruites of the Spirit, that God in
 us may be fully glorified, through Christ Iesus our Lord, who liueth and reigneth for euer. Amen.

Of the incomparable treasure of the

holy Scriptures, with a prayer for the
true vic of the same,

Esaï. 12. 3. & 49 Here is the spring where waters flowe,
10. reue. 21. 16. to quench our heate of sinne:

& 22. 17. Here is the tree where trueth doth grow,
Jerem. 33. 15. to leade our liues therein:

psal. 119. 160. Here is the indge that stints the strife,
reu. 2. 7. & 22. 2. when mens deuises faile:

psal. 119. 143. Here is the bread that feedes the life,
144. that death cannot assaile.

Ioh. 6. 35. The tidings of saluation deare,
Luke. 2. 10. comes to our eares from hence:

Ephes. 6. 16. The fortreffe of our faith is here,
and shielde of our defence.

Marth. 7. 6. Then be not like the hogge that hath
a pearle at his desire,

2. Pet. 2. 22. And takes more pleasure in the trough
and wallowing in the mire,

Marth. 6. 22. Reade not this booke in any case,
but with a single eye:

psal. 119. 27. Reade not but first desire Gods grace,
73. to vnderstand thereby.

Iude. 20. Pray still in faith with this respect,
to fructifie therein,

Psal. 119. 11. That knowledge may bring this effect,
to mortifie thy sinne,

Ioshua. 1. 8. Then happy thou in all thy life,
Psal. 1. 1. 2. what so to thee befallles:

Psal. 94. 12. 13. Yea, double happie shalt thou be,
when God by death thee calles,

O Gracious God and most mercifull Father, which hast vouchsafed vs the rich and precious iewell of thy holy worde, assist vs with thy spirit, that it may be written in our hearts to our euerlasting comfort, to reforme vs, to renew vs according to thine owne Image, to builde vs vp, and edifie vs into the perfect building of thy Christ, sanctifying and encreasing in vs all heavenly vertues. Graunt this O heavenly Father, for Iesus Christes sake. Amen.

Howe to take profite by reading of the holy Scriptures.

1. Sincerely and vntuly pray vnto God that he will vouchsafe to

Teach the way of his statutes.
Give vnderstanding.
Direct in the path of his commandments.
At the least, twice every daye this exercise to be kept.

Psal. 119.

2. Diligently keepe such order of reading the scriptures and prayer as may stand with his calling and state of life, so that

The time once appointed hereto after a good entrie, be no other wise employed.
Superstition be auoyded.
At one other time that be done, which is left to be done at any time.

Deut. 11. v. 19

Luke. 9. v. 63.

Eph. 2. v. 36.

Eph. 5. v. 16.

3. Vnderstand to what ende and purpose the scriptures were written, which were written, as

Teache, that we may learne truth.
Improve, that we may be kept from error.
Correct, that we may be driuen from vice.
Instruct, that we may be fed in the way of well doing.

2. Tim. 3. ver.

16. & 17.

Comfort, that in trouble we may be confirmed in patient hope.

Rom. 15. v. 4.

Faith in
one God { Father.
Sonne.
Holy Ghost.

The state of mankind, by

1. Creation.
2. Fall and sinne.
3. regeneration in Christ.
Before Christ.

The Church and the gouernment thereof

Since Christ.

The word of God written in the Testament

Old.

Newe.

Sacraments

Before Christ.

Since Christ.

The ende and generall iudgement of the

Good.

Wicked.

Religion and the right worshipping of God, as

The Books called Apocrypha

Remember that Scriptures containe matter concerning

Common wealthe and gouernments of people, by

Magistrates

Good.

Emill.

Peace and warre.

Prosperitie and plagues.

Subiects

Quiet.

Disobedient.

Families and things that belong to household, in which are

Husbands.
Wives.
Parents.
Children.
Masters.
Seruants.

Godly blessed.

Vngodly plagued.

Wisdome and follie.
Loue and hatred.
Sobernesse and incontinencie.
Mirth and sorrowe.
Speech and silence.
Pride and humilitie.
Courteousnesse and liberalitie.

The private life and doings of euery man in

The common life of all men

Riches, poertie.
Nobilitie.
Fauour.
Labour and idleness.

Articles of Christian faith, contein'd in the common Credo.

Refuse all sense of Scripture contrary to the

First and second table of Gods commandments.

1. Coherence of the four howe they hangeth together.
2. Course of times and ages, with such things as belong vnto them.
3. Maner of speech proper to the Scriptures.
4. Agreement that one place of Scripture hath with an other, whereby that which seemeth darke in one is made easie in an other.

Mark and consider the

Take opportunitie to

Reade interpreters, if he be able.
Conferre with such as can open the Scriptures. Acts. 8. v. 30. 31. & 32.
Heare preaching and to proue by the Scriptures that which is taught. 1. Cor. 14. 17. & 18.

T. GRASHOP.

The names and order of all the Bookes of the Olde and New Testament, with the number of their Chapters.

Genesis hath Chapters	50	Proverbs hath Chapters	31
Exodus	40	Ecclesiastes	12
Leuiticus	27	The Song of Solomon	8
Numbers	36	Isaiah	66
Deuteronomie	34	Jeremiah	52
Ioshua	24	Lamentations	5
Iudges	21	Ezekiel	48
Ruth	4	Daniel	12
1. Samuel	31	Hosea	14
2. Samuel	24	Joel	3
1. Kings	22	Amos	9
2. Kings	37	Obadiah	1
1. Chronicles	29	Jonah	4
2. Chronicles	36	Micah	7
The prayes of Manasseh, Apocryphe.		Nahum	3
Ezra	10	Habakkuk	3
Nehemiah	13	Zephaniah	3
Ester	10	Haggai	2
Iob	42	Zechariah	14
Psalms	150	Malachi	4

The Books called Apocrypha.

1. Esdras	9	Baruch with the Epistle of Jeremiah	6
2. Esdras	16	The Song of the three children	
Tobit	14	The story of Susanna	
Judith	16	The idole Bel and the Dragon	
1. Maccabees	6	2. Maccabees	16
2. Maccabees	15		

The Books of the New Testament.

Matthew	28	1. Timothy	6
Mark	16	2. Timothy	4
Luke	24	Titus	3
Iohn	21	Philemon	1
The Actes	28	To the Hebrewes	13
The Epistle to the Romans	16	The Epistle of Iames	5
1. Corinthians	16	1. Peter	5
2. Corinthians	13	2. Peter	3
Galatians	6	1. Iohn	5
Ephesians	6	2. Iohn	1
Philippians	4	3. Iohn	1
Colossians	3	Iude	3
1. The Epistle to the Galatians	3	Revelation	22



THE FIRST BOOKE OF MOSES, CALLED *GENESIS.

THE ARGUMENT.

Moses in effect declareth three things, which are in this booke chiefly to bee considered: First, the *beginning* of the world, to beholde Gods wonderfull workes, and to praise his Name for the infinite graces, wherewith he had endued him, fell willingly from God through disobedience, who yet for his own mercies sake restored him to life, & confirmed him in the same by his promise of Christ to come, by whome he should overcome Satan, death, and hell. Secondly, that the wicked & ungodly of Gods most excellent benefites, remained still in their wickedness, and so falling most horribly from sinne to sinne, provoked God (who by his preachers called them continually to repentance) at length to destroy the whole world. Thirdly, he sheweth us by the examples of Abraham, Isaac, Iacob, and the rest of the Patriarkes, that his mercies neuer cease them, whom he chastise to be his Church, and to profess his Name in earth, but in all their afflictions and persecutions he ever assisteth them, sendeth comfort, and delivereth them, And because the beginning, increase, preservation and success thereof might be only attributed to God, Moses sheweth by the example of Cain, Ishmael, Esau and others, which were noble in many iudgements, that this Church dependeth not on the estimation and nobilitie of the world: and also by the seruice of them, which hane at all times worshipped him purely according to his word, that it standeth not on the multitude, but in the pure and despised, in the small flocks and little number, that man in his wisdoms might be confounded, and the Name of God evermore praised.

CHAP. I

1 God created the heauen and the earth, **2** The light and the darkness, **3** The firmament, **4** The sun, the moon, and the stars, **5** He createth the fowls, the beasts, **6** He createth man and putteth him rule over all creatures, **7** And procreath man after his own kinde.

In the beginning *God created heauen & the earth. **2** And the earth was without forme & voyd, and darkenesse was vpon the face of deepe, and the Spirit of God moued vpon the waters.

3 Then God said, *Let there be light: And there was light.

4 And God saw the light that it was good, and God separated the light from the darkness.

5 And God called the light, Day, and the darkness, he called Night. *† So the euening and the morning were the first day.

6 *† Againe God said, *Let there be a firmament in the mids of the waters, and let it separate the waters from the waters.

7 Then God made the firmament, and separated the waters, which were vnder the firmament, from the waters which were * above the firmament, and it was so.

8 And God called the firmament, a Heauen. *So the euening and the morning were the second day.

9 *† God sayd againe, *Let the waters vnder

the heauen be gathered into one place, & let the dry land appeare, and it was so.

10 And God called the dry land, Earth, and hee called the gathering together of the waters, Seas: and God saw that it was good.

11 Then God said, *Let the earth bud forth the bud of the herbe, that seedeth seede, the fruitfull tree, which beareth fruite according to his kind, which hath his seede in it selfe vpon the earth, and it was so.

12 And the earth brought forth the bud of the herbe, that seedeth seede according to his kind, also the tree that beareth fruite, which hath his seed in it selfe according to his kind: and God saw that it was good.

13 *So the euening and the morning were the third day.

14 *† And God said, *Let there be lights in the firmament of the heauen, to separate the day from the night, and let them be for signes, and for seasons, and for dayes, and yeeeres.

15 And let them be for lightes in the firmament of the heauen to giue light vpon the earth, and it was so.

16 God then made two great lightes: the greater light to rule the day, and the lesse light to rule night: he made also the starres.

17 And God set them in the firmament of the heauen to shine vpon the earth,

18 And to rule in the day, and in the night, and to separate the light from the darknesse: and God saw that it was good.

19 *So the euening and the morning were the fourth day.

20 Afterward God said, Let the waters bring

forth life, as man iudgeth by his eye: for els the Moone is lesse than the planets, Saturnus. * To giue it sufficient light, as influences appointed for the firmament to man vnto. * 1st. 3. 17. * The fourth day.

* This word signifies the beginning and generation of the creatures.

h. That we see it is the only power of Gods word that maketh the earth fruitful, which els naturally is barren.

i. This foresheweth to us that God made all his creatures to serve to his glory, and to the praise of man, but for sinne they were accursed, yet to the elect, by Christ they are restored and serued to their wealth.

* The third day.

* 1st. 3. 16. 7.

† By the lightes he meant the Sunne, the Moone, and the Starres.

† Which is the artificiall day, from the sunne rising to the going downe.

† Of things appertaining to naturall and politickall orders and seasons.

† To wit: the Sunne and the Moone and her planets.

† The fourth day.

† To wit: the Sunne and the Moone and her planets.

† To wit: the Sunne and the Moone and her planets.

† To wit: the Sunne and the Moone and her planets.

† To wit: the Sunne and the Moone and her planets.

† To wit: the Sunne and the Moone and her planets.

† To wit: the Sunne and the Moone and her planets.

† To wit: the Sunne and the Moone and her planets.

† To wit: the Sunne and the Moone and her planets.

† To wit: the Sunne and the Moone and her planets.

p As fish and
wormes which
slide, swimme, &
creepe.

q Euer the foule of
the

r Euer face of the
firmament.

s The fish and
foules had both
one beginning,

t wherein we see
that nature giueth
place to Gods wil,
forasmuch as the
one sort is made
to flie above in
the aire, and the
other to swimme
beneath in the
water.

u This is by the
verue of his word
he gaue power to
his creatures to
ingender.

v The first day.

w Euer foule of life.

x Chap. 1. v. 9. & 6.

y 2. cor. 11. 7. & 10. 1.

z God contained
the water and
the earth to bring
forth other crea-
tures: but of man
he said, Let vs
make a signifying,
that God taketh
counsel with his
wise men and ver-
tue, purposing to
make an excellent
work above all
the rest of his crea-
tures.

a This image and
likenesse of God
in man is expon-
ded, Ephel. 4. 24.
where it is writ-
ten, that man was
created after God
in righteousnesse
and true holinesse,
measuring by these
two wordes all
perfection, as wis-
dome, strength, in-
nocencie, power,
&c.

b 29. 26. 23.

c Gen. 1. 2. 4.

d Phil. 1. 18.

e 2. cor. 8. 17. and 9. 1.

f 2. cor. 1. 27. & 12. 13.

g Marke

7. 37. The first day.

h 2. cor. 1. 27. & 12. 13.

i 2. cor. 8. 17. and 9. 1.

j 2. cor. 1. 27. & 12. 13.

k Marke

7. 37. The first day.

l 2. cor. 1. 27. & 12. 13.

m 2. cor. 8. 17. and 9. 1.

n 2. cor. 1. 27. & 12. 13.

o Marke

7. 37. The first day.

p 2. cor. 1. 27. & 12. 13.

q 2. cor. 8. 17. and 9. 1.

r 2. cor. 1. 27. & 12. 13.

s Marke

7. 37. The first day.

t 2. cor. 1. 27. & 12. 13.

u 2. cor. 8. 17. and 9. 1.

v 2. cor. 1. 27. & 12. 13.

w Marke

7. 37. The first day.

x 2. cor. 1. 27. & 12. 13.

y 2. cor. 8. 17. and 9. 1.

z 2. cor. 1. 27. & 12. 13.

a Marke

7. 37. The first day.

b 2. cor. 1. 27. & 12. 13.

c 2. cor. 8. 17. and 9. 1.

d 2. cor. 1. 27. & 12. 13.

e Marke

7. 37. The first day.

forth in abundance *euery* creeping thing that
hath life: and let the foule flie vpon the earth
in the open firmament of the heauen.

21 Then God created the great whales,
and euery thing liuing & moving, which the waters
brought forth in abundance according to their
kind: and euery feathered fowle according to his
kind: and God saw that it was good.

22 Then God blessed them, saying, Bring
forth fruit, and multiplie, and fill the waters
in the seas, and let the foule multiplie in the earth.

23 So the euenig and the morning were
the first day.

24 ¶ Moreover God said, Let the earth bring
forth the living thing according to his kind,
cattell, and that which creepeth, and the beast
of the earth, according to his kind, and it was so.

25 And God made the beast of the earth ac-
cording to his kind, and the cattell according to
his kind, & euery creeping thing of the earth ac-
cording to his kind: & God saw that it was good.

26 Furthermore God said, ¶ Let vs make man
in our image according to our likenesse, and let
them rule ouer the fish of the sea, and ouer
the foule of the heauen, and ouer the beasts, and
ouer all the earth, and ouer euery thing that cree-
peth and moueth on the earth.

27 ¶ Thus God created the man in his image:
in the image of God created he him: hee created
them male and female.

28 And God blessed them, and God said to
them, ¶ Bring forth fruit, and multiplie, and fill
the earth, and subdue it, and rule ouer the fish
of the sea, and ouer the foule of the heauen, & ouer
euery beast that moueth vpon the earth.

29 And God said, Beholde, I haue giuen vnto
you every herbe bearing seede, which is vpon all
the earth, and euery tree, wherein is the fruite
of a tree bearing seede: that shall be to you for
meate.

30 Likewise to euery beast of the earth, and
to euery foule of the heauen, and to euery thing
that moueth vpon the earth, which hath life in it
selfe, euery greene herbe shall be for meate, and it
was so.

31 ¶ And God sawe all that he had made, and
loe, it was very good. ¶ So the euenig and the
morning were the sixth day.

C H A P. II.

2 God resteth the seventh day, and sanctifieth it. 15 Hee firsteth
man in the garden. 22 Hee createth the woman. 24 Marriage
is ordained.

¶ Thus the heauens and the earth were finished,
and all the hoste of them.

2 For in the sixth day God ended his work
which he had made, ¶ and the seventh day hee
rested from all his worke, which he had made.

3 So God blessed the seventh day, & sancti-
fied it, because that in it he had rested from all his
worke, which God had created and made.

4 ¶ These are the generations of the heauens
and of the earth, when they were created, in 6 day,
that the Lord God made the earth & the heauens,
5 And euery plant of the field, before it
was in the earth, and euery herbe of the field, be-

fore it grew: for the Lord God had not caused it
to raine vpon the earth, neither was there a man
to till the ground,

6 But a myst went vp from the earth, and
watered all the earth,

7 ¶ The Lord God also made the man of
the dust of the ground, and breathed in his face
breath of life, ¶ and the man was a liuing foule.

8 And the Lord God planted a garden East-
ward in Eden, and there he put the man whom
he had made,

9 (For out of the ground made the Lord
God to grow euery tree pleasant to the sight, and
good for meate: the tree of life also in the midst
of the garden, and the tree of knowledge of
good and of euill.)

10 And out of Eden went a riuer to water the
garden, and from thence it was diuided, and be-
came into four heades.

11 The name of one is Pison: the same
compasseth the whole land of the Hittites, where is
golde.

12 And the golde of that land is good: there
is bdellium, and the Onyx stone.

13 And the name of the second riuer is Gi-
hon: the same compasseth the whole land of
Cush.

14 The name also of the third riuer is Hid-
dekel: this goeth toward the Eastside of the Assu-
ri: and the fourth riuer is Perath.

15 ¶ Then the Lord God tooke the man, and
put him into the garden of Eden, that hee might
dresse it and keepe it.

16 And the Lord God commanded the
man, saying, ¶ Thou shalt eate freely of euery
tree of the garden,

17 But of the tree of knowledge of good and
euill, thou shalt not eate of it: for in that day that
thou eatest thereof, thou shalt die: the death.

18 Also the Lord God sayde, It is not good
that the man should be himselfe alone: I will make
him an helpe to mee: for hee formed.

19 So the Lord God formed of the earth
euery beast of the field, and euery foule of the
heauen, and brought them vnto the man to see
how he would call them: for howsoever the man
named the liuing creature, so was the name there-
of.

20 The man therefore gaue names vnto all
cattell, and to the foule of the heauen, and to
euery beast of the field: but for Adam found he
not an helpe mee: for him.

21 ¶ Therefore the Lord God caused an hea-
uie sleepe to fall vpon the man, and he slept: and
he tooke one of his ribs, and closed vp the flesh
in the Steele thereof.

22 And the rib which the Lord God had ta-
ken from the man, ¶ he made hee a woman, and
brought her to the man.

23 Then the man said, ¶ This now is bone of
my bones, and flesh of my flesh. Shee shall be
called woman, because she was taken out of man.

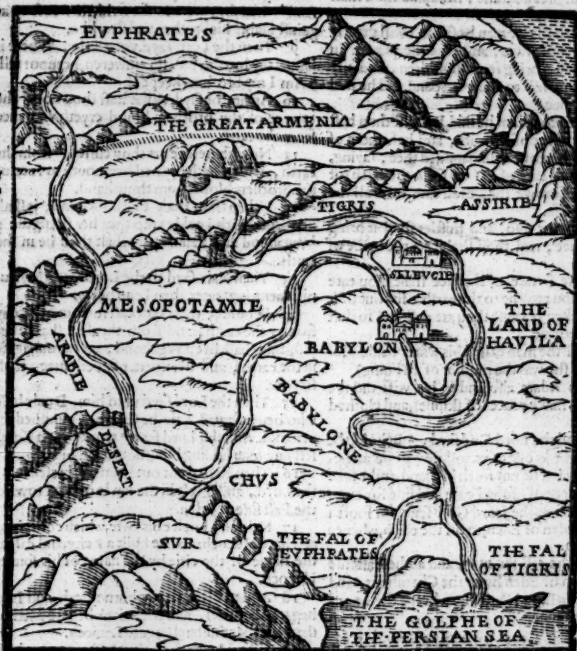
24 ¶ Therefore shall man leaue his father and
his mother, and shall cleaue to his wife, and they
shall be one flesh.

25 And they were both naked, the man and
his wife, and were not ashamed.

¶ Mat 19. 5. mar. 10. 7. 1. cor. 13. 16. phel. 3. 5. 1. p. So that marriage requires a great
duty of it toward our wiues, then otherwise we are bound to them to be as
scars, q For before sinne entered, all things were honest and conly.

T H R

THE SITUATION OF THE GARDEN OF EDEN.



Armenia the great.

The land of Havilah.

The fall of Euphrates.
The fall of Tigris.
The gulf of the Persian Sea.

C H A P. I I I.

1 The woman seduced by the serpent, & Enstitch her husband to flay. 2 They both flee from God. 3 They shew are put to flight. 4 Christ is cast out of Paradise.

NOW * the serpent was more subtil then any beast of the field, which the Lord God had made: and he ^b layd to the woman, Yea, hath God indeede sayd, Yee shall not eate of every tree of the garden?

2 And the woman sayd vnto the serpent, We eate of the fruite of the trees of the garden.

3 But of the fruite of the tree which is in the middes of the garden, God hath said, Ye shall not eate of it, neither shall ye touch it, I left yee die.

4 Then * the serpent sayd to the woman, Ye shall not ^d die at all.

5 But God doeth know, that when yee shall eate thereof, your eyes shall bee opened, and yee shall bee as gods, & knowing good and euill.

6 So the woman (feeling that the tree was good for meate, and that it was pleasant to the eyes, and a tree to bee desired to get knowledge) tooke of the fruit thereof, and did ^e eate, and gaue also to her husband with her, and he ^f did eate.

7 Then the eyes of them both were opened, and they ^g knewe that they were naked, and they

sewed fig tree leaues together, and made themselves ^h breeches.

8 ¶ Afterward they heard the voyce of the Lord God walking in the garden in the coolle of the day, and the man & his wife ⁱ hid themselves from the presence of the Lorde God among the trees of the garden.

9 But the Lord God called to the man, and sayd vnto him, Where art thou?

10 Who sayde, I heard thy voyce in the garden, and was afraid: because I was ^j naked, therefore I hid my selfe.

11 And he sayde, Who tolde thee, that thou wast naked? Who tolde thee, that thou shouldst not eate?

12 Then the man sayde, The woman which thou ^k gauest to be with me, shee gaue me of the tree, and I did eate.

13 And the Lord God sayde to the woman, Why hast thou done this? And the woman sayd, The serpent beguiled me, and I did eate.

14 ¶ Then the Lord God sayd to the serpent, Because thou hast done this, thou art cursed above all cattel, and above every beast of the field: vpon thy belly shalt thou goe, and ^l a dust shalt thou eate all the dayes of thy life.

m He asked the reason of Adams and his wife, because hee would bring them to repentance, but he asked not the serpent, because he would hane him to mesage.

n As a vile and contemptible beast. lfe. 6513.

† Things to giue about them to hide their presence. 10. wind. The first confesse flesh Gods presence.

i His hypocritical appearance in that hee hid the cause of his nakednes, which was the transgression of Gods commandment. k His wickednes and lacke of repentance, in that hee burdened God with his fault, because hee had giuen him a wife. l In stead of punishing her sinnes, hee receiued her by accusing the serpent.

By which fall of
a first.

By which them
both one name, he
north the. The pa-
rales composition
of man and wife,
a liuall concep-
tion, corruption,
a carnal.

By the prometh A-
dams generation by
them, which
came of Sheth, to
them which in the
new Churche, and
also what care
God had ouer the
flourishing in the be-
ginning in that he
conuained curie,
his graces toward
by a continuall
communion.
The child
came of long life
in the first age,
was the multiply-
cation of mankind
according to
Gods commande-
ment at the begin-
ning the world
might be increas-
ed with people,
which might vir-
tually praise his
name.

By this fall of
Adam.

That he led
in night and
gdy life.

By this fall
the world was
darkened,
and the
light of the
immortal
life was
lost, and the
world was
in darkness,
and the
world was
in darkness.

1 The genealogie, 2 Age and death of Adam, 3 His success-
ors vnto Noah and his children, 4 Henoch was taken away.

This is the booke of the generations of Adam. In the day that God created Adam, in the likeness of God made he him.

2 Male and female created he them, and blessed them, and called their name Adam in the day that they were created.

3 Now Adam liued an hundred and threty yeeres, and begate a childe in his owne likeness after his image, and God called his name Sheth.

4 And the dayes of Adam after he had begotten Sheth, were eight hundred yeeres, and hee begate sonnes and daughters.

5 So all the dayes that Adam liued, were nine hundred and threty yeeres: and he died.

6 And Adam Sheth liued an hundred and fise yeeres, and begate Enoch.

7 And Sheth liued after hee begate Enoch, eight hundred and futen yeeres, & begate sonnes and daughters.

8 So all the dayes of Sheth were nine hundred and fute yeeres: and he died.

9 Also Enoch liued ninetie yeeres, and begate Kenan.

10 And Enoch liued, after he begate Kenan, eight hundred and fiteene yeeres, and begate sonnes and daughters.

11 So all the dayes of Enoch were nine hundred and fute yeeres: and he died.

12 Likewise Kenan liued fcutientie yeeres, and begate Mahalalel.

13 And Kenan liued, after hee begate Mahalalel, eight hundred and fourtie yeeres, and begate sonnes and daughters.

14 So all the dayes of Kenan were nine hundred and ten yeeres: and he died.

15 Also Mahalalel also liued fixtie & fise yeeres, and begate Iered.

16 Also Mahalalel liued, after he begate Iered, eight hundred and thirtie yeeres, and begate sonnes and daughters.

17 So all the dayes of Mahalalel were eight hundred ninetie and fute yeeres: and he died.

18 And Iered liued an hundred fixtie and two yeeres, and begate Henoch.

19 Then Iered liued, after he begate Henoch, eight hundred yeeres, and begate sonnes and daughters.

20 So all the dayes of Iered were nine hundred fixtie and two yeeres: and he died.

21 Also Henoch liued fixtie & fute yeeres, and begate Methushelah.

22 And Henoch walked with God, after hee begate Methushelah, three hundred yeeres, and begate sonnes and daughters.

23 So all the dayes of Henoch were three hundred fixtie and fute yeeres.

24 And Henoch walked with God, and hee was no more seen: for God tooke him away.

25 Methushelah also liued an hundred eightie and futen yeeres, and begate Lamech.

26 And Methushelah liued, after hee begate Lamech, futen hundred eightie and two yeeres, and begate sonnes and daughters.

27 So all the dayes of Methushelah were nine hundred fixtie and nine yeeres: and he died.

28 Then Lamech liued an hundred eightie

and two yeeres, and begate a sonne.

29 And called his name, Lamech, saying, This fame shall comfort vs concerning our worke, and sorow of our handes, as touching the earth, which the Lord hath cursed.

30 And Lamech liued after he begate Noah, fute hundred ninetie and fute yeeres, and begate sonnes and daughters.

31 So all the dayes of Lamech were futen hundred fcutientie and futen yeeres: and hee died.

32 And Noah was fute hundred yeeres olde. And Noah begate Shem, Ham, and Iapheth.

CHAP. VI.

God threatneth to bring the flood, 3 Man is altogether corrupte, 4 God repealeth that hee made him, 5 Noah and his are preferred in the Arke, which hee wold comman-
d to save.

So when men began to bee multiplied vpon the earth, and there were daughters borne vnto them,

2 Then the sonnes of God saw the daughters of men that they were faire, & they tooke them wiues of all that they liked.

3 Therefore the Lord sayde, My spirit shall not alwaye strue with man, because hee is but flesh, and his dayes shall be an hundred & twentie yeeres.

4 There were giants in the earth in those dayes: yea, and after that the sonnes of God came vnto the daughters of men, and they had borne them children, these were mightie men, which in olde time were men of renowne.

5 When the Lorde saw that the wickednesse of man was great in the earth, and all the imaginations of the thoughts of his heart were onely euill continually,

6 Then it repented the Lorde, that hee had made man in the earth, and hee was sorie in his heart.

7 Therefore the Lorde sayd, I will destroy from the earth the man, whome I have created, from man to beast, to the creeping thing, and to the foule of the heauen: for I repent that I have made them.

8 But Noah found grace in the eyes of the Lorde.

9 These are the generations of Noah. Noah was a iust and vpright man in his time: and Noah walked with God.

10 And Noah begate three sonnes, Shem, Ham, and Iapheth.

11 The earth also was corrupt before God: for the earth was filled with crueltye.

12 Then God looked vpon the earth, and behold, it was corrupt: for all flesh had corrupted his way vpon the earth.

13 And God sayd vnto Noah, An end of all flesh is come before mee: for the earth is filled with crueltye through them: and behold, I will destroy them with the earth.

14 Make thee an Arke of pine trees: thou shalt make chambers in the Arke, and shalt pitch it within and without with pitch.

15 And thus shalt thou make it: The length of the Arke shall be three hundred cubites, the breadth of it fiftie cubites, and the height of it three cubites.

16 I will send rain vnto him, 17 Arke. 18 Meaning that all were giuen to the contempt of God, and oppression of their neighbours. 19 I will destroy mankind. 20 I will destroy man from the face of the earth. 21 I will destroy man from the face of the earth.

Lamech had respect to the promise of Chap. 1. 5. and desired to see the deliverer which should be sent, and yet saw but a figure thereof, he also spake this by the spirit of prophecy, because Noah denoted the Church, and prefigured it by his obedience.

The children of the godly, which began to degenerate, 2 Those that came of wicked parents as of godliness, 3 Having more respect to their worldly, and to worldly confidencions, then to their mores and godliness, 4 Because man could not be wonne by Gods lenitie and long patience, where by hee refused to overcome him, hee would no longer play his vengeance, 5 Which time God gave man to repent before hee would destroy the earth, 6 Peter 3.

Cor. 1. 1. 2. 1. 3. 1. 4. 1. 5. 1. 6. 1. 7. 1. 8. 1. 9. 1. 10. 1. 11. 1. 12. 1. 13. 1. 14. 1. 15. 1. 16. 1. 17. 1. 18. 1. 19. 1. 20. 1. 21. 1. 22. 1. 23. 1. 24. 1. 25. 1. 26. 1. 27. 1. 28. 1. 29. 1. 30. 1. 31. 1. 32. 1. 33. 1. 34. 1. 35. 1. 36. 1. 37. 1. 38. 1. 39. 1. 40. 1. 41. 1. 42. 1. 43. 1. 44. 1. 45. 1. 46. 1. 47. 1. 48. 1. 49. 1. 50. 1. 51. 1. 52. 1. 53. 1. 54. 1. 55. 1. 56. 1. 57. 1. 58. 1. 59. 1. 60. 1. 61. 1. 62. 1. 63. 1. 64. 1. 65. 1. 66. 1. 67. 1. 68. 1. 69. 1. 70. 1. 71. 1. 72. 1. 73. 1. 74. 1. 75. 1. 76. 1. 77. 1. 78. 1. 79. 1. 80. 1. 81. 1. 82. 1. 83. 1. 84. 1. 85. 1. 86. 1. 87. 1. 88. 1. 89. 1. 90. 1. 91. 1. 92. 1. 93. 1. 94. 1. 95. 1. 96. 1. 97. 1. 98. 1. 99. 1. 100. 1.

Chap. 6. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1 That is, of three
brights, as ap-
pear in the figure.

2 To the insect
which in this great
enterprize and
moochings of the
whole world, thou
mayest be con-
fident, that thy faith
faile not.

* Heb. x. 17.

3 That is, the obedi-
ent Gods command-
ment in all
things, without
adding or dimi-
nishing.

A. The length
three hundred
cubites.
B. C. The breadth
fiftie.
D. E. The height
thirteen.
F. The window
ambles long.



CHAP. VII.

1 Noah and his enter into the Arke. 20 The flood destroys
all the rest upon the earth.

* 2. Pet. 2. 5.

2 In respect of the
rest of the world,
and because he had
a desire to serve
God and live up-
rightly.
3 Generation.
4 Which might
be offered in sacri-
fice, whereof five
were for food,
and the seventh
for sacrifice.
5 Matt. 22. 37. Luke
10. 28. 32. 33.

6 God compelled
them to pre-
serve to Noah,
as they did before
to Adam, when he
gave them names.
Chap. 2. 19.

And the Lord said unto Noah, Enter thou and
all thine house into the Arke: for thee have I
seene thee righteous before me in this age.

2 Of every cleane beast thou shalt take to
thee by sevens, the male & his female: but of vn-
cleane beasts by couples, the male & his female.

3 Of the foules also of the heauen by sevens,
male and female, to keepe seede alieue vpon the
whole earth.

4 For seven dayes hence I will cause it raine
vpon the earth fourtie dayes and fourtie nightes,
and all the substance that I haue made, will I de-
stroy from off the earth.

5 * Noah therefore did according vnto all
that the Lord commanded him.

6 And Noah was sixe hundredth yeere olde,
when the flood of waters was vpon the earth.

7 ¶ So Noah entered and his sonnes, and his
wife, & his sonnes wiues with him, into the Arke,
because of the waters of the flood.

8 Of the cleane beasts, and of the vn-
cleane beasts, and of the foules, and of all that creepeth
vpon the earth,

9 There came two and two vnto Noah in-

to the Arke, male and female, as God had com-
manded Noah.

10 And so after seven dayes the waters of the
flood were vpon the earth.

11 ¶ In the sixe hundredth yeere of Noahs life
in the 4 second month, the seventeenth day of
the moneth, in the same day were all the foun-
taines of the great deepe broken vp, and the win-
dowes of heauen were opened.

12 And the raine was vpon the earth fourtie
dayes and fourtie nightes.

13 In the selfe last day, entered Noah with
Shem, and Ham, and Iapheth, the sonnes of Noah,
and Noahs wife, and the three wiues of his sonnes,
with them into the Arke.

14 They and every beest after his kinde, and
all cattell, after their kinde, and every thing that
creepeth and moveth vpon the earth after his
kinde, & every soule after his kinde, came every bird
of every feather.

15 For they came to Noah into the Arke, two
and two, of all flesh wherein is the breath of
life.

16 And they entering in, came male & female
of all flesh, as God had commanded him: and the
Lord shut him in.

17 Then the flood was fourtie dayes vpon the
earth, and the waters were increased, and bare vp
the Arke, which was lift vp about the earth.

18 The waters also waxed strong, and were
increased exceedingly vpon the earth, and the
Arke went vpon the waters.

19 The waters prevailed so exceedingly vpon
the earth, that all the high mountaines, that
are vnder the whole heauen, were covered.

20 Fifteene cubites upward did the waters
preuaile, when the mountaines were covered.

21 * Then all flesh perished that moved vpon
the earth, both soule and cattell and beast, and
every thing that creepeth and moveth vpon the
earth, and every man.

22 Every thing in whose nostrils is the spirit of
life did breathe, whatsoeuer they were in the dry
land, they died.

23 So hee destroyed every thing that was
vpon the earth, from man to beast, to the creep-
ing thing, and to the foule of the heauen: they
were euen destroyed from the earth. And Noah
onely remained, and they that were with him in
the Arke.

24 And the waters preuaile vpon the earth
an hundredth and fiftie dayes.

CHAP. VIII.

13 The flood ceased. 26 Noah is commanded to come forth
of the Arke with his. 28 He sacrificeth to the Lord. 32 God
promiseth that all things shall continue in their first sort.

Nowe God remembered Noah, and every
beast, and all the cattell that was with him in
the Arke: therefore God made a wind to passe vpon
the earth, and the waters ceased.

2 The fountains also of the deepe and the
windowes of heauen were stopped, and the raine
from heauen was restrained.

3 And the waters returned from aboue the
earth going and returning: and after the ende of
the hundredth and fiftieth day the waters abated.

4 And in the 6 seauth month, in the seven-
teenth day of the moneth, the Arke rested vpon
the mountaines of Ararat.

4 Which was a
signe the begi-
ning of May, when
all things did start
forth.

5 Both the waters
in the earth did
overflow, and all
the cleane perished
downt.

6 Every living
thing that God
woud haue to be
preserued on
earth, came into
the Arke to Noah.
7 So that God
secretly power-
descent him upon
the rage of the
mighty waters,
[?] that is upon
him.

8 The waters
were so
mighty.

9 That is, God
woud haue to be
preserued on
earth, came into
the Arke to Noah.
10 So that God
secretly power-
descent him upon
the rage of the
mighty waters,
[?] that is upon
him.

11 Not that God
forgotte his
former promise,
but that he
woud haue to be
preserued on
earth, came into
the Arke to Noah.

12 Which count-
nespeake of Sep-
tember and part
of October.
[?] Chap. 8. 13.

5 And

made made to
1 Which was the
month of Decem-
ber.
2 As at the end
of every day.
3 The name is first
forth a returne.

4 He sendeth the
dove
5 And when it
came to him
6 He took it
7 And hee
8 And hee
9 And hee

10 It is like that
the raven did
11 And hee
12 And hee
13 And hee

14 Which was a
signe that the
waters were much
diminished
15 For the olives growe
not on the high
mountaines.

16 Called in E-
brew Abdo-
meaning part
of blacke and part
of white.

17 Noah declareth
his obedience in
that he would not
depart out of the
Arke without
Gods com-
mandement.

18 And hee
19 And hee
20 And hee

21 For sacrifices,
which were as an
evidence of their
holiness, whereby
they were to come
nigh to God for
his benediction.

22 That hereby
he sheweth him-
selfe appeased,
and his anger to
be past.

23 The order of
men delivered
by the flood, is
related by Gods
penne.

24 God intended
to destroy
25 And hee
26 And hee

And the waters were going and decreasing
vntill the tenth month: in the tenth month,
and the first day of the month were the tops
of the mountaines reuealed.

So after foure dayes, Noah opened
the window of the Arke, which he had made.

And sent forth a rauen, which went out
going forth and returning, vntill the waters were
dried vp vpon the earth.

Again he sent a dove from him, that he
might see if the waters were diminished from off
the earth.

But the dove found no rest for the sole of
her foot: therefore shee returned vnto him into
the Arke (for the waters were vpon the whole
earth) and he put forth his hand, and receiued
her, and tooke her to him into the Arke.

And hee abode yet other seven dayes,
and againe he sent forth the dove out of the Arke.

And the dove came to him in the evening,
and loe, in her mouth was an olive leafe that
shee had plucked: whereby Noah knewe that the
waters were abated from off the earth.

Notwithstanding hee waited yet other se-
uen dayes, and sent forth the dove, which return-
ed not againe vnto him any more.

And in the six hundredth and one yeere,
in the first day of the eight month the waters
were dried vp from off the earth: and Noah re-
moved the covering of the Arke and looked, and
beholde, the vpper part of the ground was drie.

And in the second month, in the seven and
twentieth day of the month was the earth drie.

Then God spake to Noah, saying,

Go forth of the Arke, thou & thy wife,
and thy sonnes, and thy sonnes wives with thee.

Bring forth with thee every beast that is
with thee, of all flesh, both fowle and cattell, and
every thing that creepeth and moveth vpon the
earth, that they may breede abundantly in the
earth, & bring forth fruite and increase vpon
the earth.

So Noah came forth, and his sonnes, and
his wife, and his sonnes wives with him.

Bury beast, every creeping thing, and eu-
ery fowle, all that moveth vpon the earth after
their kindes, went out of the Arke.

Then Noah built an altar to the Lord;
and tooke of every cleane beast, & of every cleane
fowle, and offered burnt offerings vpon the altar.

And the Lord smelled a sweet savour of
it: and the Lord said in his heart, I will henceforth
curse the ground no more for mans cause: for the
imagination of mans heart is euill, even from
his youth: neither will I finite any more all things
living, as I have done.

Hereafter I seede time and haruest, and cold
and heate, and summer and winter, and day and
night shall not cease, so long as the earth remain-
eth.

CHAP. IX.

The confirmation of marriage, 2. A mans authority over all
creatures, 3. The power of the sword, 4. The rainebowe is the signe of Gods promise, 5.
The age and death of Noah.

And God blessed Noah and his sonnes, and
said to them, Bring forth fruite, and multi-
ply, and replenish the earth.

Also the beast of you, and the dread of you
shall be vpon every beast of the earth; and vpon
every soule of the heauen, vpon all that moveth
on the earth, and vpon all the fittles of the fea-
in to your hand are they delivered.

Every thing that moveth and lieth, shall
be meate for you: as the Greene herbe, haue I
given you all things.

But flesh with the life thereof, I meane,
with the blood thereof, shall ye not eate.

For surely I will require your blood,
wherein your liues are: and the hand of every beast
will I require it: and at the hand of man, man at
the hand of a mans brother will I require the
life of man.

Who so sheddeth mans blood, by man
shall his blood be shed: for in the image of
God hath he made him.

But bring ye forth fruite and multiply: growe
plentifully in the earth, and increase therein.

God spake also to Noah, and to his sonnes
with him, saying,

Beholde, I coven I establish my covenant
with you, and with your seede after you,

And with every living creature that is with
you, with the foule, with the cattell, and with eu-
ery beast of the earth with you from all that goe
out of the Arke, vnto every beast of the earth.

And my covenant will I establish with
you, that from henceforth all flesh shall not be
rooted out by the waters of the flood, neither shall
there be a flood to destroy the earth any more.

Then God sayde, This is the token of the
covenant which I make betweene mee and you,
and betweene every living thing, that is with you
vnto perpetual generations.

I haue for my bowe in the cloud, and it
shall be for a signe of the covenant betweene me
and the earth.

And when I shall couer the earth with a
cloud, and the bowe shall becene in the cloud,

I then will I remember my covenant, which
is betweene mee and you, and betweene every li-
ving thing in all flesh, and there shall be no more
waters of a flood to destroy all flesh.

Therefore the bowe shall be in the cloud,
that I may see it, and remember the euerslasting
covenant betweene God, and every living thing,
in all flesh that is vpon the earth.

God sayd yet to Noah, This is the signe
of the covenant, which I haue established be-
tweene me and all flesh that is vpon the earth.

Now the sonnes of Noah going forth
of the Arke, were Shem and Ham and Iapheth.
And Ham is the father of Canaan.

These are the three sonnes of Noah, and
of them was the whole earth overspread.

Now Noah also beganne to be an husbandman
and planted a vineyard.

And hee drunke of the wine, and was
drunken, and was vncovered in the middes of
his tent.

And when Ham the father of Canaan
saw the nakednesse of his father, hee tolde his
two brethren without.

Then tooke Shem and Iapheth a garment,
and put it vpon both their shoulders, and went
backward, and couered the nakednesse of their
father: and the Canaanites that wicked nation, who were also cursed of God, in driftings
and contempt of his fathers.

By the virtue
of this cove-
nant beeing
not so much
against man as
they would, yea,
many turne to
his thereby.

By this permis-
sion man may
use good con-
science
into the creature
of God for his
necessitie.

Leup. 1.29.

Leup. 1.29.

That is, living
creatures and the
flesh of beastes
that are slaught-
ered and hereby
all creatures is for-
bidden.

That is, I will
take vengeance
for your blood.

Leup. 1.29.

Leup. 1.29.

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A. 4. father.

father with their faces backward: so they saw not their fathers nakedness.

24 Then Noah awoke from his wine, and knew what his younger sonne had done vnto him.

25 And sayd, *Cursed be Canaan:* a *seruant of seruants shall he be vnto his brethren.*

26 *Hee sayde moreover, Blessed be the Lord God of Shem, and let Canaan be *ll* his seruant.*

27 God *ll* *perfwade Iapheth, that hee may dwell in the tents of Shem, and let Canaan be his seruant.*

28 *¶ And Noah liued after the flood three hundred and fiftie yeeres.*

29 So all the dayes of Noah were nine hundred and fiftie yeeres: and he died.

C H A P. X.

The increafe of mankind by Noah and his sonnes, to the beginning of euery country and nation.

NOW these are the *a* generations of the sonnes of Noah, Shem, Ham, and Iapheth: vnto whom sonnes were borne after the flood.

1 The sonnes of Iapheth were Gomer, and Magog, and *b* Madai, and Iauan, and Tubal, and Melchec, and Tiras.

3 And the sonnes of Gomer, Afkenaz, and Riphath, and Togarmah.

4 Also the sonnes of Iauan, Elifshah and Tarthith, Kittim, and Dodanim.

5 Of these were the *c* yles of the Gentiles diuided in their landes, euery man after his tongue, and after their families in their nations.

6 *¶ Moreover, the sonnes of Ham were Cush, and Mizraim, and Put, and Canaan.*

7 And the sonnes of Cush, Seba, and Hauilah, and Sabah, and Raamah, and Sabtechah: also the sonnes of Raamah were Sheba and Dedan.

8 And Cush begate Nimrod, who began to be *d* mightie in the earth.

9 He was a mightie hunter before the Lord. Wherefore it is sayde, *f* As Nimrod the mightie hunter before the Lord.

10 And the beginning of his kingdome was Babel, & Erech, and Accad, and Calneh, in the land *g* of Shinar.

11 Out of that land came Asshur, and builded Nineueh, and the *h* cite Rehoboth, and Calah:

12 Refen also betwene Nineueh and Calah: this is a great cite.

13 And Mizraim begate *i* Ludim, and Ananiam, and Lehabim, and Naphtuhim,

14 Pathrusim also, & Calthum (out of whom came the Philistims and *j* Caphtorims.)

15 *¶ Also Canaan begat Zidon his first borne, and Heth,*

16 And Iebusi, and Emori, and Girgathi,

17 And Hiti, and Arki, and Sini,

18 And Aruati, and Zemari, and Hamathi: and afterward were the families of the Canaanites spread abroad.

19 Then the border of the Canaanites was from Zidon, as thou comest to Gerar vnto Azah, an *k* as thou goest vnto Sodom & Gomorah, and Admah, and Zeboiim, euen vnto Lasha.

20 These are the sonnes of Ham according to their families, according to their tongues in their countries.

21 *¶ Vnto *l* Shem also the father of all the*

sonnes of *k* Eber, and elder brother of Iapheth were children borne.

22 ** The sonnes of Shem were Elam and Asshur, and Arpachhad, and Lud, and Aram.*

23 And the sonnes of Aram, Uz, and Hul, and Gether, and Math.

24 Also Arpachhad begate Shelah, and Shelah begate Eber.

25 Vnto Eber also were borne two sonnes; the name of the one was Peleg: for in his dayes was the earth *m* diuided: and his brothers name was Jokan.

26 Then Jokan begate Almodad, and Sheleph, and Hazarmauth, and Ierah,

27 And Hadoram, and Vzai, and Diklah,

28 And Obal, and Abimael, and Sheba,

29 And Ophir, and Hauilah, and Iobab: all these were the sonnes of Jokan.

30 And their dwelling was from Meha, as thou goest vnto Sephar a mount of the East.

31 These are the sonnes of Shem according to their families, according to their tongues in their countries and nations.

32 These are the families of the sonnes of Noah, after their generations among their people: and *n* out of these were the nations diuided in the earth after the flood.

C H A P. XI.

The building of Babel was the cause of the confusion of languages, to the age & generation of Shem vnto Abram. ¶ Abrahams departure from Ur with his father Terah, and Lot.

THEN the whole earth was of one *a* language *b* and one speech.

2 And *c* as they went from the East, they found a plaine in the land of *d* Shinar, and there they abode.

3 And they said one to another, Come, let vs make bricke for stone, and slime had they in stead of mortar:

4 Also they sayd, Goe to, let vs *e* build vs a cite and a tower, whose top may reach vnto the heauen, that we may get vs a name, lest we be scattered vpon the whole earth.

5 But the Lord *f* came downe, to see the cite and tower which the sonnes of men builded.

6 And the Lord sayd, Beholde, the people *g* is one, and they all haue one language, and this they begin to doe, neither can they now be stopped from whatsoeuer they haue imagined to doe.

7 Come on, *h* let vs goe downe, and *i* there confound their language, that euery one perceiue not anothers speech.

8 So the Lord scattered them from thence vpon all the earth, and they left off to build the cite.

9 Therefore the name of it was called *j* Babel, because the Lord did there confound the language of all the earth: from thence then did the Lord scatter them vpon all the earth.

10 *¶ These are the generations *k* of Shem: Shem was an hundredth yere olde, and begate Arpachhad two yere after the flood.*

with the Sonne and holy Ghost: signifying the greatnesse and certaintie of the punishment. *l* By this great plague of the confusion of tongues, appeared Gods horrible indignation against mans pride and vainglory. *m* Confusion. *n* 1 Chron. 1. 17. *k* Hee returneth to the genealogie of Shem, to return to the historie of Abram, wherein the Church of God is described, which is Gods principal purpose.

Of whom and the Eberites are Iewes. *1 Chron. 1. 29.*

This diuision came by the diuersion of languages, so appeareth Chap. 11. 9.

Of the East came euery nation.

1 Chron. 1. 29.

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1 Chron. 1. 29.

a He pronounceth the curse of God against all them that honour not their parents for Ham and his posteritie were accursed.

f That is, a most vile flame.

h Or, shall.

i Or, I will, we canst thou see.

g He declareth that the Gentiles, which came of Iapheth, and were separated from the Church, should be loyaled to the same by the persuasion of Gods spirit and preaching of the Gospel.

a These generations are here recited, partly to declare the marvelous increase in so small a time, & also to set forth their great forgetfulness of Gods grace towards their fathers.

b Of Madai & Iauan came *g* Medes and Gedeans.

c The Iewes fo call all countries which are separated from them by sea, as Grecia, Italy, &c. which were againe to the children of Iapheth, of whom came the Gentiles.

d Of Cush and Mizraim came the Ethiopians and Egyptians.

e Meaning a cruel appetit and tyrant.

f His tyrannic came into a prouerbe as hated both of God and man: for he persecuted not to commit enuie even in Gods preference.

g For there was another cite in Egypt called also Babel.

h Or, the streets of the cite.

i Or, Lud came the Lydians.

j Or, the Cappadocians.

k In his stocke the Church was preserved: therefore Moses leueth off speaking of Iapheth and Ham, and increaseth of Shem more at large.

11 And Shem lived, after he begate Arpachshad five hundred yeres, and begate sonnes and daughters.

12 And Arpachshad lived five & thirtie yeres, and begate Shelah.

13 And Arpachshad lived after hee begate Shelah, foure hundred and three yeres, and begate sonnes and daughters.

14 And Shelah lived thirtie yeres, and begate Eber.

15 So Shelah lived, after he begate Eber, foure hundred and three yeres, and begate sonnes and daughters.

16 Likewise Eber lived foure & thirtie yeres, and begate Peleg.

17 So Eber lived, after he begate Peleg, foure hundred and thirtie yeres, and begate sonnes and daughters.

18 And Peleg lived thirtie yeres, and begate Reu.

19 And Peleg lived, after hee begate Reu, two hundred and nine yeres, and begate sonnes and daughters.

20 Also Reu lived two and thirtie yeres, and begate Serug.

21 So Reu lived, after hee begate Serug, two hundred and seven yeres, and begate sonnes and daughters.

22 Moreover Serug lived thirtie yeres, and begate Nahor.

23 And Serug lived, after hee begate Nahor, two hundred yeres, and begate sonnes and daughters.

24 And Nahor lived nine and twentie yeres, and begate Terah.

25 So Nahor lived, after he begate Terah, an hundred and nineteene yeres, and begate sonnes and daughters.

26 So Terah lived seuentie yeres, and begate Abram, Nahor, and Haran.

27 ¶ Now these are the generations of Terah: Terah begate Abram, Nahor, and Haran: and Haran begate Lot.

28 Then Haran died before Terah his father in the land of his natiuitie, in Vr of the Chaldees.

29 So Abram and Nahor tooke them wives. The name of Abrams wife was Sarai, & the name of Nahors wife Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah.

30 But Sarai was barren, and had no child.

31 Then Terah tooke Abram his sonne, and Lot the sonne of Haran, his sonnes sonne, and Sarai his daughter in lawe, his sonnes Abrams wife: and they departed together from Vr of the Chaldees, to goe into the land of Canaan, and they came to Haran, and dwelt there.

32 So the dayes of Terah were two hundred and five yeres, and Terah died in Haran.

CHAP. XII.

1 Abram by Gods commandment goeth to Canaan. 2 Christ is promised. 3 Abram buildeth altars for exercise and declaration of his faith among the Infidels. 4 Because of the death hee goeth into Egypt. 5 Pharaoh taketh his wife, and is punished.

6 For the Lorde had sayde vnto Abram, * A Get thee out of thy countrie, and from thy kindred, and from thy fathers house vnto the land that I will shew thee.

7 Appointing him no certaine place, he proueth so much more his

2 And I will make of thee a great nation, and will blesse thee, and make thy name great, and thou shalt be a blessing.

3 I will also blesse them that blesse thee, and curse them that curse thee, and in thee shall all families of the earth be blessed.

4 So Abram departed, euen as the Lorde spake vnto him, and Lot went with him. (And Abram was seuentie and five yeres olde, when hee departed out of Haran)

5 Then Abram tooke Sarai his wife, and Lot his brothers sonne, and all their substance that they possessed, and the 4 soules that they had gotten in Haran, & they departed, to goe to the land of Canaan: & to the land of Canaan they came.

6 ¶ So Abram passed through the land vnto the place of Shechem, & vnto the plaine of Moreh (and the 1 Canaanite was then in the land)

7 And the Lorde appeared vnto Abram, & sayde, Vnto thy seede will I give this land. And there builded hee an altar vnto the Lorde, which appeared vnto him.

8 Afterward remouing thence vnto a moittaine Balthaz from Beth-el hee pitched his tent hauing Beth-el on the West side, and Hai on the East: and there hee built an altar vnto the Lorde, and called on the Name of the Lorde.

9 Again Abram went forth going & journeying toward the South.

10 ¶ Then there came a famine in the land: therefore Abram went downe into Egypt to sojourn there: for there was a great famine in the land.

11 And when he drew neere to enter into Egypt, he sayde to Sarai his wife, Beholde nowe, I knowe that thou art a fayre woman, to looke vpon:

12 Therefore it will come to passe that when the Egyptians see thee, they will say, Shee is his wife: so will they kill me, but they will keepe thee alieue.

13 Say, I pray thee, that thou art my sister, that I may fare well for thy sake, & that my life may be preferred by thee.

14 ¶ Nowe when Abram was come into Egypt, the Egyptians beheld the woman: for hee was very faire:

15 And the Princes of Pharaoh saw her, and commended her vnto Pharaoh: so the woman was taken into Pharaohs house:

16 Who intreated Abram well for her sake, and hee had sheepe, and beeces, and hee asses, and men seruantes, and maide seruantes, and she asses, and camels.

17 But the Lorde plagued Pharaoh and his house with great plagues, because of Sarai Abrams wife.

18 Then Pharaoh called Abram, and sayde, Why hast thou done this vnto mee? Wherefore diddest thou not tell me, that she was thy wife?

19 Why saydest thou, Shee is my sister, that I should take her to be my wife? Nowe therefore behold thy wife, take her and goe thy way.

20 And Pharaoh gaue men 10 commandement concerning him: and they conueyed him forth, and his wife, and all that hee had.

¶ To the intent that none should hurt him either in his person or goods.

CHAP. XIII.

1 Abram departeth out of Egypt. 2 Hee calleth vpon the Name of the Lorde. 3 Lot departeth from him. 4 The wickedness of

The world shall recount by thy seede, which is Christ, y blessing which they lost in Adam.

4 Meaning as well seruants as cattle, Hee wanted to be and so in the land before hee could find a resting place: thus God exerciseth the faith of his children.

5 Which was a small and rebellious nation, by whom God kept his promise in the covenant.

6 It was not yett knowne for him to worship God in his heart, but it was expedient to declare by outward profession his faith before men, whereof this altar was a signe.

7 Because of the trouble that hee had among that wicked people, And to ferre the true God, and renouance all idolatrie.

8 Thus the children of God may looke for no rest in this world, but must waite for the heavenly rest and quietnes.

9 This was a new trial of Abrams faith: whereby we see that the end of our affliction is the beginning of our triuall.

10 By this we may learne that we may lawfull meane, not to put others in danger to save our selues, reade verba sic alioit it may appeare that Abrams feared not so much death, as that if he should die without issue, Gods promise should not haue taken place: when it appeared a wicked faith.

11 Lot, that my faith may live.

12 To be his wife. The Lord took the defence of the poore stranger against a mighty King: and as he is ever carefull ouer his, so did hee preserve Sarai.

13 The wickedness of

14 The wickedness of

15 The wickedness of

16 The wickedness of

17 The wickedness of

18 The wickedness of

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100. In the time

a. His great riches gotten in Egypt, hindered him not to follow his vocation.

b. He calleth the place by that name, which was after given unto it, Chap. xlii. 9. *Gen. xlii. 9.*

c. This incommen- dity came by their riches, which brake friendship, and as it were the bound of nature.

d. No loving their contentions, might blaspheme God and destroy them.

e. He cutteth off the occasion of contention: there fore the guilt ceaseth.

f. Abram refigerth his owne right to buy peace.

g. Which was in Eden, chap. ii. 9. b. This was done by Gods pre- dence, that onely Abram and his seed might dwell in the land of Canaan.

i. Lot thinking to get paradise found here.

k. The Lord com- forted him, least he should have ta- ken thought for the departure of his nephew.

l. Meaning a long time, and till the coming of Christ, see Exod. i. 12. and 21. 6. Gen. 15. 17. *Gen. 15. 17.*

m. Or 26. 4. Gen. 21. 4.

n. Meaning a long time, and till the coming of Christ, see Exod. i. 12. and 21. 6. Gen. 15. 17. *Gen. 15. 17.*

o. And spiritually this is referred to the true children of Abram, borne according to the promise, and not according to the flesh, which are heirs of the true land of Canaan.

p. That is, of Baby- lon: by Kings hereby meaning them that were gouernours of cities.

q. Of a people gathered of diuers countries.

of the Sodomites. 12. The promise made to Abram is renewed.

13. Abram buildeth an altar to the Lord.

14. Men Abram went vp from Egypt, hee, and his wife, and al that he had, and Lot with him toward the South.

15. And Abram was very rich in cattell, in siluer, and in golde.

16. And he went on his journey from the South toward Beth-el, to the place where his tent had bene at the beginning, betwene Beth-el & Haai.

17. Vnto the place of the Altar, which he had made there at the first: And there Abram called on the Name of the Lord.

18. And Lot also, who went with Abram, had sheepe, and cattell, and tents.

19. So that the lande could not beare them, that they might dwell together: for their substance was great, so that that they could not dwell together.

20. Also there was debate betwene the herdmen of Abrams cattell, and the herdmen of Lots cattell: (and the Canaanites and the Perizzites dwelled at that time in the land.)

21. Then Abram sayde vnto Lot, Let there bee no strife, I pray thee, betwene thee and me, neither betwene mine herdmen and thine herdmen: for we be brethren.

22. Is not the whole land before thee? depart I pray thee from me: if thou wilt take the left hand, then I will goe to the right: or if thou goe to the right hand, then I will take the left.

23. So when Lot lifted vp his eyes, he saw that all the plaine of Iorden was watered euery where: (for before the Lord destroyed Sodom and Gomorah, it was as the garden of the Lord, like the land of Egypt, as thou goest vnto Zoar.)

24. Then Lot chose vnto him all the plaine of Iorden, and tooke his journey from the East: and they departed the one from the other.

25. Abram dwelled in the lande of Canaan, and Lot abode in the cities of the plaine, and pitched his tent euen vnto Sodom.

26. Now the men of Sodom were wicked, and exceeding sinners against the Lord.

27. ¶ Then the Lord sayd vnto Abram, (after that Lot was departed from him) lift vp thine eyes now, and looke from the place where thou art, Northward, and Southward, and Eastward, and Westward:

28. For all the lande, which thou seest, will I give vnto thee and to thy feede for euer,

29. And I will make thy feede as the dust of the earth: so that if a man can number the dust of the earth, then shall thy feede be numbered.

30. Arise, walke thorow the land, in the length thereof, and breadth thereof: for I will give it vnto thee.

31. Then Abram remoued his tent, and came and dwelled in the plaine of Mamrey, which is in Hebron, & builded there an altar vnto the Lord.

CHAP. XIII.

1. In the embassage of Sodom Lot is taken prisoner. 2. Abram delivereth him. 3. Melchizedek commeth to meete him. 4. Abram would not be enriched by the King of Sodom.

1. In the dayes of Amraphel King of Shinar, Arioch King of Ellasar, Chedor-laomer King of Elam, and Tidal King of the 6 Nations:

2. These men made warre with Bera King of Sodom, and with Birsha King of Gomorah, Shinar King of Admah, and Shemeber King of Ze-

boim, and the King of Bela, which is Zoar,

3. All these 5 ioyned together in the vale of Siddim, which is the salt Sea.

4. Twelke yeere were they subiect to Chedor-laomer, but in the thirteenth yeere they rebelled.

5. And in the fourteenth yeere came Chedor-laomer, and the Kings that were with him, and smote the 5 Repphains in Asheroth Karnaim, and the Zuzims in Ham, and the Emims in Shauch Kiriat-haim.

6. And the Horites in their mount Seir, vnto the plaine of Paran, which is by the wilderness.

7. And they returned and came to En-mishpar, which is Kadesh, and 5 smote all the country of the Amalekites, and also the Amorites that dwelled in Hazecron-tamer.

8. Then went out the King of Sodom, and the King of Gomorah, and the King of Admah, and the King of Zeboim, and the King of Bela, which is Zoar: and they ioyned battell with them in the vale of Siddim.

9. To wth Chedor-laomer King of Elam, and Tidal King of nations, and Amraphel King of Shinar, and Arioch King of Ellasar: four Kinges against foue.

10. Now the vale of Siddim was full of slime pits, and the Kings of Sodom and Gomorah fled, and 5 fell there: and the residue fled to the mountaine.

11. Then they tooke all the substance of Sodom & Gomorah, and all their vitales, and went their way.

12. They tooke Lot also Abrahams brotheres sonne and his substance (for he dwelt at Sodom) and departed.

13. ¶ Then came one that had escaped, and told Abram the Elbwe, which dwelt in the plaine of Mamre the Amorite, brother of Ethcol, and brother of Aner, which were confederate with Abram.

14. When Abram heard that his brother was taken, 5 he brought forth of the that were borne and brought vp in his house, three hundred, and eighteen, and pursued them vnto Dan.

15. Then hee, and his seruants deuided themselves against them by night, and smote them, and pursued them vnto Hobah, which is on the left side of Damascus.

16. And he recovered all the substance, and also brought againe his brother Lot, and his goods, and the women also and the people.

17. ¶ After that he returned from the slaughter of Chedor-laomer & of the Kings that were with him, came the King of Sodom forth to meete him in the valley of Shauch, which is the Kingsdale.

18. And Melchizedek King of Shalem brought forth bread and wine: and hee was a Priest of the most hie God.

19. Therefore he 5 blessed him, saying, Blessed art thou Abram, of God most high possessor of heauen and earth.

20. And blessed be the most high God, which hath deliuered thine enemies into thine hande.

21. ¶ Abram gaue him thye of all.

22. Then the King of Sodom sayd to Abram, Giue me the 5 persons, and take the goods to thy selfe.

23. And Abram sayd to the King of Sodom, I have

c Ambition is the chief cause of warres among princes.

d Called also the dead sea or the lake Alphalut, betwene vnto Sodom and Gomorah, *Gen. xlii. 9.*

e Called also the dead sea or the lake Alphalut, betwene vnto Sodom and Gomorah, *Gen. xlii. 9.*

f The gods in plagued many times with the wickednesse of the cities compans dangerous.

g God moued this to ioyne not Abram, and pre- fered him from their idolatrous superstitions, *Gen. xlii. 9.*

h The gods in plagued many times with the wickednesse of the cities compans dangerous.

i The gods in plagued many times with the wickednesse of the cities compans dangerous.

j The gods in plagued many times with the wickednesse of the cities compans dangerous.

k The gods in plagued many times with the wickednesse of the cities compans dangerous.

l The gods in plagued many times with the wickednesse of the cities compans dangerous.

m The gods in plagued many times with the wickednesse of the cities compans dangerous.

n The gods in plagued many times with the wickednesse of the cities compans dangerous.

o The gods in plagued many times with the wickednesse of the cities compans dangerous.

p The gods in plagued many times with the wickednesse of the cities compans dangerous.

q The gods in plagued many times with the wickednesse of the cities compans dangerous.

r The gods in plagued many times with the wickednesse of the cities compans dangerous.

s The gods in plagued many times with the wickednesse of the cities compans dangerous.

t The gods in plagued many times with the wickednesse of the cities compans dangerous.

u The gods in plagued many times with the wickednesse of the cities compans dangerous.

v The gods in plagued many times with the wickednesse of the cities compans dangerous.

w The gods in plagued many times with the wickednesse of the cities compans dangerous.

x The gods in plagued many times with the wickednesse of the cities compans dangerous.

y The gods in plagued many times with the wickednesse of the cities compans dangerous.

z The gods in plagued many times with the wickednesse of the cities compans dangerous.

aa The gods in plagued many times with the wickednesse of the cities compans dangerous.

ab The gods in plagued many times with the wickednesse of the cities compans dangerous.

ac The gods in plagued many times with the wickednesse of the cities compans dangerous.

ad The gods in plagued many times with the wickednesse of the cities compans dangerous.

21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

a Not only according to the flesh, but of a farre greater multitude by faith Rom. 4. 11. b The changing of his name is a signe to confirm Gods promise vnto him. c Rom. 4. 17. d Chap. 17. 16.

e Circumcision is called the covenant, because it signifies the communion of both the promise of grace joyed to it: which phrase is common to all sacraments. f Heb. 7. 6. g That yemie part is circumcised to shewe that all that is begotten of man is corrupt, & must be mortified. h Rom. 4. 11.

i Albeit women were not circumcised, yet were they partakers of Gods promise: for vnder the mankind all was consecrated: and here is declared, that whosoever, countermeit the signe, doeth all the promise. j For, as our prince, k I Anath proceed of a sudden by and out of midwintre. l Chap. 17. 16. and 21. 3. m The everlasting covenant is made with the children of the spirit: and with the children of the flesh is made the temporal promise, as was promised to Ishmael. n Heb. 9. 15. o 1 Peter.

When Abram was ninetie yeere olde and nine, the Lord appeared to Abram, and said vnto him, I am God all sufficient, * walke before me, and be thou || vpright.

2 And I will make my couenant betwene me and thee, and I wil multiply thee exceedingly.

3 Then Abram fell on his face, and God talked with him saying,

4 Beholde, I make my couenant with thee, and thou shalt be a * father of many nations.

5 Neither shall thy name any more be called Abram, but thy name shall be **Abraham**: * for a father of many nations haue I made thee.

6 And I will make thee exceeding fruitfull, and will make nations of thee: yea, Kings shall proceede of thee.

7 Moreover I will establish my couenant betwene me and thee, and thy seede after thee in their generations, for an * euertlasting couenant to bee God vnto thee, and to thy seede after thee.

8 And I will giue thee and thy seede after thee the land, wherein thou art a stranger; *even* all the land of Canaan, for an euertlasting possession, and I will be the God.

9 ¶ Againe God said vnto Abraham, Thou also shalt keepe my couenant, thou, and thy seede after thee in their generations.

10 * This is my couenant which ye shall keepe betwene me & you, and thy feed after thee, * Let euery man child among you be circumcised:

11 That is, ye shall circumsise the **fore**skinne of your flesh, and it shall be a * signe of the couenant betwene me and you.

12 And euery man child of eight dayes olde among you, shall be circumsised in your generations, aswell he that is borne in *thine* house, as hee that is bought with money of any stranger, which is not of thy seede.

13 He that is borne in thine house, and he that is bought with thy money, must needs bee circumsised: so my couenant shall be in your flesh for an euertlasting couenant.

14 But the vncircumsised * man child, in whose flesh the foreskin is not circumsised, euen that person shall be cut off from his people, *because* he hath broken my couenant.

15 ¶ Afterward God sayd vnto Abraham, Sarai thy wife shalt thou not call Sarai, but || Sarah shall be her name.

16 And I will blesse her, and will also giue thee a sonne of her, yea, I will blesse her, and thee shall be the *mother* of nations: Kings also of people shall come of her.

17 Then Abraham fell vpon his face, and laughed, and said in his heart, Shall a child be borne vnto him, that is an hundred yeere olde and shall Sarah that is ninetie yeere olde, beare?

18 And Abraham sayde vnto God, O, that Ishmael might liue in thy sight.

19 Then God sayde, * Sarah thy wife shall beare thee a sonne indeede, and thou shalt call his name **Ishak**: and I will establish my couenant with him for an * euertlasting couenant, and with his seede after him.

20 And as concerning Ishmael, I haue heard thee: *loe*, I haue blessed him, and will make him fruitful, and will multiply him & exceedingly:

twelue princes shall hee beget; and I will make a great nation of him.

21 But my couenant will I establish with **Ishak**, which Sarah shall beare vnto thee, the next * yeere at this season.

22 And he left off talking with him, and God went vnto Abraham.

23 ¶ Then Abraham tooke Ishmael his sonne and all that were borne in his house, and all that was bought with his money, *that is*, euery man child among the men of Abrahams house; and hee circumsised the foreskinne of their flesh in that selfe same day, as God had commanded him.

24 Abraham also himselfe was ninetie yeeres olde and nine, when the foreskinne of his flesh was circumsised.

25 And Ishmael his sonne was thirteene yeeres olde, when the foreskinne of his flesh was circumsised.

26 The selfe same day was Abraham circumsised, and Ishmael his sonne:

27 And all the men of his house *both* borne in his house, and bought with money of the stranger, were circumsised with him.

CHAP. XVII.

a Abraham receiueth three Angels into his house. 1. To Iſhak a promise againe. 12. Sarah laugheth. 18. Christ a promise to all nations. 19. Abraham taught his family to loue God. 21. The destruction of Sodom is declared vnto Abraham. 23. Abraham prayeth for them.

Again the Lord * appeared vnto him in the plaine of Mamre, as he sat in his tent doore aboute the heate of the day.

2 And he lift vp his eyes, and looker: and lo, three * men stood by him, and when he saw them, he ranne to meeete them from the tent doore, and bowed himselfe to the ground.

3 And hee sayde, *Lord*, if I haue now found fauour in thy sight, goe not, I pray thee, from thy seruant.

4 Let a little water, I pray you, be brought, & * wash your feete, and rest your selues vnder the tree.

5 And I will bring you a morfel of bread, if you may comfort your hearts, afterward ye shall goe your wayes: & for therefore are ye * come to your seruant. And they said, Doe as thou hast sayd.

6 The Abraham made haste into the tent vnto Sarah, and sayd, Make readie at once three * measures of fine meale: kneade it and make cakes vpon the hearth.

7 And Abraham ranne to the beastes, and tooke a tender and good calfe, and gaue it to the seruant, who halted to make it readie.

8 And hee tooke butter & milke, and the calfe, which he had prepared, & set before them, and stood himselfe by them vnder the tree, and they did eate.

9 ¶ Then they sayde to him, Where is Sarah thy wife? And he answered, Beholde, *she is* in the tent.

10 And he sayd, * I will certainly come again vnto thee according to the time of life: and *loe*, Sarah thy wife shall haue a sonne: and Sarah heard in the tent doore, which was behinde him.

11 (Now Abraham and Sarah were olde and stricken in age, and it ceased to be with Sarah after the manner of women)

12 Therefore Sarah & laughed within her selfe, saying

** Chap. 17. 1.*

h They were well instructed which obeyed to be circumcised without resistance: which thing declares that maisters in their households to be as parents to their families, that from the child to the lowell they may obey the will of God.

** Heb. 12. 1. 10. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

a That is, howe Angels in mans shape.

b Speaking one of them, whom appeared to be most masterful he thought they had bin ma. For most likely because of the great heate to get bare footed in those partes, d As intent of God, that I should doe my deitie to him. e Heb. 12. 1.

e For as God put them bodies for a time, so hee put in them the fleshly nature of a woman, to eat and drink, and such like. f Chap. 17. 17. 18. and 21. 3. g That is, about this time when she shall beget, or when the child shall come into this life. h For the rather had respect to the order of nature, then belated promise of God.

faying, After I am waxed olde, * and my lord al-
so, shall I have lust?

13 And the Lord said vnto Abraham, Where-
fore did Sarah thus laugh, saying, Shall I certainly
beare a childe, when am olde?

14 (Shall any thing be? hard to the Lord? at
the time appointed will I returne vnto thee, *even*
according to the time of life, and Sarah shall haue
a sonne.)

15 But Sarah denied, saying, I laughed not for
she was afraid. And he said, † It is not so: for thou
laughedst.

16 ¶ Afterwarde the men did rise vp from
thence and looked toward Sodom: & Abraham
went with them to bring them on the way.

17 And the Lord sayd, Shall I hide from A-
braham that thing which I doe,

18 Seeing that Abraham shall bee in deede a
great and a mighty nation, and * all the nations
of the earth shall be blessed in him?

19 For I knowe him: that he will command
his sonnes and his household after him, that they
keepe the way of the Lord, to doe righteousnesse
and iudgement, that the Lorde may bring vpon
Abraham that he hath spoken vnto him.

20 Then the Lorde sayde, Because the Erie of
Sodom and Gomorrah is great, and because their
sinnes exceeding grievous,

21 I will † goe downe nowe, and see whether
they haue done altogether according to that Erie
which is come vnto mee: and if not, *that* I may
knowe.

22 And the men turned thence and went to-
ward Sodom: but Abraham stood yet before the
Lorde.

23 Then Abraham drew neere, and sayde,
Wilt thou also destroy the righteous with the
wicked?

24 If there be fiftie righteous within the city,
wilt thou destroy and not spare the place for the
fiftie righteous that are therein?

25 Be it furre from thee to dooing this thing,
to slay the righteous with the wicked: and that
the righteous should be euen as the wicked, bee it
furre from thee. Shall not the Iudge of all the
world † doe right?

26 And the Lord answered, If I shall finde in
Sodom * fiftie righteous within the cite, then
will I spare all the place for their sakes.

27 Then Abraham answered and said, Behold
now, I haue begun to speake vnto my Lord, and
I am † but dust and ashes.

28 If there shall lacke fise of fiftie righteous,
wilt thou destroy all the cite for fise? And hee
sayde, If I finde there fise and fourtie, I will not
destroy it.

29 And he yet spake to him againe, and sayde,
What if there shall be found fourtie there? Then
be answered, I will not doe it for fourties sake.

30 Againe he sayd, Let not my Lord now be
angry, that I speake, What if thirtie bee found
there? Then he sayde, I will not doe it, if I finde
thirtie there.

31 Moreover he sayd, Behold, now I haue be-
gun to speake vnto my Lord, What if twentie be
found there? And he answered, I will not destroy
it for twentys sake.

32 Then he sayde, Let not my Lord bee now
angry, and I will speake but this * once, What if
ten be found there? And he answered, I will not

destroy it for tennys sake.

33 ¶ And the Lord went his way when he had
left communing with Abraham, and Abraham re-
turned vnto his place.

CHAP. XIX.

*Lot receiveth two Angels into his house. 4 The fleshy lust
of the Sodomiters. 16 Lot is detestred. 24 Sodom is destruyed.
26 Lots wife is made aspill of salt. 33 Lots daughters
be with their father, of whom come Moab and Ammon.*

And in the evening there came two * Angels
to Sodom: and Lot late at the gate of So-
dom, and Lot sawe them, and rose vp to meeete
them, and he bowed himselfe with his face to the
ground.

2 And he said, See my lordes, I pray you turne
in nowe into your seruantes house, and tarie all
night, and * wash your feete, and ye shall rise vp
early and goe your wayes. Who sayde, Nay, but
we will abide in the freer all night.

3 Then *he* beseeched vpon them earnestly, and
they turned in to him, and came to his house, and
he made them a feast, and did bake unleavened
bread, and they * did eate.

4 But before they went to bed, the men of
the cite, *even* the men of Sodom compassed the
houeround about from the young euen to the
olde, † all the people from all quarters.

5 Who crying vnto Lot sayd to him, Where
are the men, which came to thee this night? bring
them out vnto vs that we may know them.

6 Then Lot went out at the doore vnto them,
and shut the doore after him,

7 And sayd, I pray you, my brethren, doe not
† wickedly.

8 Beholde nowe, I haue two * daughters,
which haue not knownen man: them will I bring
out now vnto you, and doe to them as seemeth
you good: onely vnto these men doe nothing:
for therefore are they come vnder the shadowe
of my rooffe.

9 Then they said, Away hence: and they sayde,
He is come alone as a stranger, and shall he iudge
and rule? we will now deale worse with thee then
with them. So they pressed fore vpon Lot * him-
selfe, and came to breake the doore.

10 But the men put forth their hand, and pul-
led Lot into the house to them, and shut the
doore.

11 * Then they smote the men that were at
the doore of the house, with blindness both small
and great, so that they were wearie in seeking the
doore.

12 ¶ Then the men sayd vnto Lot, Whome
hast thou yet here? either sonne in law, or thy
sonnes, or thy daughters, or whatsoever thou hast
in the cite, bring it out of this place.

13 For we * will destroy this place, because the
* Erie of them is great before the Lorde, and the
Lord hath sent vs to destroy it.

14 Then Lot went out and spake vnto his
sonnes in law, which || married his daughters, and
sayd, Arise get you out of this place: for the Lord
will destroy the cite: but he seemed to his sonnes
in law, as though he had mocked.

15 ¶ And when the morning arose, the An-
gels halted Lot, saying, Arise, take thy wife and
thy two daughters † which are here, left thou be
destroyed in the punishment of the cite.

16 And as he † prolonged the time, the men
caught both him & his wife, and his two daugh-

a Wherein we see
Gods provident
care in preferring
him above the re-
st, which not him-
selfe to all them
for Lot had but
two Angels, and
Abraham three.
* Chap 14.

b Thus is he pei-
ced them in so-
litanly.

c Not for that
they had need
it, but because
the time was
not yet come
that they would
repeile themselves.
d Nothing is
more dangerous
then to dwell
where finne trig-
gerh: for it con-
sumeth all.

e He deserveth
praise in desisting
his grieues, but he
is to be blamed in
seeking valowfull
meanes.
f That I should
preferre them
from all iniurie.

g Ps. 118. 7.

h Wyl. 19. 16.

i Ebr. finding.

j This prooeth
that the Angels
are ministers, af-
well to execute
Gods wrath, as to
declare his favours.
* Chap. 18. 22.
|| Thou should marry.

k Ebr. which are
found.
l The mercie of
God directeth to
overcome many
flowes in follow-
ing Gods calling.
* Ps. 44. 3.

cccs

a Such an hard
trouble which shew
miserable to beget
not from all dan
gers.
b God ended this
beaten king to
recompent her be
cause the difficul
ty being that
God had giuen her
a husband, as her
vaile and defence.
c Had taken away
from them the gift
of conceiuing.

16 Likewise to Sarah he sayd, Behold, I haue
giuen thy brother a thousand pieces of silver: be
hold, he is the vaile of thine eyes to all that are
with thee, and to all others: and there was o thus
reproved.

17 ¶ Then Abraham prayed vnto God, and
God healed Abimelech and his wife, and his wo
men seruants: and they bare children.

18 For the Lord p had put vpon euery wombe
of the house of Abimelech, because of Sarah A
brahams wife.

CHAP. XXI.

a Israhel is borne. *b* Thineael mocketh Israhel. *c* Hagar is cast
out with her sonne. *d* The Angel comforteth Hagar. *e* The
covenant betwene Abimelech and Abraham. *f* Abra
ham calls vpon the Lord.

¶ Nowe the Lord visited Sarah, as hee had sayd,
and did vnto her: according as hee had pro
mised.

¶ For Sarah conceived, and bare Abraham
a sonne in his o lde age, at the same season that
God told him.

¶ And Abraham called his sonnes name
that was borne vnto him, which Sarah bare him,
Izhak.

¶ Then Abraham circumcised Izhak his
sonne, when he was eight dayes old, as God had
commanded him.

¶ So Abraham was an hundred yeere olde,
when his sonne Izhak was borne vnto him.

¶ Then Sarah sayd, God hath made mee
to reioyce: all that heare, will reioyce with mee.

¶ Againe she sayd, Who would haue sayd
to Abraham, that Sarah should haue giuen chil
dren sucke? for I haue borne him a sonne in his
old age.

¶ Then the child grew and was weaned: and
Abraham made a great feast the same day that
Izhak was weaned.

¶ And Sarah sawe the sonnes of Hagar the
Egyptian (which shee had borne vnto Abraham)
mocking.

¶ Wherefore she sayd vnto Abraham, Cast
out this bond woman and her sonne: for the
sonne of this bond woman shal not be heire with
my sonne Izhak.

¶ And this thing was very grieuous in Abra
hams sight, because of his sonne.

¶ But God sayd vnto Abraham, Let it not
be grieuous in thy sight for the childe, and for thy
bond woman: in all that Sarah shall say vnto
thee, heare her voyce: for in Izhak shal thy feede
be called.

¶ As for the sonne of the bondwoman, I will
make him a nation also, bec use he is thy feede.

¶ So Abraham arose vp early in the morning,
and tooke bread, and a bottell of water, and gaue
it vnto Hagar, putting it on her shoulder, and the
childe also, and sent her away: so departing
wandered in the wilderness of Beer-sheba.

¶ And when the water of the bottell was
spent, she cast the childe vnder a certaine tree.

¶ Then shee went and sate her ouer against
him affare off about a towne floore: for she said,
I wil not see the death of the childe. And shee
dome ouer against him, and lift vp her voyce,
and wept.

¶ When God heard the voyce of the childe,
and the Angel of God called to Hagar from hea
uen, and sayd vnto her, What aileth thee, Hagar?

fear not; for God hath heard the voyce of the
childe where he is.

¶ Arise, take vp the childe, and holde him in
thine hand: for I will make of him a great
people.

¶ And God b opened her eyes, and shee saw
a well of water: so she went and filled the bottell
with water, and gaue the boy drinke.

¶ So God was i with the childe, and he grew
and dwelt in the wilderness, and was an archer.

¶ And he dwelt in the wilderness of Paran,
and his mother tooke him a wife out of the land
of Egypt.

¶ And at that same time Abimelech and
Phichol his chiefe captaine spake vnto Abraham,
saying, God is with thee in all that thou doest.

¶ Now therefore sweare vnto mee hereby
God, that thou wilt not hurt mee, nor my chil
dren, nor my childrens children: thou shalt deale
with mee, and with the country, where thou hast
bene a stranger, according vnto the kindenesse
that I haue shewed thee.

¶ Then Abraham said, I will k sweare.

¶ And Abraham rebuked Abimelech for a
well of water, which Abimelechs seruants had vi
olently taken away.

¶ And Abimelech sayde, I know not who
hath done this thing: also thou toldest mee not,
neither heard I of it but this day.

¶ Then Abraham tooke sheepe and beeces,
and gaue them vnto Abimelech: and they two
made a covenant.

¶ And Abraham set seuen lambs of the flocke
by themselves.

¶ Then Abimelech said vnto Abraham, What
meane these seuen lambs, which thou hast set
by themselves?

¶ And he answered, Because thou shalt re
ceiue of mine hand these seuen lambs, that it may
be a witness vnto me, that I haue digged this well.

¶ Wherefore the place is called Beer-sheba,
because there they both sweare.

¶ Thus made they a^m covenant at Beer-she
ba: afterward Abimelech and Phichol his chiefe
captaine rose vp, and turned againe vnto the land
of the Philistines.

¶ And Abraham planted a groue in Beer
sheba, & called there on the name of the Lord,
the euerlasting God.

¶ And Abraham was a stranger in the Philis
tines land a long season.

CHAP. XXII.

a The faith of Abraham is proued in offering his sonne Is
hak. *b* Izhak is a figure of Christ. *c* The generation of
Nabor. *d* Abrahams brother of whom cometh Rebecka.

¶ And after these things God did proue Abra
ham, and said vnto him, Abraham. Who an
swered, I Here am I.

¶ And hee sayde, Take now thine onely sonne
Izhak whom thou louest, and get thee vnto the
lande of a Moriah, and offer him there for a
burne offering vpon one of the mountaines, which
I will shew thee.

¶ Then Abraham rose vp early in the mor
ning, and saddled his asse, and tooke two of his ser
uants with him, and Izhak his sonne, and cloue
wood for the burnt offering, and rose vp & went
to the place, which God had tolde him.

¶ And hee was commanded to offer vp him in whom God had
promised to bless
all the nations of the world.

b Except God
open our eyes,
we can neither
see, nor vnder
stand which
are before vs.
c As touching
ouward things
God caused him
to prosper.
d For, I was in the
house, and was
an hunter.

e For, I was in the
house, and was
an hunter.

k So that it is a
lawfull thing to
take an oath in
matters of im
portance, for to
swear, and to
swear to others of
our faith, is
Wicked seruants
doe manie evils
vnto others to
their masters.

f For, well of the
cistern, or of foun
tains, meaning
lambs. *g* Thus we
see that the goodly
touching out
of our faith, is
wicked that know
not the true God.
h That is, hee was
shipped God in all
points of true reli
gion.

h Heb. 11. 17.
i 2 Chr. 25. 4.

a Which signifi
eth the feare of
God, in the which
place he was ho
noured: and Sal
omon afterward
built the Temple.
b Herein Izhak
the chiefe point
of his temptation,
promised to bless

¶ ¶ Then

4 ¶ Then the third day Abraham lift vp his eyes, and saw the place a farre off.

5 And said vnto his seruants, Abide you here with the asse: for I and the childe will goe yonder and worship, and come againe vnto you.

6 Then Abraham tooke the wood of the burnt offering, and layd it vpon Izhak his sonne, and he tooke the fire in his hand, and the knife: and they went both together.

7 Then spake Izhak vnto Abraham his father, and said, My father. And he answered, Here am I, my sonne. And he said, Behold the fire and the wood, but where is the lambe for the burnt offering?

8 Then Abraham answered, My sonne, God will 4 provide him a lambe for a burnt offering: so they went both together.

9 And when they came to the place which God had shewed him, Abraham builded an altar there, and conched the wood, and 6 bound Izhak his sonne * and layd him on the altar vpon the wood.

10 And Abraham stretching forth his hand, tooke the knife to kill his sonne.

11 But the Angel of the Lord called vnto him from heauen, saying, Abraham, Abraham. And he answered, Here am I.

12 Then he said, Lay not thine hand vpon the childe, neither doe any thing vnto him: for now I know that thou fearest God, seeing for my sake [thou hast not spared thine 7] onely sonne.

13 And Abraham lifting vp his eyes, looked, & beheld, there was a ramme behind him caught by the homes in a bush: then Abraham went and tooke the ramme, and offered him vp for a burnt offering in the stead of his sonne.

14 And Abraham called the name of that place, ¶ Iehouah lreth: as it is said this day, In the mount will the Lord 8 be seene.

15 ¶ And the Angel of the Lord cryed vnto Abraham from heauen the second time,

16 And sayde, * By 9 my selfe haue I sworne (sayeth the Lord) because thou hast done this thing, and hast not spared thine onely sonne,

17 Therefore wil I surely blesse thee, and will greatly multiply thy seede, as the starres of ¶ heauen, and as the sand which is vpon the sea shore, and thy seed shall possesse the gate of his enemies.

18 * And in thy seede (shall all the nations of the earth be blessed, because thou hast obeyed my voyce.

19 Then turned Abraham againe vnto his seruants, and they rose vp, & went together to Beer-sheba: and Abraham dwelt at Beer-sheba.

20 ¶ And after these things one tolde Abraham, saying, Behold Milcah, thee hath also borne children vnto thy brother Nahor:

21 To wit, Vz his eldest sonne, and Buz his brother, and Kemuel the father of ¶ Aram, and Cheser, and Hazo, and Pildash, and Yildaph, and Bethuel.

22 And Bethuel begate Rebekah: these eight did Milcah beare to Nahor, Abrahams brother.

23 And his 1 concubine called Reumah, she beare also Tebah, and Gahan, and Thahash, and Meahab.

CHAP. XXIII.

2. Abraham lamenteth the death of Sarah. 4. He buyeth a field, to burie her of the Hittites. 12. The equine of Abraham. 19. Ephron is buried in Machpelah.

WHEN Sarah was an hundred and twenty and ten years olde (¶ she long liued the)

2 Then Sarah died in Kirjath arba: the same is Hebron in the land of Canaan. And Abraham came to mourne for Sarah and to weep for her.

3 ¶ Then Abraham * rose vp from the fight of his corps, and talked with the ¶ Hittites, saying,

4 I am a stranger, and a forreiner among you: giue mee a possession of buriall with you, that I may burie my dead out of my sight.

5 Then the Hittites answered Abraham, saying vnto him,

6 Heare vs, my lord: thou art a prince of God among vs: in the chiefest of our sepulchres burie thy dead: none of vs shall forbid thee his sepulchre, but thou mayest bury thy dead therein.

7 Then Abraham stoode vp, and bowed himselfe before the people of the land of the Hittites.

8 And he communed with them, saying, If it be ¶ your mind, that I shall bury my dead out of my sight, heare me, and intreate for me to Ephron the sonne of Zohar,

9 That he would giue me the caue ¶ of Machpelah, which he hath in the ende of his field: that he would giue it mee for as much ¶ money as it is worth, for a possession to bury in among you.

10 (For Ephron dwelt among the Hittites) Then Ephron the Hittite answered Abraham in the audience of all the Hittites that ¶ went in at the gates of this cite, saying,

11 No, my lord, heare mee: the felds giue I thee, and the caue, that therein is, I giue it thee: ¶ in the presence of the sonnes of my people giue I it thee, to burie thy dead.

12 Then Abraham 4 bowed himselfe before the people of his land,

13 And spake vnto Ephron in the audience of the people of the country, saying, Seeing thou wilt giue it, I pray thee, heare mee, I will giue thee the price of the feld: receiue it of me, and I will bury my dead there.

14 Ephron then answered Abraham, saying vnto him,

15 My lord, hearken vnto mee: the land is worth foure hundred 5 shekels of siluer: what is that betwene me and thee? burie therefore thy dead,

16 So Abraham bearkened vnto Ephron, and Abraham weyed to Ephron the siluer: what he had named, in the audience of the Hittites, ¶ euen foure hundred siluer shekels of currant money among merchants.

17 ¶ So the felds of Ephron which ¶ was in Machpelah, and oueragainst Mamre, euen the felds and the caue that was therein, and all the trees that were in the felds, which were in all the borders round about was made sure.

18 Vnto Abraham for a possession, in the sight of the Hittites, ¶ euen of all that ¶ went in at the gates of this cite.

19 And after this, Abraham buried Sarah his wife in the caue of the felds of Machpelah ouer against Mamre: the same is Hebron in the lande of Chanaan.

20 Thus the felds and the caue, that is therein, was made sure vnto Abraham for a possession of buriall ¶ by the Hittites.

CHAP. XXIIII.

Abraham causeth his seruants to swear to take wives of Izhak in his owne kindred. 22. The seruants praye for Izhak.

a Hee doubted not, but God would accomplish his promise, though he should sacrifice his sonne.

d The onely way to come: come all tentations is to rest vpon Gods providence. e For it is like that his father had declared to him Gods commandment, when he shewed himselfe obedient. f Iam. 2. 23. 2. Mac. 2. 23.

f That is, by thy true obedience thou hast declared thy lively faith. ¶ For and not without this thou canst not come from me.

¶ E. 2. 23. f. 2. 23. g The name is changed to the we that God doeth both for and provide secretly for his, and also outwardly is seene, and felt in time convenient.

¶ 2. 23. h. 2. 23. i. 2. 23. k Signifying that there is no greater then he.

¶ Or, he. l. 2. 23. m. 2. 23. n. 2. 23. o. 2. 23. p. 2. 23. q. 2. 23. r. 2. 23. s. 2. 23. t. 2. 23. u. 2. 23. v. 2. 23. w. 2. 23. x. 2. 23. y. 2. 23. z. 2. 23.

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*22 His father's sword his master. 23 The friends of Rebe-
kah commit the matter to God. 28 They ask her consent
and she agrees. 27 And is married to Isaac*

*† Else, than made
an end of drinking.*

Now Abraham was old, & † stricken in yeres,
And the Lorde had blessed Abraham in all
things.

2 Therefore Abraham said vnto his eldest ser-
uant of his house, which had the rule ouer all that
he had, * Put now thine hand vnder my thigh,

3 And I will make thee † sweare by the Lord
God of the heauen, and God of the earth, that
thou shalt not take a wife vnto my sonne of the
daughters of † Canaanites among whom I dwell.

4 But thou shalt go vnto my † cuntry, and
to my kined, & take a wife vnto my sonne Izhak.

5 And the seruant said to him, What if the
woman will not come with me to this land? shall
I bring thy fongaine vnto the land from whence
thou camest?

6 To whom Abraham answered, Beware that
thou bring not my sonne † thither againe.

7 ¶ The Lord God of heauen, who tooke me
from my fathers house, and from the land where
I was borne, and that spake vnto mee, and that
sware vnto me, saying, * Vnto thy feede will I giue
this land, he shall fend his Angell before thee, and
thou shalt take a wife vnto my son from thence.

8 Neuerthelesse if the woman will not follow
thee, then shalt thou be † discharged of this mine
othe: onely bring not my sonne thither againe.

9 Then the seruant put his hand vnder
the thigh of Abraham his master, and sware to him
for this matter.

10 ¶ So the seruant tooke tenne camels of
the camels of his master, and departed: (for hee
had all his masters goods in his hand:) and fo
he arofe, and went to † Aram Naharaim, vnto the
citie of Nahor.

11 And he made his camels † to lie down with-
out the cite by a well of water, & euertide about
the time that the women come out to draw water.

12 And he said, O † Lord God of my master
Abraham, I beseech thee, † send me good speed this
day, and shew mercy vnto my master Abraham.

13 Loce, I stand by the well of water whiles
the mens daughters of this cite come out to
draw water.

14 Grant therefore that the mayd, to whom
I say, Bowe downe thy pitcher, I pray thee that I
may drinke: if she say, Drinke, & I will giue
thy camels drinke also: may bee thee that thou
halt ordained for thy seruant Izhak: and there-
by shall I know that thou hast shewed mercie on
my master.

15 ¶ And nowyer he had left speaking, be-
hold, † Rebekah came out, the daughter of Be-
thuel, sonne of Milcah the wife of Nahor Abrahams
brother, and her pitcher vpon her shoulder.

16 (And the maide was very faire to looke
vpon, a virgin, and vnknewen of man) and thee
went downe to the well, and filled her pitcher,
and came vp.

17 Then the seruant ranne to meete her, and
sayde, Let me drinke, I pray thee, a little water of
thy pitcher.

18 And the sayd, Drinke † sin: and she hasted,
and let downe her pitcher vpon her hand and
gaue him drinke.

19 And when he had giuen him drinke, shee
sayde, I will draw water for thy camels also vntill

they † haue drunken inough.

20 And she poured out her pitcher into the
trough speedily, and ranne againe vnto the well
to draw water, and she drew for all his camels.

21 So the man wondered at her, and helde his
peace, to know whether the Lord had made his
journey prosperous or not.

22 And when the camels had left drinking,
the man tooke a golden † † abillment of † halie
a/ekel weight, and two bracelets for her hands,
of ten shekels weight of golde.

23 And he said, Whose daughter art thou? tell
mee, I pray thee, Is there roume in thy fathers
house for vs to lodge in?

24 Then the sayd to him, I am the daughter of
Bethuel the sonne of Milcah whom thee bare vnto
Nahor.

25 Moreouer she said vnto him, We haue litter
also and prouender inough, & roume to lodge in.

26 And the man bowed himselfe and worship-
ped the Lord.

27 And sayd, Blessed † be the Lorde God of my
master Abraham, which hath not withdrawn his
mercy † and his truth from my master: for when
I was in the way, the Lord brought me to my mas-
ters brethrens house.

28 And the maide ranne and tolde them of
her mothers bowd according to these wordes:

29 ¶ Now Rebekah had a brother called La-
ban, and Laban ranne vnto the man to the well.

30 For when he had seene the earrings and the
bracelets in his sisters hands, and when hee heard
the words of Rebekah his sister, saying, Thus sayd
the man vnto mee, then he went to the man, and
loe, † he flood by the camels at the well.

31 And he said, Come in thou blessed of
the Lord: wherefore standest thou without, feeling I
haue prepared the house, & roume for thy camels?

32 ¶ Then the man came into the house, and
he vndaled the † camels, and brought litter and
prouender for the camels, and water to wash his
feete, and the mens feete that were with him.

33 Afterward the meate was set before him;
but he sayde, I will not eate, vntill I haue sayd
my message. And he said, Speake on.

34 Then he said, I am Abrahams seruant,

35 And the Lorde hath † blessed my master
wonderfully, that hee is become great: for hee
hath giuen him sheepe, and beees, and siluer, and
golde, and men seruants, and maide seruants, and
camels, and asses.

36 And Sarah my masters wife hath borne a
sonne to my master, when hee was olde, and vnto
him hath he giuen all that he hath.

37 Now my master made me sweare, saying,
Thou shalt not take a wife to my son of † † daugh-
ters of the † Canaanites, in whose land I dwell.

38 But thou shalt goe vnto my † fathers house
and to my kined, and take a wife vnto my sonne.

39 Then I said vnto my master, What if the
woman will not follow me?

40 Who answered mee, The Lorde, before †
whom I walke, will fend his Angel with thee, and
prosper thy journey, and thou shalt take a wife
for my sonne of my kined and my fathers house.

41 Then shalt thou bee discharged of † mine
othe, when thou comest to my kined: and
if they giue thee not one, thou shalt bee free from
mine othe.

42 So I came this day to the well, and sayde,
O Lorde,

[Of a wing.]
The Lord permitted
many things both
in apparel & other
things which are
now forbid: (pe-
cially when they
appertaine not to
our mortification.)
The golden she-
kel is here mean-
and not that of
silver.

*m He boasteth
not his good for-
tune (as doe the
wicked): so do-
knowledgeth that
God hath dealt
mercifully with
his master in keep-
ing promise.*

*a For hee waied
on Gods hand,
who had now
heard his prayer.*

*o To wit, Laban.
The gentle in-
tertainment of
strangers will be
among the godly
families.*

*q The fidelitie
that seruants owe
to their masters,
causeth them to
preferre their mas-
ters business to
their owne neede
fitt.*

*r To blest, signifi-
feth here, to ca-
rich, or exalt
with substance, as
the text in † I sa-
me vs declareth.
(The Canaanites
were accursed, and
therefore the godly
could not ioyne
with them in mar-
riage.)
Meaning, among
his kindfolkes, as
vs 40.*

*s Which by mine
authoritie I com-
mit to make.*

*† Else, than made
an end of drinking.*

*a Chap. 22.
Which com-
monly declared
dissimulation
his master, and the
maiden power
ouer the seruant.
b This sheweth
that as with a
herald cause.
c He would not
that his sonne
should marry out
of the godly fami-
ly: for the incom-
muniens that
come by marrying
with the vngodly
are far sporter in
family places of
the Scriptures.
d Hee is should
be the inheri-
tance promised.
e Chap. 22, 28, 13.
I said 15, 8, and
24.
† The seruant.*

*¶ No, Methusalem,
or Syria: for the
four: in wit of
Tygar and Naphtali-
on.
¶ That is, no Char-
m. I say, in house their
house.
¶ He groundeth
his prayer vpon
Gods promise
made to his
father.
¶ For, maye me to
him.
¶ The seruant
inspired by Gods
spirit desired to be
assured by a signe,
whether God pro-
posed his iourney
to him.
¶ God giueth
good successe to
all things that are
vnderaken for the
glory of his name
and according to
his word.
¶ I haue declared
that God heareth
the prayers of
his and giueth
these requests.*

¶ Thus hee.

10r, 10p.

* Verse 13.

10r, 10p.

Signifying that this prayer was not spoken by the mouth, but only meditate in his heart.

He sheweth what is our desire when we have received any benefit of the Lord.

† Ebr. in the way of wisdom.

† If you will freely and industrially give your daughter to my masters sonne.

a. That is, that I may promise els where.

So as soon as it is Gods ordinance they yeelde.

10r, as thy commandment.

10r, or, or, or, or.

* Verse 36, and 39.

† Ebr. dayes, or, ten.

c. This sheweth that parents have not authority to marrie their children without consent of the parties.

† Ebr. her mouth.

† That is, let the witness our his enemies: which blessing is fully accomplished in Iesus Christ.

O Lord, the God of my master Abraham, if thou now prosper my journey which I goe,

43 Behold, I stand by the well of water: when a virgin cometh forth to drawe water, and I say to her, Giue mee, I pray thee, a little water of thy pitcher to drinke,

44 And she say to me, Drinke thou, and I will also drawe for thy camels, let her bee the wife, which the Lord hath prepared for my masters sonne.

45 And before I had made an end of speaking in mine heart, beholde, Rebekah came forth, and her pitcher on her shoulder, and shee went downe vnto the well, and drew water. Then I said vnto her, Giue me drinke, I pray thee.

46 And she made halfe, and tooke downe her pitcher from her shoulder, and sayd, Drinke, and I will giue thy camels drinke also. So I dranke, and she gaue the camels drinke also.

47 Then I asked her, and sayd, Whose daughter art thou? And she answered, The daughter of Bethuel Nahors sonne, whom Milcah bare vnto him. Then I put the abillment vpon her face, and the bracelets vpon her hands:

48 y And I bowed downe and worshipped the Lord, and blessed the Lord God of my master Abraham, which had brought me the right way to take my masters brothers daughter vnto his sonne.

49 Now therefore, if ye will deale mercifully and truly with my master, tell mee: and if not, tell me, that I may tunc me to the right hand or to the left.

50 Then answered Laban and Bethuel, and sayde, This thing is proceeded of the Lord: we cannot therefore fay vnto thee, neither will nor good.

51 Beholde, Rebekah is before thee, take her and goe, that she may be thy masters sonnes wife, euen as the Lord hath said.

52 And when Abrahams seruants heard their wordes, he bowed himselfe toward the earth vnto the Lord.

53 Then the seruant tooke forth iewels of silver, and Jewels of golde, and raiment, and gaue to Rebekah: also vnto her brother and to her mother he gaue gifts.

54 Afterward they did eate & drinke, both he, and the men that were with him, and taried all night, and when they rose vp in the morning, hee said, Let me depart vnto my master.

55 Then her brother and her mother answered, Let the maide abide with vs, at the least ten dayes: then shall she go.

56 But he said vnto them, Hinder you me not, seeing the Lord hath prospered my journey: send me away, that I may goe to my master.

57 Then they said, We will call the maide, and aske her consent.

58 And he called Rebekah, and sayde vnto her, Wilt thou go with this man? And she answered, I will goe.

59 So they let Rebekah their sister goe, and her nourse, with Abrahams seruant and his men.

60 And they blessed Rebekah, and sayde vnto her, Thou art our sister, growe into thousand thousands, and thy seede possesse the gate of his enemies.

61 ¶ Then Rebekah arose, & her maydes, and rode vpon the camels, and followed the man, and

the seruant tooke Rebekah, and departed.

62 Now Izhak came from the way of Beer-lahai-roi, (for he dwelt in the south country)

63 And Izhak went out to pray in the field toward the evening: who lift vp his eyes and looked, and beholde, the camels came.

64 Also Rebekah lift vp her eyes, and when she saw Izhak, she lighted down from the camel.

65 (For she had laide to the seruant, Who is yonder man, that cometh in the field to meete vs? and the seruant had sayd, It is my master) So she tooke a vaile, and couered her.

66 And the seruant tolde Izhak all things, that he had done.

67 Afterward Izhak brought her into the tent of Sarah his mother, and he tooke Rebekah, and she was his wife, and he loued her: So Izhak was comforted after his mothers death.

C H A P. XXV.

Abraham taketh Keturah to wife, & getteth many children. Abraham giueth all his goods to Izhak. His death. The genealogie of Ishmael. The birth of Isaac and Esau. Esau sellith his birthright for a mess of pottage.

Now Abraham had taken him another wife, & called Keturah,

2 Which bare him Zimran, and Jokhan, and Medan, and Midian, and Ishbak, and Shuah.

3 And Jokhan begate Sheba, and Dedan: * And the sonnes of Dedan were Alshurim, and Letushim, and Leummim.

4 And the sonnes of Midian were Ephah, and Ephraim, and Hanoth, and Abida, and Eldaah: all these were the sonnes of Keturah.

5 ¶ And Abraham gaue all his goods to Izhak,

6 But vnto the sonnes of the concubines, which Abraham had, Abraham gaue gifts, and sent them away from Izhak his sonne (while hee yet liued) Eastward to the East country.

7 And this is the age of Abrahams life, which he liued, an hundredth seuentie and five yeeres.

8 Then Abraham yeelded the spirit, and died in a good age, an old man, and of great yeeres, and was gathered to his people.

9 And his sonnes, Izhak and Ishmael buried him in the caue of Machpelah, in the field of Ephron sonne of Zohar the Hittite, before Mamre.

10 Which field Abraham bought of the Hittites, where Abraham was buried with Sarah his wife.

11 ¶ And after the death of Abraham God blessed Izhak his sonne, * and Izhak dwelt by Beer-lahai-roi.

12 ¶ Nowe these are the generations of Ishmael Abrahams sonne, whom Hagar the Egyptian Sarahs handmaide bare vnto Abraham.

13 * And these are the names of the sonnes of Ishmael, namely by name, according to their kindreds, the eldest sonne of Ishmael was Nebioth,

14 And Kediar, and Adbeel, and Misham,

15 And Hadar, and Tema, Ietur, Naphith, and Kedemah.

16 These are the sonnes of Ishmael, and these are their names, by their townes and by their castles: for he had twelve princes of their nations.

17 (And these are the yeeres of the life of Ishmael, an hundredth thirtie and seuen yeeres, and he yeelded the spirit, and died, and was gathered vnto his people.)

* Chap. 26, 14, and 25, 11.

c. This was the exercise of the godly fathers, to meditate Gods promises, and to pray for the accomplishment thereof.

f. The culture was that y shee was brought to her husband, her head being couered, in token of chastitie and modestie.

g. Whilste she was yet alive.

* 1, Chron. 1, 31.

† Ebr. all his substance.

b. For by the virtue of Gods will hee had not begotten many more.

c. Reade Chap. 22, 34.

d. To ascribe the difference that is made here, because of the heritage.

e. Hereby the exercise of the wicked man by death is testified not wholly but as the father of the godly liue after in perpetual joy, for the souls of the wicked in perpetual paine.

Chap. 23, 18.

* Chap. 16, 14, and 24, 66.

* 1, Chron. 1, 31.

† Ebr. by their kindreds.

g. To the last of Canaan.

h. Which died among the Arabs, and were buried in the field of seeds.

18 And they dwelt from Hauilah vnto Shur, that is towards Egypt, as thou goest to Adhur. *¶* **J**shmael *¶* dwelt in the presence of all his brethren.

19 *¶* Likewise these are the generations of Ishak Abrahams sonne. Abraham begate Ishak,

20 And Ishak was fourtie yeeres old, when he tooke Rebekah to wife, the daughter of Bethuel the *¶* Aramite of Padan Aram, and sister to Laban the Aramite.

21 And Ishak prayed vnto the Lorde for his wife, because she was barren: & the Lorde was intreated of him, and Rebekah his wife conceived,

22 But the children *¶* stroue together within her: therefore shee sayd, Seeing *it is so*, why am I thus? wherefore she went to aske the Lorde.

23 And the Lorde said to her, Two nations are in thy wombe, and two manner of people shall be diuided out of thy bowels, and the one people shall be mightier then the other, and the *¶* elder shall serue the yonger.

24 *¶* Therefore when her time of deliuerance was fulfilled, behold, twines were in her wombe.

25 So he that came out first, was red, and hee was all ouer as a rough garment, and they called his name Esau.

26 *¶* And afterward came his brother out, and his hand held Esau by the heele: therefore his name was called Iakob. Now Ishak was threescore yeeres olde when Rebekah bare them.

27 And the boyes grew, and Esau was a cunning hunter, and *¶* liued in the fields: but Iakob was a plaine man, and dwelt in tents.

28 And Ishak loued Esau, for *¶* venison was his meate, but Rebekah loued Iakob.

29 Now Iakob sod portage, and Esau came from the field and was wearie,

30 Then Esau sayd to Iakob, *¶* Let me eate, I pray thee, of that portage I red, for I am wearie. Therefore was his name called Edom.

31 And Iakob sayd, Sell me euen now thy birthright.

32 And Esau sayd, Lo, I am almost dead, what *¶* then this birthright to me?

33 Iakob then sayd, Swear to me euen now. And he sware to him, *¶* and *¶* sold his birthright vnto Iakob.

34 Then Iakob gaue Esau bread and portage of lentiles: and he did eate and drinke, and rose vp, and went his way: So Esau contemned his birthright.

CHAP. XXVI.

1 God promised for Ishak in the fumes, *2* He renewed his promise, *3* The King blameth him for denying his wife, *4* The Philistims hate him for his riches, *5* They sin well, *6* And desire him away, *7* God comforteth him, *8* Hee maketh alliance with Abimelech.

ANd there was a famine in the *¶* land besides the first famine that was in the dayes of Abraham. Wherefore Ishak went to Abimelech King of the Philistims vnto Gerar.

2 For the Lorde appeared vnto him, and sayd, *¶* Goe not downe into Egypt, but abide in the land which I shall shew vnto thee.

3 Dwell in this land, and I will be with thee, and will bless thee: for to thee, and to thy feede I will giue all these *¶* countreys: and I will performe the othe which I sware vnto Abraham thy father.

4 Also I will cause thy feede to multiply as the

starres of heauen, and will giue vnto thy feede all these countreys: and in thy feede shall all the nations of the earth be *¶* blessed.

5 Because that Abraham *¶* obeyed my voyce and kept mine *¶* ordinance, my commandments, my statutes, and my lawes.

6 *¶* So Ishak dwelt in Gerar.

7 And the men of the place asked him of his wife, and he said, She is my sister: for he *¶* feared to say, She is my wife, lest, *¶* I should be the men of the place should kill me, because of Rebekah: for she was beautiful to the eye.

8 So after he had bene there long time, Abimelech King of the Philistims looked out at a window, and loe, he saw Ishak *¶* sporting with Rebekah his wife.

9 Then Abimelech called Ishak, and sayde, Loe, thee is of a surer tie wife, and why saydest thou, She is my sister? To whom Ishak answered, Because I thought *¶* this, It may be that I shall die for her.

10 Then Abimelech said, Why hast thou done this vnto vs? one of the people had almost lien by thy wife, so shouldst thou haue brought *¶* sinne vpon vs.

11 Then Abimelech charged all his people, saying, He that toucheth this man, or his wife, shall die the death.

12 Afterward Ishak sowed in that land, and found in the same yeere an *¶* hundredth folde by estimation: and so the Lorde blessed him.

13 And the man waxed mightie, and *¶* still increased, till he was exceeding great.

14 For he had flocks of sheepe, and herds of cattell, and a mightie household: therefore the Philistims had *¶* enuie at him.

15 In so much that the Philistims stopped and filled vp with earth all the wells, which his fathers seruants digged in his fathers Abrahams time.

16 Then Abimelech sayd vnto Ishak, Get thee from vs, for thou art mightier then we: a great deale.

17 *¶* Therefore Ishak departed thence, and pitched his tent in the *¶* valley of Gerar, and dwelt there.

18 And Ishak returning, digged the wells of water, which they had digged in the dayes of Abraham his father: for the Philistims had stopped them after the death of Abraham, & he gaue them the same names, which his father gaue them.

19 Izhaks seruants then digged in the valley, and found there a well of *¶* liuing water.

20 But the herdmen of Gerar did strite with Izhaks herdmen, saying, The water is ours: therefore called he the name of the well *¶* Eick, because they were at strite with him.

21 Afterward they digged another well, and stroue for that also, and he called the name of it *¶* Sitnah.

22 Then he removed thence, and digged another well, for the which they stroue not: therefore called he the name of it, *¶* Rehoboth, and said, Because the Lorde hath now made vs room, wee shall increase vpon the earth.

23 So he went vp thence to Beer-sheba.

24 And the Lorde appeared vnto him the same night, and sayd, I am the God *¶* of Abraham thy father: feare not, for I am with thee, and will blesse thee, and multiply thy feede for my seruant *¶* Abrahams sake,

1 Gen. 22. 3. *2* 15.

3 18. *4* 18. *5* 22.

6 14. *7* 28. *8* 14.

9 Hee commen-

deth Abraham to

believe, because

Ishak should be

the more ready to

folow the like:

for as God made

this promise of his

free mercy, so doth

the confirmation

thereof proceede

of the same foun-

taine.

1 *¶* For my keeping.

2 Whereby wee

see that feare and

distrust is found

in the most faith-

full.

3 Or shewing

some familiar

signe of looe,

whereby it might

be knowne that

he was his wife,

4 In all ages there

were perswaded

that Gods vengeance

should not dighe

vpon wee Locke

breakers.

5 *¶* For an hundredth

foldes.

6 The malicious

enue always the

graces of God in-

others.

7 The Hebrews

word signifieth a

flood, or valley,

where water is at

any time runneth.

8 *¶* For springing.

9 *¶* For contention.

10 *¶* For strife.

11 *¶* For hatred.

12 *¶* For largeness.

13 *¶* For room.

14 God assurath

Ishak against all

feare, by reueal-

ing the promise

made to Abraham.

1 To ſignifie that he would ſerue none other God, but the God of his father Abraham.

25 Then he built an altar there, and called vpon the Name of the Lord, and there ſpred his tent: where alſo Iſhaks ſeruants digged a well.

26 ¶ Then came Abimelech to him from Gerar, and Ahuzzath one of his friends, and Phicol the captain of his armie.

27 To whom Iſhak ſayd, Wherefore come ye to mee, ſeing ye hate mee and haue put me away from you?

28 Who answered, Wee ſaw certainly that the Lorde was with thee, and we thought thou, Let there be now an othe betwene vs, euen betwene vs and thee, and let vs make a couenant with thee.

29 ¶ If thou ſhalt doe vs no hurt, as wee haue not touched thee, and as we haue done vnto thee nothing but good, and ſent thee away in peace: thou now, the bleſſed of the Lorde, doe thou.

30 Then he made them a feaſt, and they did eate and drinke.

31 And they roſe vp betimes in the morning, and ſware one to another: then Iſhak let them goe, and they departed from him in peace.

32 And that ſame day Iſhaks ſeruants came and told him of a well, which they had digged, and ſaid vnto him, We haue found water.

33 So hee called it ¶ Shibah: therefore the name of the cite is called ¶ Beer-ſheba vnto this day.

34 ¶ Now when Eſau was fourtie yeere olde, heooke to wife Judith, the daughter of Beeri an Hittite, and Baſhemath the daughter of Elon an Hittite alſo.

35 And they were ¶ a griefe of minde to Iſhak and to Rebekah.

CHAP. XXVII.

8 Iaakob getteth the bleſſing from Eſau by his mothers counſell. 38 Eſau by weeping moutheth his father to piſe him. 41 Eſau hateth Iaakob and forſaketh his dearth. 43 Rebekah ſendeth Iaakob away.

And when Iſhak was olde, and his eyes were dimme (ſo that he could not ſee) he called Eſau his eldeſt ſonne, and ſayde vnto him, My ſonne. And he answered him, ¶ I am here.

2 Then he ſayd, Behold, I am now olde, and know not the day of my death:

3 Wherefore now, I pray thee take thine instruments, thy quier and thy bowe, and get thee to the ſeldie, that thou mayeſt take mee ſome veniſon.

4 Then make mee ſauourie meate, ſuch as I loue, and bring it me that I may eate, and that my ſoule may bleſſe thee, before I die.

5 (Now Rebekah heard, when Iſhak ſpake to Eſau his ſonne) and Eſau went into the ſeld to hunt for veniſon, and to bring it.

6 ¶ Then Rebekah ſpake vnto Iaakob her ſonne, ſaying, Behold, I haue heard thy father talking with Eſau thy brother, ſaying,

7 Bring me veniſon, and make mee ſauourie meate, that I may eate and bleſſe thee before the Lorde, afore my death.

8 Now therefore, my ſonne, heare my voyce in that which I command thee.

9 ¶ Get thee now to the flocke, and bring mee thence two good kids of the goates, that I may make pleaſant meate of them for thy father, ſuch as he loueth.

10 Then thou ſhalt bring it to thy father, and he ſhall eate, to the intent that he may bleſſe thee

before his death.

11 But Iaakob ſayde to Rebekah his mother, Beholde, Eſau my brother is rough, and I am ſmooth.

12 My father may poſſibly feele me, and I ſhall ſeeme ¶ to him to be a mocker: ſo ſhall I bring a curſe vpon me, and not a bleſſing.

13 But his mother ſaid vnto him, ¶ Vpon me be thy curſe, my ſonne: onely heare my voyce, and goe and bring me ſhem.

14 So he went & ſet ſhem, and brought ſhem to his mother: and his mother made pleaſant meate, ſuch as his father loued.

15 And Rebekah tooke faire clothes of her elder ſonne Eſau, which were in her houſe, & clothed Iaakob her younger ſonne:

16 And he couered his hands and the ſmooth of his necke with the ſkinnes of the kiddees of the goates.

17 Afterward ſhe put the pleaſant meate and bread, which ſhe had prepared, in the hand of her ſonne Iaakob.

18 ¶ And when he came to his father, he ſaid, My father. Who answered, I am here: who art thou, my ſonne?

19 And Iaakob ſayd to his father, ¶ I am Eſau thy firſt borne, I haue done as thou baideſt mee, ariſe, I pray thee: ſit vp and eate of my veniſon, that thy ſoule may bleſſe me.

20 Then Iſhak ſayd vnto his ſonne, How haſt thou found it ſo quickly my ſonne? Who ſayde, Becauſe the Lorde thy God brought it to mine hand.

21 Again ſayde Iſhak vnto Iaakob, Come neere now, that I may feele thee, my ſonne, whether thou be that my ſonne Eſau, or not.

22 Then Iaakob came neere to Iſhak his father, and he felt him, and ſaid, The voyce ¶ of Iaakob is voyce, but the hands are the hands of Eſau.

23 (For he knewe him not, becauſe his hands were rough as his brother Eſaus hands: wherefore he bleſſed him)

24 Again he ſayd, Art thou that my ſonne Eſau? Who answered, ¶ Yea.

25 Then ſaid he, Bring it me hither, and I will eate of my ſonnes veniſon, that my ſoule may bleſſe thee. And he brought it to him, and he ate: alſo he brought him wine, and he dranke.

26 Afterward his father Iſhak ſayd vnto him, Come neere now, and kiſſe me, my ſonne.

27 And hee came neere and kiſſed him. Then he ſmelled the ſauour of his garments, and bleſſed him, and ſayde, Behold, the ſmell of my ſonne is as the ſmell of a field, which the Lorde hath bleſſed.

28 ¶ God giue thee therefore of the dewe of heauen, and the fatneſſe of the earth, and plentie of wheate and wine.

29 Let people be thy ſeruants, & nations bow vnto thee: be lord ouer thy brethren, and let thy mothers children honour thee. Curſed be he that curſeth thee, and bleſſed be he that bleſſeth thee.

30 ¶ And when Iſhak had made an ende of bleſſing Iaakob, and Iaakob was ſcarce gone out from the preſence of Iſhak his father, then came Eſau his brother from his hunt.

31 And he alſo prepared ſauourie meate, and brought it to his father, and ſayde vnto his father, Let my father ariſe, and eat of his ſonnes veniſon, that thy ſoule may bleſſe me.

¶ Eſau before his eyes.

¶ For, as though I would deſtroy him, I will take him away from me.

¶ The ſervants of Gods deſire make her bolde.

¶ Although Iaakob was afraid of this bleſſing faith, yet he did euill to ſeekely lies, and the more becauſe he ſhould Gods name thus name.

¶ This declarer that he ſuſpected ſome thing, yet God would not haue his deſire altered.

¶ Eſau, I am.

1 The Eſauites in ſwearing begin commonly with If, and vnderſtand thereof, that is, that God ſhall puniſh him that breaketh the othe: here the wiſdom ſhew that they are afraid, tell that come to them which they would doe to other.

¶ For, or, the well of the othe.

¶ Chap. xx. 46. ¶ For, ſuſpectious and reſerued.

¶ Eſau, I am.

¶ Eſau, I am.

¶ The carnall affection, which he bare to his ſonne, made him forget that which God ſpoke to his wife, Chap. 25. 23.

¶ This ſubiect is bleſſed worthy becauſe it ſhould haue taried till God had performed his promiſe.

32 But his father Izhak sayd vnto him, Who art thou? And hee answered, I am thy sonne, *even* thy fast borne Esau.

33 Then Izhak was ffricken with a manicles great feare, and saide, Who, and where a hee that hunted venison and brought it mee, and I haue eate of all before thou camest? and I haue blessed him, therefore hee shal be blessed.

34 When Esau heard the words of his father, he cryed out with a great crye and bitter, out of measure, and sayd vnto his father, Bless me, *euens* also, my father.

35 Who answered, Thy brother came with subtiltie, and hath taken away thy blessing.

36 Then he sayd, Was hee not iustly called Iakob? for hee hath decieued me these two times: he tooke my birthright, and now hath he taken my blessing. Also he said, Haft thou not refused a blessing for me?

37 Then Izhak answered, and sayd vnto Esau, Beholde, I haue made him *my* lord, and all his brethren haue I made his seruants: also with wheat and wine haue I furnished him, and vnto thee now what shall I doe, my sonne?

38 Then Esau sayd vnto his father, Haft thou but one blessing, my father? blessed mee, *euens* also, my father: and Esau lifted vp his voyce, and wept.

39 Then Izhak his father answered, and sayd vnto him, Behold, the fatnesse of the earth shal be thy dwelling place, and thou shalt haue of the dewe of heauen from above.

40 And by thy sword shalt thou liue, and shalt be thy brothers *ky* seruante. But it shall come to passe, when thou shalt get the masteerie, that thou shalt breake his yoke from thy necke.

41 Therefore Esau hated Iakob, because of the blessing, wherewith his father blessed him. And Esau thought in his minde, *The dayes of mourning for my father will come shortly, then I will slay my brother Iakob.

42 And it was told to Rebekah of the words of Esau her elder sonne, and she went and called Iakob her yonger sonne, and sayd vnto him, Beholde, thy brother Esau is comforted against thee, *meaning* to kill thee:

43 Now therefore my sonne, heare my voyce: arise, and flee thou to Haran to my brother Laban,

44 And tary with him a while vntill thy brothers fierceneesse be swaged,

45 And till thy brothers wrath turne away from thee, and hee forget the things, which thou hast done to him: then will I send and take thee from thence: why should I be *deprived* of you both in one day?

46 Also Rebekah said to Izhak, *I am weary of my life, for the daughters of Heth like theft: of the daughters of the land, what availeth it mee to liue?

47 CHAP. XXVII.

1 Izhak sendeth Iakob to take a wife of the Canaanites, 2 Blesseth a wife of the daughters of Bethuel against his fathers will, 3 Iakob in the way to Haran hath a ladder vnto him, 4 Christ is promised, 5 Iakob acknowledgeth Gods mercy vnto him, 6 Iakob is comforted.

Then Izhak called Iakob and blessed him, and charged him, and sayd vnto him, Take not a wife of the daughters of Canaan.

For his father had given it without Gods motion,

2 Arise, *get thee to *Padan Aram to the house of Bethuel thy mothers father, and thence take thee a wife of the daughters of Laban thy mothers brother.

3 And God shall sufficient bleesse thee, and make thee to increase, and multiply thee, that thou mayest be a multitude of people,

4 And giue thee the blessing of Abraham, *euens* to thee and to thy seede with thee, that thou mayest inherit the land (wherin thou art a stranger,) which God gaue vnto Abraham.

5 Thus Izhak sent forth Iakob, and he went to Padan Aram vnto Laban sonne of Bethuel the Aramite, brother to Rebekah, Iakobs and Esaus mother.

6 ¶ When Esau saw that Izhak had blessed Iakob, and sent him to Padan Aram, to see him a wife thence, and giuen him a charge when he blessed him, saying, Thou shalt not take a wife of the daughters of Canaan,

7 And that Iakob had obeyed his father and his mother, and was gone to Padan Aram:

8 Also Esau seeing that the daughters of Canaan displeased Izhak his father,

9 Then went Esau to Ishmael, & tooke [vnto] the wives which he had, Mahalath the daughter of Ishmael Abrahams sonne, the sister of Nabioth, to be his wife.

10 ¶ Now Iakob departed from Beer-sheba, and went to Haran,

11 And he came vnto a certain place, and taried there all night, because the sunne was down, and tooke of the stones of the place, and layd vnder his head and slept in the same place.

12 Then he dreamed, and beheld, there stood a ladder vpon the earth, and the top of it reached vnto heauen: and loe, the Angels of God went vp and downe by it.

13 *And behold, the Lord stood about it, and sayde, I am the Lord God of Abraham thy father, and the God of Izhak: the land, vpon the which thou sleepest, *will I giue thee and thy seede.

14 And thy seede shall bee as the dust of the earth, and thou shalt spread abroad *to the West, and to the East, and to the North, & to the South, and in thee and in thy seede shall all the *families of the earth be blessed.

15 And lo, I am with thee, and will keepe thee whithersoever thou goest, and will bring thee againe into this land: for I will not forsake thee vntill I haue performed that, that I haue promised thee.

16 ¶ Then Iakob awoke out of his sleepe, and said, Surely the Lord is in this place, and I was not aware.

17 And he was ffrayd, and said, How fearefull is this place! this is none other but the house of God, and this is the gate of heauen.

18 Then Iakob rose vp early in the morning, and tooke the stone that he had layd vnder his head, and set it vp as a pillar, and poured oyle vpon the top of it.

19 And hee called the name of that place Beth-el: notwithstanding the name of the cite was at the first called Luz.

20 Then Iakob vowed a vow, saying, If God wil be with me, and will keepe mee in this journey which I goe, and will giue mee bread to eat, and clothe to put on:

* Hof. 12. 12.
* Chap. 24. 10.

[Or, abiding.]

b The godly fathers were put to many and continually that they were but strangers in this world: so the intent they should lift up their eyes to the heauen, where they should haue a last dwelling.

[Or, beside his wife.]
c Thinking here, by his late reason, that he should be his father, but all in vaine: for he taketh not away this cause of the snail.

d Christ is the ladder whereby God and man are ioyned together, and by whom the Angels minister vnto all graces by him are giuen vnto vs, and we by him ascend into heauen.

* Chap. 25. 24. & 28. 5.
e He kept the promise only by faith: for all his life time he was but a stranger in this land.

* Deut. 12. 30. and 19. 14.
* Chap. 12. 5. & 18. 18. & 23. 18. & 26. 4.

f He was touched with a godly feare and reuerence.

g To be a remembrance only of the vision shewed vnto him.

* Chap. 9. 13. [Or, house of God.] h He bindeth vs to God vnder this condition, but as knowledge of his infirmities, & promises to be thankful.

31 So that I come againe vnto my fathers house in Asierie, then shall the Lord bemy God.
32 And thus I come, which I haue set vp as a pillar, shall be Gods house: and of all that thou shalt giue me, will I giue the tenth vnto thee.

CHAP. XXIX.

23 Iakob cometh to Laban & seruieth seuen yeres for Rahel.
24 Leah is brought to Iakob instead of Rahel. 25 He seuen yeres more for Rahel. 26 Leah conceiveth and beareth fourte sonnes.

Then Iakob a lift vp his feete and came into the East country.

3 And as he looked about, behold, there was a well in the field, and so, three flocks of sheepe lay thereby (for at that well were the flocks watered) and there was a great stone vpon the welles mouth.

4 And thither were all the flocks gathered, and they rolled a stone from the welles mouth, and watered the sheepe, and put the stone againe vpon the welles mouth in his place.

5 And Iakob sayde vnto them, My brethren, whence be ye? And they answered, Wee are of Haran.

6 Then he sayd vnto them, Knowe ye Laban the sonne of Nahor? Who sayd, We know him.

7 Again he sayde vnto them, Is he in good health? And they answered, He is in good health, and beholde, his daughter Rahel cometh with the sheepe.

8 Then hee sayd, Lo, it is yet his day, neither is it time that the cattell should bee gathered together: water ye the sheepe and go feede them.

9 But they sayd, We may not, vntill all the flocks be brought together, and till men roll the stone from the welles mouth, that we may water the sheepe.

10 While he talked with them, Rahel also came with her fathers sheepe, for she kept them.

11 And as soon as Iakob sawe Rahel the daughter of Laban his mothers brother, and the sheepe of Laban his mothers brother, then came Iakob neere, & rolled the stone from the welles mouth, and watered the flocke of Laban his mothers brother.

12 And Iakob kissed Rahel, and lift vp his voyce and wept.

13 (For Iakob tolde Rahel, that he was her fathers) brother, and that hee was Rebekahs sonne) then the ranne and tolde her father.

14 And when Laban heard tell of Iakob his sisters sonne, he ranne to meete him, and embraced him, and kissed him, and brought him to his house: and he tolde Laban all these things.

15 To whom Laban sayd, Well, thou art my sbone, and my flesh, and he abode with him the space of a month.

16 For Laban sayde vnto Iakob, Though thou be my brother, shouldest thou therefore serue me for nought? tell me, what shall be thy wages?

17 Now Laban had two daughters, the elder called Leah, and the younger called Rahel.

18 And Leah was tender eyed, but Rahel was beautiful and faire.

19 And Iakob loued Rahel, & said, I will serue thee seuen yeres for Rahel thy younger daughter.

20 Then Laban answered, Is it better that I giue her thee, then that I should giue her to another man? abide with me.

21 And Iakob serued seuen yeres for Rahel,

and they seemed vnto him but a fewe dayes: because he loued her.

22 Then Iakob said to Laban, Giue me my wifely: I may go in to her, for my terme is ended.

23 Wherefore Laban gathered together all the men of the place, and made a feast.

24 But when the evening was come, hee tooke Leah his daughter, & brought her to him, and he went in vnto her.

25 And Laban gaue his maide Zilpah to his daughter Leah, to be her seruant.

26 But when the morning was come, behold, it was Leah. Then sayd he to Laban, Wherefore hast thou done thus to me? didst not I see thee for Rahel? wherefore then hast thou beguiled me?

27 And Laban answered, It is not the manner of this place to giue the younger before the elder.

28 Fulfill seuen yeres for her, and we will also giue thee this for the seruice, which thou hast serued me yet seuen yeres more.

29 Then Iakob did so, and fulfilled her seuen yeres, so hee gaue him Rahel his daughter to be his wife.

30 Laban also gaue to Rahel his daughter, Bilhah his maide to be her seruant.

31 So entered he into Rahel also, and loued also Rahel more then Leah, and serued him yet seuen yeres more.

32 When the Lord saw that Leah was despised, he made her fruitful: but Rahel was barren.

33 And Leah conceived and bare a sonne, and she called his name Reuben: for she said, Because the Lord hath looked vpon my tribulation, now therefore mine husband will be mine.

34 And she conceived againe & bare a sonne, and laide, Because the Lord heard that I was hated, he hath therefore giuen mee this sonne also, and she called his name Simeon.

35 And shee conceived againe & bare a sonne, and sayd, Now at this time will my husband keepe mee company, because I haue borne him three sonnes: therefore was his name called Leui.

36 Moreover shee conceived againe and bare a sonne, saying, Now will I praise the Lord: therefore hee called his name Iudah, and she left bearing.

CHAP. XXX.

1 Rahel and Leah bring each herseuer children. 2 Leah giveth mandrakes to Rahel that Iakob might haue with her. 3 Leah is enriched for Iakobs sake. 4 Iakob is made very rich.

And when Rahel saw that she bare Iakob no children, Rahel enuied her sister, and sayd vnto Iakob, Giue me children, or els I die.

2 Then Iakob anger was kindled against Rahel, and he sayd, Am I in Gods stead, which hath withholden from thee the fruite of the wombe?

3 And she sayd, Behold my maide Bilhah, go in to her, and she shall beare vpon my knees, and I shall haue children also by her.

4 Then she gaue him Bilhah her maide to wife, and Iakob went in to her.

5 So Bilhah conceived and bare Iakob a sonne.

6 Then sayd Rahel, God hath giuen sentence on my side, and hath alio made my voyce, and hath giuen me a sonne: therefore called shee his name, Dan.

7 And Bilhah Rahels maide conceived againe, and bare Iakob the second sonne.

8 Then Rahel said, With the excellent wrestling

a That he went forth on his iourney.

b To the land of the children of the East.

c Thus he was directed by the only presence of God, who brought him safe to Labans house.

d It seemeth that in those dayes the custome was to call ones fleggers, brethren.

e Or, is he in peace? by the which word the Hebrews signifye all prosperitie.

f It is time that the cattell should bee gathered together: water ye the sheepe and go feede them.

g But they sayd, We may not, vntill all the flocks be brought together, and till men roll the stone from the welles mouth, that we may water the sheepe.

h While he talked with them, Rahel also came with her fathers sheepe, for she kept them.

i And as soon as Iakob sawe Rahel the daughter of Laban his mothers brother, and the sheepe of Laban his mothers brother, then came Iakob neere, & rolled the stone from the welles mouth, and watered the flocke of Laban his mothers brother.

k And Iakob kissed Rahel, and lift vp his voyce and wept.

l (For Iakob tolde Rahel, that he was her fathers) brother, and that hee was Rebekahs sonne) then the ranne and tolde her father.

m And when Laban heard tell of Iakob his sisters sonne, he ranne to meete him, and embraced him, and brought him to his house: and he tolde Laban all these things.

n To whom Laban sayd, Well, thou art my sbone, and my flesh, and he abode with him the space of a month.

o For Laban sayde vnto Iakob, Though thou be my brother, shouldest thou therefore serue me for nought? tell me, what shall be thy wages?

p Now Laban had two daughters, the elder called Leah, and the younger called Rahel.

q And Leah was tender eyed, but Rahel was beautiful and faire.

r And Iakob loued Rahel, & said, I will serue thee seuen yeres for Rahel thy younger daughter.

s Then Laban answered, Is it better that I giue her thee, then that I should giue her to another man? abide with me.

t And Iakob serued seuen yeres for Rahel,

g Meaning, when the year was come: it was the first.

h Every dayes full.

i Hee causeth Leah to be dredd, and maketh him old time the wife was covered with a wayle, when the wife sought to her husband in figne of chastitie and chastitie.

k Hee offered more the profits, that he had of his kobs service, than either his profit, or of his service, though hee offered some for his service.

l Hee offered more the profits, that he had of his kobs service, than either his profit, or of his service, though hee offered some for his service.

m For children are a great kind of mutual love betweene man and wife.

n Or, as she saith, I will praise the Lord.

o Leah declared that which was a desire of her heart, because of Gods blessing.

p Hersey appereth, that she had become to God as her self.

q For children are a great kind of mutual love betweene man and wife.

r Or, as she saith, I will praise the Lord.

s Leah declared that which was a desire of her heart, because of Gods blessing.

t Hersey appereth, that she had become to God as her self.

u For children are a great kind of mutual love betweene man and wife.

v Or, as she saith, I will praise the Lord.

w Leah declared that which was a desire of her heart, because of Gods blessing.

x Hersey appereth, that she had become to God as her self.

y For children are a great kind of mutual love betweene man and wife.

z Or, as she saith, I will praise the Lord.

a Leah declared that which was a desire of her heart, because of Gods blessing.

b Hersey appereth, that she had become to God as her self.

c For children are a great kind of mutual love betweene man and wife.

d Or, as she saith, I will praise the Lord.

e Leah declared that which was a desire of her heart, because of Gods blessing.

f Hersey appereth, that she had become to God as her self.

g For children are a great kind of mutual love betweene man and wife.

ings have I wrestled with my sisters, and have gotten the upper hand: and the called his name Joseph: and I have now done with you. 12 And when Leah saw that he had left bearing, sheeooke Zilpah her mayde, and gaue her Isakob to wife.

13 And Zilpah Leas maid bare Isakob a sonne; 14 The first shee called him, Gad: because he said, I have found favour in the sight of my lord: for he hath said, I will be gracious unto thee, and will be a father to the fatherless, and will be a husband to the widow.

15 Again Zilpah Leas maid bare Isakob another sonne; 16 The first shee called him, Issachar: because he said, I have seen my lord, for he hath said, I will be gracious unto thee, and will be a father to the fatherless, and will be a husband to the widow.

17 Then sayd Leah, Ah, blessed am I, for the daughters will blisse me, and the called his name, Asher.

18 Now Reuben went in the dayes of the wheate harvest, and found 5 mandrakes in the field, and brought them vnto his mother Leah. Then sayd Rahel to Leah, Giue me, I pray thee, of thy sonnes mandrakes.

19 But she answered her, Is it a small matter for thee to take my husband, except thou take my sonnes mandrakes also? Then sayde Rahel, Therefore he shall sleepe with thee this night for thy sonnes mandrakes.

20 And Isakob came from the field in the evening, and Leah went out to meete him, and said, Come in to me, for I haue bought and paid for thee with my sonnes mandrakes: and he slept with her that night.

21 And God heard Leah, and shee conceived, and bare vnto Isakob the fift sonne.

22 Then sayd Leah, God hath giuen me my reward, because I gaue my f mayde to my husband, and the called his name Issachar.

23 After, Leah conceived againe, and bare Isakob the sixth sonne.

24 Then Leah sayd, God hath endowed mee with a good dowrye, now will mine husband dwell with mee, because I haue borne him sixe sonnes: and the called his name Zebulun.

25 After that, the bare a daughter, and the called her name Dinah.

26 And God remembreth Rahel, and God heard her, and opened her wombe.

27 So shee conceived, and bare a sonne, and sayd, God hath taken away my rebuke.

28 And shee called his name Joseph, saying, The Lord will giue me yet another sonne.

29 And as soone as Rahel had borne Ioseph, Isakob said to Laban, Send me away that I may go vnto my place and to my country.

30 Giue mee my wifes and my children, for whom I haue serued thee, and let me go: for thou knowest what seruice I haue done thee.

31 To whom Laban answered, If I haue now found fauour in thy sight, I haue perceived that the Lord hath blessed me for thy sake.

32 Also he said, Appoynt vnto me thy wages, and I will giue it thee.

33 But he said vnto him, Thou knowest what seruice I haue done thee, and in what taking thy cattell hath bene I vnder me.

34 For the little that thou hast lent before I came, is increased into a multitude: and the Lord hath blessed thee for my coming: but now when shall I traueil for mine owne house also?

35 Then he said, What shall I giue thee? And Isakob answered, Thou shalt giue me nothing at all: if thou wilt doe this thing for mee, I will returne, feede, and keepe thy sheepe.

36 I will passe through all thy flocks this day, and I will separate from them all the sheepe which have spots and great spots, and all the blacke lambs among the sheepe; and the great spotted, and little spotted among the goates: and it shall bee my wages.

37 So that my kighteousnesse answere for me hereafter, when it shall come for my reward before thy face, and euery one that hath not little or great spots among the goates, and blacke among the sheepe, let the same be the self with me.

38 Then Laban fayde, Go to, would God it might be according to thy saying.

39 Therefore he tooke out the same day the hee goates: that were particoloured and with great spots, and all the hee goates with little and great spots, and all that had white in them, and all the blacke among the sheepe, and put them in the keeping of his sonnes.

40 And hee left three dayes journey betwene himselfe and Isakob. And Isakob kept the rest of Labans sheepe.

41 Then Isakob tooke rods of greene poplar, and of hallow, and of the chestrut tree, and pilld white streakes in them, and made the white appeare in the rods.

42 Then he put the rods, which he had pilld, in the gutters and watering troughes, when the sheepe came to drinke, before the sheepe: (for they were in heate, when they came to drinke)

43 And the sheepe were in heate before the rods, and afterward brought forth yong of particolour, and with small and great spots.

44 And Isakob parted these lambs, and turned the faces of the flocks towards the lambs particoloured, and all manner of blacke, among the sheepe of Laban: so he put his owne flocks by themselves, and put them not with Labans flocks.

45 And in euery ramming time of the stronger sheepe, Isakob layd the rods before the eyes of the sheepe in the gutters, that they might conceiue before the rods.

46 But when the sheepe were feeble, hee put them not in: and so the feeble were Labans, and the stronger Isakobs.

47 So the man increased exceedingly, and had many flocks, and maid seruants, and men seruants, and camels, and asses.

CHAP. XXXI.

1 Labans child inuermourne against Isakob. 2 God commandeth him to returne to his country. 3 The case of God for Isakob. 4 Rahel beareth her fift sonne. 5 Laban followeth Isakob. 6 The countenances between Laban and Isakob.

Now he heard the words of Labans sonnes, saying, Isakob hath taken away all that was our fathers, and of our fathers goods hath he gotten all this honour.

2 Also Isakob beheld the countenance of Laban: that it was not towards him as in times past: 3 And the Lord had said vnto Isakob, Turne againe into the land of thy fathers, and to thy kindred, and I will be with thee.

4 Therefore Isakob sent and called Rahel and Leah to the field vnto his flocks. 5 Then said he vnto them, I see your fathers countenance, that it is not toward mee: as it was wont, and the God of my father hath bene with me.

6 And yet know that I haue serued your fathers with all my might.

10. f. p. p. a. s. h. o. u. 10. f. p. d.

1. That which shall hereafter be thus spotted.

2. God shall tell his forming righteous dealing by rewarding my labours.

3. Counted sheep.

10. f. Laban.

10. f. red or brown.

1. Isakob herein vied no deceit: for it was Gods commandment as he declared in the next chap. vers. 9. and 11.

10. f. conceived.

10. f. conceived.

10. f. conceived.

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10. f. conceived.

d. That is, God doeth intercede for a multitude of children: for so Isakob doeth extound this name God, Chap. 48. 19.

e. Which is a kinde of herbs, whose roots hath the figure of a man.

f. I say, I haue bought.

g. I haue of acknowledging her fault: the brethren will God had rewarded her there.

h. I haue her fault.

i. Because fruitfulness came of Gods blessing, who is, increase and multitude: her name was counted as a fruit.

k. I haue her fault.

l. I haue her fault.

m. I haue her fault.

n. I haue her fault.

o. I haue her fault.

p. I haue her fault.

q. I haue her fault.

r. I haue her fault.

s. I haue her fault.

t. I haue her fault.

u. I haue her fault.

v. I haue her fault.

w. I haue her fault.

x. I haue her fault.

y. I haue her fault.

For many times.

7 But your father hath deceived mee, and changed my wages 7 ten times: but God suffered him not to hurt me.

8 If he thus said, The spotted shal be thy wages, then all the sheepe bare spotted; and if he said thus, The particoloured shal be thy reward, then bare all the sheepe particoloured.

c This declareth that the thing, which Isaakob did before, was by Gods commandment, and not through deceit.

9 Thus hath God taken away your fathers 7 substance, and given it me.

10 ¶ For in ramming time I lifted vp mine eyes, and saw in a dream, and behold, the hee goates leaped vpon the three goates; that were particoloured with lile and great spots spotted.

11 And the Angell of God sayde to mee in a dream, Isaakob. And I answered, Lo, I am here.

12 And he said, Lift vp now thine eyes, and see all the hee goates leaping vpon the three goates that are particoloured, spotted with lile and great spots: for I haue seene all that Laban doeth vnto thee.

d This Angel was Christ, which appeared to Isaakob in Beth-el: and hereby appereth he had taught his wifes the feare of God: for he taught as though they knew this thing.

13 ¶ I am the God of Beth-el, where thou anointedst the pillar, where thou wovest a vow vnto me. Now arise, get thee out of this country, and returne vnto the land where thou wast borne.

14 Then answered Rachel and Leah, and sayde vnto him, Hau we any more portion and inheritance in our fathers house?

15 Doeth not he count vs as strangers? for he hath sold vs, and hath eaten vp and consumed our money.

16 Therefore all the riches, which God hath taken frō our father, is ours & our childrens: now then whatsoeuer God hath said vnto thee, doe it.

17 ¶ Then Isaakob rose vp, and fet his fionnes and his wifes vpon camels.

18 And he caried away all his flocks, and all his substance which he had gotten, so was his riches, which hee had gotten in Padan Aram, to goe to Izhak his father vnto the land of Canaan.

19 When Laban was gone to hire his sheepe, then Rachel stole her fathers 7 idoles.

20 Thus Isaakob 7 stole away the heart of Laban the Aramite: for he told him not that he fled.

21 So fled he with all that he had, and he rose vp, and passed the 7 riuer, and fet his face toward mount Gilead.

22 And the third day after was it told Laban, that Isaakob fled.

23 Then he tooke his 7 brethren with him, and followed after him seuen dayes journey, and 7 ouertooke him at mount Gilead.

24 And God came to Laban the Aramite in a dream by night, & said vnto him, Take heed that thou speake not to Labanob 7 ought haue good.

25 ¶ Then Laban ouertooke Isaakob, and Isaakob had pitched his tent in the mount: and Laban also with his brethren pitched vpon mount Gilead.

26 Then Laban sayde to Isaakob, What hast thou done? 7 thou hast euen stolen away mine heart, and caried away my daughters as though they had bene taken captiues with the sword.

27 Wherefore diddest thou flie so secretly and steale away from me, and diddest not tell me, that I might haue sent thee forth with mirth and with songs, with timbrell and with harpe?

28 But thou hast not suffered mee to kisse my fionnes and my daughters: now thou hast done foolishly in doing so.

29 I am 7 able to doe you euill: but the 7 God of your father spake vnto me yesternight, saying,

Take heed that thou speake not to Isaakob ought false good.

30 Now though thou weneest thy way, because thou greatly longedst after thy fathers house, yet wherefore hast thou stolen my gods?

31 Then Isaakob answered and said to Laban, Because I was afraid, and thought that thou wouldest haue taken thy daughters from mee.

32 But with whom thou findest thy gods, 7 let him not lue: Search thou before our brethren what I haue done, and take it to thee, (but Isaakob wilt not that Rachel had stolen them)

33 Then came Laban into Isaakobs tent, and into Leahs tent, and into the two maidens tents, but found them not. So hee went out of Leahs tent, and entred into Rachels tent.

34 ¶ (Now Rachel had taken the idoles, and put them in the camels 7 litter, and sat downe vpon them) and Laban searched all the tent, but found them not.

35 Then sayd she to her father, My lord, be not angry that I cannot rise vp before thee: for the custome of women is vpon mee: so be searched, but found not the idoles.

36 ¶ Then Isaakob was wroth, and chode with Laban: Isaakob also answered and sayd to Laban, What haue I trespassed? why haue I offended, that thou hast pursued after mee?

37 Seeing thou hast searched all my stuffe, what hast thou found of a thine household stuffe? put it here before my brethren, and thy brethren, that they may iudge betwene vs both.

38 This twentie yeere haue I bene with thee: thine ewes & thy goats haue not 7 cast their yong, and the rammes of thy focke haue I not catched.

39 ¶ Whatsoeuer was torne of beasts, I brought it not vnto thee, but made it good my selfe: 7 of mine hand diddest thou require it; were it stolen by day, or stolen by night.

40 I was in the day conformed with heate, and with frost in the night, and my 7 sleepe departed from mine eyes.

41 Thus haue I bene twentie yeeres in thine house, and serued thee fourteene yeeres for thy two daughters, and fixe yeeres for thy sheepe, and thou hast changed my wages ten times.

42 Except the God of my father, the God of Abraham, and the 7 feare of Izhak had bene with mee, surely thou haddest sent mee away now emptie: but God beheld my tribulation, and the labour of mine hands, and rebuked thee yesternight.

43 Then Laban answered, and sayde vnto Isaakob, These daughters are my daughters, and these fionnes are my fionnes, and these sheepe are my sheepe, and all that thou seest, wraue, and what can I doe this day vnto these my daughters, or to their fionnes which they haue borne?

44 Now therefore come and let vs make a couenant, I and thou, which may be a witness betwene me and thee.

45 Then tooke Isaakob a stone, and set it vp as a pillar.

46 And Isaakob sayd vnto his brethren, Gather stones: who brought stones, and made an heape, and they did lye there vpon an heape.

47 And Laban called it 7 Iegar-sahaduth, and Isaakob called it 7 Galeed.

48 For Laban sayd, This heape is witness betwene me and thee this day: therefore he called

For hee had taken the idoles, and put them in the camels 7 litter, and sat downe vpon them)

For hee had taken the idoles, and put them in the camels 7 litter, and sat downe vpon them)

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That is, the God whom hee had did from and reuerence.

His couenant reuerenced his making toward Isaakob, and therefore moued him to secke peace.

f For so the word here signifieth, because Laban called his gods, wretches.

For, went away privately from Laban.

For, his fionnes and friends.

For, journeyed with him.

For, from good to euill.

For, coueneded thy life away privately.

For, power is in mine hand.

g He was an Idite, and therefore would not acknowledge the God of Isaakob for his God.

the name of it Galed.

49 Also he called it *Mizpah*, because he said, The Lord *looker* betwene me and thee, when we shall be *deparated* one from another.

50 If thou shalt vex my daughters, or shalt take my wives beside my daughters: *there is no man* with vs; behold, God is witness betwene mee and thee.

51 Moreover Laban sayde to Iakob, Behold this heape, and behold the pillar, which I haue set betwene me and thee.

52 This heape shall be witness, and the pillar shall be witness, that I will not come ouer this heape to thee, and that thou shalt not passe ouer this heape and this pillar vnto me for euill.

53 The God of Abraham, and the God of *Nahor*, and the God of their father be iudge betwene vs: but Laban sware by the *feere* of his father Izhak.

54 Then Iakob did offer a sacrifice vpon the mount, and called his brethren to eat bread; and they did eat bread, & taried all night in the mount.

55 And early in the morning Laban rose vp and kissed his sonnes and his daughters, and blest them, and Laban departing, went vnto his place againe.

CHAP. XXXII.

1 God comforteth Iakob by his Angels. 2 Iakob prayeth vnto God confessing his unworthinesse. 3 He findeth presents vnto Esau. 4 Esau wrestleth with the Angel who nameth him Israel.

Now Iakob went forth on his journey, and the Angels of God met him.

2 And when Iakob saw them, he said, *This is Gods hoste*, and called the name of the place *Jabraham*.

3 Then Iakob sent messengers before him to Esau his brother, vnto the land of Seir into the country of Edom:

4 To whom he gaue commendement, saying, Thus shall ye speake to my lord Esau: thy seru-
ant Iakob sayeth thus, I haue bene a stranger with Laban, and taried vnto this time.

5 I haue heues also and asses, sheepe, and men seruants, and women seruantes, and haue sent to shew my lord, that I may finde grace in thy sight.

6 So the messengers came againe to Iakob, saying, We came vnto thy brother Esau, and hee also commeth against thee and foure hundred men with him.

7 Then Iakob was greatly afraid, and was fore troubled, and deuicid the people that was with him, and the sheepe, and the heues, and the camels into two companies.

8 For he said, If Esau cometo the one companie and finite it, the other companie shall escape.

9 Moreover Iakob saide, O God of my father Abraham, & God of my father Izhak, Lord, which *saidest* vnto mee, Returne vnto thy country, and to thy kindred, and I will doe thee good.

10 I am not *worthy* of the least of all the mercies, and all the truth, which thou hast shewed vnto thy seruant: for with my staffe came I ouer this Iorden, and now haue I gotten two bands.

11 I pray thee deliuer mee from the hand of my brother, from the hand of Esau: for I feare him, least hee will come and finite mee, and thine mother vpon the children.

12 For thou saydest, I will surely doe thee

good, and make thy feede, as the fande of the sea, which cannot be numbered for multitude.

13 And he taried there the same night, and tooke of that which came to hand, a present for Esau his brother:

14 Two hundred the goates and twentie hee goates, two hundred ewes and twentie rammes:

15 Thirtie milke camels with their colles, fourtie kine, and ten bullockes, twentie shee asses and ten foles.

16 So he deliuered them into the hand of his seruants, euery droue by themselves, and said vnto his seruants, Passe before mee, and put a space betwene droue and droue.

17 And hee commanded the foremost, saying, If Esau my brother meete thee, and aske thee, saying, Whose seruants art thou? And whither goest thou? and whose are these before thee?

18 Then thou shalt say, Thy be thy seruant Iakob: it is a present sent vnto my lord Esau: and behold, he himselfe also is behinde vs.

19 So likewise commanded he the second, and the third, and all that followed the droues, saying, After this manner, ye shall speake vnto Esau, when yee finde him.

20 And yee shall say moreover, Beholde, thy seruant Iakob cometh after vs (for he thought, I will appease his wrath with the present that goeth before me, and afterward I will fee his face: it may be that he will accept me.)

21 So went the present before him: but he taried that night with the company.

22 And hee rose vp the same night, and tooke his two wives, and his two maides, and his eleuen children, and went ouer the forde Iabbok.

23 And hee tooke them and sent them ouer the rauer, and sent ouer that hee had.

24 Nowe when Iakob was left himselfe alone, there wrestled a man with him vnto the breaking of the day.

25 And he saw that he could not prevaille against him: therefore he touched the hollow of his thigh, and the hollow of Iakobs thigh was loosed, as he wrestled with him.

26 And hee sayde, Let me goe, for the morning appeareth. Who answered, I will not let thee goe except thou bleste me.

27 Then said he vnto him, What is thy name? And he said, Iakob.

28 Then sayde hee, Thy name shall be called Iakob no more, but Israel: because thou hast had power with God, thou shalt overcome with men.

29 Then Iakob demanded, saying, Tell me, pray thee, thy name, and he sayde, Wherefore now dost thou aske my name? and hee blest him there.

30 And Iakob called the name of the place, Peniel: for, said he, I haue seene God face to face, and my life is preserved.

31 And the sunne rose to him as hee passed Peniel, and he halted vpon his thigh.

32 Therefore the children of Israel eate not of the sinew that shanke in the holowe of the thigh, vnto this day: because hee touched the sinew that shanke in the holowe of Iakobs thigh.

CHAP. XXXIII.

1 Esau and Iakob meete and are agreed. 2 Esau returneth to his gift. 3 Iakob giveth a possession. 4 And benedictioe anath.

f Not distressing God assistance, but using tech means as God had giuen him.

g He thought it no better to depart with these goods, to the intent he might follow the recreation whereunto God called him. f. hee receiues my

h That is, God in forme of man. i For God assaileth his with the one hand, and vpholdeth them with the other.

Chap. 33. 1.

k God gaue Iakob both power to overcome and also the praye of the viduie.

l Or, sunne is dimmed. m The faithfull overcome their temptations, that they feele the smart thereof, so the intent that they should not glory, but in their humilitie.

And

e Herein appereth Gods providence, which causeth the wicked to give place to the godly, that Isakob might enjoy Canaan according to Gods promise.
* 16/6, 12-4.

10 Or, the Edomites.
* 1. Chron. 1, 35.

10 Or, prophesies.

10 Or, poets.

10 Or, chief men.
d If Gods promise be so sure towards them, which are not of his household, how much more will he performe the same to vs?
10 Or, prophesies.

10 Or, prophesies.

* 1. Chron. 1, 38.
e Before that Esau did there inhabit.

g Who not contented with those kindes of beasts, which God had created, found out the most filthy generation of mules betweene the Asse and the mare.

g The wicked rise up suddenly to torment and perill us quickly; but the inheritance of the children of God continueth ever.
d 1. Chron. 1, 38.

he had gotten in the land of Canaan, and went into another country from his brother Isakob.

7 For their riches were so great, that they could not dwell together, and the land, wherein they were strangers, could not receive them because of their flocks.

8 * Therefore dwelt Esau in mount Seir: this Esau is Edom.

9 ¶ So these are the generations of Esau father of Edom in mount Seir.

10 These are the names of Esaus sonnes: * Eliphaz, the sonne of Adah, the wife of Esau, and Reuel the sonne of Basemath, the wife of Esau.

11 And the sonnes of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz.

12 And Timna was concubine to Eliphaz Esaus sonne, and bare vnto Eliphaz, Amalek: these be the sonnes of Adah Esau wife.

13 ¶ And these are the sonnes of Reuel: Nathand, Zerah, Shammah, and Mizrah: these were the sonnes of Basemath Esau wife.

14 ¶ And these were the sonnes of Aholibamah the daughter of Anah, daughter of Zibeon Esau wife: for she bare vnto Esau, Icaul, and Isalam, and Korah.

15 ¶ These were the Dukes of the sonnes of Esau: the sonnes of Eliphaz, the first borne of Esau: Duke Teman, Duke Omar, Duke Zepho, Duke Kenaz.

16 Duke Korah, Duke Gatam, Duke Amalek: these are the Dukes that came of Eliphaz in the land of Edom: these were the sonnes of Adah.

17 ¶ And these are the sonnes of Reuel Esau sonne: Duke Mahath, Duke Zerah, Duke Shammah, Duke Mizrah: these are the Dukes that came of Reuel in the land of Edom: these are the sonnes of Basemath Esau wife.

18 ¶ Likewise these are the sonnes of Aholibamah Esau wife: Duke Icaul, Duke Isalam, Duke Korah: these Dukes came of Aholibamah, the daughter of Anah Esau wife.

19 These are the children of Esau, and these are the Dukes of them. This Esau is Edom.

20 ¶ These are the sonnes of Seir the Horite, which inhabited the land before Lotan, and Shobal, and Zibeon, and Anah,

21 And Dishon, and Ezer, and Dishan: these are the Dukes of the Horites, the sonnes of Seir in the land of Edom.

22 And the sonnes of Lotan were, Hori and Hemam, and Lotans sister Timna.

23 And the sonnes of Shobal were these: Aluan, and Manabath, and Ebal, Shepho, and Onam.

24 And these are the sonnes of Zibeon: both Aiah, and Anah: this was Anah that found the mules in the wilderness, as hee fed his father Zibeons asses.

25 And the children of Anah were these: Dishon, and Aholibamah, the daughter of Anah.

26 Also these are the sonnes of Dishan: Hemdan, and Elthban, and Ithran, and Cheran.

27 The sonnes of Ezer are these: Bilhan, and Zauan, and Akan.

28 The sonnes of Dishan are these: Vz, and Aran.

29 These are the Dukes of the Horites: Duke Lotan, Duke Shobal, Duke Zibeon, Duke Anah,

30 Duke Dishon, Duke Ezer, Duke Dishan. These be the Dukes of the Horites, after their Dukelomes in the land of Seir.

31 ¶ And these are the Kings that reigned

in the land of Edom, before there reigned any King over the children of Israel.

32 Then Bela the sonne of Beor reigned in Edom, and the name of his cite was Dinabab.

33 And when Bela died, Iobab the sonne of Zerah of Bozra reigned in his stead.

34 When Iobab also was dead, Hufham of the land of Temani reigned in his stead.

35 And after the death of Hufham, Hadad the sonne of Bedad, which slew Midian in the field of Moab, reigned in his stead, and the name of his cite was Auah.

36 When Hadad was dead, then Samlah of Mareshkah reigned in his stead.

37 When Samlah was dead, Shaul of Rehoboth by the river, reigned in his stead.

38 When Shaul died, Baal-hanan the sonne of Achbor reigned in his stead.

39 And after the death of Baal-hanan the sonne of Achbor, Hadad reigned in his stead, and the name of his cite was Pan: and his wiues name Mehetabel the daughter of Matred, the daughter of Mezahab.

40 Then these are the names of the Dukes of Esau, according to their families, their places, and by their names: Duke Timna, Duke Aluah, Duke Ietheth,

41 Duke Aholibamah, Duke Elath, Duke Pinon,

42 Duke Kenaz, Duke Teman, Duke Mibzar, Duke Magdiel, Duke Iram: these be the Dukes of Edom, according to their habitations, in the land of their inheritance. This Esau is the father of Edom.

CHAP. XXXVII.

a Ioseph accuseth his brethren. b He dreameth and is heard of his brethren. c They put him in the prison. d Iosephs brethren sell him.

Iakob now dwelt in the lande, wherein his father was a stranger in the land of Canaan.

2 These are the generations of Iakob: when Ioseph was seuentene yeres old, hee kept thecpe with his brethren, and the childe was with the sonnes of Bilhah, and with the sonnes of Zilpah, his fathers wiues. And Ioseph brought vnto their father their euill ¶ saying.

3 Now Israel loued Ioseph more then all his sonnes, because he begate him in his olde age, and he made him a coate of many colours.

4 So when his brethren sawe that their father loued him more then all his brethren, then they hated him, and could not speake peaceably vnto him.

5 ¶ And Ioseph dreamed a dreame, and told his brethren, who hated him so much the more.

6 For hee said vnto them, Heare I pray you, this dreame which I haue dreamed.

7 Behold now, we were binding sheaves in the mids of the fildes: and loe, my sheafe arose and also stood vpright, and behold, your sheaves compassed round about & did reuerence to my sheafe.

8 Then his brethren said to him, What, shalt thou reigne ouer vs and rule vs? or shalt thou haue altogether dominion ouer vs? And they hated him so much the more, for his dreames, and for his words.

9 ¶ Again he dreamed another dreame, and tolde it his brethren, and said, Beholde, I haue had one dreame more, and beholde, the Sunne and the Moone and eleuen starres did reuerence to me.

10 Then

h Which cite is by the river Ephraim.

10 Or, poet.

i Of Edom was the idumean.

a That is, shee of such things as came to him and his familie Chap. 5, 1.

b Or, haue. c The complaint of the euill work and injuries which they doke and did against him.

d Or, giuen.

e God reuelled him by a dreame what should come to passe.

f Or, puffed up with pride. g Hee was according to the vision of which hee dreamed.

d The more God sheweth his selfe fauourable to his more doth he the more doth he shew the wicked righteously.

10 Then he tolde it vnto his father and to his brethren, and his father rebuked him, and sayde vnto him, What is this dreame, which thou hast dreamed? Shall I, and thy mother, and thy brethren come in deede and fall on the ground before thee?

11 And his brethren enuied him, but his father || noted the saying.

12 ¶ Then his brethren went to keepe their fathers sheepe in Shechem.

13 And Israel sayd vnto Ioseph, Doe not thy brethren keepe in Shechem? come and I will fend thee to them.

14 And he answered him, I am here. Then he sayd vnto him, Goe now, see whether it be well with thy brethren, and howe the flockes prosper, and bring me worde againe: so hee sent him from the vale of Hebron, and he came to Shechem.

15 ¶ Then a man found him: for loe, hee was wandering in the field, and the man asked him, saying, What seekest thou?

16 And he answered, I seeke my brethren: tell me, I pray thee, where they keepe sheepe.

17 And the man said, they are departed hence: for I heard them say, Let vs goe vnto Dothan. Then went Ioseph after his brethren, and founde them in Dothan.

18 And when they saw him a farre off, euen before he came at them, they conspired against him for to slay him.

19 For they gaide one to another, Behold, this || dreamer cometh.

20 Come now therefore, and let vs slay him, and cast him into some pit, and wee will say, A wicked beast hath deuoured him: then wee shall see, what will come of his dreames.

21 ¶ But when Reuben heard that, he deliuered him out of their hands, and sayde, J Let vs not kill him.

22 Also Reuben sayde vnto them, Shed not blood, but cast him into this pit: that is in the wilderness, and lay no hand vpon him. Thus he said, that he might deliuer him out of their hands, and restore him to his father againe.

23 ¶ Nowe when Ioseph was come vnto his brethren, they stript Ioseph out of his coate, his particoloured coate that was vpon him.

24 And they tooke him, and cast him into a pit, and the pit was empty, without water in it.

25 Then they sitte them downe to eate bread: and they lift vp their eyes and looked, and behold, there came a companie of Ishmeelites from Gilead, and their camels laden with spicerie, and balmes, and myrrhe, and were going to carry it downe into Egypt.

26 Then Iudah sayd vnto his brethren, What auaileth it if we slay our brother, though we keepe his blood secret?

27 Come, and let vs sel him to the Ishmeelites, and let not our handes bee vpon: for hee is our brother, and our flesh: and his brethren obeyed.

28 Then the Midianites merchant men passed by, & they drew forth and lift Ioseph out of y pit, and sold Ioseph: vnto the Ishmeelites for twenty pieces of silver: who brought Ioseph into Egypt.

29 ¶ Afterwarde Reuben returned to the pit, and beholde, Ioseph was not in the pit: then he rent his clothes,

30 And returned to his brethren, and said, The child is not yonder, and I, whether shall I goe?

31 And they tooke Iosephs coate, & killed a kid

of the goates, and dipped the coate in the blood, so they brought it vnto their father, and said, This haue we found: fee now whether it be thy sonnes coate, or no.

32 Then he knew it, and sayde, It is my sonnes coate: a wicked beast hath deuoured him: Ioseph is surely torne in pieces.

34 And Iacob rent his clothes, and put sackcloth about his ioyntes, and sorowed for his sonne a long season.

35 ¶ Then all his sonnes and all his daughters rose vp to comfort him, but hee would not bee comforted, but sayd, Surely I will goe downe into the graue vnto my sonne mourning: for his father wept for him.

36 And the Midianites sold him into Egypt vnto Potiphar an Eunuche of Pharaohs, and his chiefe steward.

CHAP. XXXVIII.

1 The marriage of Iudah. 2. The traffick of Er and Onan, and the vengeance of God that came therevpon. 18 Iudah with his daughter in law Tamar. 24 Tamar is iudged to be borne for wickedness. 29. 30 The birth of Pharez and Zarah.

And at that time * Iudah went downe from his brethren, and turned in to a man called Hirah an Adullamite.

2 And Iudah sawe there the daughter of a man called * Shuah a Canaanite: and he tooke her to wife, and went in vnto her.

3 So she conceived and bare a sonne, and hee called his name Er.

4 ¶ And the conceived again, and bare a sonne, and hee called his name Onan.

5 Moreover she bare yet a sonne, whom shee called Shelah: and Iudah was at Chezib when she bare him.

6 Then Iudah took a wife to Er, his first borne sonne, whose name was Tamar.

7 ¶ Now Er the first borne of Iudah was wicked in the sight of the Lord: therefore y Lord slew him.

8 Then Iudah sayd to Onan, Goe in vnto thy brothers wife, and do the office of a kinsman vnto her, and raise v p seede vnto thy brother.

9 And Onan knew that the seede should not be his: therefore when he went in vnto his brothers wife, he spilled it on the ground, lest hee should giue seede vnto his brother.

10 And it was wicked in the eyes of the Lord, which he did: wherefore he slew him also.

11 Then sayd Iudah to Tamar his daughter in lawe, Remaine a widow in thy fathers house, till Shelah my sonne growe vp (for he thought thus, Lest hee die as well as his brethren.) So Tamar went and dwelt in her fathers house.

12 ¶ And in proceesse of time also the daughter of Shuah Iudahs wife died. Then Iudah, when he had left mourning, went vp to his sheeph-sheers to Timnah, he and his neighbour Hirah the Adullamite.

13 And it was tolde Tamar, saying, Beholde, thy father in lawe goeth vp to Timnah, to sheere his sheepe.

14 Then shee put her widowes garmentes off from her, and couered her with a vail, and wrapped her selfe, and fate downe in y Petbah-enaim, which is by the way to Timnah, because she sawe that Shelah was grown, and shee was not giuen vnto him to wife.

15 When Iudah sawe her, he iudged her an whore;

k To witte, the midianers which were sent.

¶ Chap. 44. 28.

¶ Or, I will mourne for him so long as I live.

l Which word doeth not alway signifie him that is geiled, but also him that is in some his dignitie, ¶ Or, captiue of the garde.

a Moses describeth the genealogie of Iudah, because the Midian should come of him. ¶ c. Chron. 2. 3. b Which alfinie notwithstanding was condemned of God. ¶ 2 Sam. 26. 19.

¶ Num. 26. 19.

c This order was for the preferment of the flocke, that the child be gotten by the second brother should haue the name and inheritance of the first: which is in the new Testament abolished. d For he could not marry in any other familie so long as Iudah would retaine her in his. ¶ 1 Chr. 2. 3. was comforted.

¶ Or, in the doore of the fountaines: or, where were two wayes.

where: for she had covered her face.

16 And he returned to the way towards her, and sayde, Come, I pray thee, let me lie with thee, (for he knew not that shee was his daughter in law) And she answered, What wilt thou giue mee for to lie with me?

17 Then sayd he, I will send thee a kid of the goates from the flocke: and she said, VVell, if thou wilt giue me a pledge, till thou send it.

18 Then he sayde, What is the pledge that I shall giue thee? And she answered, Thy signet, & thy cloke, and thy staffe that is in thine hande. So he gaue it her, and lay by her, and there was with child by him.

19 Then she rose, and went and put her vaille from her, and put on her widowes rayment.

20 Afterward Judah sent a kid of the goates by the hande of his neighbour the Adullamite, for to receiue his pledge from the womans hand: but he found her not.

21 Then asked he the men of that place, saying, Where is the whore, *that saue* in Enaim by the way side? And they answered, There was no whore here.

22 Hee came therefore to Judah againe, and sayd, I cannot finde her, and also the men of the place sayd, there was no whore there.

23 Then Judah said, Let her rake it to her, leaue we be *to* shamed: beholde, I sent this kid, and thou hast not found her.

24 ¶ Now after three moneths, one tolde Judah, saying, Tamar thy daughter in law hath plaid the whore, and lo, with playing the whore, she is great with child. Then Judah sayde, Bring yee her forth, and let her be *to* turnt.

25 When she was brought forth, shee sent to her father in law, saying, By the man vnto whom these things *peraine*, am I with child: and sayde also, Look, I pray thee, whose these are, the scale, and the cloke, and the staffe.

26 Then Judah knewe *them*, and sayd, Shee is more righteous then I: for *shee hath done it* because I gaue her not to Shelah my sonne. So he lay with her *no* more.

27 ¶ Now, when the time was come that shee should be deliuered, beholde, there *were* twines in her wombe.

28 And when she was in trauel, *she* one put out his hand: and the midwife tooke and bound a red shere about his had, saying, this is come out first.

29 But when hee plucked his hand backe againe, loe, his brother came out, and the midwife sayde, Howe hast thou broken the breach vpon thee? and his name was called * Pharez.

30 And afterward came out his brother that had the red *threede* about his hand, and his name was called Zarah.

CHAP. XXXIX.

1 Joseph is sold to Potiphar. 2 God prospereth him. 3 Potiphar missemplois him. 13. 20. He is accused and cast in prison. 21. God flourisheth him fauour.

Now Joseph was brought down into Egypt: and Potiphar an Eunuche of Pharaonis (and his chief steward an Egyptia) bought him at *the* had of the Ismaelites, which had brought him thither.

2 And hee *to* the Lord was with Joseph, and hee was a man that prospered and was in the house of his master the Egyptian.

3 And his master sawe that the Lord was with him, and that the Lord made all that hee

did, *to* prosper in his hand.

4 So Joseph founde fauour in his sight, and serued him: and he made him *to* ruler of his house, and put all that he had in his hand.

5 And from that time that hee had made him ruler ouer his house and ouer all that he had, the Lord *to* blessed the Egyptians house for Josephs sake: and the blessing of the Lord was vpon all that he had in the house, and in the fild.

6 Therefore he left all that hee had in Josephs hand, *and* tooke account of nothing, *that was* with him, save onely of the bread, which hee did eate, And Joseph was a faire person, & well fauoured.

7 ¶ Now therefore after these things, his masters wife cast her eyes vpon Joseph, and said, Lie with me.

8 But he refused and sayd to his masters wife, Behold, my master knoweth not what *be hath* in the house with me, but hath committed all that he hath to mine hand.

9 There is no man greater in this house then I: neither hath he kept any thing from me, but only thee, because thou art his wife: how then can I do this great wickednes, and *to* sinne against *to* God? 10 And albeit she spake to Joseph day by day, yet he hearkened not vnto her to lie with her, *or* to be in her companie.

11 Then on a certaine day Joseph entered into the house to doe his businesse: and there was no man of the household in the house.

12 Therefore hee caught him by his garment, saying, Sleepe with me: but he left his garment in her hand and fled, and got him out.

13 Now when hee sawe that hee had left his garment in her hand and was fled out,

14 She called vnto the men of her house, and tolde them, saying, Beholde, hee hath brought in an Hebrew vnto vs, *to* mocke vs: who came in to me for to haue slept with me: but I cryed with a loud voyce.

15 And when he heard that I lift vp my voice and cryed, he left his garment with mee, and fled away, and got him out.

16 So she layde vp his garment by her, vntill her lord came home.

17 Then shee tolde him according to these words, saying, The Hebrew seruant, which thou hast brought vnto vs, came in to me, *to* mocke me.

18 But as soone as I lift vp my voyce and cryed, he left his garment with me and fled out.

19 Then when his master heard the words of his wife, which shee tolde him, saying, After this manner did thy seruant to me, his anger was kindled.

20 And Josephs master tooke him and put him in *to* prison, in the place, where the kings prisoners lay bound: and there he was in prison.

21 ¶ But the Lord was with Joseph, and *to* shewed him mercie, and got him fauour in the sight of the *to* master of the prison.

22 And the keeper of the prison committed to Josephs hand all the prisoners that were in the prison, & whatsoever they did there, that did he.

23 And the keeper of the prison looked vnto nothing that was vnder his hand, seeing that the Lord was with him: for whatsoever hee did, the Lord made it *to* prosper.

CHAP. XL.

1 The interpretation of dreames to Joseph. 2. 10. Josephs countenances the dreamers of the two prisoners. 23. The ingratitude of the butler.

e. Because God prospereth him, and so he made religion to him his profit. d. The which are blessed by the company of the gaily.

e. For he was full of things that should not be so often: hee are and dole and tooke no care. f. In this word hee declareth the summe whereunto all hee then did tend.

g. The fruit of God pressed him against his continual temptations.

h. Hee is in contempt. g. Hee seareth man more then God.

i. To do by his lower and flatter. This declareth that when hee then came to be in joyed extreme impudence and ch.

j. Or, after this manner.

k. This is the first time that hee was in prison, and hee was in prison.

l. In the prison. i. His calliment in the prison may be gained of the Prison.

m. To be. n. To be. o. To be. p. To be. q. To be. r. To be. s. To be. t. To be. u. To be. v. To be. w. To be. x. To be. y. To be. z. To be.

a. God had wonderfully blinded him that he could not know her by her talks.

b. Or, yve of him bread.

c. That his wickednes might not be known to others.

d. He is in contempt. g. Hee seareth man more then God.

e. We see that the Law, which was written in mans heart, taught the that whoredome should be punished with death: albeit so Law as yet was given.

f. That is, shee ought rather to accuse me then I her.

g. For the horror of the sinne condemned him.

h. Their haire out since was signified by this monstrous birth. m. Or the separation betweene thee and thy brother.

n. Cora. 2. 2. m. 1. 2. 3.

a. Reade Chap. 37. 6.

b. The fauour of God is the fountain of all prosperitie.

And

And after these things, the butler of the King of Egypt and his baker offended their lord the King of Egypt.

2 And Pharaoh was angry against his two officers, against the chiefe butler, and against the chiefe baker.

3 Therefore he put them in ward in his chiefe stewards house, in the prison and place where a Ioseph was bound.

4 And the chiefe steward gave Ioseph charge over them, and he served them: and they continued a season in ward.

5 ¶ And they both dreamed a dreame, eyther of them his dreame in one night, & eche one according to the interpretation of his dreame, both the butler and the baker of the King of Egypt, which were bound in the prison.

6 And when Ioseph came in vnto them in the morning, and looked vpon them, beholde, they were dead.

7 And he asked Pharaohs officers, that were with him in his masters ward, saying, ¶ Wherefore looke ye so sadly to day?

8 Who answered him, We haue dreamed, & eche one a dreame, and there is none to interpret the same. Then Ioseph sayd vnto them, ¶ Are not interpretations of Gods tell them me now.

9 So the chiefe butler told his dreame to Ioseph, and sayd vnto him, In my dreame, beholde, a vine was before me,

10 And in the vine were three branches, and as it budded, her floure came forth: and the clusters of grapes waxed ripe.

11 And I had Pharaohs cup in mine hande, and I tooke the grapes, and wrung them into Pharaohs cup, and I gaue the cup into Pharaohs hand.

12 Then Ioseph sayd vnto him, This is the interpretation of it: The three branches are three dayes.

13 Within three dayes shall Pharaoh lift vp thine head, & restore thee vnto thine office, and thou shalt giue Pharaohs cup into his hand after the old manner, when thou wast his butler.

14 But haue mee in remembrance with thee, when thou art in good case, & shew mercy, I pray thee, vnto me, and make mention of me to Pharaoh, that thou mayest bring me out of this house.

15 For I was stolen away by theft out of the land of the Ebrewe, & here also haue I done nothing, wherefore they should put me in prison.

16 And when the chiefe baker saw that the interpretation was good, he sayd vnto Ioseph, Also mee thought in my dreame that I had three white baskets on mine head.

17 And in the vppermost basket there was of all manner baken meates for Pharaoh: & the birds did eate them out of the basket vpon mine head.

18 Then Ioseph answered, and sayd, ¶ This is the interpretation thereof: The three baskets are three dayes:

19 Within three dayes shall Pharaoh take thine head from thee, & shall hang thee on a tree, and the birds shall eate thy flesh from off thee.

20 ¶ And so the third day, which was Pharaohs birthday, he made a feast vnto all his seruants: and he belifted vp the head of the chiefe butler, and the head of the chiefe baker among his seruants.

21 And he restored the chiefe butler vnto his butlership, who gaue the cup into Pharaohs hand,

22 But he hanged the chiefe baker, as Ioseph had interpreted vnto them.

23 Yet the chiefe butler did not remember Ioseph, but forgate him.

CHAP. XLII.

24 Pharaohs dreames are expounded by Ioseph, 40 He is made ruler over all Egypt, 43 Ioseph nameth his god, 50 He hath two sonnes: Manasse and Ephraim. 54 The famine beginneth throughout the world.

And ¶ two yeeres after, Pharaoh also dreamed, and beholde, he stood by a river,

2 And loe, there came out of the river seven goodly kine and fat-fleshed, and they fed in a meadow:

3 And loe, seven other kine came vp after them out of the river, euill fauoured and leane-fleshed, and stood by the other kine vpon the brinke of the river.

4 And the euill fauoured and leane-fleshed kine did eate vp the seven wellfauoured and fatte kine: so Pharaoh awoke.

5 Again he slept, and dreamed the second time: and beholde, seven eares of corne grew vpon one stalk, ranke and goodly.

6 And loe, seven thine eares, and blasted with the East winde sprang vp after them,

7 And the thinne eares deuoured the seven ranke and full eares: then Pharaoh awaked, and loe, it was a dreame.

8 Now when the morning came, his spirit was troubled: therefore he sent and called all the soothsayers of Egypt, and all the wise men thereof, and Pharaoh told them his dreames: but none could interpret them to Pharaoh.

9 Then spake the chiefe butler vnto Pharaoh, saying, I can tell thee this day.

10 Pharaoh being angry with his seruantes, put me in ward in the chiefe stewards house, both mee and the chiefe baker.

11 Then we dreamed a dreame in one night, both I, and he: we dreamed each man according to the interpretation of his dreame.

12 And there was with vs a yong man, an Ebrewe, seruant vnto the chiefe steward, whom when we told, he declared our dreames to vs, so to euery one he declared according to his dreame.

13 And as he declared vnto vs, so it came to passe: for he restored me to mine office, and hanged him.

14 ¶ Then sent Pharaoh, and called Ioseph, and they brought him hastily out of prison, and he shaued him, & changed his raiment, and came to Pharaoh.

15 Then Pharaoh said to Ioseph, I haue dreamed a dreame and no man can interpret it, and I haue heard say of thee, that when thou hearest a dreame, thou canst interpret it.

16 And Ioseph answered Pharaoh, saying, Without me God shall answer for the wealth of Pharaoh.

17 And Pharaoh sayde vnto Ioseph, In my dreame, beholde, I stood by the bank of the river:

18 And loe, there came vp out of the river seven fat-fleshed, and well fauoured kine, and they fed in the meadow.

19 Also loe, seven other kine came vp after them poore and very euill fauoured, and leane-fleshed: I neuer saw the like in all the lande of Egypt, for euill fauoured.

20 And the leane and euill fauoured kine did eate

¶ As at the rule of two yeeres of dayes, this dreame was not so much for Pharaoh, as to be a meane to deliver Ioseph, & to provide for Gods Church, for, saith he, behold, for, saith he, place.

¶ As this maner God vied to deliver his seruants, and to bring him into fauour and authority.

¶ This feare was ynough to teach him that this visit was sent of God, & the wife of the world vnderstand not Gods secrets, but to his seruants his faith against the king before he spake of Ioseph.

¶ Read Chap. 40.

¶ Psal. 105. 20. ¶ The wicked seek to the Prophets of God in their necessitie, whom in their prescience they abhorre.

¶ As though he would say, if I interpret by dreame, it cometh of God, and not of me. ¶ 1st. any were peare.

¶ 1st. saith he.

6 Nowe Ioseph was gouernour of the land, who sold to all the people of the land: then Iosephs brethren came, and bowed their face to the ground before him.

7 And when Ioseph saw his brethren, hee knewe them, and c made himselfe strange toward them, and spake to them roughly, and sayde vnto them, Whence come yee? Who answered, Out of the land of Canaan, to buy vitaille.

8 (Now Ioseph knewe his brethren, but they knew not him.

9 And Ioseph remembered the * dreames, which he dreamed of them) and he sayd vnto them, Ye are spies, and are come to see the † weakenesse of the land.

10 But they sayd vnto him, Nay, my lord, but to buy vitaille thy seruants are come.

11 We are all one mans sonnes: wee meane truly, and thy seruants are no spies,

12 But he sayde vnto them, Nay, but yee are come to see the weakenesse of the land.

13 And they sayd, We thy seruants are twelue brethren, the sonnes of one man in the land of Canaan: and beholde, the yongest is this day with our father, and one is not.

14 Againe Ioseph sayde vnto them, This is it that I spake vnto you, saying, Ye are spies.

15 Herby yee shall be proued: ^d by the life of Pharaoh, yee shall not goe hence, except your yongest brother come hither.

16 Send one of you which may fet your brother, & ye shall be kept in prison that your words may be proued, whether there bee truth in you: or els by the life of Pharaoh ye are but spies.

17 So he put them in ward three dayes.

18 Then Ioseph sayd vnto them the third day, This doe, and liue: ^e for I feare God.

19 If ye be true men, let one of your brethren be bound in your prison house, and goe yee, carie foode for the famine of your houfes:

20 * But bring your yonger brother vnto me, that your words may be tried, and that yee dyd not: and they did so.

21 ¶ And they sayd one to another, ^f We haue verily sinned against our brother, in that we sawe the anguish of his soule, when he besought vs, and we would not heare him: therefore is this trouble come vpon vs.

22 And Reuben answered them, saying, Warned I not you, saying, * Sinne not against the childe, and ye would not heare? and lo, his sblood is now required.

23 (And they were not aware that Ioseph vnderstood them: for hee † spake vnto them by an interpreter.)

24 Then he turned from them, and he wept, and turned to them againe, & communed with them, and tooke Simeon from among them, and bound him before their eyes.

25 ¶ So Ioseph commanded that they should fill their sackes with wheate, and put euery mans money againe in his sacke, and giue them vitaille for the iourney: and thus did he vnto them.

26 And they layd their vitaille vpon their asses, and departed thence.

27 And as one of them opened his sacke for to giue his ass prouender in the inne, hee espied his money: for lo, it was in his sackes mouth.

28 Then he sayd vnto his brethren, My money is restored: for lo, it is euen in my sacke. And

their heart † failed them, and they were astonished, and sayd one to another, What is this, ^g what God hath done vnto vs?

29 ¶ And they came vnto Iacob their father vnto the land of Canaan, and tolde him all that had befallen them, saying,

30 The man, ^h who is lord of † this land, spake roughly to vs, & put vs in prison as spies of the country.

31 And we sayde vnto him, We are true men, and are no spies.

32 We be twelue brethren, sonnes of our father: one is not, and the yongest is this day with our father in the land of Canaan.

33 Then the lord of the country sayd vnto vs, Hereby shall I know if ye be true men: Leau one of your brethren with me, and take foode for the famine of your houfes, and depart.

34 And bring your yongest brother vnto me, that I may knowe that yee are no spies, but true men: ⁱ so will I deliuer you your brother, and yee shall occupie in the land.

35 ¶ And as they emptied their sackes, beholde, euery mans bundel of money was in his sacke: and when they & their father saw the bundles of their money, they were afayd.

36 Then Iacob their father sayde to them, Ye haue robbed me of my children: Ioseph is not, and Simcon is not, and ye will take Benjamin: all these things, ^j are against me.

37 Then Reuben answered his father, saying, Slay my two sonnes, if I bring him not to thee againe: deliuer him to mine hand, and I will bring him to thee againe.

38 But he said, My sonne shall not goe downe with you: for his brother is dead, and hee is left alone: if death come vnto him by the way which ye goe, then yee shall bring my gray head with sorrow vnto the graue.

C H A P . X L I I I .

19 Iacob suffereth Benjamin to depart with his children. 23 Simcon is deliuered out of prison. 29 Ioseph goeth aside and weepeth. 32 They feast together.

NOW great a famine was in the land. 2 And when they had eaten vp the vitaille, which they had brought from Egypt, their father sayd vnto them, Turne againe, and buy vs a little foode.

3 And Iudah answered him, saying, The man charged vs by an othe, saying, * Neuer see I my face, except your brother be with you.

2 If thou wilt fend him vs, wee will not goe downe: for the man said vnto vs, * Looke mee not in the face, except your brother be with you.

6 And Iſaell sayde, Wherefore deale ye so euill with me, as to tell the man, whether ye had yet a brother or no?

7 And they answered, The man asked straitly of our selues & of our kinned, saying, Is your father yet aliue? haue ye any brother? And we tolde him according to these wordes: could we know certainly, he would say, Bring: our brother donne.

8 Then sayd Iudah to Iſaell his father, Send the boy with me, that we may rise and go, and that we may liue, and not die, both we, and thou, and our children.

9 I will bee suretie for him: of mine hand shalt thou require him. * If I bring him not to thee, and set him before thee, † then let me beare the blame.

† Hee went out. Because their confidence accused the of their sinne, they thought God would haue brought them to trouble by this money.

† Hee cannot be found.

† Hee sight upon me. For they feared that they would be touched with any looe toward this brother, which increased his sorrow and partly as appeareth, he suspected them for Ioseph.

a This was great tribulation to Iacob to suffer so great famine in that land, where God had promised to bleſſe him.

b Chap. 42. 30.

c Chap. 42. 30.

d Of four of them and condition. Hee so the words of Ioseph, that they should be as hee said.

e Chap. 42. 32.

f Hee will beare the blame.

e This difference is not to be followed, one any particular fact, of the fathers not approved by Gods words.

g Chap. 37. 5.

h Hee was druff, or filthy.

i Hee was druff, or filthy.

j Hee was druff, or filthy.

† Hee was druff, or filthy.

¶ The Egyptians which were idle, and did not sweare by their kings life, but God forbade them to sweare by any him yet Ioseph dwelling among the wicked, smelteth of their corruption. e And therefore he came and said.

g Chap. 42. 30.

h Iſaell was druff, or filthy, when hee knewe that his father, which otherwise they would dislike.

i God will take vengeance vpon vs, and measure vs with our owne measure.

j Hee, an interpreter between them.

k Through his druff himselfe, Ioseph, yet his brotherly affection remained.

l Chap. 37. 5.

m Hee was druff, or filthy.

n Hee was druff, or filthy.

g Seeing he had remitted the fault done toward him, he would not that they should accuse one another.

h As one between hope and feare.

parted : and he sayd vnto them, I will not out by the way.

25 ¶ Then they went vp from Egypt, & came vnto y^e land of Canaan vnto Iaakob their father.

26 And tolde him, saying, Ioseph y^e yt aliue, and hee also is gouernour ouer all the land of Egypt, and I Iaakob heart failed : for he beleuened them not.

27 And they told him all the words of Ioseph, which he had sayd vnto them : but when hee saw the charers, which Ioseph had sent to carry him, then the spirit of Iaakob their father reuiued.

28 And Iſrael sayd, I haue ynough : Ioseph my sonne y^e yet aliue: I will goe and see him yet I die.

CHAP. XLVI.

a God directeth Iaakob of his journey into Egypt. **27** The number of his familie when he went into Egypt. **29** Ioseph meeteth his father. **34** He teacheth his brethren what to answer to Pharaoh.

Then Iſrael tooke his journey with all that hee had, and came to Beer-sheba, and offered sacrifice vnto the God of his father Iſhak.

2 And God spake vnto Iſrael in a vision by night, saying, Iaakob. Who answered, I am here.

3 Then he sayde, I am God, the God of thy father, feare not to goe downe into Egypt : for I will there make of thee a great nation.

4 I will goe downe with thee into Egypt, and I will also bring thee vp againe, and Ioseph shall put his hand vpon thine eyes.

5 Then Iaakob rose vp from Beer-sheba: and the sonnes of Iſrael carried Iaakob their father, and their children, and their wives in the charers, which Pharaoh had sent to carry him.

6 And they tooke their cattell and their goods, which they had gotten in the land of Canaan, and came into Egypt, both Iaakob and all his feede with him.

7 His sonnes and his sonnes sonnes with him, his daughters and his sonnes daughters, and all his feede brought he with him into Egypt.

8 ¶ And these are the names of the children of Iſrael, which came into Egypt, euen Iaakob and his sonnes : Reuben Iaakob's first borne.

9 And the sonnes of Ruben, were Hanoeh, and Phallu, and Hezron, and Carmi.

10 ¶ And the sonnes of Simeon, were Iemuel, and Iamin, and Ohad, and Iachin, and Zohar, and Shaul the sonne of a Canaanitish woman.

11 ¶ Also the sonnes of Leui : Gerſhon, Kohath, and Merari.

12 ¶ Also the sonnes of Iudah : Er, and Onan, and Shelah, and Pharez, and Zerah : (but Er and Onan died in the land of Canaan) And the sonnes of Pharez were Hezron and Hamul.

13 ¶ Also the sonnes of Iſſachar : Tola, and Phuaui, and Iob, and Shimron.

14 ¶ Also the sonnes of Zebulun : Seread, and Elon, and Iahleel.

15 These be the sonnes of Leah, which shee bare vnto Iaakob in Padan Aram, with his daughter Dinah. All the y^e sonnes of his sonnes and his daughters were thirtie and three.

16 ¶ Also the sonnes of Gad : Ziphion, & Haggi, Shuni, and Ezbon, Eri, and Arodi, and Arcli.

17 ¶ Also the sonnes of Aſher : Iimnah, and Iſhuah, and Iſui, and Beriah, and Serah their sister. And the sonnes of Beniamin : Heber, and Malchiel.

18 These are the children of Zilpah, whome

Laban gaue to Leah his daughter : and these three bare vnto Iaakob, euen fixtene soules.

19 The sonnes of Rahel Iaakob's wife were Ioseph, and Beniamin.

20 ¶ And vnto Ioseph in the lande of Egypt were borne Manasseh, and Ephraim, which Asenath the daughter of Poti-pherah prince of On bare vnto him.

21 ¶ Also the sonnes of Benjamin : Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Kofhi, Muppiam, and Huppiam, and Ard.

22 These are the sonnes of Rahel, which were borne vnto Iaakob, fourtene soules in all.

23 ¶ Also the sonnes of Dan : Huthim.

24 ¶ Also the sonnes of Naphtali : Iahzeel, and Guni, and Iezzer, and Shillem.

25 These are the sonnes of Bilhah, which Laban gaue vnto Rahel his daughter, and these bare theſe to Iaakob, in all, ſeuen ſoules.

26 All the y^e ſoules, that came with Iaakob into Egypt, which came out of his y^e loynes (beside Iaakob's sonnes wives) were in the whole, threſcore and ſixe ſoules.

27 Also the sonnes of Ioseph, which were borne him in Egypt, were two ſoules : ſo that all the ſoules of the houſe of Iaakob, which came into Egypt, are ſeuentie.

28 ¶ Then he ſent Iudah before him vnto Ioseph, to direct his way vnto Gothen, and they came into the land of Gothen.

29 Then Ioseph made ready his charret and went vp to Gothen to meete Iſrael his father, and preſented himſelfe vnto him and fel on his necke, and wept vpon his necke a good while.

30 And Iſrael ſayde vnto Ioseph, Now let me die, ſince I haue ſeene thy face, and that thou art yet aliue.

31 Then Ioseph ſayd to his brethren, and to his fathers houſe, I will goe vp and ſhew Pharaoh, and tell him, My brethren and my fathers houſe, which were in the land of Canaan, are come vnto me.

32 And the men are ſhepherds, and became they are ſhepherds, they haue brought their ſheepe and their cattell, and all that they haue.

33 And if Pharaoh call you, and aſke you, What is your trade?

34 Then yee ſhall ſay, Thy ſeruants are men occupied about cattell, from our childhood euen vnto this time, both we and our fathers : that yee may dwell in the land of Gothen: for euery ſheepe keeper is an abomination vnto the Egyptians.

CHAP. XLVII.

7 Iaakob commeth before Pharaoh, and ſetteth him his age. **11** The lands of Gothen is giuen him. **32** The idolatrous preſter hauing king of the King. **38** Iaakob's age when hee dieth. **40** Ioseph's iurament to bury him with his fathers.

Then came Ioseph and tolde Pharaoh, and ſayd, My father, and my brethren, and their ſheepe, and their cattell, and all that they haue, are come out of the land of Canaan, and behold, they are in the land of Gothen.

2 And Ioseph tooke part of his brethren, euen ſeuen men and preſented them vnto Pharaoh.

3 Then Pharaoh ſaid vnto his brethren, What is your trade? And they answered Pharaoh, Thy ſeruants are ſhepherds, both we and our fathers.

4 They ſayde moreover vnto Pharaoh, For to ſoourn in the land are we come: for thy ſeruants haue no paſture for their ſheepe, ſo fore is the famine in y^e land of Canaan. Now therefore, we pray thee,

* Exod. i. 2. and 6. 14. Num. 26. 5. 1. Chron. 5. 1.

* Exod. 6. 15. 2. Chron. 4. 24.

* 1. Chron. 7. 1.

* 1. Chron. 2. 3. and 4. 1. 2. Chron. 3. 2.

* 1. Chron. 7. 1.

10. perſons.

* 1. Chron. 7. 30.

* Chap. 4. 31.

* 1. Chron. 7. 4. and 8. 8.

* 1. Chron. 12. 18.

Or to prepare from a place.

1. Chron. 12. 18.

1. Chron. 12. 18.

e He was not ſtained of his ther and kind though they are of baſe condition.

f God ſetteth the world to his, that they may ſerue the will of the world cleaue to him.

a That the King might be ſatisfied that they were ſervants and ſee what our of people they were.

g By this they ſhew that they were ſervants and ſee what our of people they were.

thee, let thy seruants dwell in the land of Goshen.

5 Then spake Pharaoh to Ioseph, saying, Thy father and thy brethren are come vnto thee.

6 The land of Egypt is before thee: in the best place of the lande make thy father and thy brethren dwell: let them dwell in the land of Goshen: and if thou knowest that there be men of skillie among them, make them rulers ouer my cattell.

7 Ioseph also brought Isaakob his father, and set him before Pharaoh. And Isaakob † saluted Pharaoh.

8 Then Pharaoh sayde vnto Isaakob, † How olde art thou?

9 And Isaakob sayd vnto Pharaoh, The whole time of my pilgrimage is an hundred & thirtie yeeres: few & euill haue the daies of my life bene, and I haue not attained vnto the yeeres of the life of my fathers, in the dayes of their pilgrimages.

10 And Isaakob † tooke leue of Pharaoh, and departed from the presence of Pharaoh.

11 ¶ And Ioseph placed his father, & his brethren, and gaue them possession in the land of Egypt, in the best of the lande, *even* in the land of Rameses, as Pharaoh had commanded.

12 And Ioseph nourished his father, & his brethren, and all his fathers household with bread, *eu*en to the young children.

13 ¶ Now there was no bread in all the land: for the famine *was* exceeding fore: so that the land of Egypt, and the land of Canaan were † famished by reason of the famine.

14 And Ioseph gathered all the money, that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought, and Ioseph layd vnto the money in Pharaohs house.

15 So when money failed in the land of Egypt, and in the land of Canaan, then all the Egyptians came vnto Ioseph and syde, Give vs bread: for why should we die before thee? for *our* money is spent.

16 Then sayde Ioseph, Bring your cattell, and I will giue you for your cattell, if *your* money be spent.

17 So they brought their cattell vnto Ioseph, and Ioseph gaue them bread for the horses, & for the flockes of sheepe, and for the hearthes of cattell, and for the asses: so he fed them with bread for all their cattell that yeere.

18 But when the yeere was ended, they came vnto him the next yeere, and sayd vnto him, Wee will not hide from my lord, that since our money is spent, and my lord hath the hearthes of the cattell, there is nothing left in the sight of my lord, but our bodies and our ground.

19 Why shall we perish in thy sight, both we, and our land? buy vs and our land for bread, and wee and our land will be bond to Pharaoh: therefore giue vs seed, that we may liue and not dye, and that the lande goe not to wast.

20 So Ioseph bought all the lande of Egypt for Pharaoh: for the Egyptians tolde euery man his ground because the famine was sore vpon them: so the land became Pharaohs.

21 And he gremoued the people vnto the cities, † from one side of Egypt *eu*en to the other.

22 Only the land of the Priests bought he not: for the Priests had an ordinarie of Pharaoh, and they did eate their ordinarie, which Pharaoh gaue them: wherefore they solde not their ground.

23 Then Ioseph said vnto the people, Behold, I haue bought you this day, & your land for Pharaoh: loe, *here* is seede for you: sowe therefore the ground.

24 And of the increase yee shall giue the fifth part vnto I'haraoh, and foure partes shall be yours for the seede of the field, and for your meate, and for them of your householdes, and for your children to eate.

25 Then they answered, Thou hast saued our liues: let vs finde grace in the sight of my lord, and we will be Pharaohs seruants.

26 Then Ioseph made it a law ouer the lande of Egypt vnto this day, that Pharaoh should haue the fifth part, *except* the land of the Priests only, which was not Pharaohs.

27 ¶ And Israel dwelt in the land of Egypt, in the country of Goshen: and they had their possessions therein, and grew and multiplied exceedingly.

28 Moreover, Isaakob liued in the lande of Egypt seuentie yeeres, so that the whole age of Isaakob *was* an hundred fourtie and seuen yeeres.

29 Now when the time drew neere that Israel must die, he called his sonne Ioseph, and said vnto him, If I haue now found grace in thy sight, put thine hand vnder my thigh, and deale mercifully & truly with me: bury me not, I pray thee, in Egypt.

30 But when I shall sleepe with my fathers, thou shalt carie mee out of Egypt, and bury me in their buriall. And he answered, I will doe as thou hast said.

31 Then he sayd, Swear vnto mee. And hee sware vnto him. And Israel † worshipped towards the beds head.

CHAP XLVIII.

1 Ioseph with his two sonnes visiteth his father. 2 Isaakob rehearseth Gods promise. 3 He receiueth Iosephs sonnes at his. 19 He preferreth the younger. 21 He prophesieth their returne to Canaan.

AGaine after this, one sayd to Ioseph, Lo, thy father is sicke: then hee tooke with him his two sonnes, Manasseh and Ephraim.

2 Also one told Isaakob, and said, Behold, thy sonne Ioseph is come to thee, and Israel tooke his strength vnto him and fate vpon the bed.

3 Then Isaakob sayde vnto Ioseph, God Almighty appeared vnto me at Luz in the land of Canaan, and blessed me.

4 And he sayd vnto me, Behold, I will make thee fruitful, and will multiply thee, and will make a great number of people of thee, and will giue this land vnto thy seede after thee for an everlasting possession.

5 And now thy two sonnes, Manasseh and Ephraim, which are borne vnto thee in the land of Egypt, before I come to thee into Egypt, shall be mine, as Reuben and Simeon are mine.

6 But thy lineage, which thou hast begotten after them, shall be thine: they shall be called after the names of their brethren in their inheritance.

7 Now when I came from Padan, Rachel † did vpon mine hand in the land of Canaan: by the way when *there* was but halfe a dayes iourney of ground to come to Ephraim: and I buried her there in the way to Ephraim: the fame is Beth-Ichem.

8 Then Israel beheld Iosephs sonnes and said, Whose are these?

b Iosephs great modestie & presence in that hee would encrease his price without the kings commandment.

† Ioseph, blessed.

† Ioseph, how many dayes are the yeeres of thy life?

¶ He answered, 130.

† Ioseph, blessed.

c Which was a citie in the country of Goshen, Exod. 1. 11.

d Some reade, that hee fed them with bread, because they could not provide for themselves against that famine.

† Ioseph brought to him his two sonnes, as at his death hee had said vnto him, I will bring thee backe to Egypt, and thou shalt be buried there: so hee brought him to Egypt, and hee buried him in the land of Egypt, in the land of Canaan, in the land of Rameses, as Pharaoh had commanded.

b Pharaoh in providing for Idolatrous priests, shall be a commendation to all them which neglect the true ministers of Gods word.

c Chap. 22. 12. i Hezekie be promised that hee died in the faith of his fathers, teaching his children to hope for the promised land.

k He reioyced that Ioseph had promised him, and setting himselfe vpon his pillow, praised God, Reade 1. Chro. 29. 10.

a Ioseph more esteemed that his children should be reueined into Isaakobs family, which was the Church of God, than to enioy all the treasures of Egypt.

¶ Ioseph, as sufficient, Chap. 23. 13.

b Which is true in the carnal Israel vnto the coming of Christ, & in the spiritual for euery. Chap. 41. 50.

¶ Chap. 33. 19.

^c The faithfull ac-
knowledge all be-
lievers for comers of
Gods free mercies.

9 And Ioseph saide vnto his father, They are
my sonnes, which ^c God hath giuen me here. I then
he said, I pray thee, bring them to me, that I may
blesse them :

10 (For the eyes of Israel were dim for age, so
that he could not well see) Then he caused them
to come to him, and he kissed them and embrac-
ed them.

11 And Israel sayde vnto Ioseph, I had not
thought to haue seene thy face: yet loe, God hath
shewed me also thy feede.

12 And Ioseph tooke them away from his
knees, and did reuerence ^f downe to the ground.

13 Then tooke Ioseph them both, Ephraim
in his right hand toward Israels left hand, and Ma-
nasseh in his left hand toward Israels right hand,
so he taught ^g them vnto him.

14 But Israel stretched out his right hand, and
layde it on Ephraims head, which was ^h younger,
and his left hand vpon Manassehs head (directing
his hands of purpose) for Manasseh was the elder.

15 ¶ Also he blefseth Ioseph, and sayde, The
God before whom my fathers, Abraham and Iza-
hak did walke, the God, which hath fed me all
my life long vnto this day, ⁱ blefse thee.

16 The Angel, which hath deliuered me fro
all euill, blefseth the children, and let my name be
named vpon them, and the name of my fathers
Abraham and Izhak, that they may growe as fish
into a multitude in the middes of the earth.

17 But when Ioseph saw that his father layde
his right hand vpon the head of Ephraim, it ^k dis-
pleased him: and he stayed his fathers hand to re-
moue it from Ephraims head to Manassehs head.

18 And Ioseph sayde vnto his father, Not so,
my father, for this is the eldest: put thy right hand
vpon his head.

19 But his father refused, and said, I know wel,
my sonne, I know well: he shalbe also a people,
and he shalbe great likewise: but his younger bro-
ther shalbe greater then hee, and his feede shalbe
full of nations.

20 So he blefseth them that day, and sayde, In
thee Israel shal be blest, and say, God make thee as
^l Ephraim and as Manasseh. And he set Ephraim
before Manasseh.

21 Then Israel Gayde vnto Ioseph, Beholde, I
die, and God shalbe with you, and bring you a-
gain vnto the land of ^m your fathers.

22 Moreover, I haue giuen vnto thee one por-
tion aboue thy brethren, which ⁿ I gate out of the
hand of the Amorite by my ^o sword and by my
bowe.

CHAP. XLIX.

1 Isaakob blefseth all his sonnes by name, and sheweth them what
is to come. 2 He telleth them that Christ shall come out of
Judah. 29 He will be buried with his fathers. 33 He describeth.

Then Isaakob called his sonnes, and sayd, Ga-
ther your selues together, that I may tell you
what shall come to you in the last dayes.

2 Gather your selues together, and heare, yee
sonnes of Isaakob, and hearken vnto Israel your
father.

3 ¶ Reuben mine eldest sonne, thou art my
^p might, & the beginning of my strength, & the ex-
cellencie of dignitie, & the excellencie of power:

4 Thou wast light as water: thou shalt not be
excellent, because thou ^q wentest vp to thy fa-
thers bed: then diddest thou defile my bed, thy
dignitie is gone.

5 ¶ Simeon and Levi, brethren in euill, the
instruments of crueltie are in their habitation.

6 Into their secret let not my soule come: my
^r glory, be not thou ioyned with their assembly:
for in their wrath they slew a man, and in their
felle will they digged downe a wall.

7 Cursed be their wrath, for it was fierce, and
their rage, for it was cruell: I will ^s diuide them
in Isaakob, and scatter them in Israel.

8 ¶ Thou Iudah, thy brethren shall praise thee:
thine hand shalbe in the necke of thine enemies:
thy fathers sonnes shall bow downe vnto thee.

9 Iudah, as a Lions whelpes shalt thou come
vp from the spoyle, my sonne. He shall lye downe
and couche as a Lion, and as a Lionesse. ¶ Who
shall stare him vp?

10 The scepter shall not depart from Iudah;
nor a Lawgiur from betweene his feet, vntill
Shiloh come, and the people shalbe gathered vn-
to him.

11 He shal bind his Asse foale vnto the ^t wine,
and his Asse colte vnto the best vine. Hee shall
wash his garment in wine, and his cloke in the
blood of grapes.

12 His eyes shalbe red with wine, and his teeth
white with milke.

13 ¶ Zebulun shall dwell by the sea side, and
he shalbe an haven for ships: and his border shalbe
vnto Zidon.

14 ¶ Issachar shalbe ^u a strong asse, couching
downe betweene two burdens:

15 And he shall see that rest is good, and that
the land is pleasant, and he shall bow his shoulder
to beare, and shall be subiect vnto tribute.

16 ¶ Dan ^v shal iudge his people as one of the
tribes of Israel.

17 Dan shal be a ^w serpent by the way, an ad-
der by the path, biting the hofes heeles, so that
his rider shal fall backward.

18 ¶ O Lord, I haue waited for thy saluation.

19 ¶ Gad, an hoste of men shall overcome
him, but he shall overcome at the last.

20 ¶ Concerning Aher, his ^x bread shalbe fat,
and he shall giue pleasures for a King.

21 ¶ Naphtali shalbe a hind let goe, giuing
^y goodly wordes.

22 ¶ Ioseph shalbe ^z a fruitful bough, euen a
fruitful bough by the wel side: the ^z small boughs
shall runne vpon the wall.

23 ¶ And the archers grieved him, and shotte
against him, and hated him.

24 But his bowe abode strong, and the handles
of his armes were strengthened, by the handes of
the mighty God of Isaakob, of whom ^a was the fe-
der appointed by the stone of Israel,

25 Euen by the God of thy father, who shall
helpe thee, and by the almightie, who shall blefse
thee with heavenly blessings from aboue, with
blessings of the deepe, that lyeth beneath, with
blessings of the breites, and of the wombe.

26 The blessings of thy father shalbe ^b stronger
then the blessings of mine elders: vnto the
ende of the hilles of the worldie they shall be
on the head of Ioseph, and on the top of the head of
him that was ^c separate from his brethren.

27 ¶ Benjamin shall raine as a wolfe: in the
morning he shall deuoure the praye, and at night
he shall diuide the spoyle.

28 ¶ All these are the twelue tribes of Israel,
and thus their father spake vnto them, and blef-
sed

109, their fauor
were in prayer
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Or, thege
meaning that is
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nor thought.

The Sudo
miser, the
For Iudah
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was vader Iuda
Iud. 19. 1. 111

God
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of the Amalek
1. Chron. 4. 49.

As was writ
in David A. 11.
His exen
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110, 111, 112.

1 Which in Coll
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saluation.

† Eke, his face to
the ground.

d Gods indigme
is in wts con-
trary to mans,
he prefereth that,
which man de-
spiseth.
* Hebr. 11. 35.

e This Angel must
be vnderstood
of Christs Chp.
1. 1. 1. 1. 1. 1.
f Let them be ta-
ken as my chil-
dren.

g Ioseph saith
in binding Gods
grace to the order
of nature.

h In whom Gods
graces should ma-
nifestly appeare.

i Which they had
by faith in the
promis.

k By my children
whom God spard
for my sake.
* Chap. 14. 25.

a When God shal
bring you out of
Egypt: and be-
cause that he spea-
keth of the Meis-
he, nameth it
the last dayes.

b Repenens in my
youth.

c If thou hadst not
lost thy birthright
by these offence,
* Chap. 35. 22.

d Chron. 1. 1. 1.
110, 111, 112, 113
be my bed.

fed them : every one of them blessed he with a fe-
neral blessing.

29 And he charged them & said vnto them, I
am ready to be gathered vnto my people : * bury
me with my fathers in the caue, that is in the fildes
of Ephron the Hittite,

30 In the caue that is in the field of Machpelah
beside Mamre in the land of Canaan : which
Abraham bought with the fildes of Ephron the
Hittite for a possession to bury in.

31 There they buried Abraham and Sarah his
wife : there they buried Izhak and Rebekah his
wife : and there I buried Leah.

32 The purchase of the helde & the caue that
is therein, was bought of the children of Heth.

33 Thus Iakob made an end of giuing charge
to his sonnes, & plucked vp his feet into the bed &
gaue vp the ghost, & was gathered to his people.

CHAP. L.

21 Iakob is buried, 22 Ioseph forgiveth his brethren, 23 He
blesseth his children, 24 He dieth.

Then Ioseph fell vpon his fathers face, & wept
vpon him, and kissed him.

2 And Ioseph commanded his seruants the
physicians to embayne his father, and the physicians
enbayed him.

3 So forty daies were accomplished (for so long
did the dayes of them that were enbayed : la!)
and the Egyptians beailed him ^{seuentie} dayes.

4 And when the dayes of his mourning were
past, Ioseph spake to the house of Pharaoh, saying,
If I haue now found fauour in your eyes, speake I
pray you in the eares of Pharaoh, and say,

5 My father made me * (swaue, saying, Loe, I
die, bury me in my graue, which I haue made me
in the land of Canaan : now therefore let me go, I
pray thee, & bury my father, & I will come againe.

6 Then Pharaoh said, Go vp & bury thy fa-
ther, as he made thee to sweare.

7 ¶ So Ioseph went vp to bury his father, and
with him went all the seruants of Pharaoh, both
the elders of his house, and all the elders of the
land of Egypt.

8 Likewise all the house of Ioseph, and his
brethren, and his fathers house : onely their chil-
dren, and their sheepe, and their cattel left they in
the land of Goshen.

9 And there went vp with him both chariots
and horsemen : and they were an exceeding great
company.

10 And they came to Goren Atad, which is
beyond Iordan, and there they made a great and
exceeding lamentation : and he mourned for
his father foue dayes.

11 And when the Canaanites the inhabitants

of the land sawe the mourning in Goren Atad,
they sayd, This is a great mourning vnto the E-
gyptians : wherefore the name thereof was called
¶ Abel Mizraim, which is beyond Iordan.

12 So his sonnes did vnto him, according as he
had commanded them :

13 ¶ For his sonnes carried him into the land of
Canaan, and buried him in the caue of the field of
Machpelah, which saue * Abraham bought with
the field, to be a place to bury in, of Ephron the
Hittite besides Mamre.

14 ¶ Then Ioseph returned into Egypt, he and
his brethren, & all that went vp with him to bury
his father, after that he had buried his father.

15 And when Iosephs brethren sawe that their
father was dead, they said, It may be that Ioseph
will hate vs, and will pay vs againe all the euill,
which we did vnto him.

16 Therefore they sent vnto Ioseph, saying,
Thy father commanded before his death, say-
ing,

17 Thus shal ye say vnto Ioseph, Forgiue now,
I pray thee, the trespass of thy brethren, & their
sinne : for they rewarded thee euill. And now, we
pray thee, forgiue the trespass of the seruants of
thy fathers * God. And Ioseph wept, when they
spake vnto him.

18 Also his brethren came vnto him, and fell
downe before his face, and said, Behold, we be thy
seruants.

19 To whom Ioseph said, * Feare not : for I am
not a vnder God ?

20 When ye thought euill against mee, God
disposed it to good, that he might bring to passe,
as it is this day, and saue much people aliuie.

21 Feare not now therefore, I will nourish you,
and your children : and he comforted them, and
spake kindly vnto them.

22 ¶ So Ioseph dwelt in Egypt, he, and his fa-
thers house : and Ioseph liued an hundredth and
ten yeeres.

23 ¶ And Ioseph saw Ephraims children, euen
vnto the third generation : also the sonnes of Ma-
nasseth the sonne of Manasseth were brought vp
on Iosephs knees.

24 And Ioseph said vnto his brethren, * I am
ready to die, and God will surely visite you, and
bring you out of this land, vnto the land which
he swore vnto Abraham, vnto Izhak, and vnto
Iakob.

25 And Ioseph tooke an othe of the children
of Israel, saying, * I will surely visite you, and
ye shal carry my bones hence.

26 So Ioseph died, when he was an hundredth
and ten yeeres old : and they embalmed him and
put him in a cheft in Egypt.

¶ Or, the lamenta-
tion of the Egyp-
tians.

¶ Gen. 7. 16.

¶ Chap. 23. 1. &

¶ Or, a place of buriall.

¶ An euill con-
science is neuer
fully at rest.

¶ Meaning, that
they which haue
one God, should
be ioyed in each
others losses.

¶ Or, the visitation.

¶ Chap. 45. 5.

¶ Or, am I in Gods
stead I meaning to
saye vengeance.

¶ Who by the
good force of
merits to remit it,
and therefore it
ought not to be
reuerged by me.

¶ Or, to their hearts.

¶ Who now with-
standing he bare
rule in Egypt a-
bout foure score
yeeres, yet was
iointed with the
Church of God in
faith and religion.

¶ Numb. 32. 30.

¶ Hebr. 11. 22.

¶ Gen. 22. 1. 9.
¶ hile (speakes this
by the spirit of
prophecy, exhort-
ing his brethren
to haue full trust
in Gods promise
for their deliue-
rance.

THE SECOND BOOKE OF MOSES, CALLED EXODVS.

THE ARGUMENT.

After that Iakob by Gods commandment Gen. 46. 3. had brought his familie into Egypt, where
they remained for the space of foure hundredth yeeres, and of seuentie persons grew to an infinite
number, so that the King and the country grudged and endeauored both by tyrannie and cruell slavery
to suppress them : the Lord according to his promise Gen. 15. 14. had compassion of his Church
and deliuered them, but plagued their enemies in most strange and sundry sort. And the more that the ty-
ranny of the wicked enraged against his Church, the more did his heavy iudgements increase against
them, till Pharaoh and his army were drowned in the same Sea, which gaue an entrie and passage to the
children of God. But as the ingratitude of man is great, so did they immediately forget Gods wonder-
full benefites : albeit he had giuen them the Passouer to be a signe and memoriall of the same, yet
they

they fell to distrust, and tempted God with sundry murmurings and grudging against him and his ministers: sometimes moved with ambition, sometimes for lacke of drinke or meate to content their lusts, sometimes by idolatrie, or such like. Wherefore God visited them with sharpe rodde and plagues, that by his corrections they might seeke to him for remedie against his scourges, and earnestly repent them for their rebellions and wickednesse. And because God loveth them to the end, whom he hath once begun to love, he punished them not according to their desert, but dealt with them in great mercie, and ear with new benefites laboured to overcome their malice: for he still governed them and g. us them his word & Law, both concerning the manner of serving him, and also the forme of iudgements and civill policie: to the intent that they should not serve God after their owne inventions, but according to that order, which his heavenly wisdom had appoynted.

CHAP. I.

2 The children of Israhel that came into Egypt. 3 The women Pharaoh oppresseth them. 13 The promise of God toward them. 15 The king's commandment to the midwives. 23 The fathers of the firstborn are commanded to be cast into the river.

* Gen. 12. 10.
a Moses describeth the wooden fall order that God observeth in performing his promise to Abraham, Gen. 15. 14.



Owe * these are the names of the children of Israhel, which came into Egypt: (every man in his household came thither with Israhel)

2 Reuben, Simeon, Levi,

and Iudah,

3 Issachar, Zebulun, and Benjamin,

4 Dan, and Naphtali, Gad, and Asher.

5 So all the || foules that came out of the loynes of Israhel, were * seaventie foules: Israhel was in Egypt already.

6 Now Joseph died and all his brethren, and that whole generation.

7 ¶ And the * children of Israhel || brought fourth fruite and increased in abundance, and were exceeding mightie, so that the land was full of them.

8 Then there rose up a new King in Egypt, who * knew not Joseph,

9 And he said vnto his people, Beholde, the people of the children of Israhel are greater and mightier then we.

10 Come, let vs worke wisely with them, lest they multiply, & it come to passe, that if there be war, they ioine themselves also vnto our enemies, & fight against vs, & ¶ let them out of the land.

11 Therefore did they set talkemasters ouer them, to keep them vnder with burdens: and they build the cities Pithom & Raames for the || treasures of Pharaoh.

12 But the more they vexed them, the more they multiplied and grew: therefore * they were more grieved against the children of Israhel.

13 Wherefore the Egyptians by crueltie caused the children of Israhel to serue.

14 Thus they made them weary of their liues by labour in clay & in bricke, and in all worke in the field, with all manner of bondage, † which they laid vpon them most cruelly.

15 ¶ Moreover the King of Egypt commanded the midwives of the Ebrew women (of which the ones name was † Shiphrah, and the name of the other Pua)

16 And said, * When yee doe the office of a midwife to the women of the Ebrewes, & let them on their || stools, if it be a sonne, then ye shall kill him: but if it be a daughter, then let her liue.

17 Notwithstanding the midwives feared God, and did not as the King of Egypt commanded them, but preferred aliuie the men children.

18 Then the king of Egypt called for the midwives, and said vnto them, Why haue ye done thus, and haue preferred aliuie the men children?

19 And the midwives answered Pharaoh, Because the Ebrewes * women are not as the women of Egypt: for they are liuely, and are deliuered yee the midwife come at them.

20 God therefore prospered the midwives, and the people multiplied and were very mightie.

21 And because the midwives feared God, therefore he * made them houses.

22 Then Pharaoh charged all his people, saying, Every man-child that is borne, I cast ye into the riuer, I ut refuse the maide child aliuie.

CHAP. II.

a Moses is borne and cast into the flage. 5 He is taken up of Pharaohs daughter and kept. 10 His sisters care for him. 15 He is circumcised. 23 The Israelites cry vnto the Lord.

Then there went a * man of the house of Levi, and tooke to wife a daughter of Levi,

2 And the woman conceived & bare a son: and when the saw that he was faire, * he hid him three months.

3 But when she could no longer hide him, she tooke for him an arke made of reed, and daubed it with slime and with pitch, and b layd the child therein, and put it among the bulrushes by the riuers brinke.

4 Now his sister stood a far off, to wit what would come of him.

5 ¶ Then the daughter of Pharaoh came downe to wash her in the riuer, and her maidens walked by the riuers side: and when she saw the arke among the bulrushes, she sent her mayd to fetch it.

6 Then she opened it, & saw it was a child: & beholde, the babe wept: so she had compassion on it, and said, ¶ This is one of the Ebrewes children.

7 Then said his sister vnto Pharaohs daughter, Shall I go and call vnto thee a nurse of the Ebrew women to nurse thee the child?

8 And Pharaohs daughter said to her, Go. So the maid went & called the * childes mother,

9 To whom Pharaohs daughter sayd, Take this child away, and nurse it for me, and I will reward thee. Then the woman tooke the child, and nursed him.

10 Now the child grew, and she brought him vnto Pharaohs daughter: & he was as her sonne, and she called his name Moses, because, said she, I drew him out of the water.

11 ¶ And in those dayes, when Moses was d grown, he went forth vnto his brethren, and looked on their burdens: also he saw an Egyptian smiting an Ebrew one of his brethren.

12 And he looked round about, & when he saw no man, he * slew the Egyptian, and hid him in the sand.

13 Again he came forth the second day, & beholde two Ebrewes stroue: & he said vnto him that did y wrong, Wherefore smitest thou thy fellow?

14 And

g Their dislike
ence herein was
lawfull, but they
differing well.
h That is, God
increased their
milnes of helles
lites by their
merces.
i When Pharaoh
cannot prebide
by craft, they had
forth into open
stage.

* This Leah was
called Amnon,
who was sired in
chabod. Chap. 16.
* Num. 16. 16.
c. 16. 12. 12. 12.
20. 16. 12. 12.

b Committing
him to the pua
desire of God
when the child
not kept from
the rage of the
tyrant.

16. 16. 16. 16.
a It was
plur the
gives.
b Called
at.

c Many could
cannot hinder
that, which God
hath decreed
shall count to
passe.

d That is, we
foundly care for
A. 7. 3.

e Eke, I am
a friend
of Pharaoh
that God help
my, I had him
delivered from
the rage of
Pharaoh, A. 7. 3.

d Into Canaan,
and so we shall
lose our commoditie.
¶ For, get you out of
the land,
¶ For, come and
prouise.

e The more that
God blesteth him,
the more doeth
the wicked enuie
them.

† For, whereunto
they feared them
futures of them by
crueltie.

f These seeme to
haue bene the
chiefe of the rest.
¶ Psal. 135. 5.

¶ For, feare where
vpon they fast in
prauell.

14 And he answered, Who made thee a man of authority, and a iudge ouer vs? Thinkest thou to kill mee, as thou kildest the Egyptian? Then Moses feared and sayde, Certainly this thing is known.

15 Now Pharaoh heard this matter, & fought to slay Moses: therefore Moses fled from Pharaoh, and dwelt in the land of Midian, and hee fate downe by a well.

16 And the Priest of Midian had seuen daughters, which came and drew water, and filled the troughes, for to water their fathers sheepe.

17 Then the shepherds came and droue them away: But Moses rose vp, and defended them, and watered their sheepe.

18 And when they came to Reuel their father, he said, How are ye come so lone to day?

19 And they sayd, A man of Egypt deliuered vs from the hand of the shepherds, and also drew vs water yough, and watered the sheepe.

20 Then he said vnto his daughters, And where is he? why haue ye left the man? & call him that he may eate bread.

21 And Moses agreed to dwell with the man: who gaue vnto Moses Zipporah his daughter,

22 And the bare a sonne, whose name he called Gershom: for he sayde, I haue bene a stranger in a strange land.

23 ¶ Then in proceesse of time, the King of Egypt died, and the children of Israel sighed for the bondage, and cried: and their crye for the bondage came vp vnto God.

24 Then God heard their mone, and God remembered his covenant with Abraham, Izhak, and Iaakob.

25 So God looked vpon the children of Israel, and God had respect vnto them.

CHAP. III.

1 Moses keepeth sheepe, and God appeareth vnto him in a bush, 2 He sendeth him to deliuer the children of Israel, 24 The name of God, 16 God teacheth him what to doe.

WHEN Moses kept the sheepe of Iethro his father in lawe, Priest of Midian, and droue the stocke to the Ibackefide of the desert, & came to the Mountaine of God, Horeb,

2 Then the Angel of the Lord appeared vnto him in a flame of fire, out of the mids of a bush: and he looked, and behold, the bush burned with fire, and the bush was not consumed.

3 Therefore Moses said, I will turne aside now, and see this great sight, why the bush burneth not.

4 And when he of the Lord sawe that hee turned aside to see, God called vnto him out of the mids of the bush, and said, Moses, Moses. And hee answered, I am here.

5 Then he sayde, Come not hither, & put thy shooes off thy feete: for the place whereon thou standest is holy ground.

6 Moreover he sayd, I am the God of thy father, the God of Abraham, the God of Izhak, and the God of Iaakob. Then Moses hid his face: for he was afraid to looke vpon God.

7 ¶ Then the Lord sayd, I haue surely seene the trouble of my people, which are in Egypt, and haue heard their cry, because of their taskmasters: for I know their sorowes.

8 Therefore I am come down to deliuer them out of the hand of the Egyptians, and to bring them out of that land into a good land & a large, into a land that is floweth with milke and home,

and into the place of the Canaanites, & the Hittites, and the Amorites, and the Perizzites, and the Hiuites, and the Iebusites.

9 And now lo, the cry of the children of Israel is come vnto me, & I haue also seene the oppression, wherewith the Egyptians oppresse them.

10 Come now therefore, and I will send thee vnto Pharaoh, that thou mayest bring my people the children of Israel out of Egypt.

11 ¶ But Moses said vnto God, Who am I, that I should goe vnto Pharaoh, and that I should bring the children of Israel out of Egypt?

12 And he answered, Certainly I will be with thee: and this shall be a token vnto thee, that I haue sent thee, After that thou hast brought the people out of Egypt, ye shall serue God vpon this Mountaine.

13 Then Moses said vnto God, Beholde, when I shall come vnto the children of Israel, and shall say vnto them, The God of your fathers hath sent me vnto you: if they say vnto mee, What is his Name? what shall I say vnto them?

14 And God answered Moses, I AM THAT I AM. Also he said, Thus shalt thou say vnto the children of Israel, I AM hath sent me vnto you.

15 And God spake further vnto Moses, Thus shalt thou say vnto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Izhak, and the God of Iaakob hath sent me vnto you: this is my Name for euer, and this is my memoriall vnto all ages.

16 Go & gather the Elders of Israel together, & thou shalt say vnto the Lord God of your fathers, the God of Abraham, Izhak, and Iaakob appeared vnto me, & said, I haue surely remembered you, & that which is done to you in Egypt.

17 Therefore I did say, I will bring you out of the affliction of Egypt vnto the land of the Canaanites, and the Hittites, and the Amorites, & the Perizzites, and the Hiuites, and the Iebusites, vnto a land that floweth with milke and honie.

18 Then shall they obey thy voyce, and thou and the Elders of Israel shall goe vnto the king of Egypt, and say vnto him, The Lord God of the Ebrewes hath met with vs: wee pray thee now therefore, let vs goe three dayes iourney in the wilderness, that we may sacrifice vnto the Lord our God.

19 ¶ But I know, that the King of Egypt will not let you goe, but by strong hand.

20 Therefore will I stretch out mine hand and smite Egypt with all my wonders, which I will doe in the mids thereof: and after that shall he let you goe.

21 And I will make this people to bee fauoured of the Egyptians: so that when ye go, ye shall not go empty.

22 ¶ For euery woman shall aske of her neighbour, and of her, that soiumner in her house, iewels of silver and iewels of golde and raiment, and ye shall put them on your lomes, and on your daughters, and shall poylee the Egyptians.

CHAP. IIII.

1 Moses and Aaron sing a song, 2 His hand is strengthened, 3 The water of the river is turned into blood, 14 Aaron is chosen to helpe Moses, 21 God punisheth Pharaoh, 25 Moses wife comforteth her sower, 27 Aaron comforteth with Moses and they come to the Iseabiers, and are beleued.

THEN Moses answered, and said, But loe, they will not beleue mee, nor hearken vnto my voyce: for they will say, The Lord hath not appeared

He heard before, but now he would reuenge it.

He doeth not fully obey God, but acknowledgeth his owne weakness. Neither feare thine own weakness, nor Pharaoh's tyrannie.

The God which haue euer bene, am and shall be: The God almighty, by whom all things haue their being, and the God of mercy, mindfull of my promise, Reuel. 1. 4.

He is visiting him visited.

10^r, appeared vnto vs.

o Because Egypt was full of idols, the God would appoint them a place where they should serue him purely.

7 This example may not be followed generally: though at Gods commendement they did it iustly, receiving some recompense of their labours.

10^r, in whose house the soiumner.

a God beareth with Moses doubting, because he was not altogether without faith.

peared vnto thee.

3 And the Lord sayd vnto him, What is that in thine hand? And he answered, A rod.

3 Then said he, Cast it on the ground. So he cast it on the ground, and it was turned into a serpent: and Moses fled from it.

4 Againe the Lord said vnto Moses, Put forth thine hand, and take it by the taile. Then he put forth his hand, and caught it, and it was turned into a rod in his hand.

5 Doe this: if they may beleuee, that the Lord God of their fathers, the God of Abraham, the God of Izhak, and the God of Isakob hath appeared vnto thee.

6 ¶ And the Lorde sayd furthermore vnto him, Thrust nowe thine hand into thy boosome. And he thrust his hand into his boosome, and when he tooke it out againe, behold, his hand was full leprous as snow.

7 Moreouer he said, Put thine hand into thy boosome againe. So he put his hand into his boosome againe, and plucked it out of his boosome, and behold it was turned againe as his other flesh.

8 So it shal it be, if they wil not beleuee thee, neither obey ¶ the voice of the first signe, yet shal they beleuee for the voyce of the second signe.

9 But if they wil not yet beleuee these two signes, neither obey vnto thy voyce, then shalt thou take of the water of the riuer, and powre it vpon the drie land: so the water which thou shalt take out of the riuer, shalbe turned to blood vpon the drie land.

10 ¶ But Moses sayde vnto the Lorde, Oh my Lorde, I am not eloquent, ¶ neither at any time haue bene, nor yet since thou hast spoken vnto thy seruant: But I am ¶ slow of speech and slowe of tongue.

11 Then the Lord sayd vnto him, Who hath giuen the mouth to man? or who hath made the dumme, or the deafe, or him that seeth, or the blind? haue not I the Lord?

12 Therefore go now, and ¶ I will be with thy mouth, and will teach thee what thou shalt say.

13 But he said, Oh my Lord, send, I pray thee, by the ¶ hand of him, whome thou ¶ shouldest send.

14 ¶ Then the Lorde was very angry with Moses, and sayd, Doe not I know Aaron thy brother the Lewite, that he himselfe shall speake for thee, he cometh also forth to meete thee, and when he seeth thee, he will be glad in his heart.

15 Therefore thou shalt speake vnto him, and ¶ put the words in his mouth, and I will be with thy mouth, and with his mouth, and will teach you what ye ought to doe.

16 And he shall bee thy spokesman vnto the people: and he shall be, ¶ euen he shall bee as thy mouth, and thou shalt bee to him as ¶ God.

17 Moreouer thou shalt take this rod in thine hand, wherewith thou shalt doe myracles.

18 ¶ Therefore Moses went and returned to Iethro his father in law, and said vnto him, I pray thee let mee goe, and returne to my ¶ brethren, which are in Egypt, and see whether they be yet aliue. Then Iethro said to Moses, Go in peace.

19 (For the Lord had said vnto Moses in Midian, Goe, returne to Egypt: for they are all dead which ¶ went about to kill thee.)

20 Then Moses tooke his wife and his sonnes, and ¶ put them on an asse, and returned toward

the land of Egypt, and Moses tooke the ¶ rod of God in his hand.

21 And the Lorde sayde vnto Moses, When thou art entred and come into Egypt againe, see that thou doe all the wonders before Pharaoh, which I haue put in thine hand: but I will ¶ harden his heart, and he shall not let the people goe.

22 Then thou shalt say to Pharaoh, Thus saith the Lord, Israel is my sonne, ¶ euen my first borne.

23 Wherefore I say to thee, Let my sonne goe, that he may serue mee: if thou refuse to let him go, behold, I will slay thy sonne, ¶ euen thy first borne.

24 ¶ And as hee was by the way in the inne, the Lord met him, and I would haue killed him.

25 ¶ Then Zipporah tooke a sharpe knife, and cut away the foreskinne of her sonne, and cast it at his feet, and sayd, Thou art in deede a bloodie husband vnto me.

26 So ¶ he departed from him. Then she said, O bloody husband (because of the circuncision)

27 ¶ Then the Lord said vnto Aaron, Go meet Moses in the wilderness. And hee went and met him in the ¶ Mount of God, and kissed him.

28 Then Moses told Aaron all the wordes of the Lorde, who had sent him, and all the signes wherewith he had charged him.

29 ¶ So went Moses and Aaron, and gathered all the Elders of the children of Israel.

30 And Aaron told all the wordes, which the Lord had spoken vnto Moses, and he did the miracles in the sight of the people.

31 And ¶ the people beleueed, and when they heard that the Lorde had visited the children of Israel, and had looked vpon their tribulation, they bowed downe, and worshipped.

CHAP. V.

1 Moses and Aaron doe their miſſage to Pharaoh, who heareth not the people of Israel, and oppresseth them as heretofore, and Moses complaineth to God.

¶ Then afterward Moses and Aaron went and said to ¶ Pharaoh, Thus sayeth the Lord God of Israel, Let my people go, that they may ¶ celebrate a feast vnto me in the wilderness.

2 And Pharaoh said, Who is the Lord, that I should heare his voice, and let Israel goe? I know not the Lord, neither will I let Israel goe.

3 And they sayd, ¶ Wee worship the God of the Ebrewes: we pray thee, let vs goe three dayes iourney in the desert, and sacrifice vnto the Lord our God, least ¶ hee bring vpon vs the pestilence or sword.

4 Then sayde the King of Egypt vnto them, Moses & Aaron, why cause ye the people to cease from their works? get you to your burdens.

5 Pharaoh saide furthermore, Behold, much people is now in the land, and yet I make them leaue their burdens.

6 Therefore Pharaoh gaue commandement the same day vnto the taskmasters of the people, and to their ¶ officers, saying,

7 Ye shall giue the people no more strawe to make bricke (¶ as in time past): but let them goe, and gather them straw themselves.

8 Notwithstanding lay vpon them the number of bricke, which they made in time past, diminish nothing thereof: for they be idle, therefore they cry, saying, Let vs goe to offer sacrifice vnto our God.

b This power to worke myracles was to confirme his doctrine, and to assure him of his vocation.

¶ Or, white as snow.

¶ Or, the wordes commanded by the first signe.

c Because these three signes should be sufficient witnesses to proue that Moses should deliuer Gods people. ¶ Else, from yesterday, and yet yesterday, ¶ Iethro, Iehoi of mens.

¶ At at. 1. 19. and 12. 13.

¶ Or, minist'rie. d That is, of the Meſſias: or of some other, that is more meete then I. e Through we promise God infinitely to anger, yet he will neuer reſe to him. f Then shalt instruct him what to say.

¶ Chap. 7. 1. g Meaning as a wife cometh and full of Gods spirit. h Else, I shall, and change.

¶ Else, sought thy fault. ¶ Else, exacted thine in right.

h Whereby wrought the myracles.

i By retaining my spirit and detouring him vnto sin to increase to malice. k Meaning will deare vnto him.

l God punished him with death for neglecting his sacrament. m This was an extraordinarye for Moses was sore sick, and God sent them to requite it. ¶ Or, the Mount of God, ¶ Or, Iethro.

n So that Moses had now experience of Gods promise that he should haue good successe.

o Faith overcome meth, fear, and sketh metteth in their vocacion. p And offer sacrifice.

¶ Or, God be with vs. ¶ Else, hee is with vs with passion.

q As though it would reſe.

r Which word the Israelites had charged in them: doe they will. ¶ Else, I shall be as ye yett dayes.

s Lay

*e The more cru-
elly that tyrants
rage, the more is
Gods helpe.
f Of Moyses and
Aaron.*

9. Lay more worke vpon the men, and charge them to doe it, & let them not regard vaine words.
10. Then went the talkemasters of the people and their officers out, and tolde the people, saying, Thus sayeth Pharaoh, I will giue you no more strawe.

11. Goe your selues, get you strawe wher yee can finde it, yett shall nothing of your labour bee diminished.

12. Then were the people scattered abroad throughout all the lande of Egypt, for to gather stubble in stead of strawe.

13. And the talkemasters hastned them, saying, Finish your dayes worke f euerie dayes talke, as ye did when ye had strawe.

14. And the officers of the children of Israel, which Pharaohs talkemasters had set ouer them, were beaten, and demanded, Wherefore haue ye not fulfilled your talke in making bricke yesterday and to day, as in times past?

15. Then the officers of the children of Israel came, & cryed vnto Pharaoh, saying, Wherefore dealest thou thus with thy seruants?

16. There is no strawe giuen to thy seruants, and they say vnto vs, Make bricke: and loe, thy seruants are beaten, and thy people is blamed.

17. But he said, Ye are too much idle: therefore ye say, Let vs goe to offer sacrifice to the Lord.

18. Goe therefore now and worke: for there shall no straw be giuen you, yett shall yee deliuer the whole tale of bricke.

19. Then the officers of the children of Israel sware themselves in an euill case, because it was sayd, Ye shall diminish nothing of your bricke, nor of euerie dayes talke.

20. And they met Moses and Aaron, which stood in their way as they came out fro Pharaoh.

21. To whom they said, The Lord looke vpon you and iudge: for yee haue made our fauour to stinke before Pharaoh & before his seruants, in that ye haue put a sword in their hand to slay vs.

22. Wherefore Moses returned to the Lorde, and sayde, Lord, why hast thou afflicted this people? wherefore hast thou thus sent me?

23. For since I came to Pharaoh to speake in thy Name, he hath vexed this people, and yett thou hast not deliuered thy people.

CHAP. VI.

God reuengeth his promise of the deliverance of the Israelites.
9. Moses speaketh to the Israelites, but they beleue him not.
10. Moses and Aaron are set against vnto Pharaoh.
11. The genealogie of Reuben, Simeon, and Levi, of whom came Moyses and Aaron.

Then the Lord sayd vnto Moses, Nowe shalt thou see, what I will doe vnto Pharaoh: for by a strong hand shall hee let them goe, and euen t be constrained to driethem out of his land.

Moreouer God spake vnto Moses, and said vnto him, I am the Lord,

And I appeared vnto Abraham, to Izhak, and to Iaakob by the Name of I Almighty God: but by my Name I chough was I not known vnto them.

4. Furthermore as I made my couenant with them to giue them the land of Canaan, the land of their pilgrimage, wherein they were strangers:

5. So I haue also heard the groning of the children of Israel, whom the Egyptians keepe in bondage, and haue remembered my couenant.

6. Wherefore say thou vnto the children of Israel, I am the Lord, & I will bring you out from

the burdens of the Egyptians, and will deliuer you out of their bondage, and will redeeme you in a stretched out arme, and in great iudgements.

7. Also I will make you for my people, and will be your God: then yee shall know that I the Lord your God bring you out from the burdens of the Egyptians.

8. And I will bring you into the land which I sware that I would giue to Abraham, to Izhak, and to Iaakob, and I will giue it vnto you for a possession: I am the Lord.

9. So Moses tolde the children of Israel thus: but they hearkened not vnto Moses, for anguish of spirit and for cruell bondage.

10. Then the Lord spake vnto Moses, saying,

Go speake to Pharaoh King of Egypt, that he let the children of Israel goe out of his land.

12. But Moses spake before the Lord, saying, Beholde, the children of Israel hearken not vnto me, how then shall Pharaoh heare me, which am of a vncircumcised lippe?

13. Then the Lord spake vnto Moses and vnto Aaron, and charged them to goe to the children of Israel and to Pharaoh King of Egypt, to bring the children of Israel out of the land of Egypt.

14. These be the heads of their fathers houses: the sonnes of Reuben the first borne of Israel are Hanoch and Palio, Hetron, and Carmi: these are the families of Reuben.

15. Also the sonnes of Simeon: Iemuel, and Iamin, and Ohad, and Iachin, and Zoar, and Shaul the sonne of a Canaanitish woman: these are the families of Simeon.

16. These also are the names of the sonnes of Levi in their generations, Gershon & Kohath and Merari (& the yeeres of the life of Levi were an hundred thirtie and seuen yeeres)

17. The sonnes of Gershon were Libni and Shimi by their families.

18. And the sonnes of Kohath, Amram and Izhar, and Hebron, and Vzziel, (and Kohath liued an hundred thirtie and three yeeres)

19. Also the sonnes of Merari were Mahali and Muhi: these are the families of Levi by their kindreds.

20. And Amram tooke Iochebed his fathers sifter to wife, and there bare him Aaron and Moses (and Amram liued an hundred thirtie and seuen yeeres)

21. Also the sonnes of Izhar: h Korah, and Nepheg and Zichri.

22. And the sonnes of Vzziel: Mithael, and Elzaphan, and Sithri.

23. And Aaron tooke Elisheba daughter of Amminadab, sifter of Nahathon to his wife, which bare him Nadab, and Abihu, Eleazar and Ithamar.

24. Also the sonnes of Korah: Affir, and Elkannah and Abiasaph: these are the families of the Korhites.

25. And Eleazar Aarons sonne tooke him one of the daughters of Putiel to be his wife, which bare him Phinehas: these are the principall fathers of the Leuites throughout their families.

26. These are Aaron and Moses to whom the Lord said, Bring the children of Israel out of the land of Egypt, according to their armies.

27. These are that Moses and Aaron, which spake to Pharaoh King of Egypt, that they might bring the children of Israel out of Egypt.

28. And

for pleur.

b He meaneth, as touching the outward vocation the dignitie were of they left afterward by their rebellion: but as for election to life euerslating it is immuable.

1 Petr. 1. 10

c So hard a thing it is to follow true obedience vnder the crosse, and

1 Petr. 1. 10

d On barbarous & rude in speech, and by this word (vncircumcised) it signified the whole corruption of mans nature.

e This genealogie sheweth of whom Moses and Aaron came.

Gen. 4. 9. Num. 3. 5. 1 Chron. 5. 7. 1 Chron. 4. 24.

f For he was 28 yeeres old, when he came into Egypt, and there liued 94.

Gen. 4. 9. Num. 3. 5. 1 Chron. 5. 7. 1 Chron. 4. 24.

2 Chron. 3. 17. 1 Chron. 4. 1. and 23. 6.

1 Chron. 4. 1. and 23. 6.

1 Chron. 4. 1. and 23. 6.

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28 ¶ And at that time when the Lorde spake vnto Moses in the land of Egypt,

29 When the Lord, I say, spake vnto Moses, saying, I am the Lord, speake thou vnto Pharaoh the King of Egypt all that I say vnto thee,

30 Then Moses said before the Lord, Behold, I am of vncircumcised lips, and how shall Pharaoh heare me?

CHAP. VII.

3 God hardeneth Pharaohs heart, so Moses and Aaron doe the miracles of the spirit, and the blood: and Pharaohs forerers doe the like.

Then the Lord sayd to Moses, Behold, I haue made thee || Pharaohs a God; and Aaron thy brother shall || be thy Prophet.

Thou shalt speake all that I commaunded thee: and Aaron thy brother shall speake vnto Pharaoh, that hee suffer the children of Israel to goe out of his land.

But I will harden Pharaohs heart, & multiply my miracles & my wonders in the land of Egypt.

And Pharaoh shall not hearken vnto you, that I may lay mine hand vpon Egypt, and bring out mine armes, ~~vnto my people~~, the children of Israel out of the land of Egypt, by great iudgements.

Then the Egyptians shall knowe that I am the Lorde, when I stretch forth mine hand vpon Egypt, and bring out the children of Israel from among them.

So Moses and Aaron did as the Lord commanded them, ~~uen~~ so did they.

(Now Moses was fourscore yeeres olde, and Aaron fourscore and three, when they spake vnto Pharaoh)

¶ And the Lorde had spoken vnto Moses and Aaron, saying,

If Pharaoh speake vnto you, saying, Shew a miracle for you, then thou shalt say vnto Aaron, Take thy rod, and cast it before Pharaoh, and it shall be turned into a serpent.

¶ Then went Moses and Aaron vnto Pharaoh, and did euen as the Lord had commaunded; and Aaron cast forth his rod before Pharaoh and before his seruants, and it was turned into a serpent.

¶ Then Pharaoh called also for the wise men and forerers: and those charmers also of Egypt did in like manner with their enchantments.

For they cast down euery man his rod, & they were turned into serpents: but Aarons rod deuoured their rods.

So Pharaohs heart was hardened, and hee hearkened not to them; as the Lord had sayd.

¶ The Lord then sayd vnto Moses, Pharaohs heart is || obstinate, he refuseth to let the people goe.

Go vnto Paroah in the morning, (loe, he will come forth vnto the water) and thou shalt stand and meete him by the riuers brinke, and the rod, which was turned into a serpent, shalt thou take in thine hand.

And thou shalt say vnto him, The Lorde God of the Ebrewes hath sent me vnto thee, saying, Let my people goe: that they may serue me in the wilderness: & behold, hitherto thou wouldest not heare.

¶ Thus saith the Lord, In this thou shalt know that I am the Lord: behold, I will smite with the rod that is in mine hand vpon the water that is in the riuer, and it shall be turned to blood.

18 And the fish that is in the riuer shall die, & the riuer shall stinke, and it shall grieve the Egyptians to drinke of the water of the riuer.

¶ The Lord then spake to Moses, Say vnto Aaron, Take thy rod, and stretch out thine hand ouer the waters of Egypt, ouer their streames, ouer their riuers, and ouer their ponds, and ouer all pooles of their waters, and they shall be || blood, and there shall be flood throughout all the land of Egypt, both in vessels of wood, and of stone.

¶ So Moses and Aaron did euen as the Lord commaunded: & hee lift vp the rodde, and smote the water that was in the riuer in the sight of Pharaoh, and in the sight of his seruants: and the water that was in the riuer, was turned into blood.

¶ And the fish that was in the riuer died, & the riuer stank: so that the Egyptians could not drinke of the water of the riuer: and there was blood throughout all the land of Egypt.

¶ And the enchanters of Egypt did likewise with their sorceries: and the heart of Pharaoh was hardened: so that he did not hearken vnto them, as the Lord had said.

¶ Then Pharaoh returned, and went againe into his house, † neither did this yet enter into his heart.

¶ All the Egyptians then digged sounde about the riuer for waters to drinke: for they could not drinke of the water of the riuer.

¶ And thus continued fully seuen dayes after the Lord had smitten the riuer.

CHAP. VIII.

6 Frogs are sent, 12 Moses prayeth, and they die. 27 Lice are sent, whereby the forerers acknowledge Gods power. 28 Egypt is plagued with my ianities flies. 30 Moses prayeth against them. 31 But Pharaohs heart is hardened.

¶ Afterward the Lorde sayde vnto Moses, Goe vnto Pharaoh, and tell him, Thus saith the Lord, Let my people goe, that they may serue me:

And if thou wilt not let them goe, behold,

I will smite all thy country with frogs:

¶ And the riuer shall fill full of frogs, which shall goe vp and come into thine house, and into thy chamber, where thou sleepest, and vpon thy bed, and into the house of thy seruants, and vpon thy people, & into thy ouens, and i into thy kneading troughes.

¶ Yea, the frogs shall climbe vp vpon thee, and on thy people, and vpon all thy seruants.

¶ Also the Lord sayd vnto Moses, Say thou vnto Aaron, Stretch out thine hand with thy rod vpon the streames, vpon the riuers, and vpon the ponds, and cause frogs to come vp vpon the land of Egypt.

¶ Then Aaron stretched out his hand vpon the waters of Egypt: and the frogs came vp, and couered the land of Egypt.

¶ And the forerers did likewise with their sorceries, and brought frogs vp vpon the land of Egypt.

¶ Then Pharaoh called for Moses and Aaron, and sayd, Pray ye vnto the Lorde, that he may take away the frogs from me, and from my people, and I will let the people go, that they may do sacrifice vnto the Lorde.

¶ And Moses sayd vnto Pharaoh, Concerning me, euen || I commaund when I shall pray for thee, and for thy seruants, and for thy people, to destroy the frogs from thee and from thine houses,

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62, that they may remaine in the riuer onely.

10 Then he sayde, To morow. And he answered, Be it as thou hast said, that thou mayest know, that there is none like vnto the Lord our God.

11 So the frogs shall depart from thee, and fro thine houses, and from thy seruants, and from thy people: onely they shall remaine in the riuer.

12 Then Moyses & Aaron went out from Pharaoh: and Moyses cryed vnto the Lord concerning the frogs, which he had ¹⁰ sent vnto Pharaoh.

13 And the Lord did according to the saying of Moyses: so the frogs ¹¹ died in the houses, in the townes, and in the fields.

14 And they gathered the together by heapes, and the land stank of them.

15 But when Pharaoh sawe that hee had rest ¹² *given him*, he hardened his heart, and hearkened not vnto them, as the Lord had said.

16 ¶ Again the Lord sayde vnto Moyses, Say vnto Aaron, Stretch out thy rod, and smite the dust of the earth, that it may be ¹³ turned to lice throughout all the land of Egypt.

17 And they did so: for Aaron stretched out his hand with his rod, and smote the dust of the earth: and lice came vpon man and vpon beast: all the dust of the earth was lice throughout all the land of Egypt.

18 Now the enchanters assayed likewise with their enchantments to bring forth lice, but they could not, So the lice were vpon man and vpon beast.

19 Then sayde the enchanters vnto Pharaoh, This is the finger of God. But Pharaohs heart remained obdurate, and hee hearkened not vnto them, as the Lord had said.

20 ¶ Moreover the Lorde said to Moyses, Rise vp early in the morning, and stand before Pharaoh (loe he will come forth vnto the water) and say vnto him, Thus sayth the Lord, Let my people goe, that they may serue me.

21 Els, if thou wilt not let my people goe, behold, I will send swarms of flies vpon thee, and vpon thy seruants and vpon thy people, and into thine houses and the houses of the Egyptians shall be full of swarms of flies, and the ground also whereon they are.

22 But the lande of Goshen, where my people are, will I cause to be ¹⁴ wonderfull in that day, so that no swarms of flies shall bee there, that thou mayest know that I am the Lorde in the midst of the ¹⁵ land.

23 And I will make a deliuerance of my people from thy people: to morow shall this miracle be.

24 And the Lorde did so: for there came great swarms of flies into the house of Pharaoh, and into his seruants houses, so that through all the land of Egypt, the earth was corrupt by the swarms of flies.

25 Then Pharaoh called for Moyses and Aaron, and said, Goe, doe sacrifice vnto your God in this land.

26 But Moyses answered, It is not meete to doe so: for ¹⁶ then we should offer vnto the Lorde our God *that, which is an* abomination vnto the Egyptians. Lo, we can see sacrifice the abomination of the Egyptians before their eyes, and they not stone vs?

27 Let vs go three dayes journey in the desert, and sacrifice vnto the Lord our God, as he hath commanded vs.

28 And Pharaoh sayd, I will let you go, that ye may sacrifice vnto the Lord your God in the wilderness: but ¹⁷ hee goe not farre away, pray for me.

29 And Moyses said, Behold, I will go out from thee, and pray vnto the Lord, that the swarms of flies may depart from Pharaoh, from his seruants, and from his people to morow: but let Pharaoh from henceforth ¹⁸ deceiue no more, in not suffering the people to sacrifice vnto the Lord.

30 So Moyses went out from Pharaoh & prayed vnto the Lord.

31 And the Lord did according to the saying of Moyses, and the swarms of flies departed from Pharaoh, from his seruants, and from his people, and there remained no one.

32 Yet Pharaoh ¹⁹ hardened his heart at this time also, and did not let the people goe.

CHAP. IX.

1 The morsure of bees. 10 The plague of botches and sores. 23 The horrible baile, thunder and the lightning. 26 The land of Goshen neuer is excepted. 27 Pharaoh confissh his wickednesse. 33 Moyses prayeth for him, 35 Tet is bee ob. faine.

¶ Then the Lord sayd vnto Moyses, Go to Pharaoh, and tell him, Thus sayeth the Lord God of the Hebrewes, Let my people go, that they may serue me.

2 But if thou refuse to let ²⁰ them goe, and wilt yet hold them fill,

3 Beholde, the hand of the Lorde is vpon thy flocke which is in the field: for vpon the horses, vpon the asses, vpon the camels, vpon the cattell, and vpon the sheepe ²¹ shall be a mightie great moraine.

4 And the Lord shall doe ²² a wonderfull betwene the beasts of Israel, and the beasts of Egypt: so that there shall nothing die of all, that ²³ pertaineth to the children of Israel.

5 And the Lord appointed a time, saying, To morowe the Lorde shall finish this thing in this land.

6 So the Lord did this thing on the morow, and all the cattell of Egypt died: but of the cattell of the children of Israel died no one.

7 Then Pharaoh ²⁴ sent, and beholde, there was not one of the cattell of the Israelites dead: and the heart of Pharaoh was obdurate, & he did not let the people goe.

8 ¶ And the Lord said to Moyses and to Aaron, Take your handfull of ashes of the fornace, and Moyses shall sprinkle them toward the heauen in the sight of Pharaoh,

9 And they shall bee ²⁵ turned to dust in all the land of Egypt: & it shall be as a scab breaking out into blisters vpon man, and vpon beast, thorough out all the land of Egypt.

10 Then they tooke ashes of the fornace, and stood before Pharaoh: and Moyses sprinkled them toward the heauen, and there came ²⁶ a scab breaking out into blisters vpon man, and vpon beast.

11 And the forcerers could not stand before Moyses, because of the scab: for the scab was vpon the enchanters, and vpon all the Egyptians.

12 And the Lord hardened the heart of Pharaoh, and hee hearkened not vnto them, as the Lorde had sayd vnto Moyses.

13 ¶ Also the Lorde said vnto Moyses, Rise vp early in the morning, and stand before Pharaoh, and tell him, Thus sayeth the Lorde God of the Hebrewes, Let my people goe, that they may serue mee.

h So the wicked prebibe vnto Gods messengers howe farre they shall goe.

i He could not indge his heart, but yet he charged him to doe this wickedly.

k Where God giueth not faith, no miracles can preuale.

l The fifth plague.

a He shall declare his heauie iudgement against his enemies, and his iourour toward his children.

b Into the land of Goshen, where the Israelites dwelled.

10¹ imber.

l The sixth plague.

26¹ Chap. 9. 27.

So that thine
own conscience
shall condemne
thee of ingrai-
tude and malice.

Rom. 9. 17.

For that vpon
thee, I haue this
d That is, that all
the world may
inquire of my pow-
er in our coun-
ting thee.

Heere we see
though Gods
wrath be kindled,
yet there is a cer-
taine mercie shew-
ed euē to his
enemies.

2 Ebr. It was his
heart is.

The word of the
minister is called
the word of God.

The seventh
plague.

2 Ebr. It was walked.

3 Or, since it was in-
habited.

The wicked
confesse their
sins to their
condemnation,
but they cannot
believe to ob-
taine remission.
3 Ebr. voyces of
kind.

4 Psal. 4. 1.

Meaning, that
when they haue
their request, they
make many false
promises, wherein
we see the pro-
fit of the wicked.

5 Or, I will pray.

14 For I will at this time send all my plagues
vpon^e thine heart, and vpon thy seruantes, & vpon
thy people, that thou mayest know that there is
none like me in all the earth.

15 For now I will stretch out mine hand, that
I may smite thee and thy people with the pesti-
lence: and thou shalt perish from the earth.

16 And in deede, for this cause haue I ap-
pointed thee, to shew my power in thee, and to
declare my^e Name throughout all the world.

17 Yet thou exaltest thy selfe against my peo-
ple, and treatest them not goe.

18 Beholde, to morow this time I will cause
to raine a mightie great haile, such as was not in
Egypt since the foundation thereof was layd vnto
this time.

19 Send therefore now, and gather the cat-
tell, and all that thou hast in the fildes: for vpon
all the men, and the beastes, which are found in
the fildes, and not brought home, the haile shall
fall vpon them, and they shall die.

20 Such^e then as feared the word of the Lorde
among the seruants of Pharaoh, made his seruants
and his cattell flee into the houses:

21 But such as regarded not the word of the
Lorde, left his seruantes, and his cattell in the fildes.

22 ¶ And the Lord said to Moses, Stretch forth
thine hand toward heauen, that there may be
haile in the land Egypt, vpon man, and vpon
beast, and vpon all the hearbes of the fildes in the
land of Egypt.

23 Then Moses stretched out his rod toward
heauen, and the Lord sent thunder and haile, and
lightning vpon the ground: and the Lord caused
haile to raine vpon the land of Egypt.

24 So there was haile, and fire mingled with
the haile, so grievous, as there was none through-
out all the land of Egypt, since it was a nation.

25 And the haile smote throughout all the land
of Egypt all that was in the fildes, both man and
beast: also the haile smote all the hearbes of the
fildes, and brake to pieces all the trees of the fildes.

26 Onely in the land of Goshen (where the
children of Israel were) was no haile.

27 Then Pharaoh sent and called for Moses
and Aaron, and sayd vnto them, I haue now sin-
ned: the Lord is righteous, but Land my people
are wicked.

28 Pray yee vnto the Lorde (for it is ynough)
that there bee no more mightie thunders, and
haile, and I will let you goe, and ye shall tarry no
longer.

29 Then Moses sayde vnto him, As soone as I
am out of the cite, I will spread mine hands vn-
to the Lord, and the thunder shall cease, neither
shall there bee any more haile, that thou mayest
know that the earth is the Lords.

30 As for thee and thy seruantes, I know ha-
re I pray, ye will feare before the face of the
Lord God.

31 (And the flaxe, and the barley where smit-
ten: for the barley was eared, and the flaxe was
balled.

32 But the wheate and the rye were not smit-
ten, for they were hid in the ground)

33 Then Moses went out of the cite from
Pharaoh, and spred his hands to the Lord, and the
thunder and the haile ceased, neither rained it vpon
the earth.

34 And when Pharaoh saw that the raine and

the haile and the thunder were ceased, hee stoned
againe and hardened his heart, both hee and his
seruantes.

35 So the heart of Pharaoh was hardened: nei-
ther would he let the children of Israel goe, as the
Lord had said to Moses.

C H A P. X.

7 Pharaohs seruantes counsell him to let the Israelites depart,
13 Grasshoppers destroy the country, 16 Pharaoh con-
fesseth his sinne, 21 Darkness is sent, 26 Pharaoh forsaketh
his gods, hee comes out more in his pride.

¶ Gain the Lorde sayde vnto Moses, Goe to
Pharaoh: for I haue hardened his heart, and
the heart of his seruantes, that I might worke the
my miracles in the middes of his realme,

2 And that thou mayest declare in the eares
of thy sonne, & of thy sonnes sonne, what things
I haue done in Egypt, and my miracles, which I
haue done among them: that yee may know that
I am the Lord.

3 Then came Moses and Aaron vnto Phara-
oh, and they sayd vnto him, Thus sayeth the Lord
God of the Hebrewes, Howe long wilt thou re-
fuse to humble thy selfe before me? Let my peo-
ple goe that they may serue me.

4 But if thou refuse to let my people goe, be-
hold, to morow will I bring in^e Grasshoppers into
thy coastes.

5 And they shall couer the face of the earth,
that a man cannot see the earth: and they shall
eate the residue which remaineth vnto you, and
hath escaped from the haile: and they shall eate al
your trees that bud in the fildes.

6 And they shall fill thine houses, and all thy
seruantes houses, and the houses of all the Egyp-
tians, as neither thy fathers, nor thy fathers fathers
haue seene, since the time that they were vpon the
earth vnto this day. So he returned, and went out
from Pharaoh.

7 Then Pharaohs seruantes said vnto him, How
long shall hee begin^e offence vnto vs? let the men
goe, that they may serue the Lord their God: wilt
thou first know that Egypt is destroyed?

8 So Moses and Aaron were brought againe
vnto Pharaoh, and he sayde vnto them, Goe serue
the Lord your God, but who are they that shall
goe?

9 And Moses answered, We will goe with our
yong and with our old, with our sonnes, and with
our daughters, with our sheepe and with our cat-
telle will we goe: for we must celebrate a feast vn-
to the Lord.

10 And he sayde vnto them, Let the Lord fo-
be with you, as I will let you goe and your chil-
dren: behold, for a euill is before your face.

11 It shall not be so: nowe goe yee thine
men, and serue the Lord: for that was your de-
sire. Then they were thrust out from Pharaohs
presence.

12 ¶ After, the Lord sayd vnto Moses, Stretch
out thine hand vpon the lande of Egypt for the
Grasshoppers that they may come vpon the lande
of Egypt, and eate all the hearbes of the land, euen
all that the haile hath left.

13 Then Moses stretched forth his rod vpon
the land of Egypt: and the Lord brought an East
winde vpon the lande all that day, and all that
night: and in the morning the East wind brought
the Grasshoppers.

14 So the Grasshoppers went vpon all the
land.

2 Ebr. It was the land
of Moses.

2 Chap. 10. 13.

3 Or, in his presence,
among them.

4 The miracle
should be so great
that they should
be spoken of for
euer: where also
we see the desire
of parents toward
their children.

5 The end of
this vision is, to
showe our felicitie
under the hand of
God.

6 Or, he will
behold.

7 Or, he will
behold.

8 Or, he will
behold.

9 Or, he will
behold.

10 Or, he will
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11 Or, he will
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12 Or, he will
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33 Or, he will
behold.

34 Or, he will
behold.

*For he could
them as remanent.*

land of Egypt, and remained in all quarters of Egypt: so grievous Grasshoppers, like to these were neuer before, neither after them shalbe such.

15 For they couered all the face of the earth, so that the land was darke: & they did eare all the herbes of the land, and all the fruites of the trees, which the haile had left, so that there was no greene thing left vpon the trees, nor among the herbes of the fildes throughout all the land of Egypt.

*The wicked in
chronicles
seeke to Gods
ministers for helpe,
albeit they hate
and detest them.*

16 Therefore Pharaoh called for Moses and Aaron in haste, and sayde, I haue sinned against the Lord your God, and against you,

17 And now forgie mee my sinne onely this once, and pray vnto the Lord your God, that hee may take away from me this death onely.

18 Moses then went out from Pharaoh, and prayed vnto the Lord.

*The wpper
floweth not because
the land or grassell
is in the Ebroas
call it the Sea of
holiness.*

19 And the Lord turned a mightie strong Westwinde, and tooke away the grasshoppers, and violently cast them into the Red Sea, so that there remained not one grasshopper in all the land of Egypt.

20 But the Lord hardened Pharaohs heart, and he did not let the children of Israel goe.

*As he said it was
to thicke,
the ninth plague
Hyl. 17. 1.*

21 ¶ Against the Lord said vnto Moses, Stretch out thine hand toward heauen, that there may be vpon the land of Egypt darkenesse, euen darkenes that may be felt.

22 Then Moses stretched forth his hand toward heauen, and there was a blacke darkenes in all the land of Egypt three dayes,

Hyl. 18. 1.

23 No man saw another, neither rose vp from the place where he was for three dayes: but all the children of Israel had light where they dwelt.

24 Then Pharaoh called for Moses, & said, Go, serue the Lord: onely your sheepe and your cattell shall abide, and your children shall goe with you.

25 And Moses sayd, Thou must giue vs also sacrifices, and burnt offerings that we may doe sacrifice vnto the Lord our God.

*The ministers of
God ought not to
releue one here to
the wicked nor
to their charge.*

26 Therefore our cattell also shall goe with vs: there shall not be an hoofe belst, for thereof must we take to serue the Lord our God: neither doe we know how we shall serue the Lord, vntill we come thither.

*That is, with
what beastes, or
how many.*

27 (But the Lord hardened Pharaohs heart, and he would not let them goe)

28 And Pharaoh sayde vnto him, Get thee from mee: looke thou see my face no more: for whensoever thou comest in my sight, thou shalt dye.

*Though before
he couided Moses
to goe against his
owne conscience
he threatened to
put him to death.*

29 Then Moses sayd, Thou hast said well: from henceforth will I see thy face no more.

CHAP. XI.

1 God promitteth their departure. 2 He willeth them to borrow their neighbours iewels. 3 Moses was stermed of all faue Pharaoh. 4 He signifieth the death of the first borne.

Now the Lord had said vnto Moses, Yet will I bring one plague more vpon Pharaoh, and vpon Egypt: after that, he will let you goe hence: when he letteth you goe, he shall at once chase you hence.

*Without any
condition, but
with hure and
violence.
The law,
Chap. 13. and
14. 1.*

2 Speak thou now to the people, that euery man require of his neighbor & euery woman of her neighbor, jewels of silver & jewels of gold.

3 And the Lord gaue the people fauour in the sight of the Egyptians: also Moses was very great in the land of Egypt, in the sight of Pharaohs servants, and in the sight of the people.)

4 Also Moses said, Thus saith the Lord, About midnight will I goe out into the mids of Egypt.

5 And all the first borne in the land of Egypt shall dye, from the first borne of Pharaoh that sitteth on his throne, vnto the first borne of the maide seruant, that is at the mill, and all the first borne of beastes.

*b From the high-
est to the lowest.*

6 Then there shall be a great cry throughout all the land of Egypt, such as was neuer none like, nor shall be.

7 But against none of the children of Israel shall a dogge moue his tongue, neyther against man nor beast, that ye may knowe that the Lord putteth a difference betweene the Egyptians and Israel.

8 And all these thy seruants shall come downe vnto me, and fall before me, saying, Get thee out, and all the people that are at thy feete, and after this will I depart. So he went out from Pharaoh very angry.

*c That is, vnder
thy power and
gouernement.*

9 And the Lord sayde vnto Moses, Pharaoh shall not heare you, that my wonders may be multiplied in the land of Egypt.

*d God had sent
the heart of the
reprobate, that his
glory thereby
might be more
set forth, Rom.
9. 17.*

10 So Moses and Aaron did all these wonders before Pharaoh: but the Lord hardened Pharaohs heart, and hee suffered not the children of Israel to goe out of his land.

CHAP. XII.

1 The Lord instituteth the Passouer. 2 The fathers must teach their children the myserie thereof. 3 The first borne are slain. 4 The Israelites are driven out of the land. 5 The Egyptians are punished. 6 The number that departed out of Egypt. 7 How long they were in Egypt.

Then the Lord spake to Moses & to Aaron in the land of Egypt, saying,

2 This month shall be vnto you he beginning of monthes: it shall be to you the first month of the yeece.

3 Speake ye vnto all the congregation of Israel, saying, In the tenth of this month let euery man take vnto him a lambe, according to the house of the fathers, a lambe for an house.

4 And if the householde bee too litle for the lambe, he shall take his neighbour, which is next vnto his house, according to the number of the persons: euery one of you according to his eating shall make your count for the lambe.

5 Your lambe shall be without blemish, a male of a yeece oldenye shall take it of the lambes, or of the kiddes.

6 And ye shall keepe it vntill the fourteenth day of this month: then all the multitude of the Congregation of Israel shall kill it at euen.

7 After, they shall take of the blood, & strike it on the two posts, and on the vpper doore post of the houses where they shall cate it.

*e Euery one in
his house.
f For betweene the
two posts, or
swilght.*

8 And they shall cate the flesh the same night roste with fire, and vnleauened bread: with sowe herbes they shall cate it.

9 Eate not thereof rawe, boyled nor sodden in water, but roste with fire, both his head, his feet, and his purtenance.

10 And ye shall reuerse nothing of it vnto the morning: but that, which remaineth of it vnto the morrow, shall ye burne with fire.

11 ¶ And thus shall ye cate it, Your loynes girded, your shoes on your feete, and your staves in your handes, and ye shall cate it in haste: for it is the Lordes Passouer.

*g The lambe was
not the Passouer,
but signified it, as
sacrifices are not
the thing it selfe,
which they doe
represent, but fig-
uratiue.*

12 For I will passe through the lande of Egypt the same night, and will smite all the first borne,

borne,

The Passouer is prescribed. The tenth

Exodus.

plague.

Departure out of Egypt.

*Or, grimes, or
admits.*

borne in the land of Egypt, both man and beast, and I will execute indgement vpon all the // gods of Egypt, I am the Lord.

13 And the blood shalbe a token for you vpon the houses where yee are: so when I see the blood, I will passe ouer you, and the plague shall not be vpon you to destruction, when I limite the land of Egypt.

*h Of the benefite
accused for your
delinquencie.*

14 And this day shall be vnto you a ^h remembrance: and yee shall keepe it an holy feast vnto the Lord, throughout your generations: yee shall keepe it holy by an ordinance ⁱ for euer.

*i That is, vntill
Christs coming:
for then ceremo-
nies had an end.*

15 Seuen dayes shall ye eate vneleavened bread, and in any case yee shall put away leauen the first day out of your houses: for whosoever eateth leavened bread from the first day vntill the seventh day, that person shall be cut off from Israel.

*Or, calling toge-
ther of the people to
serve God.*

16 And in the first day shall be an holy ^h assembly: also in the seventh day shall be an holy assembly vnto you: no worke shalbe done in them, save about that which euery man must eate: that only may ye doe.

17 Ye shall keepe also ^h the feast of vneleavened bread: for that same day I will bring your armies out of the land of Egypt: therefore yee shall obserue this day, throughout your posteritie, by an ordinance for euer.

** Levit. 23. 5.*

18 ¶ In the first ^h month and the fourteenth day of the month at ^h euen, yee shall eate vneleavened bread vnto the one and twentieth day of the month at euen.

** For in old time
they counted,
beginning the day
at sun-set till
the next day at the
same time.*

19 Seuen dayes shall no leauen be found in your houses: for whosoever eateth leavened bread, that person shall be cut off from the Congregation of Israel: whether he be a stranger, or borne in the land.

20 Yee shall eate no leavened bread: ^h for in all your habitations shall ye eate vneleavened bread.

** For in old time
they counted,
beginning the day
at sun-set till
the next day at the
same time.*

21 ¶ Then Moses called all the Elders of Israel, and said vnto them, Clufe out and take you for euery of your households a lambe, and kill the Passouer.

** Heb. 11. 28.*

22 And take ^h a bunch of hyssop, and dip it in the blood that is in the basin, and strike the // lintell, and the // doore cheekes with the blood that is in the basin, and let none of you goe out at the doore of his house, vntill the morning.

*Or, transmits, or
upper doore post.
Heb. 11. 28. post.*

23 For the Lord will passe by to smite the Egyptians: and when he seeth the blood vpon the lintell and on the two doore cheekes, the Lord will passe over the doore, and will not suffer the destroyer to come into your houses to plague you.

*1 The Angel sent
of God to kill the
first borne.*

24 Therefore shall ye obserue this thing as an ordinance ^h for thee and thy sonnes for euer.

*20 The land of
Canaan.*

25 And when ye shall come into the ^h land, which the Lord will giue you, as he hath promised, then ye shall keepe this // seruice.

*Or, ceremonie,
* Job. 4. 6.*

26 ¶ And when your children aske you, What seruice is this yee keepe?

*21 They gave God
thanks for so great
a benefite.*

27 Then ye shall say, It is the sacrifice of the Lords Passouer, which passed ouer the houses of the children of Israel in Egypt, when hee smote the Egyptians, and preferred our houses. Then the people ^h bowed themselves, and worshipped.

*22 They gave God
thanks for so great
a benefite.*

28 So the children of Israel went, and did as the Lord had commanded Moses and Aaron: so did they.

** Chap. 12. 4.
* The tenth
plague.*

29 ¶ Now at ^h midnight, the Lord // smote all the first borne in the land of Egypt, from the first borne of Pharaoh that sat on his throne, vnto the

* first borne of the captiue that was in prison, and all the first borne of beasts.

30 And Pharaoh rose vp in the night, hee, and all his seruants, and all the Egyptians: and there was a great crye in Egypt: for there ^h was no house where there ^h was not one dead.

31 And hee called to Moses and to Aaron by night, and said, Rise vp, get you out from among my people, both ye, and the children of Israel, and goe serue the Lord as ye haue said.

32 Take also your sheepe and your cattell as ye haue said, and depart, and ^h blesse me also.

33 And the Egyptians did force the people, because they would send them out of the land in haste: for they said, We die all.

34 Therefore the people tooke their dough before it was leavened, ^h when their dough bound in clothes vpon their shoulders.

35 And the children of Israel did according to the saying of Moses, and they asked of the Egyptians ^h jewels of silver & jewels of gold, & raiment.

36 And the Lord gaue the people fauour in the sight of the Egyptians: and they // granted their request: so they spoyled the Egyptians.

37 Then the ^h children of Israel tooke their journey from ^h Ramesses to Succoth about sixe hundred thousand men of foote, beside children.

38 And ^h a great multitude of sundry sortes of people went out with them, and sheepe, and beeces, and cattell in great abundance.

39 And they baked the dough which they brought out of Egypt, ^h made vneleavened cakes: for it was not leavened, because they were thrust out of Egypt, neither coulde they tarry, nor yet prepare themselves vitails.

40 ¶ So the dwelling of the children of Israel, while they dwelled in Egypt, ^h was ^h four hundred and thirtie yeeres.

41 And when the ^h four hundred and thirtie yeeres were expired, ^h euen the selfe same day departed all the hostes of the Lord out of the land of Egypt.

42 It ^h was a night to be kept ^h holy to the Lord, because hee brought them out of the land of Egypt: this is that night of the Lord, which all the children of Israel must keepe throughout their generations.

43 Also the Lord said vnto Moses and Aaron, This is the Lawe of the Passouer: ^h no stranger shall eate thereof.

44 But euery seruant that is bought for money, when thou hast circumcised him, then shall hee eate thereof.

45 A stranger or an hired seruant shall not eate thereof.

46 ¶ In one house shall it be eaten: thou shalt carie none of the flesh out of the house, ^h neither shall ye breake a bone thereof.

47 All the Congregation of Israel shall obserue it.

48 But if a stranger dwell with thee, and will obserue the Passouer of the Lorde, let him circumcise all the males, that belong vnto him, and then let him come and obserue it, and he shall be as one that is borne in the land: for none vncircumcised person shall eate thereof.

49 One ^h lawe shall bee to him that is borne in the land, and to the stranger that dwelleth among you.

50 Then all the children of Israel did as the Lord

*o Of their
fists, where
first borne
either of
men or
beasts.*

p Pray for us

*q They
and
their
12
12
12*

*r They
and
their
12
12
12*

*s Gen. 23.
12. 12.
q Which was
cited in
Gen. 47. 11.
r Which was
stranger, and
borne of the
land.*

*t Gen. 12. 12.
6. 12. 12.
f From
departing
in Chaldea
the departing
the children
of Israel
are 430 yeeres.*

*u Gen. 12. 12.
6. 12. 12.
f From
departing
in Chaldea
the departing
the children
of Israel
are 430 yeeres.*

*v Except he
circumcised
and only
profit
your religion.*

*w Gen. 23.
12. 12.
f From
departing
in Chaldea
the departing
the children
of Israel
are 430 yeeres.*

*x Gen. 23.
12. 12.
f From
departing
in Chaldea
the departing
the children
of Israel
are 430 yeeres.*

*y Gen. 23.
12. 12.
f From
departing
in Chaldea
the departing
the children
of Israel
are 430 yeeres.*

*z They
of the
God, and
joyed in
and
delight.*

Lord commanded Moses and Aaron: so did they.
51 And the selfe same day did the Lord bring the children of Israel out of the land of Egypt by their armies.

CHAP. XIII.

1 The first borne are offered to God, 2 The memoriall of their deliuerance, 6 The institution of the Pascheover, 8. 14. An exhortation to teach their children to remember this deliuerance, 17 Why they are led by the wilderness, 19 The bones of Joseph, 21 The pillar of fire and of the fire.

And the Lord spake vnto Moses, saying,
2 Sanctifie vnto me all the first borne: that is, euery one that first openeth the wombe among the children of Israel, as well of man as of beast: for it is mine.

3 Then Moses sayd vnto the people, * Remember this day in the which ye came out of Egypt, out of the house of bondage: for by a mighty hande the Lord brought you out from thence: therefore no leauened bread shall bee eaten.

4 This day come yee out in the month of Abib.

5 Nowe when the Lord hath brought thee into the land of the Canaanites, and Hittites, and Amorites, and Hittites, and Iebusites (which hee swaue vnto thy fathers, that he would giue thee, a land flowing with milke and honye) then thou shalt keepe this seruice in this month.

6 Seuen dayes shalt thou eate vneleuened bread, and the seventh day shall bee the feast of the Lord.

7 Vneleuened bread shall bee eaten seuen dayes, and there shall no leuened bread be seene with thee, nor yet leauen be seene with thee in all thy quarters.

8 And thou shalt shewe thy sonne in that day, saying, *This is done*, because of that which the Lord did vnto me, when I came out of Egypt.

9 And it shall bee a signe vnto thee upon thine hand, and for a remembrance betwene thine eyes, that the Law of the Lord may bee in thy mouth: for by a strong hand the Lord brought thee out of Egypt.

10 Keepe therefore this ordinance in his season appoynted from yee to yee.

11 And when the Lord shall bring thee into the land of the Canaanites, as hee swaue vnto thee, and to thy fathers, and shall giue it thee,

12 * Then thou shalt set apart vnto the Lord all that first openeth the wombe: also euery thing that first doeth open the wombe, and cometh forth of thy beast: the males shall bee the Lords.

13 But euery first foale of an asse, thou shalt redecme with a Lambe: and if thou redecme him not, then thou shalt breake his necke: likewise all the first borne of man among thy sonnes shalt thou buy out.

14 And when thy sonne shall aske thee [to morrow, saying, What is this? thou shalt then say vnto him, With a mighty hand the Lord brought vs out of Egypt, out of the house of bondage.

15 For when Pharaoh was hard hearted against our departing, the Lord then slewe all the first borne in the land of Egypt, from the first borne of man euen to the first borne of beast: therefore I sacrifice vnto the Lord all the males that first open the wombe, but all the first borne

of my fowles I redecme.

16 And it shall bee as a token vpon thine hand, and as [frontlets betwene thine eyes, that the Lord brought vs out of Egypt by a mighty hand.

17 ¶ Now when Pharaoh had let the people goe, God called them not by the way of the Philistines country: [though it were neerer: (for God said, Lett the people repent when they see warre, and turne againe to Egypt)

18 But God made the people goe about by the way of the wilderness of the red sea: and the children of Israel went vp armed out of the land of Egypt.

19 (And Moses tooke the bones of Ioseph with him: for he had made the children of Israel swear, saying, * God will surely visite you, and ye shall take my bones away hence with you)

20 ¶ So they tooke their iourney from Succoth, and camped in Etham in the edge of the wilderness.

21 And the Lord went before them by day in a pillar of a cloud to lead them the way, and by night in a pillar of fire to giue them light, that they might goe both by day and by night.

22 He tooke not away the pillar of the cloud by day, nor the pillar of fire by night from before the people.

CHAP. XIII.

¶ Pharaohs heart is hardened, & he perswades the Israelites, 11 The Israelites striken with fire in the morning against Moses, 12 Moses doth encourage them, 13 He denieth the Sea, 14, 17 The Egyptians follow and are drowned.

¶ Then the Lord spake vnto Moses, saying,

2 Speake to the children of Israel, that they returne and campe before Pi-hahiroth, betwene Migdol and the Sea, ouer against Baalzephon: about it shall ye campe by the Sea.

3 For Pharaoh will say of the children of Israel, They are tangled in the land: the wilderness hath shut them in.

4 And I will harden Pharaohs heart that hee shall followe after you: so I will see mee honour vpon Pharaoh, and vpon all his host: the Egyptians also shall know that I am the Lord: and they did so.

5 ¶ Then it was told the King of Egypt, that the people fled: and the heart of Pharaoh, and of his seruants was turned against the people, and they saide, Why haue we this done, and haue let Israel goe out of our seruice?

6 And he made ready his charrets, and tooke his people with him.

7 And tooke sixe hundred chofen charrets, and all the charrets of Egypt, and captaines ouer euery one of them.

8 (For the Lord had hardened the heart of Pharaoh King of Egypt, and he followed after the children of Israel: but the children of Israel went out with an high hand)

9 ¶ And the Egyptians purged after them, and all the horses and charrets of Pharaoh, and his horsemen and his hoste ouertooke them camping by the Sea, beside Pi-hahiroth, before Baalzephon.

10 And when Pharaoh drew nigh, the children of Israel lift vp their eyes, and beholde, the Egyptians marched after them, and they were sore afraid: wherefore the children of Israel cryed vnto the Lord.

¶ Dr. Caluist.
1 Which the Philistines would haue made against them by following them the path.

k That is not primarily, but openly, & as the word dooth signifie, let in order by fire & Sea.

¶ Gen. 50. 25.
I will be with thee.

¶ Num. 33. 6.

¶ Num. 14. 14.
den. 1. 33. p. 14. 75.
14. 14. 1. 14. 1.

l To defend them from the heate of the sunne.

¶ Num. 9. 13.

a From toward the country of the Philistines.

b So the sea was before the mountains on either side, & the enemies at their backs: yet they obeyed God & were deliuered.

¶ Num. 33. 7.

c By punishing his obstinate rebellious.

d Sixty thousand with their families: these charers there were 90000 horsemen, and 100000 footmen.

e With great ioy and boldness.

¶ 1. 14. 14. 6.

1. 14. 14. 6.

f They, which a little before in their deliuerance were reioyced, being now in danger are afraid, and murmure.

In this figure
four chief
points are to
be considered.
First that the
Church of
God is ever
subject to this
world to the
Crosse, and to
be afflicted
after one sort
or other.
The second,
that the mi-
series of God
following
their voca-
tion, shall be
broken off,
and our mi-
series shall
cease of them
that prevent
the faithfull and
religion that they do.



The third, that God delivereth not his
Church incessantly out of danger, but to exercise their faith by patience continueth
their troubles, and oftentimes angers them: as the Israelites were in
light hope of their time, when they were in Egypt. The fourth point is, that when
the dangers are most great, then God helpeth a way to escape: for the Isra-
elites had on either side them, huge rocks and mountains, before them the Sea, behind
them swift cruel enemies, so that there was no way left to escape to mans indignation.

Such is the im-
paciencie of the
fleeth, that is causa-
nde Gods dis-
pleasure.

For assurance,

Ourly put you
trust in God with-
out grudging or
doubting.
Thus in ten-
sions faith fights
against the flesh,
and crieth with
sorrow groanings
to the Lord.

The cloud
sheweth light to
the Israelites, but
to the Egyptians
it was darkness,
so that their wo
holies could not
loynge together.
John 4. 13.
psal. 124.

11 And they sayd vnto Moses, Hast thou
brought vs to die in the wilderness, because there
were no graues in Egypt? wherefore hast thou
serued vs thus, to carie vs out of Egypt?

12 Did not we tell thee this thing in Egypt,
saying, Let vs be in rest, that we may serue the
Egyptians? for it had bene better for vs to serue
the Egyptians, then that we should die in the wil-
dernes.

13 Then Moses sayd to the people, Feare yee
not, stand still, and beholde the saluation of the
Lord which he will shew to you this day. For the
Egyptians, whom yee haue seene this day, yee shall
neuer see them againe.

14 The Lord shall fight for you: therefore
hold you your peace.

15 ¶ And the Lord sayd vnto Moses, Where-
fore criest thou vnto me? speake vnto the chil-
dren of Israel that they goe forward:

16 And lift thou vp thy rod, and stretch out
thine hand vpon the Sea, and diuide it, and let the
children of Israel goe on drie ground thorow the
mids of the Sea.

17 And Moses sayd, I will hearken the heart of
the Egyptians, that they may follow them, and I
will get me honour vpon Pharaoh, & vpon all his
host, vpon his charres, and vpon his horsemen.

18 Then the Egyptians shall know that I am
the Lord, when I haue gotten me honour vpon
Pharaoh, vpon his charres, and vpon his horse-
men.

19 (And the Angel of God, which went be-
fore the hoste of Israel, removed & went behind
them: also the pillar of the cloud went from be-
fore them, and stood behind them,

20 And came betwene the campe of the E-
gyptians & the campe of Israel: it was both a cloud
and darkenesse, yet gaue it light by night, so that
all the night the one came not at the other)

21 And Moses stretched forth his hand vpon
the Sea, and the Lord caused the sea to run backe
by a strong East wind all the night, and made the
Sea dry land: for the waters were diuided.

22 Then the children of Israel came through
the mids of the Sea vpon the dry ground, and the
waters were a wall vnto the on their right hand,
and on their left hand.

23 And the Egyptians pursued and went after
them to the mids of the Sea, when all Pharaohs
horses, his charres, and his horsemen.

24 Now in the morning watch, when the
Lord looked vnto the hoste of the Egyptians, out
of the fire and cloudie pillar, he strooke the hoste
of the Egyptians with feare.

25 For he tooke off their charre wheeles, and
they draue them with much a doe: so that the
Egyptians say one sayd, I will flee from the face
of Israel: for the Lord fighteth for them against
the Egyptians.

26 ¶ Then the Lord sayd to Moses, Stretch
thine hand vpon the Sea, that the waters may re-
turne vpon the Egyptians, vpon their charres and
vpon their horsemen.

27 Then Moses stretched forth his hand vpon
the Sea, and the Sea returned to his force early in
the morning, & the Egyptians fled against it: but
the Lord ouerthrew the Egyptians in the mids
of the Sea.

28 So the water returned & couered the cha-
rres and the horsemen, when all the hoste of Pha-
raoh that came into the sea after them: there re-
mained not one of them.

29 But the children of Israel walked vpon dry
land thorow the mids of the Sea, and the waters
were a wall vnto them on their right hand, and
on their left.

30 Thus the Lord saved Israel the same day
out of the hand of the Egyptians, and Israel sawe
the Egyptians dead vpon the Sea bankes.

31 And Israel saw the mighty power, which
the Lord shewed vpon the Egyptians: so the peo-
ple feared the Lord, and beleued the Lord, and
his seruants Moses.

CHAP. XV.

1. 20 Moses with the sons and women first prayes unto God
for their deliuerance. 21 The people murmure. 22 At the
prayer of Moses the bitter waters are sweete. 23 God teacheth
the people obedience.

Then sang Moses and the children of Israel
this song vnto the Lord and said in this man-
ner, I will sing vnto the Lord: for he hath tri-
umphed gloriously: the horse and him that rode vpon
him hath he ouerthrowen in the Sea.

2 The Lord is my strength and praise, and
he is become my saluation. Hee is my God, and I
will prepare him a tabernacle: hee is my fathers
God, and I will exalt him.

3 The Lord is a man of warre, his Name is
Iehovah.

4 Pharaohs charres and his host hath he cast
into the Sea: his chosen captaines also were drown-
ed in the red Sea.

5 The depths haue couered them, they sank
to the bottome as a stone.

6 Thy right hand, O Lorde, is glorious in
power: thy right hand, O Lorde, hath bruiued the
enemie.

7 And in thy great glory thou hast ouer-
throwen them that rose against thee: thou sent-
test forth thy wrath, which consumed them as the
 stubble.

8 And by the blast of thy nostrils the waters
were gathered, the floods stood still as an heape,
the

¶ Psal. 124.
1. 20. 1. 21. 22.
1. 23. 1. 24.

Which was
brought down
last house of the
night.

For, finally,

So that the
water was
his, & by the way
drowned him
miser,

† The hand,
n That is to
saye which
taught them
Name of the Lord.

a Praying God
for the couer-
ment of his
deliuerance
¶ Psal. 124.

For the
of the
of the
of the

b To worship
him therein.

For, finally,

c To banish
the enemy
of the
of the

the depthes congealed together in the heart of the Sea.

9 The enemy sayd, I will pursue, I will overtake them, I will divide the spoyle, my lust shall be satisfied vpon them, I will draw my sword, mine hand shall destroy them.

10 Thou blowest with thy winde, the Sea covered them, they sinke as leade in the mighty waters.

11 Who is like vnto thee, O Lord, among the gods! who is like thee so glorious in holinesse, & fearefull in prayes, doing wonders!

12 Thou stretchedst out thy right hand, the earth swallowed them.

13 Thou wilt by thy mercy cary this people, which thou deliueredst: thou wilt bring them in thy strength vnto thine holy habitation.

14 The people shall heare and be afraid: forow shall come vpon the inhabitants of Palestina.

15 Then the dukes of Edom shall be amazed, and trembling shall come vpon the great men of Moab: all the inhabitants of Canaan shall waxe faint hearted.

16 Feare and dread shall fall vpon them: because of the greatness of thine arme, they shall be still as a stone, till thy people passe, O Lord: till this people passe, which thou hast purchased.

17 Thou shalt bring them in, and plant them in the mountaine of thine inheritance, which is the place that thou hast prepared, O Lord, for to dwell in, when the sanctuary, O Lord, which thine hands shall establish.

18 The Lord shall reigne for euer and euer.

19 For Pharaohs hostes went with his chariots and horsemen into the Sea, and the Lord brought the waters of the Sea vpon them: but the children of Israel went on dry land in the middes of the Sea.

20 ¶ And Miriam, y^e prophetesse, sister of Aaron tooke a timbrel in her hand, & all the women came out after her with timbrels & daunces.

21 And Miriam answered the men, Sing yee vnto the Lord: for he hath triumphed gloriously: the horse and his rider hath hee ouerthrowen in the Sea.

22 Then Moses brought Israel from the red Sea, and they went out into the wilderness of Shur: and they went three dayes in the wilderness, and found no waters.

23 And when they came to Marah, they could not drinke of the waters of Marah, for they were bitter: therefore the name of the place was called y^e Marah.

24 Then the people murmured against Moses, saying, What shall we drinke?

25 And he cried vnto the Lord, and the Lord shewed him a tree, which when he had cast into the waters, the waters were sweete: there he made them an ordinance and a law, and there he proued them.

26 And said, If thou wilt diligently hearken, O Israel, vnto the voyce of the Lord thy God, and wilt doe that, which is his right in his sight, & wilt giue care vnto his commandements, and keepe all his ordinances, then will I put none of these diseases vpon thee, which I brought vpon the Egyptians: for I am the Lord that healeth thee.

27 ¶ And they came to Elim, where were twelue fountains of water, & seauente ypalme trees, and they camped there by the waters.

CHAP. XVII.

The quailles came in the desert of Sin, and murmured against Moses and Aaron. 15 The Lord smote the quail and the people. 23 The Sabbath is sanctified vnto the Lord. 27 The seventh day Manna could not be found. 32 It is kept for a remembrance in the Sabbath.

Afterward all the Congregation of the children of Israel departed from Elim, and came to the wilderness of Sin, (which is betwene Elim and Sinai) the fiftenth day of the second month after their departing out of the land of Egypt.

2 And the whole Congregation of the children of Israel murmured against Moses & against Aaron in the wilderness.

3 For the children of Israel said to them, Oh that wee had dyed by the hand of the Lord in the land of Egypt, when we beliesed by the fleish pots, when we ate bread our bellies full: for yee haue brought vs out into this wilderness, to kill this whole company with famine.

4 ¶ Then layde the Lord vnto Moses, Beholde, I will cause bread to raine from heauen to you, and the people shall goe out, and gather that that is sufficient for euery day, that I may proue them, whether they will walke in my law, or no.

5 But the fixt day they shall prepare that, which they shall bring home, and it shall be twice as much as they gather daily.

6 Then Moses and Aaron layde vnto all the children of Israel, At euen ye shall knowe, that the Lord brought you out of the land of Egypt:

7 And in the morning yee shall see the glory of the Lord: for he hath heard your grudging against the Lord: and what are we that yee haue murmured against vs?

8 Againe Moses sayd, At euen shall the Lord giue you flesh to eat, and in the morning your fill of bread: for the Lord hath heard your murmurings, which ye murmure against him: for what are we? your murmurings are not against vs, but against the Lord.

9 ¶ And Moses sayde to Aaron, Say vnto all the Congregation of the children of Israel, Draw neere before the Lord: for hee hath heard your murmurings.

10 Now as Aaron spake vnto the whole Congregation of the children of Israel, they looked toward the wilderness, and beholde, the glory of the Lord appeared in a cloude.

11 (For the Lord had spoken vnto Moses, saying,

12 ¶ I haue heard the murmurings of the children of Israel: tell them therefore, and say, I At euen ye shall eat flesh, and in the morning ye shall be filled with bread, and ye shall knowe that I am the Lord your God)

13 And so at euen the quailles came and covered the campe: and in the morning the dew lay round about the hoste.

14 ¶ And when the dew that was fallen was ascended, beholde, a small round thing was vpon the face of the wilderness, small as the hoare frost on the earth.

15 And when the children of Israel saw it, they said one to another, It is Manna, for they wist not what it was. And Moses sayd vnto them, ¶ This is the bread which the Lord hath giuen you to eat.

16 ¶ This is the thing, which the Lord hath commanded.

26

The quailles came in the desert of Sin, and murmured against Moses and Aaron. 15 The Lord smote the quail and the people. 23 The Sabbath is sanctified vnto the Lord. 27 The seventh day Manna could not be found. 32 It is kept for a remembrance in the Sabbath.

This is the right place wherein they had camped: there was another place called Zin, which was the 33. place wherein they camped: it is called Kadesh, Numb. 33:36.

b. So hard a thing, it is to the flesh not to murmur against God when the belly is pinched.

† Ebr, the portion of a day in his day. c. To figure that they should patiently depend vpon Gods providence from day to day.

d. Hee gave them not Manna because they murmured, but for his promise sake.

e. Hee hearde our tempest Gods will suffer, & remember God himselfe.

* Chap. 13. 2. 3.

* Ezech. 9. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

* Num. 11. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

* Num. 11. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

* Num. 11. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

* Num. 11. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

* Num. 11. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

for Mofes, and for Ifrael his people, and how the Lord had brought Ifrael out of Egypt,

2 Then Iethro the father in law of Mofes, tooke Zipporah Mofes wife, (after he had sent her away)

3 And her two fonnes, (whereof the one was called * Gerhom: for he faid, I haue bene an alien in a frange land:

4 And the name of the other was Eliezer: for the God of my father, *says he*, was mine helpe, and deliuered me from the fword of Pharaoh)

5 And Iethro Mofes father in law came with his two fonnes, and his wife vnto Mofes into the wilkernes, where he camped by the mount of God.

6 And he said to Mofes, I thy father in law Iethro am come to thee, and thy wife and her two fonnes with her.

7 ¶ And Mofes went out to meet his father in law, & did obeifance, & kiffed him, & each asked of his welfare: & they came into the tent.

8 Then Mofes tolde his father in law all that the Lord had done vnto Pharaoh, and to the Egyptians for Ifraels sake, and all the trouble that had come vnto him by the way, and how the Lord deliuered them.

9 And Iethro reioyced at all the goodnesse, which the Lord had shewed to Ifrael, and because he had deliuered them out of the hand of the Egyptians.

10 Therefore Iethro faid, Blessed be the Lord who hath deliuered you out of the hand of the Egyptians, and out of the hand of Pharaoh: who hath also deliuered the people from vnder the hand of the Egyptians.

11 Now I know that the Lord is greater then all the gods: * for as they haue dealt proudly with them, so are they * recompensed.

12 Then Iethro Mofes father in law tooke burnt offerings and sacrifices to offer vnto God. And Aaron & all the Elders of Ifrael came to eate bread with Mofes father in law (before God).

13 ¶ Now on the morrow, when Mofes fate to iudge the people, the people stood about Mofes from morning vnto eue.

14 And when Mofes father in law saw all that he did to the people, he fayde, What is this that thou doest to the people? why fitteft thou thy selfe alone, and all the people stand about thee from morning vnto eue?

15 And Mofes faid vnto his father in law, Because the people come vnto me to seeke * God.

16 When they haue a matter, they come vnto me, and I iudge betwene one and another, and declare the ordinances of God, and his lawes.

17 But Mofes father in law faid vnto him, The thing which thou doest, is not well.

18 Thou bost * weariest thy selfe greatly, and this people * it is with thee: for the thing * thou heare for thee: * thou art not able to doe it thy selfe alone.

19 Heare now my * voyce, (I will giue thee counsell, and God shall be with thee) be thou for the people to * Godward, and report thou the causes vnto God,

20 And admonish them of the ordinances, and of the lawes, and shew them the way, wherein they must walke, and the worke that they must doe.

21 Moreover, prouide thou among all the people * men of courage, fearing God, men dea-

ling truly, hating couetouesne: and appoynt such ouer them to be rulers ouer thousands, rulers ouer hundreds, rulers ouer fifties, and rulers ouer tentes.

22 And let them iudge the people at all seasons: but eury great matter let them bring vnto thee, and let them iudge all small causes: so shall it be easier for thee, when they shall beare the burden with thee.

23 If thou doe this thing, (and God * command thee) both thou shalt be able to endure, and all this people shall also goe quietly to their place.

24 So Mofes obeyed the voyce of his father in law, and did all that he had faid:

25 And Mofes chose men of courage out of all Ifrael, and made them heads ouer the people, rulers ouer thousands, rulers ouer hundreds, rulers ouer fifties, and rulers ouer tentes.

26 And they iudged the people at all seasons, but they brought the hard causes vnto Mofes: for they iudged all small matters themselves.

27 Afterward Mofes let his father in law depart, and he went into his country.

CHAP. XIX.

1 The Ifraelites come to Sinai. 2 Ifrael a chosen from among all other nations. 3 Not people promise to obey God. 4 He that toucheth the hill dieth. 5 God appeareth vnto Mofes vpon mount in thunder and lightning.

IN the * third moneth, after the children of Ifrael were gone out of the lande of Egypt, the same day came they into the wildernes of Sinai.

2 For they departed from Rephidim, & came to the desert of Sinai, and camped in the wilkernes: euen there Ifrael camped before the mount.

3 ¶ But Mofes went vp vnto God, for the Lord had called out of the mount vnto him, saying, Thus shalt thou say to the house of * Iakob, and tell the children of Ifrael,

4 * Ye haue seene what I did vnto the Egyptians, and how I caried you vpon eagles wings, and haue brought you vnto me.

5 Now therefore * if ye will heare my voyce in deed, and keepe my couenant, then yee shall be my chiefe treasure aboue all people, * though all the earth be mine.

6 Yee shall bee vnto mee also a kingdome of * Priests, and an holy nation. These are the wordes which thou shalt speake vnto the children of Ifrael.

7 ¶ Mofes then came, and called for the Elders of the people, and proposed vnto them all these things, which the Lord commanded him.

8 And the people answered all together, and sayd, * All that the Lord hath commanded, wee will doe. And Mofes reported the wordes of the people vnto the Lord.

9 And the Lord faid vnto Mofes, Lo, I come vnto thee in a thicke cloude, that the people may heare whiles I talke with thee, and that they may also beleeue thee for euer. (For Mofes had tolde the wordes of the people vnto the Lord.)

10 Moreover, the Lord faid vnto Mofes, Goe to the people, and * sanctifie them to day and to morrow, and let them wash their clothes.

11 And let them be ready on the third day: for the third day the Lord will come downe in the sight of all the people vpon mount Sinai.

12 And thou shalt set markes vnto the people round about, saying, Take heede to your selues that

Which was in the beginning of the moneth Swan, containing part of May, and part of Iune.

That they departed from Rephidim.

After 7. 8. God called Iakob Ifrael: therefore the house of Iakob and the people of Ifrael.

signifie only Gods people.

Deut. 10. 1. For the eagle by flying hie, is out of danger, and in carrying his brids rather on her wings, than in her talens, declareth her loue.

Deut. 10. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40.

Deut. 10. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40.

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a It may seeme that Iethro her father for a time to her father for her assistance, left the should be a law to his vocation, which was to deliver him from the Egyptians. chap. 1. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40.

b He is called the mount of God, because God wrought many miracles there. So Peter calleth the mount where Christ was transfigured, the holy mount: for by Christs presence it was holy for a time. 1. Pet. 1. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40.

c That is, I sent messengers to say vnto him.

d He, of Peter.

e It is called the mount of God, because God wrought many miracles there.

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Hebr. 12. 18.

that yee got not vp to the mount, nor touch the border of it: whosoever toucheth the * mount, shall surely die.

13 No hand shall touch it, but he shall be stoned to death, or stricken throw with darts: whether it be beast or man, he shall not live: when the thorne bloweth long, they shall come vp || into the mountaine.

Hebr. 12. 18.

14 ¶ Then Moses went downe from the mount vnto the people, and he sanctified the people, and they washed their clothes.

f But give your felicit to prayer and abstinence, that you may at this time attend onely vpon the Lord, 1 Cor. 7. 5.

15 And hee said vnto the people, Be ready on the third day, and come not at your * wiues.

16 And the third day, when it was morning, there was thunders and lightnings, and a thicke cloude vpon the mount, and the found of the trumpet exceeding loude, so that all the people that was in the campe, was afraide.

17 Then Moses brought the people out of the tents to meete with God, and they stood in the nether part of the mount.

Deut. 1. 1.

18 * And mount Sinai was all on smoke, because the Lord came downe vpon it in fire, & the smoke thereof ascended, as the smoke of a furnace, and all the mount trembled exceedingly.

g God vied these fearful signs that his Law should be had in greater reverence, and his maiestie the more feared. h He gave authority to Moses by plaine words, that the people might understand him.

19 And when the found of the trumpet blew long, and waxed louder and louder, Moses spake, and God answered him by * voyce.

20 (For the Lord came downe vpon mount Sinai on the top of the mount) and when the Lord called Moses vp into the top of the mount, Moses went vp.

21 Then the Lorde sayde vnto Moses, Goe downe, charge the people, that they breake not their bounds, to goe vp to the Lord to gaze, lest many of them perish.

Hebr. 12. 18.

22 And let the * Priestes also which come to the Lorde bee sanctified, lest the Lord || destroy them.

Hebr. 12. 18.

23 And Moses sayd vnto the Lorde, The people can not come vp into the mount Sinai: for thou hast charged vs, saying, Set marks on the mountaine, and sanctifie it.

Hebr. 12. 18.

24 And the Lord sayd vnto him, Goe, get thee downe, and come vp, thou, and Aaron with thee: but let not the * Priestes and the people breake their boundes to come vp to the Lord, lest he destroy them.

i Neither dignitie nor multitude haue authority to passe the boundes, that Gods wordes prescribe.

25 So Moses went downe vnto the people, and tolde them.

CHAP. XX.

3 The Commandements of the first table. 18 The people as yet are comforted by Moses. 22 Gods of silver and golde are against his children. 24 Whosoever putteth his hand to the altar shall be destroyed.

a When Moses & Aaron were gone vp, he had passed y bounds of the people. God spake that out of the mount Hebr. 12. 18.

¶ Then God spake all these wordes, saying, 2 I am the Lord thy God, which haue brought thee out of the land of Egypt, out of the house of bondage.

b To whose eyes all things are open. c By this outward gesture all kind of seruice and worship to idoles is forbidden. d And will be rewarded of y contr. get out of minchoor.

3 Thou shalt haue none other gods * before me.

4 * Thou shalt make thee no graven image, neither any similitude of things that are in heauen above, neither that are in the earth beneath, nor that are in the waters vnder the earth.

5 Thou shalt not * bowe downe to God, a jealous God, visiting the iniquities of the fathers vpon the children, vpon the third generation and vpon the fourth of them that hate me:

6 And shewing mercie vnto * thousands to them that loue me, and keepe my commandements.

7 * Thou shalt not take the Name of the Lord thy God in vaine: for the Lord will not holde him guiltlesse that taketh his Name in vaine.

8 Remember the Sabbath day, & to keepe it holy.

9 * Sixe dayes shalt thou labour, and doe all thy worke,

10 But the seuenth day is the Sabbath of the Lord thy God: in it thou shalt not do any worke, thou, nor thy sonne, nor thy daughter, thy man seruant, nor thy mayde, nor thy beast, nor thy stranger that is within thy gates.

11 * For in sixe dayes the Lord made the heauen and the earth, the sea, and all that in them is, and rested the seuenth day: therefore the Lord blessed the Sabbath day, and hallowed it.

12 ¶ Honour thy * father and thy mother, that thy dayes may be prolonged vpon the land, which the Lord thy God giueth thee.

13 * Thou shalt not kill.

14 Thou shalt not * commit adulterie.

15 Thou shalt not * steale.

16 Thou shalt not beare false * witness against thy neighbour.

17 * Thou shalt not * couet thy neighbours house, neither shalt thou couet thy neighbours wife, nor his man seruant, nor his mayde, nor his oxe, nor his asse, neyther any thing that is thy neighbours.

18 ¶ And all the people || saw the thunders, and the * lightnings, and the found of the trumpet, and the mountaine smoking, and when the people saw it, they fled and stood afare off,

19 And sayd vnto Moses, * Talk thou with vs, and we will heare: but let not God talke with vs, lest we die.

20 Then Moses sayd vnto the people, Feare not: for God is come to * proue you, and that his feare may be before you, that ye sinne not.

21 So the people stood afare off, but Moses drew neere vnto the darkenesse where God was.

22 ¶ And the Lord sayde vnto Moses, Thou shalt say vnto the children of Israel, Ye haue seene that I haue talked with you from heauen.

23 Ye shal not make therefore with me gods of silver, nor gods of gold: you shall make me none.

24 * An altar of earth thou shalt make vnto me, and thereon shalt offer thy burnt offerings, and thy * peace offerings, thy sheepe, and thine oxen: in all places, where I shall put the remembrance of my Name, I will come vnto thee, and blesse thee.

25 * But if thou wilt make mee an altar of stones, thou shalt not build it of hewen stones: for if thou lift vp thy toole vpon them, thou hast polluted it them.

26 Neither shalt thou goe vp by steps vnto mine altar, that thy * filthinesse be not discovered thereon.

CHAP. XXI.

Tempora et omnia ordinamenta apponuntur God touching seruants, masters, and wrongs: the obseruation wherof doeth not infuse a man, but are giuen to bridle our corrupt nature, which it would breake out into all mischief and crueltie.

Now these are the lawes, which thou shalt set before them:

1 * If thou buy an Ebrew seruant, hee shall serue

e So readyly rather to them mercy than to punish. f Levit. 19. 21. g Levit. 19. 21. h Either by wronging fully or only by his wronging by wronging.

i By his wronging fully or only by his wronging by wronging.

j By his wronging fully or only by his wronging by wronging.

k By his wronging fully or only by his wronging by wronging.

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aq By his wronging fully or only by his wronging by wronging.

ar By his wronging fully or only by his wronging by wronging.

as By his wronging fully or only by his wronging by wronging.

a Paying no money for his wife.
b Not having wife nor children.

c Till her time of servitude was expired, which might be the twentieth year of the husband.

d Where the judges live.
e That is, to the year of jubilee, which was every fifth year.

f Constituted either by power, or else to the intent that the matter should carry law.
g By giving an order money to buy her of him.
h Therefore her. That is, he shall give her dowrie.
i For his sonne.

k Neither marry his kinship, nor give another money to buy her, nor follow her upon his sonne.

l Lev. 19. 17.
m Though a man be killed in a way, it is Gods providence that it should be so.

n Deut. 19. 3.
o The violence of the place ought not to defend like murderers.

p Levit. 20. 9. Prov. 20. 12. Mat. 15. 1.

q Either leave off him, or worse.

r By the shall judge.
s For justice of his case.

t By the shall magnify, but before God he is another.

u Of the mother nor child.

v Levit. 24. 20. Deut. 19. 21. Mat. 5. 38.

w The execution which have only belonged to the magistrate, march.

x Levit. 24. 20. Deut. 19. 21. Mat. 5. 38.

y Levit. 24. 20. Deut. 19. 21. Mat. 5. 38.

serve six yeeres, and in the seventh hee shall goe out free, * for nothing.

3 If he came to himselfe alone, he shall goe out himselfe alone: if he were married, then his wife shall goe out with him.

4 If his master hath given him a wife, and she hath borne him sonnes or daughters, the wife and her children shall be his maisters; but he shall goe out himselfe alone.

5 But if the servant say thus, I love my master, my wife and my children, I will not goe out free,

6 Then his master shall bring him vnto the judges, and let him to the doore, or to the post, and his master shall boare his eare through with an awle, and he shall serve him for ever.

7 Likewise if a man sell his daughter to be a servant, shee shall not goe out as the men servants doe.

8 If she please not her master, who hath betrothed her to himselfe, then shall shee cause to buy her: he shall have no power to sell her to a strange people, seeing hee despised her.

9 But if hee have betrothed her vnto his sonne, hee shall deale with her according to the custome of the daughters.

10 If he take to him another wife, he shall not diminish her food, her raiment and recompense of her virginity.

11 And if hee doe not these three vnto her, then shall the oxe free, paying no money.

12 ¶ Hee that smiteth a man, and hee die, shall die the death.

13 And if a man hath not layed waite, but God hath offered him into his hand, then I will appoynt thee a place whither he shall flee.

14 But if a man come presumptuously vpon his neighbour to slay him with guile, thou shalt take him from mine altar that he may die.

15 ¶ Also hee that smiteth his father or his mother, shall die the death.

16 ¶ And hee that stealeth a man, and selleth him, if he be found with him, shall die the death.

17 ¶ And hee that curseth his father or his mother, shall die the death.

18 ¶ When men also strue together, and one smite another with a stone, or with the fist, and he die not but lieth in bed,

19 If hee rise againe and walke about vpon his staffe, then shall he that smote him goe quite, save only hee shall beare his charges for his resting, and shall pay for his healing.

20 ¶ And if a man smite his servant, or his maide with a rode, and he die vnder his hand, hee shall be surely punished.

21 But if he continue a day, or two dayes, he shall not be punished: for he is his money.

22 ¶ Also if men strue and hurt a woman with child, so that her childe depart from her, and a death followe not, hee shall be surely punished according as the womans husband shall appoynt him, or hee shall pay as the judges determine.

23 But if death followe, then thou shalt pay life for life.

24 ¶ Eye for eye, tooth for tooth, hand for hand, foote for foote,

25 Burning for burning, wound for wound, stripe for stripe.

26 ¶ And if a man smite his servant in the eye,

or his maide in the eye, and hath perished it, hee shall let him goe free for his eye.

27 Also if hee smite out his servants tooth, or his mailes tooth, hee shall let him goe out free for his tooth.

28 ¶ If an oxe gore a man or a woman, that hee die, the oxe shall be stoned to death, and his flesh shall not be eaten, but the owner of the oxe shall goe quite.

29 If the oxe were wont to push in times past, and it hath bene tolde his master, and hee hath not kept him, and after hee killeth a man or a woman, the oxe shall be stoned, and his owner shall die also.

30 If there be set to him a summe of money, then hee shall pay the ransom of his life, whateuer shall be laid vpon him.

31 Whether he hath gored a sonne or gored a daughter, hee shall be judged after the same manner.

32 If the oxe gore a servant or a maide, hee shall giue vnto their master thirte shekels of silver, and the oxe shall be stoned.

33 ¶ And when a man shall open a well, or when hee shall dig a pit and couer it not, and an oxe or an asse fall therein,

34 The owner of the pit shall make it good, and giue money to the owners thereof, but the dead beast shall be his.

35 ¶ And if a mans oxe hurt his neighbours oxe that hee die, then they shall sell the liue oxe, and diuide the money thereof, and the dead oxe also they shall diuide.

36 Or if it be known that the oxe hath vsed to push in times past, and his master hath not kept him, hee shall pay an oxe for oxe, but the dead shall be his owne.

CHAP. XXII.

1 Of theft. 5 Damage. 7 Lending. 10 Borrowing. 18 Falsification of money. 18 Witchcraft. 20 Falsification of witnesses. 21 Supper of strangers, widows, and fatherless. 25 Vowes. 28 Remembrance to Maggificence.

¶ F a man steale an oxe or a sheepe, and kill it, or sell it, hee shall restore five oxen for the oxe, and foure sheepe for the sheepe.

2 ¶ If a thiefe be found breaking vp, and be smitten that hee die, no blood shall be shed for him.

3 But if it be in the day light, a blood shall be shed for him: for he should make full restitution: if he had not wherewith, then should he be sold for his theft.

4 If the theft be found with him alive, (whether it be ox, asse, or hee) hee shall restore the double.

5 ¶ If a man doe hurt field, or vineyard, and put in his beast to feed in an others mans field, he shall recompense of the best of his owne field, & of the best of his owne vineyard.

6 ¶ If fire breake out, & catch in the thornes, and the flackes of corne, or the standing corne, or the field be consumed, hee that kindled the fire shall make full restitution.

7 ¶ If a man deliuer his neighbour money or stuffe to keepe, and it be stolen out of his house, if the thiefe be found, hee shall pay the double.

8 If the thiefe be not found, then the master of the house shall be brought vnto the judges to sweare, whether he hath put his hand vnto his neighbours good, or no.

9 In all manner of trespass, whether it be for

f So God reuengeth crime in the least things.

g Gen. 9. 5.
c If the beast be punished, much more shall the man.

i Or sufficient to him.

u By the next of the kindred of him that is to blame.

x Rade. Gen. 27. 15.

y This law forbiddeth not enely not to hurt, but to beware lest any be hurt.

a Either great beast of the husband, or a small beast of the sheepe.
b Breaking an house to enter in, or vndermining.
c For when the thiefe is found upon him.
d He shall be put to death that killeth him.
e For in his hand.

f Lev. 24. 20. Deut. 19. 21. Mat. 5. 38.

g Lev. 24. 20. Deut. 19. 21. Mat. 5. 38.

D 4 oxen,

oxen, for asse, for sheepe, for raiment, or for any manner of lost thing, which another chalengeth to be his, the cause of both parties shall come before the iudges, and whom the iudges condemne, hee shall pay the double vnto his neighbour.

† *Ex. broken.*

• They should sweare by the Name of the Lord.

* *Gen. 31. 39.*

† He shall shew some part of the beast, or bring in witnesses.

• He that hired it shall be free by paying the hire.

* *Deut. 15. 26.*

* *Deut. 15. 13, 14, 15. 1. Mar. 2. 24.*

* *Leuit. 19. 33.*

* *Leuit. 19. 33.*

• The first plague of God vpon the oppressors.

* *Leuit. 19. 37. 40. 41.*

* *Leuit. 19. 37. 40. 41.*

† For cold and neediness.

* *Al. 23. 5.*

• Thine abundance of thy corne, oyle, and wine.

* *Chap. 13. 3. 11. and 34. 1.*

* *Leuit. 23. 8. 10. 44. 31.*

† And to haue nothing to doe with it.

fish, if they obey him. 29. God will call out the Canaanites by little and little, and wily.

† Thou shalt not receive a false tale, neither shalt thou put thine hand with the wicked, to be a false witness.

† Thou shalt not follow a multitude to do euill, neither shalt thou agree in a controuersie to decline after many and overthrowe the true.

† Thou shalt not esteeme a poore man in his cause.

† If thou meete thine enemies ox, or his asse going astray, thou shalt bring him to him againe.

† If thou see thine enemies asse lying vnder his burden, wilt thou cease to helpe him? thou shalt helpe him vp againe with it.

† Thou shalt not overthrowe the right of the poore in his sure.

† Thou shalt keepe thee farre from a false matter, and shalt not slay the innocent and the righteous: for I will not iustifie a wicked man.

† Thou shalt take no gift: for the gift blindeth the eyes, and peruertheth the wordes of the righteous.

† Thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.

† Moreouer, sixe yeeres thou shalt sow thy land, and gather the fruites thereof.

† But the seventh yeere thou shalt let it rest and lie fallow, that the poore of thy people may eate, and what they leaue, the beasts of the field shall eate. In like manner thou shalt doe with thy vineyard, and with thine oliue trees.

† Sixe dayes thou shalt doe thy worke, and in the seventh day thou shalt rest, that thine ox, and thine asse may rest, and the sonne of thy mayd and the stranger may be refreshed.

† And ye shall take heede to all things that I haue said vnto you: and ye shall make no mention of the name of other gods, neither shall it be heard out of thy mouth.

† Three times shalt thou keepe a feast vnto me in the yeere.

† Thou shalt keepe the feast of vnleavened bread: thou shalt eate vnleavened bread seven dayes, as I commaunded thee, in the feast of the month of Abib: for in it thou camst out of Egypt: and none shall appeare before me empty.

† The feast also of the hauest of the first fruites of thy labours, which thou shalt sowe in the field: and the feast of gathering fruites in the end of the yeere, when thou shalt gathered in thy labours out of the field.

† These three times in the yeere shall all thy men children appeare before the Lord Iehouah.

† Thou shalt not offer the blood of my sacrifice with leavened bread: neither shalt the fat of my sacrifice remaine vntill the morning.

† The first of the first fruites of thy land thou shalt bring into the house of the Lord thy God: yet shalt thou not seeche a kid in his mothers milke.

† Behold, I send an Angel before thee, to keepe thee in the way, and to bring thee to the place which I haue prepared.

† Beware of him, and heare his voyce, and prouoke him not: for he will not spare thy misdeedes, because my name is in him.

CHAP. XXXII.

† Not to follow the multitude. 13 Not to make mention of strange gods. 14 The three solemnities. 20 23 The Angel is promised to lead the people. 35 What God prom.

† *Ex. 23. 1. 2. 3.*

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† *Ex. 23. 1. 2. 3.*

22. But if thou hearken vnto his voyce, and doe all that I speake, then I will be an enemy vnto thine enemies, and will afflict them that afflict thee.

¶ Chap. 23. 2.
¶ 23. 2.
¶ 23. 2.

23. For mine Angel * shall go before thee, and bring thee vnto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites, and I will destroy them.

24. Thou shalt not bow downe to their gods, neither shalt thou, nor doe after the workes of them: but * vnto me thou shalt bowe downe, and breake in pieces their images.

25. For ye shall serue the Lord your God, and hee shall blesse thy bread and thy water, and I will take all sicknesse away from the midst of thee.

26. ¶ * That thou shalt not cast thy iude nor be barren in thy land: the number of thy dayes will I fulfill.

27. I will send my * feare before thee, and will destroy all the people among whom thou shalt goe: and I will make all thine enemies * vnto thee their backs vnto thee:

28. And I will send * hornets before thee, which shall drie out the Hittites, the Canaanites, and the Hivites out of the land.

29. I will not cast them out from thy face in one yeare, lest the land growe to a wilderness: and the beasts of the field multiply aganist thee.

30. By litle and litle I will drie them out from thy face, vntill thou increase, and inherite the land.

31. And I will make thy coastes from the red sea vnto the sea of the Philistines, and from the * desert vnto the * River: for I will deliuer the inhabitants of the land into your hand, and thou shalt drie them out from thy face.

32. ¶ Thou shalt make no covenante with them, nor with their gods:

33. Neither shall they dwell in thy land, lest they make thee sinne aganist me: for if thou serue their gods, surely it shall be thy * destruction.

CHAP. XXIII.

3. The people prompt to obey God. 4. Moses witheth the child Ierem. 9. 13. Moses returneth into the mountaine. 14. Aaron and Hur haue the charge of the people. 18. Moses was fourtie dayes and fourtie nightes in the mountaine.

NOW he had * said vnto Moses, Come vp to the Lord, thou, and Aaron, Nadab, and Abihu, and seuentie of the Elders of Israel, and ye shall worship as afore.

2. And Moses himselfe alone shall come neere to the Lord, but they shall not come neere, neither shall the people goe vp with him.

3. ¶ * Afterward Moses came and tolde the people all the wordes of the Lord, and all the * lawes: and all the people answered with one voyce, and said, * All the things which the Lord hath said, will we doe.

4. And Moses wrote all the wordes of the Lord, and rose vp early, and set vp an altar * vnder the mountaine, and twelue pillars according to the twelue tribes of Israel.

5. And he sent young * men of the children of Israel, which offered burnt offerings of beeces, and sacrificed peace offerings vnto the Lord.

6. Then Moses tooke halfe of the blood, and put it in basens, and halfe of the blood he sprinkled on the altar.

7. After hee tooke the * booke of the covenante, and read it in the audience of the people:

who said, All that the Lord hath said, we will doe, and be obedient.

8. Then Moses tooke the * blood, & sprinkled it on the people, and said, Behold, the * blood of the covenante, which the Lord hath made with you concerning all these things.

9. ¶ Then went vp Moses, and Aaron, Nadab, and Abihu, and seuentie of the Elders of Israel.

10. And they * saw the God of Israel, and vnder his feete was as it were a * worke of a Saphir stone, and as the very heauen when it is cleare.

11. And vpon the nobles of the children of Israel he * laid not his hand: also they sawe God, and * did eate and drinke.

12. ¶ And the Lord * said vnto Moses, Come vp to me into the mountaine, and be there, and I will giue thee * tables of stone, and the lawe and the commandeement, which I haue written, for to teach * them.

13. Then Moses rose vp, and his minister Ioshua: and Moses went vp into the mountaine of God.

14. And said vnto the Elders, Tarry ye here vntill we come againe vnto you: and behold, Aaron, and Hur are with you: whosoever hath any matters, let him come to them.

15. Then Moses went vp to the mount, and the cloude couered the mountaine,

16. And the glory of the Lord abode vpon mount Sinai, and the cloude couered it: sixe dayes: and the seuen day hee called vnto Moses out of the middes of the cloude.

17. And the sight of the glory of the Lord was like * consuming fire on the toppe of the mountaine, in the eyes of the children of Israel.

18. And Moses entred into the niddes of the cloude, and went vp to the mountaine: and Moses was in the * mount fourtie dayes and fourtie nightes.

CHAP. XXV.

2. The voluntarie gifts for the making of the Tabernacle. 10. The summe of the Arke. 17. The Mercie seat. 32. The Table. 35. The Candlestick. 40. Allmost be done according to the pattern.

TEN the Lord spake vnto Moses, saying, 1. ¶ * Speake vnto the children of Israel, that they receiue an offering for mee: of * euery man, whose heart he giueth it freely, ye shall take the offering for me.

2. And this is the offering which ye shall * take of them, gold, and silver, and brasse,

3. ¶ And blew skille, and purple, and skarlet, and fine linnen, and goates haire,

4. And rammes skinned coloured red, and the skinned of badgers, and the wood * Shittim,

5. Oyle for the light, spices for * anoynting oyle, and for the perfume of sweete fauour,

6. Onix stones, and stones to be set in the * Ephod, and in the * brest plate.

7. Also they shall make me a * Sanctuary, that I may dwell among them.

8. According to all that I shewed thee, euen so shall ye make the forme of the Tabernacle, and the faction of all the instruments thereof.

9. ¶ They shall make also an * Arke of Shittim wood, two cubites and an halfe long, and a cubite and an halfe broad, and a cubite and an halfe high.

10. And thou shalt overlay it with pure golde, within and without shalt thou overlay it, and shalt make

* 1. Pet. 1. 1.

holy, &c.

d Which blood signifies that the covenante is broken cannot be taken without blood.

¶ 10. As they saw the God of Israel, &c.

c Their infirmities could not hinder his mercie.

¶ 11. He made them not afraid, nor punished them.

d That is, enjoyed.

e The second time.

f Signifying the hardness of our hearts, except God doe write his lawes therein by his Spirit, &c.

¶ 12. rem. 3. 33. eze. 1. 1. 9.

¶ 13. 2 cor. 3. 3. hebr. 8. 10. and to 10.

k To wit, the people.

¶ 14. 10. 12.

¶ 15. 10. 12.

¶ 16. 10. 12.

¶ 17. 10. 12.

¶ 18. 10. 12.

¶ 19. 10. 12.

¶ 20. 10. 12.

¶ 21. 10. 12.

¶ 22. 10. 12.

¶ 23. 10. 12.

¶ 24. 10. 12.

¶ 25. 10. 12.

¶ 26. 10. 12.

¶ 27. 10. 12.

¶ 28. 10. 12.

¶ 29. 10. 12.

¶ 30. 10. 12.

¶ 31. 10. 12.

¶ 32. 10. 12.

¶ 33. 10. 12.

¶ 34. 10. 12.

¶ 35. 10. 12.

¶ 36. 10. 12.

¶ 37. 10. 12.

¶ 38. 10. 12.

¶ 39. 10. 12.

a When he called him vp to the mountaine to giue him the lawes, beginning at the 20. chap. 18. 18.

b When he had receiued these lawes in mount Sinai.

c As was yet the firstbooke was his giue to Levi.

d The booke of the law.

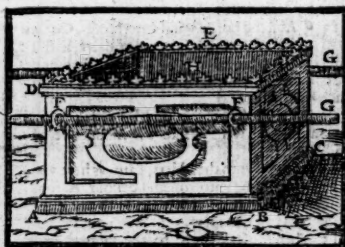
The Arke and Mercieate.

For a circle and a border.

For stones.

make vpon it a crowne of golde round about.
12 And thou shalt caft foure rings of golde for it, and put them in the foure corners thereof: that is, two rings shall be on the one side of it, and two rings on the other side thereof.
13 And thou shalt make barres of Shittim wood, and couer them with gold.
14 Then thou shalt put the barres in the rings by the sides of the Arke, to beare the Arke with them.

THE ARKE OF THE TESTIMONIE.



A B The length, two cubites and an halfe.
C D The breadth, a cubite and an halfe.

A D The height, a cubite and an halfe.

E The golden crown about the Arke.

F The four rings of gold in the four corners.

G The barres covered with gold to put through the rings to carry the Arke.
H The inner part of the Arke where the Testimonie was put.

F The stone tables, the rod of Aaron, and Manna which were a Testimonie of Gods presence.

G The covering, the propitiatory.

H There God appeared mercifully vnto them: and this was a figure of Christ,

THE PROPITIATORY, OR MERCESEATE.



J The propitiatory, or merceseate, which is the covering of the Arke of the Testimonie, set apart in the edifice for plannitie.

K The place where offered the oracle and answers, from above the Propitiatory, and from between the wings of the Cherubims.

18 And thou shalt make two Cherubims of golde: of worke beaten out with the hammer shalt thou make them at the two endes of the Mercieate.

19 And the one Cherub shalt thou make at the one ende, and the other Cherub at the other ende: of the matter of the Mercieate shall yee make the Cherubims, on the two endes thereof.

20 And the Cherubims shall stretch their wings on his, covering the Mercieate with their wings, and their faces one to another: to the Mercieateward shall the faces of the Cherubims be.

21 And thou shalt put the Mercieate aboue vpon the Arke, and in the Arke thou shalt put the Testimonie, which I will giue thee.

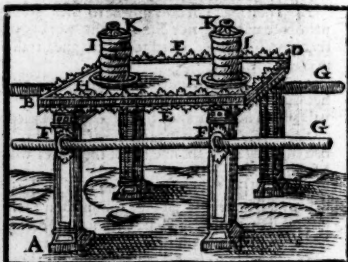
22 And there I will declare my selfe vnto

For, will appeare vnto thee.

Exodus. The Table of shewbread. The Candlestick.

thee, and from about the Mercieate betweene the two Cherubims, which are vpon the Arke of the Testimonie, I will tell thee all things which I will giue thee in commandment vnto the children of Israel.

THE TABLE OF THE SHEW BREAD.



A B The length, two cubites and an halfe.

C D The breadth, two cubites.

E D The height, a cubite.

F A crown of gold, and precious stones, separated the one from the other by a border of gold.

G The four rings of gold in the four corners.

H The barres covered with gold to put through the rings to carry the Table.

which, which declareth that the Table was an handbreadth thick. F The five rings. G The barres to carry the Table, which were put through the rings. H The four corners where the shewbread was put. J The twelve cakes or loaves called the shewbread. K The golden or covering, the incense cuppes.

23 ¶ Thou shalt also make a Table of Shittim wood, of two cubites long, and one cubite broad, and a cubite and an halfe hie.

24 And thou shalt couer it with pure golde, and make thereto a crowne of gold round about.

25 Thou shalt also make vnto it a border of foure fingers round about: and thou shalt make a golden crowne round about the border thereof.

26 After, thou shalt make for it foure rings of golde, and shalt put the rings in the foure corners that are in the foure settes thereof:

27 Out against the border shall the rings be for places for barres, to beare the Table.

28 And thou shalt make the barres of Shittim wood, and shalt overlay them with gold, that the Table may be borne with them.

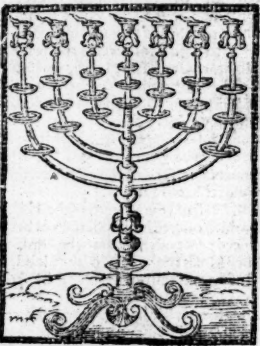
29 Thou shalt make also dishes for it, and incense cuppes for it, and coverings for it, and goblets, wherewith it shall be covered, even of fine golde shalt thou make them.

30 And thou shalt set vpon the Table shewbread before me continually.

For, an hand bread.

h To set the Table vpon.

THE CANDLESSTICK.



'Because the fashion of the Candlestick is so plain and euident, it needeth not to be described in particular. According to the rule of letters. Only when it is said in the 31. verse, that the Candlestick shall be made of beaten gold, it is to be understood, that the Candlestick is to be made of beaten gold, and not of silver, as some have thought. For there are instances for every one of the branches.

As the keeper of the Candlestick be as the sun, and be under the branches, as they issue out of the base, either face.

¶ Chap. xxvj.
¶ It shall not be
made, but be
the lamp of golde
with the hammer.

31 ¶ Also thou shalt make a Candlestick of pure golde: of i worke beaten out with the hammer shall the Candlestick be made, his shaft, and his branches, his boules, his knops: and his floures shall be of the same.

32 Six branches also shall come out of the sides of it: three branches of the Candlestick out of the one side of it, and three branches of the Candlestick out of the other side of it.

33 Three boules like vnto almonds, one knop and one floure in one branch: and three boules like almonds in the other branch, one knop and one floure: so throughout the fixe branches that come out of the Candlestick.

34 And in the shaft of the Candlestick shall be foure boules like vnto almonds, his knops and his floures.

35 And there shall be a knop vnder two branches made thereof: and a knop vnder two branches made thereof: and a knop vnder two branches made thereof, according to the fixe branches coming out of the Candlestick.

36 Their knops & their branches shall be thereof: all this shall be one beaten worke of pure golde.

37 And thou shalt make the seven lampes thereof: and the lampes thereof shall thou put thereon, to giue light toward that is before it.

38 Also the snuffers and snuffedishes thereof shall be of pure golde.

39 Of a talent of fine golde shall thou make it with all these instruments.

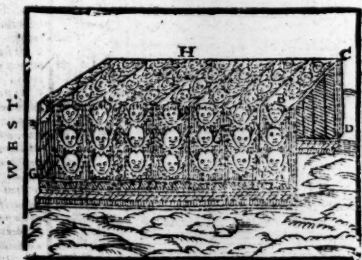
40 * Looke therefore that thou make them after their fashion, that was shewed thee in the mountaine.

CHAP. XXVI.

¶ The forme of the Tabernacle and his appurtenances. 31 The place of the Ark, of the Mercie seat, of the Table, and of the Candlestick.

Afterward thou shalt make the Tabernacle with tenne curtaynes of fine twined linnen, and blew filke, and purple, and skarlet: and in them thou shalt make Cherubims of a broyered worke.

THE FIRST COVERING OF THE TABERNACLE. NORTH.



¶ A B C D The new curtains which were right and twenitie cubites long of Cherubim worke. A B The leueth of a curtaine was foure cubites, and so the same was foure cubites broad. E F G Two curtains and an half: so that the whole laid together declared that the Tabernacle was thirtie cubites long, and twenitie cubites wide. F H Taches or hookes to tie the curtains together.

2 The length of one curtaine shall be eight and twenitie cubites, and the breadth of one curtaine, foure cubites: eury one of the curtains shall

haue one measure.

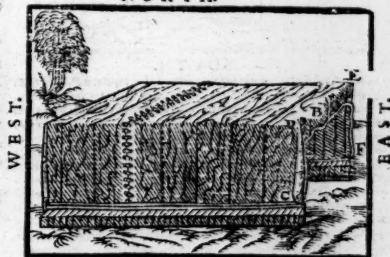
3 Five curtaynes shall be coupled one to another: and the other five curtaynes shall be coupled one to another.

4 And thou shalt make strings of blew filke vpon the edge of the one curtaine, which is in the seluedge of the coupling: and likewise shall thou make in the edge of the other curtaine in the seluedge, in the second coupling.

5 Fiftie strings shall thou make in one curtaine, and fiftie strings shall thou make in the edge of the curtaine, which is in the second coupling: the strings shall be one right against another.

6 Thou shalt make also fiftie taches of gold, and couple the curtaynes one to another with the taches, and it shall be one tabernacle.

THE CURTAYNES OF GOATES HAIRE. NORTH.



SOUTH.

These eleven curtaynes of goates haire were put about the other ten A, and the new hangings before the curtain of the Tabernacle, look B. These also were 30 cubites long, and the other two right and twenitie cubites long: so that the whole laid together declared that the Tabernacle was thirtie cubites long, and twenitie cubites wide. C. And also another on the North side, that the boards might be covered, D.

7 ¶ Also thou shalt make curtaynes of goates haire, to be a covering vpon y Tabernacle: thou shalt make them to the number of eleuen curtaynes.

8 The length of a curtaine shall be thirtie cubites, and the breadth of a curtaine foure cubites: the eleuen curtaynes shall be of one measure.

9 And thou shalt couple five curtaynes by themselves, and the fixe curtaynes by themselves: but thou shalt double the sixth curtaine vpon the forefront of the covering.

10 And thou shalt make fiftie strings in the edge of one curtaine in the seluedge of the coupling, and fiftie strings in the edge of the other curtaine in the second coupling.

11 Likewise thou shalt make fiftie taches of brasle, and fasten them on the strings, and thale couple the coupling together that it may be one.

12 And the remnant y resteth in the curtaynes of y covering: euen the halfe curtaine that resteth, shall be left at the backside of the Tabernacle.

13 That the cubite on the one side, and the cubite on the other side of that which is left in the length of the curtains of y covering, may remaine on either side of the Tabernacle to couer it.

14 Moreouer, for that covering thou shalt make a covering of rammes skinned red, and a covering of badgers skinned aboue.

15 ¶ Also thou shalt make boards for the Tabernacle of Shittim wood to stand vpon.

b On the side that the curtaynes might be tied together.

c In tying together both the sides.

d For hooks.

¶ For pillars.

d Left raise and weather should manie.

e That is, one on the one side, and five on the other, and the fixe should hang over the done of the Tabernacle.

¶ For hooks.

f For these curtains were two cubites longer then the curtains of the Tabernacle: so that they were fider by a cubite on both sides.

g To be put vpon the covering that was made of goates haire. h This was the third covering for the Tabernacle.

36 Ten

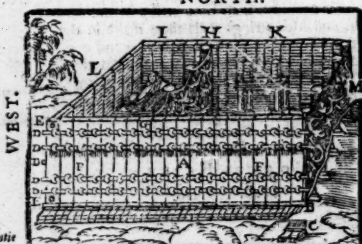
Boards for the Tabernacle,

Exodus.

The vail of the Tabernacle. The

16 Ten cubites *shalbe* the length of a board, and a cubite and an halfe cubite the breadth of one board.

17 Two tenons *shalbe* in one board set in order as the fecte of a ladder, one against another: thus shalt thou make for all the boards of the Tabernacle.

THE TABERNACLE.
NORTH.

A. Twentie boards on the South side, and twenty on the North side, which were of 10 cubites in length, that is from E. to E. The breadth of each was a cubite & half, by reason whereof, all joined together, made 30 cubites which was the length of the Tabernacle. I. Top of the wall, which was cut into two tenons. F. The two innermost, for the tenons, wrought in two pieces apart, whereunto when the boards were put together, they would hold the boards up. D. D. D. D. D. Signs for the corners to hold the boards together: four passed without the boards, showing rings; the middlemost went through the thickness of the boards, wherein holes were made therefor. E. E. Two rings, one at the upper part, and another at the nether part of the boards which joined the sides of the Tabernacle, and the bars of the West end together. F. F. Rings, where through the bars passed. G. H. A Vail hanging on 4 pillars, and wrought of Cherubims, which did separate the holy place, from the most holy. I. The most holy place. K. The holy place, where on the South side the candlestick was set, and on the North side, the Table of Shewbread. L. Eight boards that close up the Tabernacle on the West end, which was the uppermost end of the place. M. A hanging or vail, which was at the end of the Tabernacle, being at the East end, which was fastened to hang at 4 pillars.

18 And thou shalt make boards for the Tabernacle, men twentie boards on the South side, even full South.

19 And thou shalt make fourtie sockets of silver vnder the twentie boards, two sockets vnder one board for his two tenons, & two sockets vnder another board for his two tenons.

20 In like maner on the other side of the Tabernacle toward the North side *shalbe* twentie boards,

21 And their fourtie sockets of silver, two sockets vnder one board, and two sockets vnder another board.

22 And on the side of the Tabernacle, toward the West, shalt thou make six boards.

23 Also two boards shalt thou make in the corners of the Tabernacle in the two sides.

24 Also they *shalbe* ioynd beneath, and likewise they *shalbe* ioynd above to a ring: thus shalt it be for them two: they *shalbe* for two corners.

25 So they shall be eight boards having sockets of silver, *even* sixteen sockets, that is, two sockets vnder one board, and two sockets vnder another board.

26 ¶ Then thou shalt make five barres of Shittim wood for the boards of one side of the Tabernacle,

27 And five barres for the boards of the other side of the Tabernacle: also five barres for the boards of the side of the Tabernacle toward the West side,

28 And the middle barre shall goe through the middes of the boards, from end to end.

29 And thou shalt couer the boards with gold, and make their rings of gold, for places for the barres, and thou shalt couer the barres with gold,

30 So thou shalt reare vp the Tabernacle, according to the facion thereof, which was shewed thee in the mount.

31 ¶ Moreover, thou shalt make a vail of blew, and purple, and skarlet, and fine twined linen: to which shalt make it of broyded worke with Cherubims,

32 And thou shalt hang it vpon foure pillars of Shittim wood couered with gold, (whose hooks *shalbe* of golde) standing vpon foure sockets of silver.

33 ¶ Afterward thou shalt hang the vail for the hooks, that thou mayest bring in thither, *that is*, within the vail, the arke of the Testimonie: and the vail shall make you a separation betweene the Holy place and the most Holy place,

34 Also thou shalt put the Merciesit vpon the Arke of the Testimonie in the most Holy place.

35 And thou shalt set the Table without the vail, and the Candlestick ouer against the Table on the South side of the Tabernacle, and thou shalt set the Table on the North side.

36 Also thou shalt make an hanging for the doore of the Tabernacle of blew silke, and purple, & skarlet, & fine twined linen wrought w needle.

37 And thou shalt make for the hanging five pillars of Shittim, and couer them with gold: their heads *shalbe* of gold, and thou shalt cast five sockets of braile for them.

C H A P. XXVII.

1 The Altar of the burnt offering, 2 The court of the Tabernacle, 3 The lamps continually burning.

Moreover thou shalt make the altar of Shittim wood, five cubites long and five cubites offing.

THE ALTAR OF BURNT OFFERING.



A. B. The length and breadth of the altar.

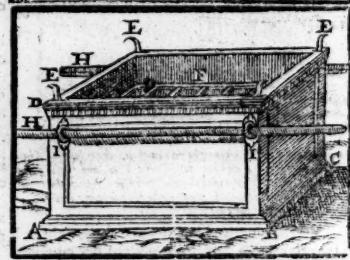
C. The height of the altar.

D. The four corners of the altar.

E. The four corners of the altar.

F. The four corners of the altar.

G. The four corners of the altar.



A. B. The length and breadth of the altar.

C. The height of the altar.

D. The four corners of the altar.

E. The four corners of the altar.

F. The four corners of the altar.

G. The four corners of the altar.

H. The four corners of the altar.

10 Or, buff pieces wherein were the mortises for the beams.

11 The Shittim wood signifieth twines: declaring that they should be perfect and well joined as was possible.

12 The four corners of the altar, being at the East end, which was fastened to hang at 4 pillars.

broad.

broade (the altar shall bee foure square) and the height thereof three cubites.

3 And thou shalt make it hornes in the foure corners thereof: the hornes shall be of it selfe, and thou shalt couer it with brasie.

4 Also thou shalt make his alshpannes for his ashes, and his becoms, and his basens, and his fleshookes, and his censers: thou shalt make all the instruments thereof of brasie.

5 And thou shalt make vnto it a grate like a networke of brasie: also vpon that grate shalt thou make foure brazen rings vpon the foure corners thereof.

6 And thou shalt put it vnder the compasse of the altar beneath, that the grate may bee in the middes of the altar.

7 Also thou shalt make barres for the altar, barres, 1/2ay, of Shittim wood, and shalt couer them with brasie.

8 And the barres thereof shall bee put in the rings, the which barres shall be vpon the two sides of the altar to beare it.

9 Thou shalt make the altar hollow betweene the boards: as God shewed thee in the mount, so shall they make it.

10 Also thou shalt make the court of the Tabernacle in the Southside, euen full South: the court shall haue curtaines of fine twined linnen, of an hundred cubites long, for one side,

11 And it shall haue twentie pillars, with their twentie sockets of brasie: the heades of the pillars, and their fillets shall be siluer.

12 Likewise on the Northside in length there shall be hangings of an hundred cubites long, and the twentie pillars thereof with their twentie sockets of brasie: the heades of the pillars and the fillets shall be siluer.

13 And the breadth of the court, on the Westside shall haue curtaines of fiftie cubites, with their ten pillars and their ten sockets.

14 And the breadth of the court, Eastward full East shall haue fiftie cubites,

15 Also hangings of fiftie cubites shall be on the one side in side their three pillars and their three sockets.

16 Likewise on the other side shall be hangings of fiftie cubites, with their three pillars and their three sockets.

17 And in the gate of the court shall be a vaile of twentie cubites, of blew silke, and purple, and skarlet, and fine twined linnen wrought with needle, with the foure pillars thereof and their foure sockets.

18 All the pillars of the court shall haue fillets of siluer round about, with their heades of siluer, and their sockets of brasie.

19 The length of the court shall be an hundred cubites, and the breadth fiftie cubites, and the height fiftie cubites, and the hangings of fine twined linnen, and their sockets of brasie.

20 All the vessels of the Tabernacle for all manner seruise thereof, and all the pinnes thereof, and all the pinnes of the court shall be brasie.

21 And thou shalt command the children of Israel, that they bring vnto thee pure oyle of beaten for the light, that the lampes may alway burne.

22 In the Tabernacle of the Congregation without the vaile, which is before the Testimony,

shall Aaron and his sonnes dresse them from euening to morning before the Lord, for a statute for cuer vnto their generations, to be observed by the children of Israel.

CHAP. XXVIII.

1 The Lord calleth Aaron and his sonnes to the Priesthood, 2 Their garments, 11 29 Aaron entrie into the Sanctuary in the name of the children of Israel, 30 Urin and Thummen. 38 Aaron beareth the iniquities of the Israelites offerings.

And cause thou thy brother Aaron to come vnto thee and his sonnes with him, from among the children of Israel, that he may serue mee in the Priestles office: for means Aaron, Nadab, and Abihu, Elcazar, and Ithamar Aarons sonnes.

2 Also thou shalt make holy garments for Aaron thy brother, a glorious and beautifull.

3 Therefore thou shalt speake vnto all cunning men, whome I haue filled with the spirit of wisdom, that they make Aarons garments to consecrate him, that hee may serue mee in the Priestles office.

THE GARMENTS OF THE HIGH PRIEST.



A The Ephod, or uppermost coat, which was like cloth of gold, and was girded vnto him, wherein was the breast plate with the twelve stones, which was girded with two chains to two Onix stones, and beneath with two laces.

B The robe which was worn vnder the Ephod, wherein were ioynted the pomegranates and bellies of gold.

C The tunicet or broyded coate, which was vnder the robe, and longer then it, and was also without sleeves.

4 Nowe these shall be the garments, which they shall make, a breast plate, and an Ephod, and a robe, & a broyded coate, a myter, & a girdle: so these holy garments shall they make for Aaron thy brother and for his sonnes, that hee may serue mee in the Priestles office.

5 Therefore they shall take gold and blew silke, and purple, and skarlet and fine linnen,

6 And they shall make the Ephod of gold, blew silke, and purple, skarlet, and fine twined linnen of broyded worke.

7 The two shoulders thereof shall be ioynted together by their two edges: so shall it be closed.

8 And the a broyded garde of the same Ephod, which shall be vpon him, shall be of the selfe same worke and stuffe, euen of golde, blew silke, and purple, and skarlet, and fine twined linnen.

9 And thou shalt take two Onix stones & graue vpon them the names of the children of Israel.

10 Sixe names of them vpon the one stone, and the fixe names that remaine, vpon the second stone, according to their generations.

11 Thou shalt cause to graue the two stones according to the names of the children of Israel by a grauer of signets, that worke and grauech in stone, and shalt make them to bee set and embossed

a Whereby his office may be knowne to be glorious and excellent.

b Which is, to separate him from the rest.

c A short and straight tunicet without sleeves put yponst vpon his garments to keepe them close vnto him.

d Which went about his yponst coate.

e As they were in age, so should they be grauen in order.

Which was
set under the
Ephod.

6 Ephod, and the Ephod, and the bress plate, and shalt close them to him with the broidred garde of the Ephod.

Chap. xxi.
Chap. xxii.

6 Then thou shalt put the miter vpon his head, & shalt put the holy * crown vpon the miter.

7 And thou shalt take the anointing * oyle, and shalt powre vpon his head and anoynt him.

8 And thou shalt bring his sonnes, and put coates vpon them,

9 And shalt gird them with girdles, both Aaron and his sonnes: and shalt put the boners on them, and the Priests office shall bee theirs for a perpetuall lawe: thou * shalt also fill the hands of Aaron, and the hands of his sonnes.

10 After, thou shalt present the calf before the Tabernacle of the Congregation, * and Aaron and his sonnes shall * put their hands vpon the head of the calf.

11 So thou shalt kill the calf before the Lord, at the doore of the Tabernacle of the Congregation.

12 Then thou shalt take of the blood of the calf, & put it vpon the hornes of the altar with thy finger, & shalt powre all the rest of the blood at the foote of the altar.

13 * Also thou shalt take all the fat that couereth the inwardes, and the kall, *that is* on the liuer, and the two kidneis, and the fat that is vpon them, and shalt burne them vpon the altar.

14 But the flesh of the calf, and his skin, and his dung shalt thou burne with fire without the holte: it is a * sinne offering.

15 ¶ Thou shalt also take one ramme, & Aaron and his sonnes shall put their hands vpon the head of the ramme.

16 Then shalt thou kill the ramme, & take his blood, & sprinkle it round about vpon the altar.

17 And thou shalt cut the ramme in pieces, & wash the inwardes of him and his legs, & shalt put them vpon the pieces thereof, and vpon his head.

18 So thou shalt burne the whole ramme vpon the altar: for it is a burnt offering vnto the Lord: for a sweete sauour: it is an offering made by fire vnto the Lord.

19 ¶ And thou shalt take the other ramme, and Aaron and his sonnes shall put their hands vpon the head of the ramme.

20 Then shalt thou kill the ramme, and take of his blood and put it * vpon the lappe of Aarons eare, and vpon the lappe of the right eare of his sonnes, and vpon the thumbe of their right hand, and vpon the great toe of their right foote, and shalt sprinkle the blood vpon the altar round about.

21 And thou shalt take of the blood that is vpon the altar, and of the anoynting oyle, and shalt sprinkle it vpon Aaron, and vpon his garments, and vpon his sonnes, and vpon the garments of his sonnes with him: so he shall be hallowed, and his clothes, and his sonnes, and the garments of his sonnes with him.

22 Also thou shalt take of the rammes the fat and the rumpe, euen the fat that couereth the inwardes, and the kall of the liuer, and the two kidneis, and the fat that is vpon them, and the right shoulder, (for it is the ramme of consecration)

23 And one loafe of bread, and one cake of bread tempered with oyle, and one wafer, out of the baket of the vneleuanted bread that is before the Lord,

24 And thou shalt put all this in the handes of Aaron, and in the handes of his sonnes, and shalt shake them to and fro before the Lord.

25 Again, thou shalt receive them of their hands, and burne them vpon the altar beside the burnt offering for a sweete sauour vnto the Lord: for this is an offering made by fire vnto the Lord.

26 Likewise thou shalt take the brest of the ramme of the consecration, which is for Aaron, and shalt shake it to * and fro before the Lord, and it shall be thy part.

27 And thou shalt sanctifie the brest of the shaken offering, and the shoulder of the * heauie offering, which was shaken to and fro, and which was heaued vpon of the ramme of the consecration, which was for Aaron, & which was for his sonnes.

28 And Aaron and his sonnes shall haue it by a statute for euer, of the children of Israel: for it is an heauie offering, and it shall be an heauie offering of the children of Israel, of their * peace offerings, euen their heauie offering to the Lord.

29 ¶ And the holy garments, which appertaine to Aaron, shall be his sonnes after him, to be anoynted therein, and to be consecrate therein.

30 That sonne that shall be Priest in his stead, shall put them on seuen dayes, when he cometh into the Tabernacle of the Congregation to minister in the holy place.

31 ¶ So thou shalt take the ramme of the consecration, and see the flesh in the holy place.

32 * And Aaron and his sonnes shall eate the flesh of the ramme, and the bread that is in the baket, at the doore of the Tabernacle of the Congregation.

33 So they shall eate these things, * wherby their atonement was made, to consecrate them, and to sanctifie them: but a stranger shall not eate thereof, because they are holy things.

34 Now if ought of the flesh of the consecration, or of the breade remaine vnto the morning, then thou shalt burne the rest with fire: it shall not be eaten because it is an holy thing.

35 Therefore shalt thou doe this vnto Aaron and vnto his sonnes according to all things, which I haue commanded thee: seuen dayes shalt thou * consecrate them,

36 And shalt offer every day a calf for a sinne offering, for reconciliation: and thou shalt cleanse the altar, when thou hast offered vpon it for reconciliation, and shalt anoint it to sanctifie it.

37 Seuen dayes shalt thou cleanse the altar, and sanctifie it, so the altar shall bee most holy: and whatsoever toucheth the altar shall be holy.

38 ¶ Nowe this is that which thou shalt present vpon the altar: *euen* two lambes of one yere olde, day by day continually.

39 The one lambe thou shalt present in the morning, and the other lambe thou shalt present at euen.

40 And with the one lambe, a * tenth part of fine flour mingled with the fourth part of an * Hin of beaten oyle, and the fourth part of an Hin of wine, for a drinke offering.

41 And the other lambe thou shalt present at euen: thou shalt doe thereto according to the offering of the morning, and according to the drinke offering thereof, *to be* a burnt offering for a sweete sauour vnto the Lord.

42 This shall be a continuall burnt offering in your generations at the doore of the Tabernacle of the Congregation before the Lord, where I will make

This sacrifice
the Priest did
moue toward the
East, West, North,
and South,
1 So called, be-
cause it was not
oonly shaken to
and fro, but also
list vpon.

Which were
offerings of thank-
sgiving, to God for
his benefites.

Leui. 23. 2. and
24. 9. Mat. 12. 40

1 That is, by the
sacrifices.

¶ Hee, fill their
hands.

m To appease
Gods wrath that
sinne may be pat-
doned.

* Num. 28. 2.

n That is an O-
mer, a cade chap.
16. 6.

a Which is a
boza a pint.

24. Also of Cassia five hundredth after the she-
 25. So thou shalt make of it the oyle of holy
 oymnt, *euen* a most precious oymnt after
 the arte of the Apothecarie: this shall be the oyle
 of holy oymnt.

26. And thou shalt anoynt the * Tabernacle
 of the Congregation therewith, and the Arke of
 the Testimony.

27. Also the Table, & al the instruments there-
 of, and the Candlestick, with all the instruments
 thereof, and the altar of incense:

28. Also the Altar of burnt offering with all his
 instruments, and the laver and his foote.

29. So thou shalt sanctifie them, & they shall be
 most holy: all that shall touch them shall be holy.

30. Thou shalt also anoint Aaron & his sonnes,
 and shall consecrate them, that they may minister
 vnto me in the Priests office.

31. Moreover thou shalt speake vnto the chil-
 dren of Israel, saying, This shall be an holy oymnt
 oyle vnto me, throughout your generations.

32. None shall anoynt * mans flesh therewith,
 neither shall ye make any composition like vnto
 it: for it is holy, and shall be holy vnto you.

33. Whosoever shall make the like oymnt, or
 whosoever shall put any of it vpon * a stranger,
 euen he shall be cut off from his people.

34. And the Lord said vnto Moyses, Take vnto
 thee *these* spices, pure myrrhe and cleare gumme
 and galbanum, *these* odours with pure frankin-
 cense of eche like weight:

35. Then thou shalt make of them perfume
 composed after the arte of the Apothecarie, mix-
 gled together, pure and holy.

36. And thou shalt beat it to powder, & shalt put
 it of before the Arke of * Testimony in * Tabernacle
 of the Congregation, where I will make ap-
 pointment with thee: it shall be vnto you most holy.

37. And ye shall not make vnto you any com-
 position like this perfume, which thou shalt
 make: it shall be vnto thee holy for the Lord.

38. Whosoever shall make like vnto * y^e to smell
 athereto, euen he shall be cut off from his people.

CHAP. XXXI.

1. God maketh Bezaleel and Aholiab writers for his workes. 13
 The Sabbath day in the figure of his sanctification. 18 These
 bills written by the finger of God.

And the Lord spake vnto Moyses, saying,
 2. Behold, I haue called by name Beza-
 leel the sonne of Uri, the sonne of Hur of the
 tribe of Iudah,

3. Whom I haue filled with the Spirit of God,
 in wisdom, and in vnderstanding and in know-
 ledge and in all * workmanship:

4. To haue done curious workes to worke in
 golde, and in silver, and in brasse,

5. Also in the arte to set stones, & to carue in
 timber, & to worke in all manner of workmanship.

6. And behold, I haue ioyned with him Aho-
 liab the sonne of Ahimae of the tribe of Dan,
 and in the heartes of all that are * wife hearted,
 haue I put wisdom to make all that I haue com-
 manded thee:

7. These are the Tabernacle of the Congrega-
 tion, and the Arke of the Testimony, and the Mer-
 clesse that shall be thereupon, with all instruments
 of the Tabernacles:

8. Also the Table & the instruments thereof,
 and the pure Candlestick with all his instru-

ments, and the Altar of perfume.

9. Likewise the Altar of burnt offering with all
 his instruments, and the Laver with his foote:

10. Also the garments of * ministrations, & the
 holy garments for Aaron * Priests, & the garments
 of his sonnes, to minister in the Priests office,

11. And the * anointing oyle, and secrete per-
 fume for the Sanctuary: according to all that I
 haue commanded thee, shall they doe.

12. ¶ Afterward the Lord spake vnto Moyses,
 saying,

13. Speake thou also vnto the children of Is-
 rael, and say, * Notwithstanding keepe ye my
 Sabbaths: for it is a signe betwene me and you
 in your generations, that ye may knowe that I the
 Lord do sanctifie you.

14. * Ye shall therefore keepe the Sabbath:
 for it is holy vnto you: he that defileth it, shall die
 the death: & therfore whosoever workech therein,
 the same person shall be euen cut off from among
 his people.

15. Sixe dayes shall men worke, but in the se-
 uenth day is the Sabbath of the holy rest to the
 Lord: whosoever doeth any worke in the Sabbath
 day, shall die the death.

16. Wherefore the children of Israel shall keepe
 the Sabbath, that they may observe the * rest
 throughout their generations for an euertlasting
 couenant.

17. It is a signe betwene me and the children
 of Israel for euer: * for in sixe dayes the Lorde
 made the heauen and the earth, & in the seuen
 day he ceased, and rested.

18. Thus (when the Lord had made an end of
 communing with Moyses vpon mount Sinai) * he
 gaue him two Tables * of the Testimonie, * golden
 tables of stone, written with the finger of God.

CHAP. XXXII.

1. The Israelites chape their delinquency to the calfe. 14 God
 is appeased by Moyses prayer. 19 Moyses beareth the Tables.
 27 he flings the moltenes. 32 Moyses ready for the people.

¶ Vt when the people sawe, that Moyses taried
 long, or the came downe from the mountaine,
 the people gathered themselves together against
 Aaron, and sayd vnto him, Vp, * make vs gods
 to goe before vs: for of this Moyses (the man that
 brought vs out of the land of Egypt) wee knowe
 not what is become of him.

2. And Aaron said vnto them, * Plucke off the
 golden earings, which are in the eares of your
 wiues, of your sonnes, and of your daughters, and
 bring them vnto me.

3. Then all * y^e people plucked from them * the
 golden earings, which were in their eares, and
 they brought them vnto Aaron.

4. * Who receiued them at their handes, and
 fashioned it with the graining tooles, & made of it
 a molten calfe: the they said, * These be thy gods, O
 Israel, which brought thee out of * y^e land of Egypt.

5. When Aaron sawe *this*, hee made an Altar
 before it: and Aaron proclaimed, saying, To mor-
 row (saith he) the holy day of the Lord:

6. So they rose vp the next day in the morn-
 ing and offered burnt offering, & brought peace
 offerings: also * the people sat them downe to
 eate and drinke, and rose vp to play.

7. ¶ Then the Lord said vnto Moyses, * Go get
 thee downe: for thy people which thou hast
 brought out of the land of Egypt, haue corrupted
 their wayes.

anointing oyle: Perfume.

26. And thou shalt anoynt the * Tabernacle
 of the Congregation therewith, and the Arke of
 the Testimony.

27. Also the Table, & al the instruments there-
 of, and the Candlestick, with all the instruments
 thereof, and the altar of incense:

28. Also the Altar of burnt offering with all his
 instruments, and the laver and his foote.

29. So thou shalt sanctifie them, & they shall be
 most holy: all that shall touch them shall be holy.

30. Thou shalt also anoint Aaron & his sonnes,
 and shall consecrate them, that they may minister
 vnto me in the Priests office.

31. Moreover thou shalt speake vnto the chil-
 dren of Israel, saying, This shall be an holy oymnt
 oyle vnto me, throughout your generations.

32. None shall anoynt * mans flesh therewith,
 neither shall ye make any composition like vnto
 it: for it is holy, and shall be holy vnto you.

33. Whosoever shall make the like oymnt, or
 whosoever shall put any of it vpon * a stranger,
 euen he shall be cut off from his people.

34. And the Lord said vnto Moyses, Take vnto
 thee *these* spices, pure myrrhe and cleare gumme
 and galbanum, *these* odours with pure frankin-
 cense of eche like weight:

35. Then thou shalt make of them perfume
 composed after the arte of the Apothecarie, mix-
 gled together, pure and holy.

36. And thou shalt beat it to powder, & shalt put
 it of before the Arke of * Testimony in * Tabernacle
 of the Congregation, where I will make ap-
 pointment with thee: it shall be vnto you most holy.

37. And ye shall not make vnto you any com-
 position like this perfume, which thou shalt
 make: it shall be vnto thee holy for the Lord.

38. Whosoever shall make like vnto * y^e to smell
 athereto, euen he shall be cut off from his people.

39. ¶ Afterward the Lord spake vnto Moyses,
 saying,

40. Speake thou also vnto the children of Is-
 rael, and say, * Notwithstanding keepe ye my
 Sabbaths: for it is a signe betwene me and you
 in your generations, that ye may knowe that I the
 Lord do sanctifie you.

24. Also of Cassia five hundredth after the she-

26. And thou shalt anoynt the * Tabernacle
 of the Congregation therewith, and the Arke of
 the Testimony.

32. None shall anoynt * mans flesh therewith,
 neither shall ye make any composition like vnto
 it: for it is holy, and shall be holy vnto you.

37. And ye shall not make vnto you any com-
 position like this perfume, which thou shalt
 make: it shall be vnto thee holy for the Lord.

3. Whom I haue filled with the Spirit of God,
 in wisdom, and in vnderstanding and in know-
 ledge and in all * workmanship:

4. To haue done curious workes to worke in
 golde, and in silver, and in brasse,

5. Also in the arte to set stones, & to carue in
 timber, & to worke in all manner of workmanship.

6. And behold, I haue ioyned with him Aho-
 liab the sonne of Ahimae of the tribe of Dan,
 and in the heartes of all that are * wife hearted,
 haue I put wisdom to make all that I haue com-
 manded thee:

7. These are the Tabernacle of the Congrega-
 tion, and the Arke of the Testimony, and the Mer-
 clesse that shall be thereupon, with all instruments
 of the Tabernacles:

8. Also the Table & the instruments thereof,
 and the pure Candlestick with all his instru-

3.

38 They

Whereby we see what necessity we haue to praye earnestly to God, to keepe vs in his true obedience, & to send vs good guides.

1. Reg. 1. 1. 18.
* Chap. 3. 3.
Mat. 1. 1. 3.

God sheweth that the prayers of the godly stay his punishment.

* Psal. 10. 23.

* Num. 14. 13.
|| Or, Malicious.

37. 1. 1. 1.

That is, thy promise is made to Abraham.

Gen. 1. 1. 3. 15. 7.

and 48. 16.

All these repetitions of their idolatry, & particularly they should haue more occasion to remember it afterward.

* Deut. 9. 21.

I partly to despise them of their idolatry, & partly that they should haue more occasion to remember it afterward.

Both defensible of Gods favour, & an occasion to their enemies to speak evil of their God.

8 They were as footmen turned out of the way, which I commanded them: for they haue made them a molten calfe, and haue worshipped it, and haue offered cheret, saying, These be thy gods, O Israel, which haue brought thee out of the land of Egypt.

9 Again the Lord said vnto Moses, I haue seene this people, and beholde, it is a stiffnecked people.

10 Nowe therefore let mee alone, that my wrath may waxe against them, for I will consume them: but I will make of thee a mighty people.

11 But Moses praied vnto the Lord his God, and said, O Lord, why doest thy wrath waxe hote against thy people, which thou hast brought out of the land of Egypt, with great power and with a mighty hand?

12 Wherefore shall the Egyptians speak, and say, See hath brought them out maliciously for to see them in the mountains, and to consume them from the earth? turne from thy fierce wrath, and change thy minde from this euill toward thy people.

13 Remember thy Abraham, Izhak, and Israel thy seruants, to whom thou swarest by thine owne life, and saydest vnto them, I will multiply your feede, as the starrs of the heauen, & all this land, that I haue spoken of, will I giue vnto your feede, and they shall inherite it for euer.

14 Then the Lord changed his mind from the euill, which he threatned to doe vnto his people.

15 So Moses returned and went downe from the mountaine with the two Tables of the Testimonie in his hand: the Tables were written on both their sides, euen on the one side and on the other were they written.

16 And these Tables were the worke of God, and this writing was the writing of God grauen in the Tables.

17 And when Ioshua heard the noyse of the people, as they shouted, he said vnto Moses, There is a noyse of warre in the hoste.

18 Who answered, It is not the noyse of them that haue the victorie, nor the noyse of them that are ouercome: but I do heare thy noyse of singing.

19 Nowe, as soone as he came neere vnto the hoste, he saw the calfe and the dauncing: so Moses wrath waxed hote, and he cast the Tables out of his handes, and brake them in pieces beneath the mountaine.

20 After, he tooke the calfe, which they had made, and burned it in the fire, and ground it vnto powder, and srowed it vpon the water, and made the children of Israel drinke of it.

21 Allis Moses sayd vnto Aaron, What did this people vnto thee, that thou hast brought to great a sinne vpon them?

22 Then Aaron answered, Let not the wrath of my lord waxe fierce: Thou knowest this people, that they are euen set on mischief.

23 And they sayd vnto mee, Make vs gods to goe before vs: for we know not what is become of this Moses (the man that brought vs out of the land of Egypt.)

24 Then I layd vnto them, Yee hath, haue gold, plucke it off: and they brought it me, & I did cast it into the fire, and the calfe came this calfe.

25 Moses therefore sawe that the people were naked (for Aaron had made them naked vnto shew shame among their enemies)

26 And Moses stood in the gate of the campe, and sayd, Who perueneth to the Lord? let him come to me. And all the fomes of Leui gathered themselves vnto him.

27 Then he said vnto them, Thus saith y Lord God of Israel, Put euery man his sword by his side, go to and fro, from gate to gate, through the hoste, and slay euery man his brother, and euery man his companion, & euery man his neighbour.

28 So the children of Leui did as Moses had commanded: and there fell of the people the same day about three thousand men.

29 (For Moses had said, Consecrate your hands vnto the Lord this day, euen euery man vpon his sonne, and vpon his brother, that there may be given you a blessing this day)

30 And when the morning came, Moses sayde vnto the people, Ye haue committed a grievous crime: but now I will goe vp to the Lord, if I may pacifie him for your sinne.

31 Moses therefore went againe vnto y Lord, and said, Oh, this people haue sinned a great sinne, and haue made them gods of gold.

32 Therefore now if thou pardon their sinne, thy mercy shall appeare: but if thou wilt not, I pray thee, rase me out of thy booke, which thou hast written.

33 Then the Lord sayd to Moses, Whosoever hath sinned against mee, I will put him out of my booke.

34 Goe now therefore, bring the people vnto the place which I commanded thee: behold, mine Angel shall goe before thee, but yet in the day of my visitation I will visite their sinne vpon them.

35 So the Lord plagued the people, because they caused Aaron to make y calfe which he made.

CHAP. XXXIII.

The Lord promitteth to send an Angel before his people, & they are said to be ready to goe up with them. 9 He is said to be ready to goe up with them. 9 He is said to be ready to goe up with them. 9 He is said to be ready to goe up with them.

Afterward the Lord said vnto Moses, Depart, & goe vp from hence, thou, and thy people (which thou hast brought vp out of the land of Egypt) vnto the land which I swore vnto Abraham, to Izhak and to Iakob, saying, Vnto thy feede will I giue it.

2 And I will send an Angel before thee, and will hit thee at the Canaanites, the Amorites, and the Hittites, and the Perizzites, the Hiuites, and the Iebusites:

3 To a lande, 7 say, that floweth with milke and hony: for I will not goe vp with thee, because thou art a stiffnecked people, lest I consume thee in the way.

4 And when the people heard this euill tidings, they sorrowed, and no man put on his belt rayment.

5 (For the Lord had sayd to Moses, Say vnto the children of Israel, Ye are a stiffnecked people, I will come suddenly vpon thee, and consume thee: therefore now put thy costly rayment from thee, that I may know what to doe vnto thee.)

6 So the children of Israel layde their good rayment from them, after Moses came downe from the mount Horeb.

7 Then Moses tooke his tabernacle, and pitched it without the hill farre off from the hoste, & called it Ohel moed. And when any did seeke to the Lord, he went out vnto the Tabernacle of the

This fall is please God, & turned the curse of Iakob against him, to a blessing. Deut. 33. 9.

In praising Gods glory, we must haue no respect to persons, put off all carnal affection.

So much is offered by the of God that is preferred to us to his own nation.

I will make knowne that I was not puffed up in mine heart: I will count it p that I should through sinne, people.

They shall be made to be ready to goe up with them. 9 He is said to be ready to goe up with them. 9 He is said to be ready to goe up with them.

1. For Me not his face. 1. For Me not his face. 1. For Me not his face.

1. For Me not his face. 1. For Me not his face. 1. For Me not his face.

1. For Me not his face. 1. For Me not his face. 1. For Me not his face.

the Congregation, which was without the hofte.

8 And when Moſes went out vnto the Tabernacle, all the people roſe vp, and ſtoode euery man at his tent doore, and looked after Moſes, vntill he was gone into the Tabernacle.

9 And alſoone as Moſes was entred into the Tabernacle, the clouidie pillar defended & ſtood at the doore of the Tabernacle, and the Lord talked with Moſes.

10 Now when all the people ſaw the clouidie pillar ſtand at the Tabernacle doore, all the people roſe vp, and worſhipped euery man in his tent doore.

11 And the Lord ſpake vnto Moſes a face to face, as a man ſpeaketh vnto his friend. After hee turned againe into the hofte, but his ſeruant Iſhua the ſonne of Nun a yong man, departed not out of the Tabernacle.

12 ¶ Then Moſes ſayde vnto the Lorde, See, thou haſt vnto me, Leade this people forth, and thou haſt not ſhewed mee whom thou wilt ſende with mee: thou haſt ſayde moeouer, I know thee by name, and thou haſt alſo found grace in my ſight.

13 Now therefore, I pray thee, if I haue found fauour in thy ſight, ſhew me now thy way, that I may know thee, and that I may find grace in thy ſight: conſider alſo that this nation is thy people.

14 And he answered, My prefence ſhall goe with thee, and I will giue thee reſt.

15 Then he ſaid vnto him, If thy prefence goe not with me, I will not goe.

16 And wherein now ſhall it be known, that I and thy people haue found fauour in thy ſight? ſhall it not be when thou goeſt with vs? ſo I, and thy people ſhall haue preeminence before all the people that are vpon the earth.

17 And the Lord ſayd vnto Moſes, I will doe this alſo that thou haſt ſayd: for thou haſt found grace in my ſight, and I know thee by name.

18 Again he ſayd, I beſeech thee, ſhew mee thy glory.

19 And he answered, I will make all my good goe before thee, & I will proclaim the Name of the Lord before thee: * For I will ſhew mercy to whom I will ſhew mercy, and will haue compaſſion on whom I will haue compaſſion.

20 Furthermore he ſayd, Thou canſt not ſee my face, for there ſhall no man ſeeme, and I liue.

21 Alſo the Lord ſayd, Behold, there is a place by me, and thou ſhalt ſtand vpon the rocke:

22 And while my glory paſſeth by, I will put thee in a cleft of the rocke, and will couer thee with mine hand while I paſſe by.

23 After I will take away mine hand, and thou ſhalt ſee my backe parts: but my face ſhall not be ſeene.

C H A P. XXXIII.

1 The Tables are renewed. 2 The deſcription of God. 3 All ſhowing forth with ſinners in ſeruitude. 4 The three ſeaſons. 5 Moſes a ſeuerall dayes to the mount. 30 He ſees his ſin, and he conuerſeth in with a ſin.

And the Lord ſayd vnto Moſes, * Hewe thee two Tables of ſtone, like vnto the firſt, and I will write vpon the Tables the wordes that were in the firſt Tables, which thou braſt in pieces.

2 And hee ready in the morning, that thou mayeſt come vp early vnto the mount of Sinai, and waite there for me in the top of the mount.

3 But let no man come vp with thee, neither let any man be ſeene throughout all the mount: neither let the heepe nor cattell feede || before this mount.

4 ¶ Then Moſes hewed two Tables of ſtone like vnto the firſt, and roſe vp early in the morning, and went vp vnto the mount of Sinai, as the Lord had commanded him, and tooke in his hand two Tables of ſtone.

5 And the Lord defended in the cloude, and ſtoode with him there, and proclaimed the name of the Lord.

6 So the Lord paſſed before his face, & cried, The Lord, the Lord, ſtrong, mercifull, and gracious, ſlow to anger, and abundant in goodneſſe and truth,

7 Remembering mercie for thouſands, forgiving iniquitie, and tranſgreſſion & ſinne, and not making the wicked innocent, * viſiting the iniquitie of the fathers vpon the childre, & vpon childrens children, vnto the third and fourth generation.

8 Then Moſes made haſte & bowed himſelfe to the earth, and worſhipped,

9 And ſayde, O Lord, I pray thee, If I haue found grace in thy ſight, that the Lorde would now goe with vs * (for it is a ſtiffe necked people) and pardon our iniquitie and our ſinne, and take vs for thine inheritance.

10 And he answered, Behold, * I will make a covenant with all people, and will doe miracles, ſuch as haue not bene done in all the world, neither in all nations: and all the people among whom thou art, ſhall ſee the worke of the Lord: for it is a terrible thing that I will doe with thee.

11 Keepe diligently that which I command thee this day: Behold, I will caſt out before thee the Amorites, and the Canaanites, and the Hittites, and the Perizzites, and the Hivites, and the Jebuſites.

12 * Take heede to thy ſelfe, that thou make no compact with the inhabitants of the land whither thou goeſt, leſt they be the cauſe of * ruine among you:

13 But yee ſhall ouerthrowe their altars, and breake their images in pieces, and cut downe their groves,

14 (For thou ſhalt bow downe to none other god, becauſe the Lord, whoſe Name is * Ieſous, is a iealous God)

15 Leſt thou make a * compact with the inhabitants of the land, and when they goe a whoring after their gods, and doe ſacrifice vnto their gods, ſome man call thee, and thou * eate of his ſacrifice:

16 And leſt thou take of their * daughters vnto thy ſonnes, and their daughters goe a whoring after their gods, and make thy ſonnes goe a whoring after their gods.

17 Thou ſhalt make thee no gods of * metall.

18 ¶ The feaſt of * vneleuened bread ſhall thou keepe: ſeven dayes ſhalt thou eate vneleuened bread, as I commanded thee, in the time of the * month of Abib: for in the month of Abib thou cameſt out of Egypt.

19 ¶ Euery male that firſt openeth the wombe, ſhall be mine: alſo all the firſt borne of thy ſheepe ſhall be reckoned mine, both of beeces and of heepe.

20 But the firſt of ſheepe thou ſhalt buy out with a lambe: and if thou reſeeme him not, then thou ſhalt

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^a Chap. 2. 1. 9.

^b Which was in

^c Without offering

^d Chap. 13. 12.

^e Chap. 23. 16.

^f Which was in

^g Without offering

^h Chap. 13. 12.

ⁱ Chap. 23. 16.

^j Which was in

^k Without offering

^l Chap. 13. 12.

^m Chap. 23. 16.

ⁿ Which was in

^o Without offering

^p Chap. 13. 12.

^q Which was in

^r Without offering

^s Chap. 13. 12.

^t Chap. 23. 16.

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^v Without offering

^w Chap. 13. 12.

^x Chap. 23. 16.

^y Which was in

^z Without offering

^{aa} Chap. 13. 12.

^{ab} Chap. 23. 16.

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^{bb} Without offering

^{bc} Chap. 13. 12.

^{bd} Chap. 23. 16.

thalt breake his necke: all the first borne of thy
sonnes thalt thou redeeme, and none shal appeare
before me: ^a sacrifice.

21 ¶ Sixe dayes thalt thou worke, and in the
seuenth day thou shalt rest: both in eareing time,
and in the harvest thou shalt rest.

22 ¶ Thou shalt also obserue the feast of
weekes in the time of the first frutes of wheate
haruest, and the feast of gathering frutes in the
ende of the yeere.

23 ¶ Thrice in a yere shal all thy men chil-
dren appeare before the Lorde Iehouah God of
Israel.

24 For I will cast out the nations before thee,
and enlarge thy coasts, so that no man shal ^b de-
fire thy land, when thou shalt come vp to appeare
before the Lorde thy God thrise in the yeere.

25 ¶ Thou shalt not offer the blood of my sa-
crifice with leauen, neither shall ought of the sa-
crifice of the feast of Pascheuer bee left vnto the
morning.

26 The first ripe frutes of thy land thou shalt
bring vnto the house of the Lorde thy God: yet
thalt thou not ^c see the kid in his mothers milke.

27 And the Lorde said vnto Moses, Write thou
these wordes: for after the teneur of ^d these wordes
I haue made a couenant with thee & with Israel.

28 So hee was there with the Lorde ^e fourtie
dayes and fourty nights, and did neither eat bread
nor drinke water: and hee wrote in the Tables
^f the wordes of the couenant, euen the ten com-
mandementes.

29 ¶ So when Moses came downe from mount
Sinai, the two Tables of the Testimonie were in
Moses hand, as hee descended from the mount:
(now Moses will not that the skinne of his face
shone bright, after that God had talked with him)

30 And Aaron and all the children of Israel
looked vpon Moses, and beholde, the skin of his
face shone bright, and they were ^g afraid to come
nere him.

31 But Moses called them: and Aaron and all
the chiefe of the Congregation returned vnto
him: and Moses talked with them.

32 And afterward all the children of Israel
came nere, and he charged them with all that the
Lorde had said vnto him in mount Sinai.

33 So Moses made an end of communing with
them, ^h and had put a couering vpon his face.

34 But, when Moses came ⁱ before the Lorde
to speake with him, hee tooke off the couering
vntill hee came out: then hee came out, and spake vn-
to the children of Israel that which hee was com-
manded.

35 And the children of Israel saw the face of
Moses, how the skin of Moses face shone bright:
therefore Moses put the couering vpon his face,
vntill hee went to speake with God.

CHAP. XXXV.

^a The Sabbath. ^b The six gifts are required. ^c The readi-
ness of the people to offer. ^d Erat and Abolab are pray-
ers of Moses.

¶ Then Moses assembled all the Congregation
of the children of Israel, and said vnto them,
These are the wordes which the Lorde hath com-
manded, that ye should do: them.

2 ¶ Sixe dayes thou shalt worke, but the se-
uenth day shall bee vnto you the holy ^a Sabbath
offrest vnto the Lorde: whosoever doth any worke
therein, shall die.

3 Ye shall kindle no fire throughout all your
habitations vpon the Sabbath day.

4 ¶ Again, Moses spake vnto all the Con-
gregation of the children of Israel, saying, This is
the thing which the Lorde commandeth, saying,

5 Take from among you an offering vnto the
Lorde: whosoever is of a ^b willing heart, let him
bring this offering to the Lorde, namely golde, and
silver, and brasse:

6 Also blew silke, and purple, and skarlet, and
fine linen, and goates haire,

7 And rams skins dyed red, and badgers skins
with Shittim wood:

8 Also oyle for light, and spices for the anoi-
nting oyle, and for the sweete incense,

9 And onix stones, and stones to be set in the
Ephod, and in the brest plate.

10 And all the wife ^c hearted among you, b Reade Chap.
shall come and make all that the Lorde hath com-
manded: ^d 28.

11 This is the ^e Tabernacle, the pavilion there-
of, and his couering, & his taches and his boards,
his barres, his pillars and his sockets,

12 The Arke, & the barres thereof: the Mer-
ciseite, and the vail that ^f couereth it,

13 The Table, and the barres of it, and all the
instruments thereof, and the shew bread:

14 Also the Candlestike of light and his in-
struments, and his lampes with the oyle for the
light:

15 ¶ Likewise the Altar of perfume and his
barres, and the anointing oyle, and the sweete in-
cense, and the vail of the doore at the entring
in of the Tabernacle:

16 The ^g Altar of burnt offering with his bra-
sen grate, his barres and all his instruments, the la-
uer and his footes,

17 The hangings of the court, his pillars and
his sockets, and the vail of the gate of the court,

18 The pinnes of the Tabernacle, & the pinnes
of the court with their cordes,

19 The ^h ministring garments to minister in
the holy place, and the holy garments for Aaron
the Priest, and the garments of his sonnes, that they
may minister in the Priests office.

20 ¶ Then all the Congregation of the chil-
dren of Israel departed from the presence of
Moses.

21 And euery one, whose heart ⁱ encouraged
him, and euery one, whose spirit made him willing,
came and brought an offering to the Lorde, for the
worke of the Tabernacle of the Congregation, and
for all his vses, and for the holy garments.

22 Both men & women, as many as were free
hearted, came and brought ^j taches and earings,
and rings, and braceletes, all were iewels of golde:
and euery one that offered an offering of gold vn-
to the Lorde:

23 Euery man also, which had blew silke, and
purple, and skarlet, and fine linen, & goates haire,
and rammes skinned dyed red, and badgers skins,
brought them.

24 All that offered an oblation of silver and
of brasse, brought the offering vnto the Lorde: and
euery one, that ^k had Shittim wood for any man-
ner worke of the ministratour, brought it.

25 And all the women that were ^l wife hearted,
did spin with their hands, & brought the spun
worke, euen the blew silke, and the purple, the
skarlet, and the fine linen.

26 Like-

f That in, which
were good spin-
ners.

o Chap. 30. 2.

g Vnto Moses
a minister thereof

o Chap. 31. 1.

h For with the spirit
of God.

i Pertaining to
gaming, or car-
ning, or such like.
* Chap. 36. 1.

f If, with in heart.

a By the Sanctua-
rie hee meant
here all the Ta-
bernacle.

b Meaning the
Minister.

c As hee exam-
ple
the people to re-
ady to know God
with their goods.

o Chap. 30. 2.
d Which were
fish pictures with
wings in the
forme of chik-
den.

16 Likewise all the women, whose heartes
were moued with knowledge, spun goats haire.
17 And the rulers brought onyx stones, and
stones to be set in the Ephod, and in the breast
plate.

18 Also spice, and oyle for light, and for the
anointing oil, and for the sweete perfume.

19 Every man and woman of the children of
Israel, whose heartes moued them willingly to
bring for all the worke which the Lord had com-
manded them to make, by the hand of Moses,
brought a free offering vnto the Lord.

20 ¶ Then Moses sayde vnto the children of
Israel, Beholde, * the Lord hath called by name
Bezaleel the sonne of Uri, the sonne of Hur of the
tribe of Iudah,

21 And hath filled him || with an excellent spi-
rite of wisdom, of vnderstanding, and of know-
ledge, and in all manner of worke,

22 To finde out curious worke, to worke in
gold, and in siluer, and in brasse,

23 And in graving stones to set them, and in
caruing of wood, *when* to make any manner of
fine worke.

24 And he hath put in his heart that hee may
teach *others* both hee, and Aholiab the sonne of
Ahiham of the tribe of Dan:

25 Them hath he filled with wisdom of heart
to worke all manner * of cunning, and broidred,
and needle worke, in blew silke, and in purple, in
scarlet, and in fine linnen & weauing, *when* to doe
all manner of worke and subtil inventions.

CHAP. XXXVI.

¶ The great readiness of the people in so much that the commande-
ment was to make. 8 The curtaynes made. 10 The coverings.
20 The boards. 31 The barres, 35 and the vails.

¶ Then wrought Bezaleel, and Aholiab, and all
t cunning men, to whom the Lord gaue wi-
dome, and vnderstanding, to know how to worke
all manner work for the seruice of the ² Sanctuary,
according to all that the Lord had commanded.

1 For Moses had called Bezaleel, and Aholi-
ab, and all the wisehearted men, in whose heartes
the Lord had giuen wisdom, *when* as many as
their heartes encouraged to come vnto that worke
to worke it.

2 And they receiued of Moses all the offering
which the children of Israel had brought for the
worke of the seruice of the Sanctuary, to make it:
also ^b they brought still vnto him free gifts every
morning.

3 So all the wise men that wrought all the
holly worke, came euery man from his worke
which they wrought,

4 And spake to Moses, saying, The people
bring too c much, and more then ynough for the
use of the worke, which the Lord hath com-
manded to be made.

5 Then Moses gaue a commandement, and they
caused it to be proclaimed throughout the
holle, saying, Let neither man nor woman prepare
any more worke for the oblation of the Sanctua-
rie. So the people were stayed from offering.

6 For the stuffe they had, was sufficient for
all the worke to make it, and too much.

7 ¶ All the cunning men therefore among
the workemen, made for the Tabernacle ten
curtains of fine twined linnen, and of blew silke,
and purple, and scarlet: ^d Cherubims of broidred
worke made they *upon* them.

9 The length of one curtaine, was twentie and
eight cubits, and the breadth of one curtaine foure
cubits: and the curtaynes were all of one silke.

10 And hee coupled fise curtaynes together,
and other fise coupled he together.

11 And he made stringes of blew silke by the
edge of one curtaine, in the seluedge of the cou-
pling: likewise he made on the side of the other
curtaine in the seluedge in the second coupling.

12 ¶ Fiftie stringes made he in the one curtaine,
and fiftie stringes made he in the edge of the other
curtaine, which was in the second coupling: the
stringes were set one against another.

13 After, he made fiftie taches of golde, and
coupled the curtaynes one to another with the
taches: so was it one Tabernacle.

14 ¶ Also he made curtaynes of goates haire
for the || covering vpon the Tabernacle: he made ||
them ²⁰ the number of eleuen curtaynes.

15 The length of one curtaine had thirtie cu-
bits, and the breadth of one curtaine foure cu-
bits: the eleuen curtaynes were of one silke.

16 And hee coupled fise curtaynes by them-
selues, and fise curtaynes by themselves:

17 Also hee made fiftie stringes vpon the edge
of one curtaine in the seluedge in the coupling,
and fiftie stringes made hee vpon the edge of the
other curtaine in the second coupling.

18 He made also fiftie taches of brasse to cou-
ple the covering that it might be one.

19 And he made a ^c covering vpon the pau-
tion of rammes skins dyed red, and a covering of
badgers skins aboute.

20 ¶ Likewise he made the boards for the Ta-
bernacle of shittim wood to stand vpon.

21 The length of a board was ten cubits, and
the breadth of one board was a cubite, and an halfe.

22 One board had two tenons, set in order as
the feete of a ladder, one against another: thus
made he for all the boards of the Tabernacle.

23 So hee made twentie boards for the South
side of the Tabernacle, euen full South.

24 And fourtie sockets of siluer made he vnder
the twentie boards, two sockets vnder one
board for his two tenons, and two sockets vnder
another board for his two tenons.

25 Also for the other side of the Tabernacle
toward the North, hee made twentie boards,

26 And their fourtie sockets of siluer, two sockets
vnder one board, and two sockets vnder an-
other board.

27 Likewise toward the Westside of the Ta-
bernacle hee made fise boards.

28 And two boards made hee in the corners
of the Tabernacle, for either side,

29 And they were * ioyned beneath, and like-
wise were made fire about with a ring: thus hee
did to both in both corners.

30 So there were eight boards & their sixteen
sockets of siluer, vnder euery board two sockets.

31 ¶ After, he made ² barres of shittim wood,
fise for the boards in the one side of the Taber-
nacle,

32 And fise barres for the boards in the other
side of the Tabernacle, & fise barres for ³ y boards
of the Tabernacle on the side toward the West.

33 And he made the middle barre to shoote
through the boards from the one end to the other.

34 Hee ouerlaide also the boards with gold, and
made their rings of gold for places for the barres,
and

o Chap. 30. 2.
d Which were
fish pictures with
wings in the
forme of chik-
den.

o Chap. 31. 1.

o Chap. 31. 1.

o Chap. 31. 1.

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o Chap. 31. 1.

a Which was be-
tweene the San-
ctuarie, and the
shelk of all,

100,000.

d Which was be-
tweene the great
and the Sanctuary,

100,000.

** Chap. 25-27.*

a Like battes
meets.

** Chap. 25, 27.*

b Of the selfe
same matter that
the mercifate
was.

100,000.

** Chap. 25, 27.*

and covered the barres with golde.

35 Moreover he made a *v*aille of blew silke,
and purple, & of skarlet, and of fine twined linnen:
with Cherubims of broyered worke made he it:

36 And made thereunto foure pillars of Shit-
tim, & overlaid them with gold: whose hooks
were also of golde, and hee cast for them foure
sockets of silver.

37 And hee made an hanging for the Taber-
nacle doore, of blew silke, & purple, and skarlet,
and fine twined linnen, and needle worke.

38 And the five pillars of it with their hookes,
and overlaid their chapters & their fillets with
golde, but their five sockets were of brasie.

CHAP. XXXVII.

*2 The Arke. 6 The Mercifate. 10 The Table. 17 The Can-
dlestick. 25 The altar of incense.*

*A*fter this, Bezaleel made the ** Arke* of Shit-
tim wood, two cubites and an halfe long, and
a cubite and an halfe broad, and a cubite and an
halfe hie,

2 And overlaid it with fine golde within
and without, and made a crowne of golde to it
round about,

3 And cast for it foure rings of golde for the
four corners of it: that is, two rings for the one
side of it, and two rings for the other side thereof.

4 And he made barres of Shittim wood, and
covered them with golde,

5 And put the barres of the rings by the sides
of the Arke, to beare the Arke.

6 ¶ And he made ** Mercifate* of pure gold:
two cubites and an halfe was the length thereof,
and one cubite and an halfe the breadth thereof.

7 And he made two Cherubims of gold, vpon
the two ends of the Mercifate: *even* of worke
beaten with the hammer made he them.

8 One Cherub on the one end, and another
Cherub on the other end: *b* of the Mercifate
made he the Cherubims, at the two ends thereof.

9 And the Cherubims spread out their wings
on hie, and covered the Mercifate with their
wings, and their faces were one towards ano-
ther: toward the Mercifate were the faces of the
Cherubims.

10 ¶ Also hee made the Table of Shittim
wood: two cubites was the length thereof, and a
cubite the breadth thereof, and a cubite and an
halfe the height of it.

11 And hee overlaid it with fine golde, and
made thereto a crowne of gold round about.

12 Also he made thereto a border of an hand
breadth round about, and made vpon the border
a crowne of gold round about.

13 And he cast for it foure rings of gold, and
put the rings in the foure corners that were in the
four feete thereof.

14 Against the border were the rings, as pla-
ces for the barres to beare the Table.

15 And he made the barres of Shittim wood,
and covered them with gold: to beare the Table.

16 ¶ Also he made the instruments for the Ta-
ble of pure golde: dishes for it, and *incense* cups
for it, and goblets for it, and coverings for it,
wherewith it should be covered.

17 ¶ Likewise hee made the Candlestick of
pure golde: of worke beaten out with the ham-
mer made he the Candlestick: and his shaft, and
his branch, his bolles, his knops, and his floures
were of one piece.

18 And sixe branches came out of the sides
thereof: three branches of the Candlestick out
of the one side of it, and three branches of the
Candlestick out of the other side of it.

19 In one branch three bolles made like al-
monds, a knop & a floure: and in another branch
three bolles made like almonds, a knop and a
floure: and so throughout the sixe branches that
proceeded out of the Candlestick.

20 And vpon the Candlestick were foure
bolles after the facion of almonds, the knoppes
thereof and the floures thereof:

21 That is, vnder every two branches a knop
made thereof, & a knop vnder the second branch
thereof, & a knop vnder the third branch thereof,
according to the sixe braches coming out of it.

22 Their knops & their branches were of the
same: it was all one ** beaten worke* of pure gold.

23 And hee made for it seven lampes with the
finisiers, and finisiers thereto of pure gold.

24 Of a talent of pure gold made he it with
all the instruments thereof.

25 ¶ Furthermore he made the ** perfume* altar
of Shittim wood: the length of it was a cubite,
and the breadth of it a cubite (it was square) and
two cubites hie, and the hornes thereof were of
the same.

26 And he covered it with pure gold, both the
toppe and the sides thereof round about, and the
hornes of it, and made vnto it a crowne of gold
round about.

27 And he made two rings of gold for it, vnder
the crowne thereof in the two corners of the
two sides thereof, to put barres in for to beare it
therewith.

28 Also hee made the barres of Shittim wood,
and overlaid them with gold.

29 And he made the holy ** anointing* oyle, and
the sweet pure incense after the apothecaries arte.

CHAP. XXXVIII.

*1 The altar of burnt offerings. 2 The brasen Laver. 3 The
Court. 26 The purpose of that the people offered.*

*A*lso hee made the altar of the burnt offering
of Shittim wood: five cubites was the
length thereof, and five cubites the breadth there-
of: it was square, and three cubites hie.

2 And hee made vnto it hornes in the foure
corners thereof: the hornes thereof were of the
same, and he overlaid it with brasie.

3 Also he made all the instruments of the al-
tar: the ** ashpans*, and the *basins*, and the *basins*,
the *steeplehookes*, and the *incensers*: all the instru-
ments thereof made he of brasie.

4 Moreover he made a brasen grate wrought
like a netto the Alter, vnder the compasse of it
beneath the ** middles* of it.

5 And cast foure rings of brasie for the foure
endes of the grate to put barres in.

6 And he made the barres of Shittim wood,
and covered them with brasie.

7 The which barres hee put into the rings on
the sides of the altar to beare it withall, and made
it ** hollow within* the boards.

8 ¶ Also he made the Laver of brasie, and the
foote of it of brasie of the ** glassies* of the women
that did assemble and came together at the doore
of the Tabernacle of the Congregation.

9 ¶ Finally hee made the court on the South
side full South: the hangings of the court were of
fine twined linnen, hauing an hundred cubites,
and of pure
silke.

10 Their

10 Their pillars were twentie, and their brassen sockets twentie: the hookes of the pillars, and their fillets were of silver.

11 And on the Northside the hangings were an hundred cubites: their pillars twentie, & their sockets of brasse twentie, the hookes of the pillars and their fillets of silver.

12 On the Westside also were hangings of fiftie cubites, their ten pillars with their ten sockets: the hookes of the pillars and their fillets of silver.

13 And towards the East-side, full East were hangings of fiftie cubites.

14 The hangings of the one side were fiftie cubites, their three pillars, and their three sockets:

15 * And of the other side of the court gate on both sides were hangings of fiftie cubites, with their three pillars and their three sockets.

16 All the hangings of the court round about were of fine twined linen:

17 But the sockets of the pillars were of brasse: the hookes of the pillars and their fillets of silver, and the covering of their chapters of silver: and all the pillars of the court were hooped about with silver.

18 He made also the hanging of the gate of the court of needle worke, blew silke, and purple, and skarlet, and fine twined linen, even twentie cubites long, and five cubites in height & breadth, like the hangings of the court.

19 And their pillars were foure with their foure sockets of brasse: their hookes of silver, and the covering of their chapters, and their fillets of silver.

20 But all the * pinnes of the Tabernacle and of the court round about were of brasse.

21 ¶ These are the partes of the Tabernacle, I mean, of the Tabernacle of the Testimony, which was appointed by the commandement of Moses for the office of the * Levites by the hand of Ithamar sonne to Aaron the Priest.

22 So Bezaleel the sonne of Uri the sonne of Hur of the tribe of Iudah, made all that the Lord commanded Moses.

23 And with him Aholiab sonne of Ahisimach of the tribe of Dan, a cunning workman and an embroiderer & a worker of needle worke in blew silke, and in purple, and in skarlet, & in fine linen.

24 All the golde that was occupied in all the worke wrought for the holy place (which was the gold of the offering) was nine and twentie talents, and seven hundredth and thirtie shekels, according to the shekel of the Sanctuary.

25 But the silver of them that were numbred in the Congregation, was an hundred talents, and a thousand seven hundredth seuentie and five shekels, after the shekel of the Sanctuary.

26 A portion for a man, that is, halfe a shekel after the shekel of the Sanctuary, for all them that were numbred from twentie yeere old and above, among five hundredth thousand, and three thousand five hundredth and fiftie men.

27 Moreover there were an hundredth talents of silver, to cast the sockets of the Sanctuary, and the sockets of the vail: an hundredth sockets of an hundredth talents, a talent for a socket.

28 But he made the hookes for the pillars of a thousand seven hundredth seuentie and five shekels, and overlaid their chapters, and made fillets about them.

29 Also the brasse of the offering was seuentie

talents, and two thousand, and four hundredth shekels.

30 Whereof he made the sockets to the doore of the Tabernacle of the Congregation, and the brassen altar, and the brasse grate which was for it, with all the instruments of the Altar,

31 And the sockets of the court round about, and the sockets of the court gate, and all the * pinnes of the Tabernacle, and all the pinnes of the court round about.

CHAP. XXXIX.

1 The apparel of Aaron and his sonnes. 2 All that the Lord commanded, was made, and finished. 33 Moses blessed the people.

Moreover they made a garments of ministration to minister in the Sanctuary, of blew silke, and purple, and skarlet: they * made also the holy garments for Aaron, as the Lord had commanded Moses.

2 So he made the Ephod of gold, blew silke, and purple, and skarlet, and fine twined lined.

3 And they did beate the golde into thinne plates, & cut it into wiers, to worke it in the blew silke and in the purple, and in the skarlet, and in the fine linen, with broydered worke.

4 For the which they made shoulders to couple together: for it was closed by the two edges thereof.

5 And the broidered gird of his Ephod that was vpon him, was of the same stuffe, and of like worke: even of gold, of blew silke, and purple, and skarlet, and finewrined linen, as the Lord had commanded Moses.

6 ¶ And they wrought * two Onyx stones closed in ouches of golde, and graven, as b signets are graven, with the names of the children of Israel,

7 And put them on the shoulders of the Ephod as stones for a remembrance of the children of Israel, as the Lord had commanded Moses.

8 ¶ Also he made the breastplate of broydered worke like the worke of the Ephod: so was, of golde, blew silke, and purple, and skarlet, and fine twined linen.

9 They made the breastplate double, & it was square, an handbreadth long, and an handbreadth broad: it was also double.

10 And they filled it with foure rowes of stones. The order was thus, a Rubie, a Topaze, and a Carbuncle in the first rowe:

11 And in the second row, an Emeraud, a Saphire, and a Diamond:

12 Also in the third rowe, a Turkeis, an Achar, and an Hematite:

13 Likewise in the fourth rowe, a Chrysolite, an Onix, and a Iasper closed and set in ouches of golde.

14 So the stones were according to the names of the children of Israel, even twelve: after their names, graven like signets every one after his name according to the twelve tribes.

15 After, they made vpon the breastplate chains at the ends, of wretched worke and pure golde.

16 They made also two boffes of golde, & two gold rings, and put the two rings in the two corners of the breastplate,

17 And they put the two wretched chaines of golde in the two rings, in the corners of the breastplate.

18 Also the two other ends of the two wretched

2 Read the weight of a talent, Chap. 35 29.

2 As coverings for the Arke, the Candlesticks, the Altars and such like. 3 Chap. 37. 10. and 35. 19.

2 Chap. 28. 9. b That is, every fine and curious workmanship.

2 Chap. 28. 12.

2 Or, a figure, which these stones write that it cometh of the rise of the beast called Lyan.

2 That is, every tribe had his name written in a stone.

then chains they fastened in the two bosses, and put them on the shoulders of the Ephod, vpon the forefront of it.

19 Likewise they made two rings of gold, and put them in the two other corners of the breastplate vpon the edge of it, which was on the inside of the Ephod.

20 They made also two other golden rings, and put them on the two sides of the Ephod beneath on the forefide of it, and ouer against his coupling about the bordered gird of the Ephod.

21 Then they fastened the breastplate by his rings vnto the rings of the Ephod, with a lace of blew silke, that it might be fast vpon the boyered gird of the Ephod, and that the breastplate should not be loosed from the Ephod, as the Lord had commanded Moses.

22 Moreover, he made the robe of the Ephod of women worke, altogether of blew silke.

23 And the hole of the robe was in the mids of it, as the collar of an habergion, with an edge about the collar, that it should not rent.

24 And they made vpon the skirts of the robe pomegranates, of blew silke, and purple, and skarlet, and fine linen twined.

25 They made also *bels of pure golde, and put the bels betweene the pomegranates vpon the skirts of the robe round about betweene the pomegranates.

26 A bell and a pomegranate, a bell and a pomegranate rounde about the skirts of the robe to minister in, as the Lord had commanded Moses.

27 After, they made coates of fine linen, of women worke for Aaron and for his sonnes,

28 And the mitre of fine linen, and goodly bonnets of fine linen, and linen breeches of fine twined linen.

29 And the girdle of fine twined linen, and of blew silke, and purple, and skarlet, even of needle worke, as the Lord had commanded Moses.

30 Finally they made the plate for the holy crowne of fine golde, and wrote vpon it a superscription like to the graving of a signet, *H O N O R E S T O T H E L O R D.

31 And they tied vnto it a lace of blew silke to fasten it on his vpon the mitre, as the Lord had commanded Moses.

32 This was all the worke of the Tabernacle, even of the Tabernacle of the Congregation finished: and the children of Israel did according to all that the Lord had commanded Moses: so did they.

33 Afterward they brought the Tabernacle vnto Moses, the Tabernacle and all his instruments, his tables, his boards, his barres, and his pillars, and his sockets,

34 And the couering of rammes skinned dyed red, and the couering of badgers skinned, and the couering velle.

35 The Arke of the Testimonie, and the barres thereof, and the Mercie-seate,

36 The Table, with all the instruments thereof, and the shewbread,

37 The pure Candlestick, the lamps thereof, even the lamps set in order, and all the instruments thereof, and the oyle for light:

38 Also the golden Altar, and the anoynting oyle, and the sweet incense, and the hanging of the Tabernacle doore,

39 The brazen Altar with his grate of brass, his barres and all his instruments, the Laver and his foote,

40 The curtaines of the court with his pillars, and his sockets, and the hanging to the court gate, and his coardes, and his pines, and all the instruments of the seruice of the Tabernacle, called the Tabernacle of the Congregation:

41 Finally, the ministring garments to serue in the Sanctuary, and the holy garments for Aaron the Priest, and his sonnes garments to minister in the Priests office.

42 According to euery poynt that the Lord had commanded Moses, so the children of Israel made all the worke.

43 And Moses beheld all the worke, & behold, they had done it as the Lord had commanded: so had they done: and Moses blessed them.

C H A P. XL.

The Tabernacle with the apperances is reared vp. The glory of the Lord appears in the cloud ouering the Tabernacle.

Then the Lord spake vnto Moses, saying, 2 In the first day of the first month in the very first of the same month shalt thou set vp the Tabernacle, called the Tabernacle of the Congregation:

3 And thou shalt put therein the Arke of the Testimonie, and couer the Arke with the velle.

4 Also thou shalt bring in the Table, and set it in order as it doth require: thou shalt also bring in the Candlestick, and light his lampes.

5 And thou shalt set the incense Altar before the Arke of the Testimonie, and put the hanging at the doore of the Tabernacle.

6 Moreover, thou shalt set the burnt offering Altar before the doore of the Tabernacle, called the Tabernacle of the Congregation.

7 And thou shalt set the Laver betweene the Tabernacle, of the Congregation and the Altar, and put water therein.

8 Then thou shalt appoint the court round about, and hang vp the hanging at the court gate.

9 After, thou shalt take the anoynting oyle, and anoynt the Tabernacle, and all that is therein, and halow it with all the instruments thereof, that it may be holy.

10 And thou shalt anoynt the Altar of the burnt offering, and all his instruments, and shalt sanctifie the Altar, that it may be an altar most holy.

11 Also thou shalt anoynt the Laver, and his foote, and shalt sanctifie it.

12 Then thou shalt bring Aaron and his sonnes vnto the doore of the Tabernacle of the Congregation, and wash them with water.

13 And thou shalt put vpon Aaron the holy garments, and shalt anoynt him, and sanctifie him, that he may minister vnto me in the Priests office.

14 Thou shalt also bring his sonnes, and clothe them with garments,

15 And shalt anoynt them as thou diddest anoynt their father, that they may minister vnto me in the Priests office: for their anoynting shall be a signe, that the Priesthoode shall be euerslasting vnto them throughout their generations.

16 So Moses did according to all that the Lord had commanded him: so did he.

Signifying the in Gods manner: thus may we rather adore, and thank, & praise God, the people's defence, and pay for them.

After the Moyses had beene 40 dayes & 40 nightes in the mount, he is returned, being of the tenth of September, he came downe, and called this worke to be done: which he had called in Abrahams time, which was the name of his wife, and he called it, which is the name of perfumes, which was the name of the burning incense. This hanging was to be set vnto the court.

Which was next vnder the Ephod. Where hee should put the row his head.

Chap. 28. 33.

Chap. 28. 34.

Chap. 28. 36.

Chap. 28. 38.

So called, because it hanged before the Mercie-seate and couered it from sight. Chap. 35. 12.

Or, which Aaron desired and refreshed with oyle every morning. Chap. 30. 7.

27 Jan. 71.
e After they came
out of Egypte
Num. 7.1.

27 ¶ Thus was the Tabernacle reared vp the first day of the first month in the second yeere.

28 Then Moses reared vp the Tabernacle and fastened his sockets, and set vp the boards thereof, and put in the barres of it, and reared vp his pillars.

29 And hee spread the couering ouer the Tabernacle, and put the couering of that couering on he aboute it, as the Lorde had commaunded Moses.

f The 12. tables
of the law,
Chap. 31. 18 and
34. 35.

30 ¶ And he tooke and put the 6 Testimonie in the Arke, and put the barres in the rings of the Arke, & set the Merciesite on hie vpon the Arke.

31 He brought also the Arke into the Tabernacle, and hanged vp the couering vaile, and couered the Arke of the Testimonie, as the Lorde had commaunded Moses.

32 ¶ Furthermore hee put the Table in the Tabernacle of the Congregation in the Northside of the Tabernacle, without the vaile,

33 And set the bread in order before the Lord, as the Lorde had commaunded Moses.

34 ¶ Also hee put the Candlesticke in the Tabernacle of the Congregation, ouer against the Table toward the Southside of the Tabernacle.

35 And hee lighted the lampes before the Lord, as the Lorde had commaunded Moses.

36 ¶ Moreover hee set the golden Altar in the Tabernacle of the Congregation before the vaile,

37 And burnt sweete incense thereon, as the Lorde had commaunded Moses.

38 ¶ Also hee hanged vp the vaile at the doore of the Tabernacle,

g Where the
Sacerdotes and
the priests.

* Records in this
booke is chieflie
intended of the
Leuites, and of
things pertaining
to their office.

THE THIRD BOOKE OF MOSES, CALLED *LEVITICVS,

THE ARGVMENT.

AS God dayly by most singular benefites declared himselfe to bee mindfull of his Church: so he would not that they should haue any occasion to trust either in themselves, or to depend vpon others, either for lacke of temporall things, or ouer that belonged to his diuine seruice and Religion. Therefore hee ordained diuers kinde of oblations and sacrifices to assure them of forgiveness of their offences (if they offered them in true faith and obedience.) Also hee appointed their Priestes and Leuites, their apparel, offices, conuersion and portion: hee shewed what feasts they should obserue, and in what times. Moreover hee declared by these sacrifices and ceremonies that the reward of sinne is death, and that without the blood of Christ the innocent Lambethere can be no forgiveness of sinnes. And because they should giue no place to their owne inventions (which thing God must detest) as appeareth by the terrible example of Nadab and Abihu hee prescribed euen to the least thing what they should doe, as what beastes they should offer and ease: what diseases were contagious and to be awayed: what order they should take for all manner of filthinesse and pollution to purge it: whose company they should flee: what marriages were lawfull: and what politike lawes were profitable. Which things declared, hee promised fauour and blessing to them that kept his Lawes, and threatened his curse to them that transgressed them.

CHAP. I.

1 Of burnt offerings for particular persons. 3 10. and 24 The manner to offer burnt offerings, as well of bullockes, as of sheepe and kidde.

¶ Now the Lorde called Moses, and saide vnto him out of the Tabernacle of the Congregation, saying,

2 Speake vnto the children of Israel, and thou shalt say vnto them, If any of you offer a sacrifice vnto the Lorde, ye shall offer your sacrifice of be cattell, as of beestes and of the sheepe.

h Whereby Moses
declared that he
thought nothing to
the people but
through his re-
uerence of God,
if hee could
doe more
for the further
of their which were
commanded.

29 After, hee set the burnt offering Altar without the doore of the Tabernacle, called the Tabernacle of the Congregation, and offered the burnt offering and the sacrifice thereon, as the Lorde had commaunded Moses.

30 ¶ Likewise hee set the Lauer betweene the Tabernacle of the Congregation and the Altar, and powdered water therein to wash with.

31 So Moses and Aaron, and his sonnes washed their hands and their feete theret.

32 When they went into the Tabernacle of the Congregation, and when they approached to the Altar, they washed, as the Lorde had commaunded Moses.

33 Finally, hee reared vp the court round about the Tabernacle and the Altar, and hanged vp the vaile at the court gate: so Moses finished the worke.

34 ¶ Then the cloude couered the Tabernacle of the Congregation, and the glorie of the Lord filled the Tabernacle.

35 So Moses could not enter into the Tabernacle of the Congregation, because the cloude abode thereon, and the glory of the Lord filled the Tabernacle.

36 Nowe when the cloude ascended vp from the Tabernacle, the children of Israel went forward in all their journeyes.

37 But if the cloude ascended not, then they journeyed not till the day that it ascended.

38 For the cloude of the Lord was vpon the Tabernacle by day, and fire was in it by night in the sight of all the house of Israel, throughout all their journeyes.

* Num. 9.15.
1. 40. 5. 10.

h Thus the pro-
ference of God pre-
ferred and guided
them night & day
till they came to
the land promised.

3 ¶ If his sacrifice be a burnt offering of the herde, he shall offer a male without blemish, presenting him of his owne voluntarie will at the doore of the Tabernacle of the Congregation before the Lord.

4 And hee shall put his hand vpon the heade of the burnt offering, and it shall be accepted to the Lord, to be his atonement.

5 And he shall kill the bullocke before the Lorde, and the Priestes Aarons sonnes shall offer the blood, and shall sprinkle it round about vpon the altar, that is by the doore of the Tabernacle of the Congregation.

* Exod. 29. 10.

c Me aning, within
the court of the
Tabernacle.

f Ex. 29. 10.

d The Priest or
Leuee.

e Of the burnt
offering, Exod.
27. 1.

6 Then

^d The heere of
fing was whole
commed, and of
the offering made
by fire onely the
inwards, hee were
hearts the shoulde
and heelt with
the two inners
and the outer wings
the Priests, and
the rest he that
offered.
^e Ver. 9.

⁹ After, of the peace offerings, he shal offer ^d an offering made by fire vnto the Lord: he shal take a way the fat thereof, & the rumpe altogether, hard by the backe bone, and the fat that couereth the inwards, and all the fat that is vpon the inwards.

¹⁰ Also hee shal take away the two kidneis, with y^e fat that is vpon them, & vpon the ^e flanks, and the kall vpon the liuer with the kidneis.

¹¹ Then the Priest shal burne it vpon the altar, as the meate of an offering made by fire vnto the Lord.

¹² ¶ Also if his offering be a goate, then shall he offer it before the Lord,

¹³ And shall put his hand vpon the head of it, and kill it before ^e the Tabernacle of the Congregation, and the sonnes of Aaron shal sprinkle the blood thereof vpon the Altar round about.

¹⁴ Then hee shall offer thereof his offering, ^e as an offering made by fire vnto the Lorde, the fat that couereth the inwards, and all the fat that is vpon the inwards.

¹⁵ Also hee shal take away the two kidneis, and the fat that is vpon them, & vpon the flanks, and the kall vpon the liuer with the kidneis.

¹⁶ So the Priest shal burne them vpon the altar, as the meate of an offering made by fire for a sweete sauour: ^e all the fat ^e the Lorde.

¹⁷ This shall be a perpetual ordinance for your generations, throughout all your dwellings, so shal ye shall eate neither ^e fat nor ^e blood.

CHAP. IIII.

¹ The offering for finnes done of ignorance, ² For the Priest, ³ For the Congregation, ⁴ The ruler, ⁵ And the private man, ⁶ Or crouer, the Lord spake vnto Moses, saying,

⁷ Sprake vnto the children of Israel, Eying, If any shall sinne through ^e ignorance, in any of the commandments of the Lorde, (which ought not to be done) but shall doe ^e contrary to any of them,

⁸ If the ^e Priest that is anoynted, do sinne (according to the sinne of the people) then shall hee offer, for his sinne which hee hath finned, a yong bullocke without blemish vnto the Lorde for a sinne offering,

⁹ And hee shall bring the bullocke vnto the doore of the Tabernacle of the Congregation before the Lorde, and shall put his hand vpon the bullocks head, and ^e kill the bullocke before the Lord.

¹⁰ And the Priest that is anoynted, shall take of the bullocks blood, and bring it into the Tabernacle of the Congregation.

¹¹ Then the Priest shall dip his finger in the blood, and sprinkle of the blood seuen times before the Lord, before the vaile of the ^e Sanctuary.

¹² The Priest also shall put ^e some of the blood before the Lord, vpon the hornes of the altar of sweete incense, which is in the ^e Tabernacle of the Congregation, then shall he powre ^e all the rest of the blood of the bullocke at the foote of the altar of burnt offering, which is at the doore of the Tabernacle of the Congregation.

¹³ And hee shall take away all the fatte of the bullocke for the sinne offering: ^e to wit, the fat that couereth the inwards, and all the fat that is about the inwards.

¹⁴ Hee shal take away also the two kidneis, and the fat that is vpon them, and vpon the flanks, and the kall vpon the liuer with the kidneis.

¹⁵ As it was taken away from the bullocke of

the peace offerings, and the Priest shal burne them vpon the altar of burnt offering.

¹⁶ But the skinne of the bullocke, and all his flesh, with his head, and his legges, and his inwards, and his dung ^e shall be burnt out.

¹⁷ So hee shall cary the whole bullocke out of the ^e hoste vnto a cleane place, where the ashes are powred, & shal burne him on the wood in the fire: where the ashes are cast out, shal he be burnt.

¹⁸ ¶ And if the ^e whole Congregation of Israel shall sinne through ignorance, and the thing be ^e hid from the eyes of the multitude, and haue done ^e against any of the commandments of the Lorde which should not be done, and haue offended:

¹⁹ When the sinne which they haue committed shall be knowne, then the Congregation shall offer a yong bullocke for the sinne, and bring him before the Tabernacle of the Congregation,

²⁰ And the ^e Elders of the Congregation shal put their handes vpon the head of the bullocke before the Lord, and ^e hee shall kill the bullocke before the Lord.

²¹ Then the Priest that is anoynted, shall bring of the bullocks blood into the Tabernacle of the Congregation,

²² And the Priest shal dip his finger in the blood, and sprinkle it seuen times before the Lorde, ^e as before the vaile.

²³ Also hee shal put ^e some of the blood vpon the hornes of the altar, which is before the Lord, that is in the Tabernacle of the Congregation: then shall he powre ^e all the rest of the blood at the foote of the altar of burnt offering, which is at the doore of the Tabernacle of the Congregation,

²⁴ And hee shall take all his fat from him, and ^e burne it vpon the altar.

²⁵ And the ^e Priest shal do with this bullocke, as hee did with the bullocke for his sinne: so shall hee do with this: so the Priest shal make an atonement for them, and it shall be forgiven them.

²⁶ For hee shall cary the bullocke without the hoste, and burne him as hee burned the first bullocke: for it is an offering for the sinne of the Congregation.

²⁷ ¶ When a ruler shal sinne, and do through ignorance ^e against any of the commandments of the Lorde his God, which should not be done, and shall offend,

²⁸ If one shew vnto him his sinne, which he hath committed, then shall he bring for his offering an ^e yong goat without blemish,

²⁹ And shall lay his hand vpon the head of the hee goat, and kill it in ^e the place where hee should kill the burnt offering before the Lorde: for it is a sinne offering.

³⁰ Then the Priest shal take of the blood of the sinne offering with his finger, and put it vpon the hornes of the burnt offering altar, and shall powre the rest of his blood at the foote of the burnt offering altar,

³¹ And shall burne all his fat vpon the altar, as the fat of the peace offering: so the Priest shal make an ^e atonement for him, concerning his sinne, and it shall be forgiven him.

³² ¶ Likewise if any of the people of the land shall sinne through ignorance in doing ^e against any of the commandments of the Lorde, which should not be done, and shall offend,

³³ If one shew him his sinne which hee hath committed,

^e Exod. 29. 16.
num. 15. 10.

^e Heb. 13. 11.

^e The multitude enuied not the sinne, but if all haue finned, they must all be punished.
^e (Lev. 24. 10.)

^e For all the people could not lay on their hands: therefore it was sufficient that the Ancients of the people did it in the name of all the Congregation.
^e (Exod. 24. 10.)

^e To make a person whole.

^e For the male goats of the flocks.

^e That is the Priest shall kill it for it was not lawful for any out of the office to kill the beast.

^e Wherein hee represented Iesus Christ.
^e For private person.

For the female of the goats.

Readers with 24.

Read 29. 18.

1 Meaning, that the punishment of his sinne should be layd upon that beast, or that he had received all things of God, and offered this willingly.

m Or, besides the burnt offerings, which were daily offered to the Lord.

† Ele. a female. Or, if the judge hath taken an oath of any other. a Whereby it is comanded to beare witness to the truth, and disclose the iniquity of the vngodly.

b Or vow rashly, without iust examination of the circumstance, and not knowing what shalbe the issue of the same.

c Which have bene mentioned before in this Chapter.

† Ele. his hand cannot touch, nor may he be polluted.

committed, then he shall bring for his offering, ¶ a the goat without blemish for his sinne which he hath committed.

29 And he shall lay his hand vpon the head of the sinne offering, and flay the sinne offering in the place of burnt offering.

30 Then the Priest shall take of the blood thereof with his finger, and put it vpon the hornes of the burnt offering altar, and powre all the rest of the blood thereof at the foot of the altar.

31 And shall take away all his fat, as the fat of the peace offerings is taken away, and the Priest shall burne it vpon the altar for a sweete savour vnto the Lord, and the Priest shall make an atonement for him, and it shall be forgiven him.

32 And if hee bring a lambe for his sinne offering, he shall bring a female without blemish. 33 And shall lay his hand vpon the head of the sinne offering, and hee shall flay it for a sinne offering in the place where he should kill the burnt offering.

34 Then the Priest shall take of the blood of the sinne offering with his finger, and put it vpon the hornes of the burnt offering altar, and shall powre all the rest of the blood thereof at the foot of the altar.

35 And hee shall take away all the fat thereof, as the fat of the lambe of the peace offerings is taken away: then the Priest shall burne it vpon the altar with the oblations of the Lord made by fire, and the Priest shall make an atonement for him concerning his sinne that hee hath committed, and it shall be forgiven him.

CHAP. V.

Of him that hath sinned by touching an unclean thing. 1. Of him that hath sinned by touching an unclean thing. 2. Of him that hath sinned by touching an unclean thing. 3. Of him that hath sinned by touching an unclean thing.

¶ A lso if any haue sinned, that is, if he haue heard the voyce of an othe, and hee can be a witness, whether he hath seene or known of it, if he do not vter it, hee shall beare his iniquities.

2 Either if one touch any vncleane thing, whether it be a carion of an vncleane beast, or a carion of vncleane cattel, or a carion of vncleane creeping things, and is not ware of it, yet hee is vncleane, and hath offended:

3 Either if he touch any vncleane thing of man (whatsoever vncleane thing it be, that he is defiled with) and is not ware of it, and after cometh to the knowledge of it, he hath sinned:

4 Either if any be aware and pronounce with his lippes to doe euill, or to doe good (whatsoever it be, that a man shall pronounce with an othe) and it be hid from him, and after knoweth that he hath offended in one of these paynes.

5 When hee hath sinned in any of these things, then he shall confesse that he hath sinned therein.

6 Therefore shall hee bring his trespass offering vnto the Lord for his sinne which hee hath committed, *as* a female from the flocke, *be it* a lambe or a hee goat for a sinne offering, and the Priest shall make an atonement for him concerning his sinne.

7 But if hee be not able to bring a sheepe, hee shall bring for his trespass which hee hath committed, two turtle doves, or two young pigeons vnto the Lord, one for a sinne offering, and the other for a burnt offering.

8 So he shall bring them vnto the Priest, who

shall offer the sinne offering first, and * wring the necke of it alunder, but not plucke it cleane off.

9 After he shall sprinkle of the blood of the sinne offering vpon the side of the altar, and the rest of the blood shall bee killed at the foot of the altar: for it is a sinne offering.

10 Also hee shall offer the second for a burnt offering *as* the manner is: so that the Priest make an atonement for him. (for his sinne which hee hath committed) and it shall be forgiven him.

11 ¶ But if he be not able to bring two turtle doves, or two young pigeons, then he that hath sinned, shall bring for his offering the tenth part of an Ephah of fine flour for a sinne offering, hee shall put none oyle thereto, neyther put any incense thereon: for it is a sinne offering.

12 Then shall hee bring it to the Priest, and the Priest shall take his handfull of it for the remembrance thereof, and burne it vpon the altar with the offerings of the Lord made by fire: for it is a sinne offering.

13 So the Priest shall make an atonement for him, as touching his sinne that hee hath committed in one of these paynes, and it shall be forgiven him: and the remnant shall be the Priestes, as the meate offering.

14 ¶ And the Lord spake vnto Moses, saying, 15 If any person transgrede and sinne through ignorance *by taking away* things consecrated vnto the Lord, hee shall then bring for his trespass offering vnto the Lord a ramme without blemish out of the flocke, *with* two shekels of silver by thy estimation after the shekel of the Sanctuary, for a trespass offering.

16 So he shall restore that wherein he hath offended, *in taking away* of the holy things, and shall put the first part more thereto, and give it vnto the Priest: so the Priest shall make an atonement for him with the ramme of the trespass offering, and it shall be forgiven him.

17 ¶ Also if any sinne and do *against* any of the commandments of the Lord, which ought not to be done, and knowe not and i sinne and beare his iniquity.

18 Then shall hee bring a ramme without blemish out of the flocke, in thy estimation *with* two shekels for a trespass offering vnto the Priest: and the Priest shall make an atonement for him concerning his ignorance wherein he erred, and was not ware: so it shall be forgiven him.

19 This is the trespass offering for the trespass committed against the Lord.

CHAP. VI.

6. The offering for sinne which are done willingly. 9. The leues of the burnt offering. 13. The first must alwaye be offered vpon the altar. 14. The leues of the meate offering. 20. The offering of Aaron, and his sons.

¶ And the Lord spake vnto Moses, saying, 2. If any sinne and commit a trespass against the Lord, and denie vnto his neighbour that which was taken him to keepe, or that which was put to him of trust, or doeth by robbery, or by violence oppress his neighbour, 3. Or hath found that which was lost, and denieth it, and sweareth falsely, * for any of these things that a man doeth, wherein he sinneth: 4. When I say, hee thus sinneth and trespasseth, hee shall then restore the robbery that hee robbed, or the thing taken by violence which hee tooke by force, or the thing which was deliuered: him

chap. 1. 19.

for sinne.

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to keepe, or the lost thing which he found,
5 Or for whatsoever hee hath sworne falsely, he shall both restore it in the whole^a summe, and shall adde the fifth part more thereto, and giue it vnto him to whom it pertaineth, the same day that he offereth for his trespass.

6 Also he shall bring for his trespass vnto the Lord, a ramme without blemish out of the^a flocke in thy estimation worth two shekels for a trespass offering vnto the Priest.

7 And the Priest shall make an atonement for him before the Lord, and it shall be forgiven him, whatsoever thing hee hath done, and trespassed therein.

8 ¶ Then the Lord spake vnto Moses, saying, 9 Command Aaron and his sonnes, saying, This is the^a lawe of the burnt offering, (it is the burnt offering because it burneth vpon the altar all the night vnto the morning, and the fire burneth on the altar)

10 And the Priest shall put on his linnen garment, and shall put on his linnen breeches vpon^a his flesh, and take away the ashes from the fire hath consumed the burnt offering vpon the altar, and he shall put them beside the^a altar.

11 After, he shall put off his garments, and put on other raiment, and carry the ashes forth without the holfe vnto a cleane place.

12 But the fire vpon the altar shall burne thereon and neuer be put out: wherefore the Priest shall burne wood on it euery morning, & lay the burnt offering in order vpon it, and hee shall burne thereon the fat of the peace offerings.

13 The fire shall euery burne vpon the altar, and neuer goe about.

14 ¶ Also this is the lawe of the meate offering, which Aarons sonnes shall offer in the presence of the Lord before the altar.

15 Hee shall euen take thence his handfull of fine flour of the meate offering and of the oyle, and al the incense which is vpon the meate offering, and shall burne it vpon the altar for a sweete savour, as a memoriall therefore vnto the Lord:

16 But the rest thereof shall Aaron and his sonnes eate: it shall be eaten without leauen in the holy place: in the court of the Tabernacle of the offering they shall eate it.

17 It shall not be bakken with leauen: I haue giuen it for their portion of mine offerings made by fire: for it is as the sinne offering and as the trespass offering.

18 All the males among the children of Aaron shall eate of it: it shall be a statute for euer in your generations concerning the offerings of the Lord, made by fire: whatsoever toucheth them shall be holy.

19 ¶ Again the Lorde spake vnto Moses, saying,

20 This is the offering of Aaron and his sonnes, which they shall offer vnto the Lorde in the day when he is anointed: the tenth part of an Ephah of fine flour, for a meate offering perpetual: halfe of it in the morning, and halfe thereof at night.

21 In the frying panne it shall be made with oyle: thou shalt bring it fried, and shalt offer the bakken pieces of the meate offering for a sweete savour vnto the Lord.

22 And the Priest that is anointed in his steade, among his sonnes shall offer it: it is the Lordes ordinance for euer, it shall be burnt al-

together.

23 For euery meate offering of the Priest shall be burnt altogether, it shall not be eaten.

24 ¶ Furthermore, the Lord spake vnto Moses, saying,

25 Speake vnto Aaron, and vnto his sonnes, and say, This is the Lawe of the sinne offering. In the place where the burnt offering is killed, shall the sinne offering be killed before the Lorde, for it is most holy.

26 The Priest that offereth this sinne offering, shall eate it: in the holy place shall it be eaten, in the court of the Tabernacle of the Congregation.

27 Whatsoeuer shall touch the flesh thereof, shall be holy: & when there droppeth of the blood thereof vpon a garment, thou shalt wash that whereon it droppeth, in the holy place.

28 Also the earthen pot that it is foddin in, shall be broken, but if it be foddin in a brazen pot, it shall both be scoured and washed with water.

29 All the males among the Priests shall eate thereof, for it is most holy.

30 ¶ But no sinne offering, whose blood is brought into the Tabernacle of the Congregation to make reconciliation in the holy place, shall be eaten, but shall be burnt in the^a fire.

CHAP. VII.

1 The Lawe of the trespass offering: 11 Also of the peace offering. 22 The fat and the blood may not be eaten.

Likewise this is the lawe of the^a trespass offering, it is most holy.

2 In the place^b where they kill the burnt offering, shall they kill the trespass offering, and the blood thereof shall he sprinkle rounde about vpon the altar.

3 All the fat thereof also shall^c hee offer, the rumpe, and the fat that couereth the inwards,

4 After hee shall take away the two kidneis, with the fat that is on them and vpon the flankes, and the kall on the liuer with the kidneis.

5 Then the Priest shall burne them vpon the altar, for an offering made by fire vnto the Lorde: this is a trespass offering.

6 All the males among the Priests shall eate thereof, it shall be eaten in the holy place, for it is most holy.

7 As the sinne offering is, so is the trespass offering, one^a lawe serueth for both: that wherewith the Priest shall make atonement, shall be his.

8 Also the Priest that offereth any mans burnt offering, shall haue the skinne of the burnt offering which he hath offered.

9 And al the meate offering that is bakken in the oven, and that is dressed in the pan, and in the frying pan, shall be the priests that offereth it.

10 And euery meate offering mingled with oyle, and that is dry, shall pertaine vnto all the sonnes of Aaron, to all alike.

11 Furthermore, this is the lawe of the peace offerings, which he shall offer vnto the Lord.

12 If he offer it to giue thanks, then he shall offer for his thanks offering, vlcuened cakes mingled with oyle, and vlcuened wafers anointed with oyle, and fine flour fryed with the cakes mingled with oyle.

13 He shall offer also his offering with cakes of leauened bread, for his peace offerings to giue thanks.

14 And of all the sacrifice hee shall offer one cake for an heauce offering vnto the Lorde, and it

k Meaning the garment of the Priest.

l Which was in the laver, Exod. 30. 18.

o Chap. 4. 11. Lev. 13. 11.

m Out of the campe, Chap. 4. 13.

a Which is for the smaller fines and such as are committed by ignorance. b At the court gate.

c The Priest.

d The same ceremonies: notwithstanding that his worde trespass signifieth lesse than a sinne.

e Meaning, the rest which is left and not burnt.

f Because it had no oyle nor leuoure.

g Peace offerings containe a confession and thanksgiving for a benefite received, and also avowes, and free offering to receive a benefite.

it shalbe the Priests that sprinkleth the blood of the peace offerings.

15 Also the flesh of his peace offerings, for thanksgiving, shall be eaten the same day that it is offered: he shall leave nothing thereof vntill the morning.

h If he make a
vow to offer
for the flesh
of the peace offerings
must be eaten
the same day.

16 But if the sacrifice of his offering be a vow, or a free offering, it shall be eaten the same day that he offereth his sacrifice: and so in the morning the residue thereof shall be eaten.

17 But as much of the offered flesh as remaineth vnto the third day, shall be burnt with fire.

18 For if any of the flesh of his peace offerings be eaten in the third day, he shall not be accepted that offereth it, neither shall it be reckoned vnto him, but shall be an abomination: therefore the person that eateth of it shall beare his iniquitie.

19 The flesh also that toucheth any vncleane thing, shall not be eaten, but burnt with fire: but of this flesh all that be cleane shall eat thereof.

20 But if any ate of the flesh of the peace offerings that pertaineth to the Lord, hauing his vncleanness vpon him, euen the same person shall be cut off from his people.

21 Moreover, when any toucheth any vncleane thing, as the vncleanness of man, or of an vncleane beast, or of any filthy abomination, and eat of the flesh of the peace offerings, which pertaineth vnto the Lord, euen that person shall be cut off from his people.

22 ¶ Again the Lord spake vnto Moses, saying,

23 Speake vnto the children of Israel, and say, Ye shall cate no fat of beeces, nor of sheepe, nor of goates.

24 Yet the fat of the dead beast, and the fat of that, which is torce with heastes, shall be occupied to any use, but ye shall not cate of it.

25 For whosoever eateth the fat of the beast, of the which he shall offer an offering made by fire to the Lord, euen the person that eateth, shall be cut off from his people.

26 Neither shall ye cate any blood, either of foule, or of beast in all your dwellings.

27 Euery person that eateth any blood, euen the same person shall be cut off from his people.

28 ¶ And the Lord talked with Moses, saying,

29 Speake vnto the children of Israel, and say, he that offereth his peace offerings vnto the Lord, shall bring his gift vnto the Lord of his peace offerings.

30 His handes shall bring the offerings of the Lord made by fire: euen the fatte with the breast shall be bring, that the breast may bee shaken to and fro before the Lord.

31 Then the Priest shall burne the fatte vpon the Altar, and the breast shall bee Aarons and his sonnes.

32 And the right shoulder shall yee giue vnto the Priest for an heave offering, of your peace offerings.

33 The same that offereth the blood of the peace offerings, and the fatte among the sonnes of Aaron, shall haue the right shoulder for his part.

34 For the breast shaken to and fro, and the shoulder lifted vp, haue I taken of the children of Israel, euen of their peace offerings, and haue giuen them to Aaron the Priest and vnto his sonnes by a statute for euer from among the children of Israel.

35 ¶ This is the anointing of Aaron, and the

anointing of his sonnes, concerning the offerings of the Lord made by fire, in the day when he presented them to stand in the Priests office vnto the Lord.

36 The which portions the Lord commanded to giue them in the day, that hee anointed them from among the children of Israel, by a statute for euer in their generations.

37 This is also the lawe of the burnt offering, of the meate offering, and of the sinne offering, and of the trespass offering, and of the consecrations, and of the peace offerings.

38 Which the Lord commanded Moses in the mount Sinai, when hee commanded the children of Israel to offer their gifts vnto the Lord in the wilderness of Sinai.

CHAP. VIII.

The anointing of Aaron, and his sonnes, with the sacrifice concerning the same.

Afterward the Lord spake vnto Moses, saying,

1 Take Aaron and his sonnes with him, and the garments and the anoynting oyle, and a bullocke for the sinne offering, and two rammes, and a basket of vncleane bread,

2 And assemble all the company at the doore of the Tabernacle of the Congregation.

3 So Moses did as the Lord had commanded him, and the company was assembled at the doore of the Tabernacle of the Congregation.

4 Then Moses said to the company, ¶ This is the thing which the Lord hath commanded to doe.

5 And Moses brought Aaron and his sonnes, and washed them with water.

6 And put vpon him the coate, and girded him with a girdle, and clothed him with the robe, and put the Ephod on him, which he girded with the broidered garde of the Ephod, and bound it vnto him therewith.

7 After hee put the breast plate thereon, and put in the breast plate the Vrim and the Thummim.

8 Also hee put the miter vpon his head, and put vpon the miter on the forefront the golden plate, and the holy crowne, as the Lord had commanded Moses.

9 (Now Moses had taken the anointing oyle, and anointed the Tabernacle, and all that was therein, and sanctified them,

10 And sprinkled thereof vpon the altar seuen times, and anointed the altar and all his instruments, and the laver, and his foote, to sanctifie them)

11 And hee powred of the anointing oyle vpon Aarons head, and anointed him, to sanctifie him.

12 After, Moses brought Aarons sonnes, and put coates vpon them, and girded them with girdles, and put bonets vpon their heads, as the Lord had commanded Moses.

13 Then hee brought the bullocke for the sinne offering, and Aaron and his sonnes put their handes vpon the head of the bullocke for the sinne offering.

14 And Moses slew him, and took the blood, which he put vpon the hornes of the Altar, round about with his finger, and purified the altar, and powred the rest of the blood at the foot of the altar: so he sanctified it, to make reconciliation vpon it.

15 Then

1 The fume,
wherefore he
offered shall remaine.
h After it be
crucified.
l Of the peace
offering, that is
cleane.
* Chap. 19.3.

* Chap. 19.3.

* Gen. 9.4.
Lev. 17.14.

m And should not
be done by another.
* Lev. 19.3.

n That is, his
priesthood, re-
ward and portion.

o Which he
did was offered
when the Priests
were consecrated
Exod. 19.21.

* Exod. 28.14.
* Exod. 29.30.

* Exod. 29.30.

* Exod. 29.30.

1 So called
because this type
scripture is like
to the Lord,
was promised
to him, that is
the Lord of all
the court.

2 Eccle. 49.16.
p. 1. 2. 3.

* Exod. 29.30.
chap. 8.

o Of the
offering.
d To cleanse
the sinners
people.

16 Then he tooke all the fatte that was vpon the inwardes, and the kall of the liuer, and the two kidneis, with their fatte, which Moses burned vpon the Altar.

17 But the bullocke and his hide, and his flesh, and his doung, hee burnt with fire without the holte as the Lord had commanded Moses.

18 ¶ Also he brought the ram for the burnt offering, and Aaron and his sonnes put their hands vpon the head of the ramme,

19 So Moses killed it, and sprinkled the blood vpon the altar round about,

20 And Moses cut the ramme in pieces, and burnt the head with the pieces, and the fat,

21 And washed the inwardes and the legges in water: so Moses burnt the ram euerie whit vpon the Altar: for it was a burnt offering for a sweete sauour, which was made by fire vnto the Lorde, as the Lord had commanded Moses.

22 ¶ After he brought the other ramme, the ramme of consecrations, and Aaron & his sonnes layd their hands vpon the head of the ramme,

23 Which Moses f slewed, and tooke of the blood of it, and put it vpon the lappe of Aarons right ear, and vpon the thumbe of his right hand, and vpon the great toe of his right foote.

24 Then Moses brought Aarons sonnes, and put of the blood on the lap of their right eares, and vpon the thumbe of their right handes, and vpon the great toes of their right feete, and Moses sprinkled the rest of the blood vpon the Altar round about.

25 Also he tooke the fatte and the rumpe, and all the fatte that was vpon the inwardes, and the kall of the liuer, and the two kidneis with their fat, and the right shoulder.

26 And he tooke of y basket of the vneleavened bread y was before the Lord, one vneleavened cake and a cake of oiled bread, & one wafer, and put them on the fat, and vpon the right shoulder.

27 So hee put ^{all} in Aarons handes, and in his sonnes handes, and shooke it to and fro before the Lord.

28 After Moses tooke them out of their handes, and burnt them vpon the altar for a burnt offering: for these were consecrations for a sweete sauour which were made by fire vnto the Lord.

29 Likewise Moses tooke the breast of the ramme of consecrations, and shooke it to and fro before the Lord: for it was Moses portion, as the Lord had commanded Moses.

30 Also Moses tooke of the anoynting oyle, and of the blood which was vpon the Altar, and sprinkled it vpon Aaron, vpon his garments, and vpon his sonnes, and on his sonnes garments with him: so he sanctified Aaron, his garments, and his sonnes, and his sonnes garments with him.

31 ¶ Afterward Moses sayde vnto Aaron and his sonnes, See the flesh at the doore of the Tabernacle of the Congregation, and there eate it with the bread that is in the basket of consecrations, as I commanded, saying, Aaron and his sonnes shall eate it.

32 But that which remaineth of the flesh and of the bread, shall ye burne with fire.

33 And yee shall not depart from the doore of the Tabernacle of the Congregation seuen dayes, vntill the dayes of your consecrations bee at an ende: for seuen dayes, sayd the Lorde, shall hee consecrate you,

34 As yee hath done this day: (so the Lorde hath commanded to doe, to make an atonement for you.)

35 Therefore shall yee abide at the doore of the Tabernacle of the Congregation day and night, seuen dayes, and shall keepe the watch of the Lord, that yee die not: for so I am commanded.

36 So Aaron and his sonnes did all things which the Lorde had commanded by the hand of Moses.

CHAP. IX.

8 The first offerings of Aaron. 23 Aaron blesseth the people. 23 The glory of the Lorde is shewed. 24 The first commeth from the Lorde.

And in the eighth day Moses called Aaron and his sonnes, and the Elders of Israel:

2 ¶ Then hee sayd vnto Aaron, Take thee a yong calfe for a sinne offering, and a ramme for a burnt offering, ^{both} without blemish, and bring them before the Lord.

3 And vnto the children of Israel thou shalt speake, saying, Take yee an hee goate for a sinne offering, and a calfe, and a lambe, both of a yeele olde, without blemish for a burnt offering:

4 Also a bullocke, and a ramme for peace offerings, to offer before the Lord, & a meate offering mingled with oyle: for to day the Lorde will appeare vnto you.

5 ¶ Then they brought that which Moses commanded, before the Tabernacle of the Congregation, and all the assembly drew neere and stood before the Lord.

6 (For Moses had sayde, This is the thing, which the Lord commanded that yee should doe, and the glory of the Lord shall appeare vnto you)

7 Then Moses sayd vnto Aaron, Draw neere to the Altar, and offer thy sinne offering, and thy burnt offering, and make an atonement for thee and for the people: offer also the offering of the people, and make an atonement for them, as the Lord hath commanded.

8 ¶ Aaron therefore went vnto the Altar, and killed the calfe of the sinne offering, which was for himselfe.

9 And the sonnes of Aaron brought the blood vnto him, & he dipt his finger in the blood, and put it vpon the hornes of the Altar, and powdered the rest of the blood at the foote of the Altar.

10 But the fatte and the kidneis and the gall of the liuer of the sinne offering, hee burnt vpon the Altar, as the Lord had commanded Moses.

11 The flesh also and the hide hee burnt with fire without the holte.

12 After, he slew the burnt offering, and Aarons sonnes brought vnto him the blood, which he sprinkled round about vpon the Altar.

13 Also they brought the burnt offering vnto him with the pieces thereof, and the head, and he burnt them vpon the Altar.

14 Likewise he did wash the inwardes and the legs, and burnt them vpon the burnt offering on the Altar.

15 ¶ Then hee offered the peoples offerings, and tooke a goate, which was the sinne offering for the people, and slew it, and offered it for sinne, as the first:

16 So he offered the burnt offering, and prepared it, according to the maner.

17 He presented also the meate offering, and filled his hand therof, and ^{beside} the burnt sacrifice

b By commission
glues to Moses.

a After their consecration: for the seven dayes before, the priestes were consecrate. ^{Exod. 29. 1.}
b Aaron entred into the possession of the Priesthood, and offered the four principall sacrifices: the burnt offering, the sinne offering, the peace offerings, and the meate offering.

c Before the altar, where his glory appeared.

d Reads for the understanding at this place, ^{Ebr. 5. 3. and 7. 27.}

e That is, he layed them in order, and so they were burnt when the Lord sent downe fire.

f All this must be vnderstood of the preparation of the sacrifices which were burnt after, ^{verse 14.}

* ^{Exod. 29. 38.}

ye shall not eate of their flesh, but shall abhorre their carkeis.

12. whatsoever hath not ffeet nor scales in the waters, that shalbe abomination vnto you.

13. These shall ye haue also in abomination among the foules, they shal not be eaten, for they are an abomination, the eagle, and the golbawke, and the osprey:

14. Also the mallow, & the kite after his kinde,

15. And all rauen as their kinde.

16. The ostrich, and the night crowe, and the scameaw, and the hauke after his kinde:

17. The lide owle also, and the cormorant, and the great owle:

18. Also the red hawke and the pelican, and the swanne:

19. The horke also, the heron after his kinde, and the lapwing, and the hawke:

20. Also euery foule of creepeth & goeth vpon all foure, such shalbe an abomination vnto you.

21. Yet these shall ye eate: of euery foule that creepeth, and goeth vpon all foure which I haue their feere and legs all of one to scape vithal vpon the earth,

22. Of them ye shal eate these, the grasshopper after his kinde, & the solcan after his kinde, the bargal after his kinde, & the hobgob after his kinde,

23. But all other foules that creepeth, and haue foure feere, they shalbe abomination vnto you.

24. For by such ye shalbe polluted: who soeuer toucheth their carkeis, shalbe vncleane vnto the evening.

25. Whosoever also a beareth of their carkeis, shal wash his clothes, and be vncleane vntil euen.

26. Every beast that hath clauis deuided, and is not cloven footed, nor clea with the cod, such shalbe vncleane vnto you: euery one that toucheth them, shalbe vncleane.

27. And whatsoever goeth vpon his pawes among all manner beastes that goeth on all foure, such shalbe vncleane vnto you: who so doth touch their carkeis shalbe vncleane vntil the euen.

28. And he that toucheth their carkeis, shal wash his clothes, and be vncleane vntil the euen: for such shalbe vncleane vnto you.

29. Also these shalbe vncleane to you among the things that creepeth and moue vpon the earth, the weasell, and the mouse, and the frog, after his kinde:

30. Also the rat, and the lizard, and the chameleon, and the stellio, and the molic.

31. These shal bee vncleane to you among all that creepeth: whosoever doth touch them when they be dead, shalbe vncleane vntil the euen.

32. Also whatsoever any of the dead carkeis of them doth fall vpon, shalbe vncleane, whether it be vessell of wood, or rayment, or kinne, or sacke: whatsoever vessell it be that is occupied, it shalbe put in the water as vncleane vntil the euen, and so be purified.

33. But euery earthen vessell, wherein any of them falleth, whatsoever is within it shalbe vncleane, and * ye shall breake it.

34. All teate also that shalbe eaten, if any such water come vpon it, shalbe vncleane: & aldrinke shalbe drinke in all such vessels shalbe vncleane.

35. And euery thing that their carkeis fall vpon, shalbe vncleane: the forme or the pot shalbe broken: for they are vncleane, & shalbe vncleane vnto you.

36. Yet the fountains and wells where there is plenty of water, shalbe cleane: but that which toucheth their carkeis, shalbe vncleane.

37. And if there fall of their dead carkeis vpon any seed, which is to be sowne, it shalbe cleane.

38. But if any water be poured vpon the seed, and there fall of their dead carkeis thereon, it shalbe vncleane vnto you.

39. If any beast, whereof yee may eate, die, hee that toucheth the carkeis thereof, shalbe vncleane vntil the euen.

40. And he that eateth of the carkeis of it, shal wash his clothes, and be vncleane vntil the euen: he also that heareth the carkeis of it, shal wash his clothes, and be vncleane vntil the euen.

41. Euery creeping thing therefore that creepeth vpon the earth shalbe an abomination, and not be eaten.

42. Whosoever goeth vpon the brofft, and whatsoever goeth vpon foure, or that hath many feere among all creeping things that creepeth vpon the earth, ye shal not eate of them, for they shalbe abomination.

43. Kee shal not pollute your selues with any thing that creepeth, neither make your selues vncleane with them, neither shall ye purfoules thereby: ye shal not, I say, be defiled by them.

44. For I am the Lord your God: be sanctified therefore, and be holy, for I am holy, and defile not your selues with any creeping thing, that creepeth vpon the earth.

45. For I am the Lord that brought you out of the land of Egypt, to be your God, and that you should be holy, for I am holy.

46. This is the law of bealls, and of foules, and of euery liuing thing that moueth in the waters, and of euery thing that creepeth vpon the earth:

47. That there may be a difference betwene the vncleane and cleane, and betwene the beast that may be eaten, and the beast that ought not to be eaten.

CHAP. XII.

And the Lord spake vnto Moses, saying,

1. Speake vnto the children of Israel, and say, When a woman hath brought forth beate, and borne a manchild, shee shalbe vncleane a feuen dayes, like as she is vncleane when she is put apart for her diseafe:

2. (* And in the eight day, the foreskin of the childes flesh shalbe circumcised.)

3. And she shal continue in the blood of her purifying three, and thirtie dayes: the first touch no halowed thing, nor come into the Sanctuary, vntill the time of her purifying be out.

4. But if she beare a mayde child, then shee shalbe vncleane two weekes, as when she hath her diseafe: and she shal continue in the blood of her purifying three ecore and six dayes.

5. Nowe when the dayes of her purifying are out, (whether it be for a sonne or for a daughter) she shal bring to the Priest a lambe of a yeere olde for a burnt offering, and a yong pigeon or a turtle doud for a sinne offering, vnto the doore of the Tabernacle of the Congregation.

6. Who shall offer it before the Lord, & make an atonement for her: so the shalbe purged of the issue of her blood: this is the law for her that hath borne a male or female.

1. Somuch of the water is toucheth it.

1. Hee speaketh of feede, that is layd to strepe before it be sowne.

1. He sheweth why God did chule them to be his people.

1. So that her husband for that time could not resort to her.

1. Chap. 12. 19.

1. Luke 22.

1. Before the first seven dayes.

1. As sacrifice on such like.

1. That is, into the court gate, till after foure dayes.

1. Twelfe to long, as if she bare a sonne child.

1. Where the burnt offerings were wont to be offered.

1. The osprey.

1. The hawk.

1. The hawk.

1. The hawk.

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1. The hawk.

† If he have hands
made not the words
of leuiticus.
Exod. 28. 34.

8 But if the \dagger bee not able to bring a lamb, he shall bring two \dagger turtles, or two young pigeons: the one for a burnt offering, and the other for a sinne offering: and the Priest shall make an atonement for her: so the flesh shall cleane.

CHAP. XIII.

What ceremonies the Priest was to observe in judging the leprosie, 29 The blacke spot of flesh, 47 and the leprosie of the garment.

MOOREOVER the Lorde spake vnto Moses, and to Aaron, saying,

The man that shall haue in the skinne of his flesh a swelling or a scab, or a white spot, so that in the skinne of his flesh it be like the plague of leprosie, then he shall be brought vnto Aaron the Priest, or vnto one of his sonnes the Priests.

And the Priest shall looke on the sore in the skinne of his flesh: if the haire in the sore be turned into white, and the sore seeme to be lower then the skinne of his flesh, it is a plague of leprosie: therefore the Priest shall looke on him, and \dagger pronounce him vnclane.

But if the white spot be in the skinne of his flesh, and seeme not to be lower then the skinne, nor the haire thereof be turned vnto white, then the Priest shall shut vp him \dagger that hath the plague, seven dayes.

After, the Priest shall looke vpon him the seventh day: and if the plague seeme \dagger to him to abide still, and the plague growe not in the skin, the Priest shall shut him vp yet seven dayes more.

¶ And the Priest shall looke on him againe the seventh day, and if the plague be darker, and the sore growe not in the skinne, then the Priest shall \dagger pronounce him cleane, for it is a scab: therefore he shall wash his clothes and be cleane.

But if the scab growe more in the skinne, after that the iscerne of the Priest for to bee purged, he shall see the Priest yet againe.

¶ Then the Priest shall consider, and if the scab grow in the skin, then the Priest shall pronounce him vnclane, for it is leprosie.

¶ When the plague of leprosie is in a man, he shall be brought vnto the Priest.

¶ And the Priest shall see him: and if the swelling be white in his skin, & haue made the haire white, and there be rawe flesh in the swelling,

It is an old leprosie in the skin of his flesh: and the Priest shall pronounce him vnclane, and shall not shut him vp, for he is vnclane.

¶ Also if the leprosie breake out in the skin, and the leprosie couer all the skin of the plague, from his head euen to his feete, where soeuer the Priest looketh,

Then the Priest shall consider: and if the leprosie couer all his flesh, he shall pronounce the plague to be cleane, because it is all turned into white esse: so he shall be cleane.

¶ But if there be rawe flesh on him when he is seene, he shall be vnclane.

¶ For the Priest shall see the rawe flesh, and declare him to be vnclane: for the rawe flesh is vnclane, where soeuer it is the leprosie.

¶ On if the rawe flesh change and be turned into white, then he shall come to the Priest;

And the Priest shall behold him: and if the sore be changed into white, then the Priest shall pronounce the plague cleane, for it is cleane.

¶ The flesh also in whose skin there is a bubble and is healed,

And in the place of his bile there be a white swelling, or a white spot somewhat reddish, it shall be seene of the Priest.

¶ And when the Priest seeth it, if it appeare lower then the skinne, and the haire thereof be changed into white, the Priest then shall pronounce him vnclane: for it is a plague of leprosie, broken out in the bile.

¶ But if the Priest looke on it, & there be no white haire therein, and if it be not lower then the skin, but be darker, then the Priest shall shut him vp seven dayes.

¶ And if it spread abroad in the flesh, the Priest shall pronounce him vnclane, for it is a sore.

¶ But if the spot continue in his place, and growe not, it is a burning blemish: therefore the Priest shall declare him to be cleane.

¶ If there be any flesh, in whose skin there is a sore burning, & the quick flesh of burning haue a white spot, somewhat reddish or pale,

¶ Then the Priest shall looke vpon it: and if the haire in that spot be changed into white, and it appeare lower then the skin, it is a leprosie broken out in the burning: therefore the Priest shall pronounce him vnclane: for it is the plague of leprosie.

¶ But if the Priest looke on it, and there be no white haire in the spot, and be no lower then the other skinne, but be darker, then the Priest shall shut him vp seven dayes.

¶ After, the Priest shall looke on him the seventh day: if it be grown abroad in the skinne, then the Priest shall pronounce him vnclane: for it is the plague of leprosie.

¶ And if the spot abide in his place, nor growing in the skin, but it is darker, it is a biting of the burning: the Priest shall therefore declare him cleane, for it is the drying vp of the burning.

¶ If also a man or woman hath a sore on the head or on the beard,

¶ Then the Priest shall see the sore: and if it appeare lower then the skin, and there be in it a small yelow haire, then the Priest shall pronounce him vnclane: for it is a blacke spot, and leprosie of the head or of the beard.

¶ And if the Priest looke on the sore of the blacke spotte, and if it seeme not lower then the skinne, nor haue any blacke haire in it, then the Priest shall shut vp him, that hath the sore of the blacke spotte, seven dayes.

¶ After, in the seventh day the Priest shall looke on the sore: and if the blacke spot growe not, and there be in it no yelow haire, and the blacke spot seeme not lower then the skinne,

¶ Then he shall be shaven, but the place of the blacke spot shall he not shau: but the Priest shall shut vp him, that hath the blacke spot, seven dayes more.

¶ And the seventh day the Priest shall looke on the blacke spot: and if the blacke spot growe not in the skinne, nor seeme lower then the other skinne, then the Priest shall cleanse him, and he shall wash his clothes, and be cleane.

¶ But if the blacke spot growe abroad in the flesh after his cleansing,

¶ Then the Priest shall looke on it: and if the blacke spot growe in the skin, the Priest shall not seeke for the yelow haire: for he is vnclane.

¶ But if the blacke spot seeme to him to abide, and that blacke haire growe therein, the blacke

¶ None would
escaped. In
Priest pronounced
him vnclane:
was put out from
among the peo-
ple: as apper-
by Moses the pro-
pheticall law, 24. & by King
14. & 24. & 24.

¶ If the haire
white spot in
place, where
haire was
was skin blemish

¶ In the
now as
tation
a bit
of mo-
for
being
13. 3.

¶ For leprosie

¶ A who
pronounce
unclean

¶ I white
wound to be
on his face
in any other
of the body.

¶ But he
in our
13. 3.

¶ But we
did be-
13. 3.

¶ Or, where
in any
place be-
13. 3.

¶ He shall
care where
yellow haire
there, 24.

¶ That may be
suspected to be
the leprosie.

¶ That, if the
in it be lower
then the skin,
the Priest shall
pronounce
him.

¶ If the skin be
white.

¶ As having the
skinne drawn to-
gether, or blackish,
the Priest shall
cleanse
him.

¶ For, he spread
abroad,
as touching
his bodily disease,
for his disease was
not imputed to
him for sinne be-
fore God, though
it were the punish-
ment of sinne.

¶ For, leprosie.

¶ For it is not that
contagious leprosie
that infecteth, but
a kind of scab, or
which hath not
the skin raw as
the leprosie.
¶ That is, to re-
gret that the skin
is not found, but is
in danger to be
Reproue.

¶ For, impure.

spot is healed, he is cleane, and the Priest shall declare him to be cleane.

38. ¶ Furthermore if there be many white spots in the skin of the flesh of man or woman.

39 Then the Priest shall consider: and if the spots in the skin of their flesh be somewhat darke and white withall, it is but a white spot broken out in the skin: therefore he is cleane.

40 And the man whose haire is fallen off his head, and is balde, is cleane.

41 And if his head lose the haire on the forehead, and be balde before, he is cleane.

42 But if there be in the balde head, or in the balde forehead a white reddish sore, it is a leprosie springing in his balde head, or in his balde forehead.

43 Therefore the Priest shall looke vpon it, and if the rising of the sore bee white reddish in his balde head, or in his balde forehead, appearing like leprosie in the skin of the flesh,

44 He is a leper, and vnclane: therefore the Priest shall pronounce him altogether vnclane: for the sore is in his head.

45 The leper also in whom the plague is, shall haue his clothes rent, and his head bare, and shall put a covering vpon his lips, and shall cry, I am vnclane, I am vnclane.

46 As long as the disease shall be vpon him, he shall be polluted, for he is vnclane: he shall dwell alone, without the campe shall his habitation be.

47 ¶ Also the garment that the plague of leprosie is in, whether it be a wollen garment or a linen garment,

48 Whether it be in the warpe or in y woole of linen or of wollen, cyther in a skin, or in any thing made of skin,

49 And if the sore bee greene or somewhat reddish in the garment or in the skin, or in the warpe, or in the woole, or in any thing that is made of skin, it is a plague of leprosie and shall be shewed vnto the Priest.

50 Then the Priest shall see the plague, and shall say, this hath the plague, seven dayes.

51 And shall looke on the plague the seventh day: if the plague growe in the garment or in the warpe, or in the woole, or in the skin, or in any thing that is made of skin, that plague is a fretting leprosie and vnclane.

52 And hee shall burne the garment, or the warpe, or the woole, whether it be wollen or linen, or any thing that is made of skin, wherein the plague is: for it is a fretting leprosie, therefore it shall be burne in the fire.

53 If the Priest yet see that the plague growe not in the garment, or in the woole, or in whatsoever thing of skin it be,

54 Then the Priest shall commaund them to wash the thing wherein the plague is, and he shall shut it vp seven dayes more.

55 Again the Priest shall looke on the plague, after it is washed: and if the plague haue not changed his colour, though the plague spread no further, it is vnclane: thou shalt burne it in the fire, for it is a fret inward: whether the sore be in the bare place of the whole, or in part thereof.

56 And if the Priest see that the plague bee darker, after that it is washed, he shall cut it out of the garment, or out of the skin, or out of the

warpe, or out of the woole.

57 And if it appeare still in the garment or in the warpe, or in the woole, or in any thing made of skin, it is a spreading leprosie: thou shalt burne the thing wherein the plague is, in the fire.

58 If thou hast washed the garment, or the warpe, or the woole, or whatsoever thing of skin it be, if the plague be departed therefrom, then shall it be washed the second time, and be cleane.

59 This is the law of the plague of leprosie in a garment of wollen or linen, or in the warpe, or in the woole, or in any thing of skin, to make it cleane or vnclane.

C H A P. XIII.

¶ The cleansing of the leper. 38. And of the leprosie that is in the skin.

¶ And the Lord spake vnto Moses, saying, This is the law of the leper in the day of his cleansing: that is, hee shall be brought vnto the Priest.

¶ And the Priest shall goe out of the campe, and the Priest shall consider upon: and if the plague of leprosie be healed in the leper,

¶ Then shall the Priest commaund to take for him that is cleansed, two sparrows alive and cleane, and cedar wood and a skarlet lace, and hyssope.

¶ And the Priest shall commaund to kill one of the bindes ouer pure water in an earthen vessell.

¶ After, hee shall take the live sparrow with the cedar wood, and the skarlet lace, and the hyssope, and shall dip them and the living sparrowe in the blood of the sparrow slain, and the pure water.

¶ And hee shall sprinkle vpon him, that must be cleansed of his leprosie, seven times, and cleanse him, and shall let goe the live sparrow into the broad field.

¶ Then he that shall be cleansed, shall wash his clothes, and shall wash his head, and shall wash himselfe in water, for he shall be cleane: after that shall he come into the host, but shall tary without his tent seven dayes.

¶ So in the seventh day he shall shau off all his haire, both his head, and his beard, and his eye browes: euen all his haire shall he shau, and shall wash his clothes and shall wash his flesh in water: so he shall be cleane.

¶ Then in the eighth day hee shall take two hee lambs without blemish, and an ewe lambe of a yeere olde without blemish, and three tenth deales of fine flower for a meate offering, mingled with oyle, and a pinte of oyle.

¶ And the Priest that maketh him cleane shall bring the man which is to be made cleane, and those things, before the Lord, at the doore of the Tabernacle of the Congregation.

¶ Then the Priest shall take one lambe, and offer him for a trespass offering, and the pinte of oyle, and shall shake them to & fro before the Lord.

¶ And hee shall kill the lambe in the place where the sinne offering and the burnt offering are slain, euen in the holy place: for as the sinne offering is the Priests, so is the trespass offering: for it is most holy.

¶ So the Priest shall take of the blood of the trespass offering, and put it vpon the lappet of the right eare of him that shall be cleansed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote.

¶ The Priest shall also take of the pinte of oyle, and

To the intent he might be sure that the leprosie was departed, and that allocation of incense might be taken away.

¶ And the Lord spake vnto Moses, saying, This is the law of the leper in the day of his cleansing: that is, hee shall be brought vnto the Priest.

¶ And the Priest shall goe out of the campe, and the Priest shall consider upon: and if the plague of leprosie be healed in the leper,

¶ Then shall the Priest commaund to take for him that is cleansed, two sparrows alive and cleane, and cedar wood and a skarlet lace, and hyssope.

¶ And the Priest shall commaund to kill one of the bindes ouer pure water in an earthen vessell.

¶ After, hee shall take the live sparrow with the cedar wood, and the skarlet lace, and the hyssope, and shall dip them and the living sparrowe in the blood of the sparrow slain, and the pure water.

¶ And hee shall sprinkle vpon him, that must be cleansed of his leprosie, seven times, and cleanse him, and shall let goe the live sparrow into the broad field.

¶ Then he that shall be cleansed, shall wash his clothes, and shall wash his head, and shall wash himselfe in water, for he shall be cleane: after that shall he come into the host, but shall tary without his tent seven dayes.

¶ So in the seventh day he shall shau off all his haire, both his head, and his beard, and his eye browes: euen all his haire shall he shau, and shall wash his clothes and shall wash his flesh in water: so he shall be cleane.

¶ Then in the eighth day hee shall take two hee lambs without blemish, and an ewe lambe of a yeere olde without blemish, and three tenth deales of fine flower for a meate offering, mingled with oyle, and a pinte of oyle.

¶ And the Priest that maketh him cleane shall bring the man which is to be made cleane, and those things, before the Lord, at the doore of the Tabernacle of the Congregation.

¶ Then the Priest shall take one lambe, and offer him for a trespass offering, and the pinte of oyle, and shall shake them to & fro before the Lord.

¶ And hee shall kill the lambe in the place where the sinne offering and the burnt offering are slain, euen in the holy place: for as the sinne offering is the Priests, so is the trespass offering: for it is most holy.

¶ So the Priest shall take of the blood of the trespass offering, and put it vpon the lappet of the right eare of him that shall be cleansed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote.

¶ The Priest shall also take of the pinte of oyle, and

¶ He shall finger of
his right hand.

and powre it into the palme of his left hand,
15 And the Priest shall dip his right finger in the
oyle that is in his left hand, and sprinkle of the
oyle with his finger seven times before the Lord.

¶ He shall powre
the blood of the trespass
offering.

17 And of the rest of the oyle that is in his
hand, shall the Priest put vpon the lap of the right
care of him that is to be cleaved; and vpon the
thumb of his right hand, and vpon the great toe
of his right foote; 1 where the blood of the tres-
pass offering was put.

¶ He shall offer
the burnt offering.

18 But the remaine of the oyle that is in the
Priests hand, he shall powre vpon the head of him
that is to be cleaved: so the Priest shall make an
atonement for him before the Lord.

¶ He shall offer
the burnt offering.

19 And the Priest shall offer the sinne offering,
and make an atonement for him that is to be
cleaved of his vncleaneesse: then after that he kill
the burnt offering.

¶ He shall bring
him that is to be
cleaved.

20 So the Priest shall offer the burnt offering &
the meate offering vpon the altar: and the Priest shall
make an atonement for him: so he shall be cleane.

¶ He shall offer
the trespass offering.

21 But if he be poore, and not able, then he
shall bring one lambe for a trespass offering to be
shaken, for his reconciliation, and a tenth deale
of fine flower mingled with oyle, for a meate of-
fing, with a pint of oyle.

¶ He shall offer
the burnt offering.

22 Also two turtle doves, or two yong pige-
ons, as hee is able; whereof the one shall be a sinne
offering, and the other a burnt offering.

¶ He shall offer
the burnt offering.

23 And he shall bring them the eight day for
his cleaving vpon the Priest at the doore of the
Tabernacle of Congregation before the Lord.

¶ He shall offer
the burnt offering.

24 Then the Priest shall take the lambe of the
trespass offering, & the pint of oyle, & the Priest
shall shake them to and fro before the Lord.

¶ He shall offer
the burnt offering.

25 And he shall kill the lambe of the trespass
offering, and the Priest shall take of the blood of
the trespass offering, and put it vpon the lap of his
right care that is to be cleaved, and vpon the thumb
of his right hand, and vpon the great toe of his
right foote.

¶ He shall offer
the burnt offering.

26 Also the Priest shall powre of the oyle into
the palme of his owne left hand.

¶ He shall offer
the burnt offering.

27 So the Priest shall with his right finger
sprinkle of the oyle that is in his left hand, seven
times before the Lord.

¶ He shall offer
the burnt offering.

28 Then the Priest shall put of the oyle that
is in his hand, vpon the lap of the right care of
him that is to be cleaved, and vpon the thumb
of his right hand, and vpon the great toe of his
right foote: vpon the place of the blood of the
trespass offering.

¶ He shall offer
the burnt offering.

29 But the rest of the oyle that is in the Priests
hand, he shall put vpon the head of him that is to
be cleaved, to make an atonement for him before
the Lord.

¶ He shall offer
the burnt offering.

30 Also hee shall present one of the turtle
doves, or of the yong pigeons, as he is able:

¶ He shall offer
the burnt offering.

31 Such, I say, as he is able, the one for a sinne
offering, and the other for a burnt offering, with
the meate offering: so the Priest shall make an at-
onement for him that is to be cleaved before the
Lord.

¶ He shall offer
the burnt offering.

32 This is the law of him which hath the
plague of leprosie, who is not able in his cleaving
to offer the whole.

¶ He shall offer
the burnt offering.

33 ¶ The Lord also spake vnto Moses and to
Aaron, saying;

34 When ye be come vnto the land of Cana-
an which I giue you in possession, if I sende the

plague of leprosie in an house of the land of your
possession,

35 Then he that oweth the house, shall come
and tell the Priest, saying, Me thinke there is a
plague of leprosie in the house.

36 Then the Priest shall command them to
empire the house before the Priest goe into it to
see the plague; that all that is in the house be not
made vncleane; and then shall the Priest goe in to
see the house,

37 And he shall marke the plague: and if the
plague be in the wallles of the house, & that there
be deepe spots, greynish or reddish, which seeme
to be lower then the wall,

38 Then the Priest shall goe out of the house
to the doore of the house, and shall cause to shue
vp the house seuen dayes.

39 So the Priest shall come againe the seuenth
day: and if he see that the plague be increased in
the wallles of the house,

40 Then the Priest shall command them to
take away the stones wherein the plague is, and
they shall call them into a house place without
the cite.

41 Also hee shall cause to scrape the house
within round about, and powre the dust, that they
have pared off, without the cite in an vncleane
place.

42 And they shall take other stones, and put
them in the places of those stones, and shall take
other mortar, to plaister the house with.

43 But if the plague come againe and I reake
out in the house, after that he hath taken away the
stones, and after that he hath scraped and playstered
the house,

44 Then the Priest shall come and see: and if
the plague growe in the house, it is a treating lepro-
sie in the house: it is therefore vncleane.

45 And hee shall breake downe the house,
with the stones of it, and the timber thereof, and
all the mortar of the house, and hee shall carrie
them out of the cite vnto an vncleane place.

46 Moreover he that goeth into the house all
the while that it is thus vp, hee shall be vncleane
vntill the euen.

47 Hee also that sleepech in the house shall
wash his clothes: hee likewise that eateth in the
house, shall wash his clothes.

48 But if the Priest shall come and see, that
the plague haue spread no further in the house,
after the house be plaistered, the Priest shall pro-
nounce that house cleane, for the plague is healed.

49 Then shall he take to purifie the house, two
sparrowes, and cedar wood, & skarlet lace, and
hyssope.

50 And hee shall kill one sparrow ouer pure
water in an earthen vessell,

51 And shall take the cedar wood, and the
hyssope, and the skarlet lace with the lye sparrow,
and dip them in the blood of the slayne sparrow,
and in the pure water, and sprinkle the house se-
uen times:

52 So shall hee cleanse the house with the blood
of the sparrow, and with the pure water, and with
the lye sparrow, and with the cedar wood, and
with the hyssope, and with the skarlet lace.

53 Afterward he shall let goe the lye sparrow
out of the towne into the broad fieldes: so
shall hee make atonement for the house, and it
shall be cleane.

¶ He shall offer
the burnt offering.

¶ He shall offer
the burnt offering.

¶ He shall offer
the burnt offering.

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the burnt offering.

4 And bringeth it not vnto the doore of the Tabernacle of the Congregation to offer an offering vnto the Lord before the Tabernacle of the Lord. * blood shall be imputed vnto that man: he hath shed blood, wherefore that man shall be cut off from among his people.

5 Therefore the children of Israel shall bring their offerings, which they would offer abroad in the field, & present them vnto the doore of the Tabernacle of the Congregation by the Prielt, and offer them for peace offerings vnto the Lord.

6 Then the Prielt shall sprinkle the blood vpon the Altar of the Lord before the doore of the Tabernacle of the Congregation, and burne the fat for a sweete sauour vnto the Lord.

7 And they shall no more offer their offerings vnto deuilis, after whom they haue gone: & who- ring: this shall be an ordinance for euer vnto them in their generations.

8 ¶ Also thou shalt say vnto them, Whosoever he be of the house of Israel, or of the strangers which sojourne among them, that offereth a burnt offering or sacrifice,

9 And bringeth it not vnto the doore of the Tabernacle of the Congregation to offer it vnto the Lord, euen if man shall be cut off from his people.

10 ¶ Likewise whosoever he be of the house of Israel, or of the strangers that sojourne among them, that eateth any blood, I will euen set my face against that person that eateth blood, & will cut him off from among his people:

11 For the life of the flesh is in the blood, and I haue giuen it vnto you to offer vpon the altar, to make an atonement for your soules: for this blood shall make an atonement for the soule.

12 Therefore I said vnto the children of Israel, None of you shall eat blood: neither the stranger

that sojourneth among you, shall eat blood.

13 Moreover whosoever he be of the children of Israel, or of the strangers that sojourne among them, which by hunting taketh any beast or foule that may be eaten, he shall poure out the blood thereof, and couer it with dust:

14 For if life of all flesh is his blood, it is sayned with his life: therefore I said vnto the children of Israel, Ye shall eat the blood of no flesh: for the life of all flesh is the blood thereof: whoso- uer eateth it, shall be cut off.

15 And euery person that eateth it which dieth alone, or that which is torne with beastes, whether it be one of the same country or a stranger, he shall both wash his clothes, and wash himselfe in water, and be vncleane vnto the euen: after he shall be cleane.

16 But if he wash them not, nor wash his flesh, then he shall beare his iniquitie.

CHAP. XVIII.

The Israelites ought not to follow the manners of the Egyptians and Canaanites. 6 The marriages that are vncleane.

¶ And the Lord spake vnto Moses, saying,

1 Speake vnto the children of Israel, and say vnto them, I am the Lord your God.

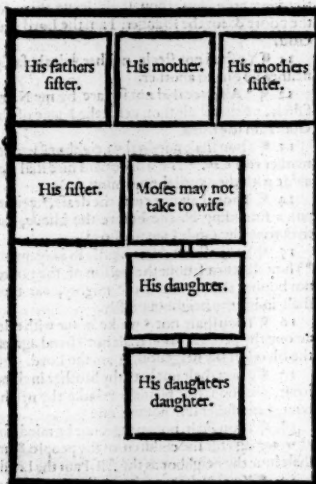
2 After ye doings of the land of Egypt, where in ye dwelt, shall ye not doe: and after the manner of the land of Canaan, whither I will bring you, shall ye not doe, neither walke in their ordinances.

3 But doe after my iudgements, and keepe mine ordinances, to walke therein: I am the Lord your God.

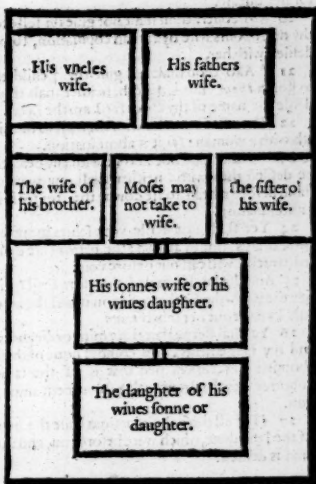
4 Ye shall keepe therefore my statutes, & my iudgements, * which if a man doe, he shall then liue in them: I am the Lord.

5 ¶ None shall come neere to any of y kinred of his flesh to vncouer her shame: I am the Lord.

Con sanguinitie binding marriage.



Affinitie binding marriage.



As Moses cannot contract matrimonie with the women that are so of kinne to him as is above specified, so also cannot Mary his sister marrie with the men that are in like degree. Note also, that besides the persons here specified, there are also meant those that ascend or descend of the same line, as is of blood or kinred.

Which the law permiteth to be eaten, because it is cleane.

Gen. 9. 4. Of living creatures.

Or, euen as a chane. Or, him selfe. Or, the uncleanness of the flesh.

a Ye shall preferre your selues from these abominations following, which the Egyptians and Canaanites use.

Exod. 20. 17. 18. 19. 20. 21. 22. And therefore ye ought to ferue me alone, as my people. That is, so he with her, though it be vnder this of marriage.

things of sinners and wille come vpon thee.

30 ¶ Whosoever also lieth and medleth with a woman that is a bond maide, affianced to a husband, and not redeemed, nor freedome given her, she shall be scourged, but they shall not die, because she is not made free.

31 And he shall bring for his trespass offering vnto the Lord, at the doore of the Tabernacle of the Congregation, a ramme for a trespass offering.

32 Then the Priest shall make an atonement for him with the ramme of the trespass offering before the Lord, concerning his sime which hee hath done, and pardon shall be giuen him for his sime which he hath committed.

33 ¶ Also when ye shall come into the land, & haue planted euery tree for meate, ye shall count the fruit thereof as vncircumcised: three yeeres shall it be vncircumcised vnto you, it shall not be eaten:

34 But in the fourth yeere all the fruit thereof shall be holy to the prayse of the Lord.

35 And in the fifth yeere shall ye eate of the fruit of it that it may ieyelde to you the increase thereof: I am the Lord your God.

36 ¶ Ye shall not eat thereof with the blood: ye shall not vse witchcraft, nor observe times.

37 ¶ Ye shall not be cur round the corners of your heades, neither shalt thou marre the tufts of thy beard.

38 ¶ Ye shall not cut your flesh for the dead, nor make any print of a marke vpon you: I am the Lord.

39 ¶ Thou shalt not make thy daughter common, to cause her to be a whore, least the land also fall to whoredome, and the land bee full of wickednesse.

40 ¶ Ye shall keepe my Sabbaths, and reuerence my Sanctuarie: I am the Lord.

41 ¶ Ye shall not regard them that worke with spirites, neither soothsayers: yee shall not seeke to them to bee deified by them: I am the Lord your God.

42 ¶ Thou shalt arise vp before the borehead, and honour the person of the olde man, and dread thy God: I am the Lord.

43 ¶ And if a stranger soune with thee in your land, ye shall not vex him.

44 ¶ But the stranger that dwelleth with you, shall be as one of your felues, and thou shalt loue him as thy selfe: for ye were strangers in the land of Egypt: I am the Lord your God.

45 ¶ Ye shall not doe euilly in iudgement, in line, in weight, or in measure.

46 ¶ You shall haue iust ballances, true weights, a true Ephah, and a true Hin. I am the Lord your God, which haue brought you out of the land of Egypt.

47 Therefore shall ye obserue all my ordinances, and all my iudgements, and doe them: I am the Lord.

CHAP. XX.

¶ They that giue of their seede to Moloch, must dye. ¶ They that haue recourse to seerers. ¶ The man that committeth adultery. ¶ The false forswearer with the husband or wife. ¶ The one that speake vnto the Lord.

¶ And the Lord spake vnto Moses, saying, ¶ Thou shalt say also to the children of Israel, ¶ Whosoever be of the children of Israel, or of the strangers that dwell in Israel, that

giueth his children vnto Moloch, hee shall die the death, the people of the land shall stone him to death.

3 ¶ And I will set my face against that man, and cut him off from among his people, because hee hath giuen his children vnto Moloch, for to defile my Sanctuarie, and to pollute mine holy Name.

4 And if the people of the land hideth their eyes, and wink at that man when hee giueth his children vnto Moloch, and kill him not,

5 Then will I set my face against that man, and against his familie, and will cut him off, and al that goe a whoring after him to commit whoredome with Moloch, from among their people.

6 ¶ If any turne after such a worke with spirits, and after soothsayers, to goe a whoring after them, then will I set my face against that person, and will cut him off from among his people.

7 ¶ Sanctifie your selues therefore, & bee holy, for I am the Lord your God.

8 Keepe ye therefore mine ordinances, and do them: I am the Lord which doeth sanctifie you.

9 ¶ If there be any that curlew his father or his mother, hee shall die the death: for hee hath cursed his father and his mother, his blood shall be vpon him.

10 ¶ And the man that committeth adultery with another mans wife, because hee hath committed adultery with his neighbours wife, the adulterer and the adulteresse shall die the death.

11 And the man that lyeth with his fathers wife, because hee hath vncouered his fathers shame, they shall both die: their blood shall be vpon them.

12 Also the man that lyeth with his daughter in law, they both shall die the death, they haue wrought abomination, their blood shall be vpon them.

13 ¶ The man also that lyeth with the male, as one lyeth with a woman, they haue both committed abomination: they shall die the death, their blood shall be vpon them.

14 Likewise he that taketh a wife and her mother, committeth wickednesse: they shall burne him and them with fire, that there be no wickednesse among you.

15 ¶ Also the man that lyeth with a beast, shall die the death, and ye shall slay the beast.

16 And if a woman come to any beast, and lie therewith, then thou shalt kill the woman and the beast: they shall die the death, their blood shall be vpon them.

17 Also the man that taketh his sister, his fathers daughter, or his mothers daughter, and seeth her shame, and seeeth his shame, it is villanie: therefore they shall be cut off in the sight of their people, because hee hath vncouered his sisters shame, hee shall beare his iniquitie.

18 ¶ The man also that lyeth with a woman hauing her husband, and vncouereth her shame, and openeth her fountaine, & he open the fountaine of her blood, they shall be euen both cut off from among their people.

19 Moreover, thou shalt not vncouer the shame of thy mothers sister, nor of thy fathers sister: because hee hath vncouered his kin, they shall beare their iniquitie.

20 Likewise the man that lieth with his fathers brothers wife, and vncouereth his uncles

a By Moloch he meaneth any kind of idole, Chap. 17.
b Rade Chap. 17. 10 and 15.
c Though the people be as ignorant in these things, yet he will not suffer wickednesse to goe unpunished.

d To effence faceretis or conuertetis is spirital whoredome, or idolatrie.

e Eud. 3. 1. 7. prou. 30. 20. mat. 15. 4. He is worthy to die.

f Chap. 22. 2. deus. 3. 2. 4.

g Or a wife, sime.

h Chap. 22. 5.

i It is an execrable and detestable thing.

k Chap. 22. 13.

l Hee is the type of the children of their people.

m Chap. 22. 19. Or, shame.

n Chap. 22. 13. 24. 12. 13. 14.

g They shall be cut off from their people, and their children shall be taken as ballads, and not counted among the living.
h Reade Chap. 18. 16.
i Chap. 18. 25.
k Chap. 18. 25.
l Deut. 9. 5.

i Full of abundance of all things.
h Chap. 17. 3. 3.
k Chap. 17. 3. 3.
l Deut. 10. 14-9.

k Hyrating them contrary to my commandment.

l Deut. 17. 3.

l Deut. 18. 25.
l Deut. 18. 25.

a By touching the dead, lamenting, or being at their buriall.

b For being married the intended to be cut off from his family, yet he may be defiled.

c The Priest was permitted to mouthe for his next kinsred easily.
h Chap. 19. 37.

d Which hath an evil name, or is defamed.

e Thou shalt count them holy and reverence them.
f The same bread.

g He shall use such ceremonies as the mourners observe.

shame: they shall beare their iniquitie, and shall die as childre.

21 So the man that taketh his brothers wife, committeth filthinesse, because he hath vncouered his brothers shame, they shall be childre.

22 ¶ Yee shall keepe therefore all mine ordinances and all my iudgements, and doe them, that the land, whither I bring you to dwell therein, I giue you not out.

23 Wherefore yee shall not walke in the manners of this nation which I call out before you: for they haue committed all these things, therefore I abhorred them.

24 But I haue sayd vnto you, yee shall inherite their land, and I will giue it vnto you to possesse it, euen a land that I sowed with milke and honie: I am the Lord your God, which haue separated you from other people.

25 ¶ Therefore shall ye put difference between cleane beastes and vncleane, and between vncleane foules and cleane: neither shall ye defile your selues with beastes and foules, nor with any creeping thing, that the ground bringeth forth, which I haue separated from you as vncleane.

26 Therefore shall ye be holy vnto me: for I the Lord am holy, and I haue separated you from other people that ye should be mine.

27 ¶ And if any man or woman haue a spirit of diuination, or soothsaying in them, they shall die the death: they shall stone them to death, their blood shall be vpon them.

CHAP. XXII.

a For to whom the Priestes may lament. **b** Where pure the Priestes may be, both in themselves and in their families.

And the Lord sayd vnto Moyses, Speake vnto the Priestes the sonnes of Aaron, and say vnto them, Let none bee defiled by the dead among his people,

2 But by his kinsman that is neere vnto him: so wit, by his mother, or by his father, or by his shame, or by his daughter, or by his brother, or by his sister: **a** maide, that is neere vnto him, which hath not had an husband for her he may lament.

4 Hee shall not lament for the Prince among his people, to pollute himselfe.

5 They shall not make bald partes vpon their head, nor shoue off the lockes of their beard, nor make any cuttings in their flesh.

6 They shall be holy vnto their God, and not pollute the name of their God: for the sacrifices of the Lord made by fire, and the bread of their God they doe offer: therefore they shall be holy.

7 They shall not take to wife an whore, or a one polluted, neither shall they marry a woman diuorced from her husband: for such one is holy vnto his God.

8 Thou shalt sanctifie him therefore, for he offereth the bread of thy God: hee shall be holy vnto thee: for I the Lord, which sanctifie you, am holy.

9 ¶ If a Priestes daughter fall to play the whore, she polluteh her father: therefore shall she be burnt with fire.

10 ¶ Also the high Priest among his brethren, (vpon whose head the anointing oyle was poured, and hath consecrated his hand to put on the garments) shall not vncouer his head, nor rent his clothes,

11 Neither shall he goe to any dead bodie, nor make himselfe vncleane by his father or by his mother,

12 Neither shall hee goe out of the Sanctuary, nor pollute the holy place of his God: for the crown of the anointing oyle of his God is vpon him: I am the Lord.

13 Also he shall take a maide vnto his wife: **14** But a widowe, or a diuorced woman, or a polluted, or an harlot, these shall hee not marrie, but shall take a maide of his owne people to wife:

15 Neither shall hee defile his seede among his people: for I am the Lord which sanctifie him.

16 ¶ And the Lord spake vnto Moyses, saying, **17** Speake vnto Aaron and say, Whosoever of thy seede in their generations hath any blemishes, shall not preste to offer the bread of his God:

18 For whosoever hath any blemish, shall not come neere: as a man blinde or lame, or that hath a flat nose, or that hath any mishapen member,

19 Or a man that hath a broken foote, or a broken hande,

20 Or is crooked backe, or be cleare eyed, or hath a blemish in his eye, or be scurue, or skabbed, or haue his stones broken.

21 None of the seed of Aaron the Priest that hath a blemish, shall come neere to offer the sacrifices of the Lord made by fire, having a blemish: he shall not preste to offer the bread of his God.

22 The bread of his God, euen of the 3 most holy, and of the holy shall hee cate:

23 But hee shall not goe in vnto the vaile, nor come neere the altar, because hee hath a blemish, least he pollute my Sanctuary: for I am the Lord that sanctifie them.

24 Thus spake Moyses vnto Aaron, and to his sonnes, and to all the children of Israel.

CHAP. XXIII.

a Who might be oblation from eating the things that were offered. **b** What oblations should be offered.

And the Lord spake vnto Moyses, saying, **2** Speake vnto Aaron, and to his sonnes, that they be separated from the holy things of the children of Israel, and that they pollute not mine holy name in these things, which they halowe vnto me: I am the Lord.

3 Say vnto them, Whosoever he be of all your seede among your generations after you, that toucheth the holy things which the children of Israel halowe vnto the Lord, hauing his vncleanness vpon him, euen that person shall be cut off from my sight: I am the Lord.

4 ¶ Whosoever also of the seede of Aaron is a leper, or hath a running issue, he shall not cate of the holy things vntill hee bee cleane: and who so toucheth any of these is vncleane by reason of the dead, or a man whose issue of feede runneth from him,

5 Or the man that toucheth any creeping thing, whereby he may be made vncleane, or a man, by whom he may take vncleanness, whosoever vncleane hee be hath,

6 The person that hath touched such, shall therefore bee vncleane vntill the euen, and shall not eat of the holy things, except he haue washed his

h To getwede
i For by this
k Not only of
l By marrying
m Which
n As one of
o Or that
p As the
q As the
r As of
s As of
t As of
u As of
v As of
w As of
x As of
y As of
z As of

his flesh with water.

7 But when the Sunne is downe, hee shall be cleane, and shall afterward eat of the holy things: for it is his fl foode.

8 * Of a beast that dyeth, or is rent with beasts, whereby he may be defiled, he shall not eat: I am the Lord.

9 Let them keepe therefore mine ordinance, least they beare their sinne for it, and die for it, if they desile it: the Lord sanctifieth them.

10 There shall no stranger also eate of the holy thing, neither the guest of the Priest, neither shall an hired seruante eate of the holy thing:

11 But if the Priest buy any with money, he shall eate of it, also hee that is borne in his house: they shall eate of his meat.

12 If the Priests daughter also be married vnto a stranger, she may not eate of the holy offerings.

13 Notwithstanding if the Priestes daughter be a widow or diuorced, and haue no childe, but is returned vnto her fathers house, shee shall eate of her fathers bread, as she did in her youth: but there shall no stranger eate thereof.

14 ¶ If a man eate of the holy thing vnwittingly, he shall put the gift part thereunto, and giue it vnto the Priest with the halowed thing.

15 So they shall not defile the holy things of the children of Israel, which they offer vnto the Lord.

16 Neither cause the people to eate the iniquitie of their trespass, while they eat their holy thing: for I the Lord do halowe them.

17 ¶ And the Lord spake vnto Moyses, saying,

18 Speake vnto Aaron, and to his sonnes, and to all the children of Israel, and say vnto them, Whosoever be of the house of Israel, or of the strangers in Israel, that will offer his sacrifice for all their vowes, and for all their free offerings, which they vse to offer vnto the Lord for a burnt offering,

19 Yee shall offer of your free minde a male without blemish of the beues, of the sheepe, or of the goates.

20 Yee shall not offer any thing that hath a blemish: for that shall not be acceptable for you.

21 * And whosoever bringeth a peace offering vnto the Lord to accomplish his vow, or for a free offering, of the beues, or of the sheepe, his free offering shall be perfect, no blemish shall be in it.

22 Blinde, or broken, or maimed, or hauing a wenne, or skirue, or skabbed: these shall ye not offer vnto the Lord, nor make an offering by fire of these vpon the altar of the Lord.

23 Yet a bullocke, or a sheepe that hath any member superfluous, or lacking, such mayst thou present for a free offering, but for a vowe it shall not be accepted.

24 Ye shall not offer vnto the Lord that which is bruised or crushed, or broken, or cut away, neither shall ye make an offering thereof in your land.

25 Neither of the hand of a stranger shall ye offer bread of your God of any of these, because their corruption is in them, there is a blemish in them: therefore shall they not be accepted for you.

26 ¶ And the Lord spake vnto Moyses, saying,

27 When a bullocke, or a sheepe, or a goate shall be brought forth, it shall be euen seven dayes vnder his damme: and from the eighth day forth it shall be accepted for a sacrifice made by fire vnto the Lord.

28 As for the cowe or the ewe, yee shall not kill her, and her young both in one day.

29 So when ye will offer a thank offering vnto the Lord, ye shall offer willingly.

30 The same day shall it be eaten, yee shall leaue none of it vntill the morrowe: I am the Lord.

31 Therefore shall yee keepe my commandments and do them: for I am the Lord.

32 Neither shall ye pollute mine holy Name, but I will be hallowed among the children of Israel. I the Lord sanctifie you,

33 Which haue brought you out of the lande of Egypt, to be your God: I am the Lord.

C H A P. XXIII.

The feasts of the Lord. 3 The Sabbath. 3 The Passouer. 6 The feast of vnteaueued bread. 10 The feast of first fruits. 16 Whitsonide. 24 The feast of blowing trumpets. 29 The feast of Tabernacles.

And the Lord spake vnto Moyses, saying,

2 Speake vnto the children of Israel, & say vnto them, The feasts of the Lord which ye shall call the holy assemblies, euen these are my feasts.

3 * Six dayes shall worke be done, but in the seventh day shall be the Sabbath of rest, an holy conuocation: ye shall doe no worke therein, it is the Sabbath of the Lord, in all your dwellings.

4 ¶ These are the feastes of the Lord, and holy conuocations, which ye shall proclaime in their seasons.

5 In the first month, and in the fourteenth day of the month at euening shall be the Passouer of the Lord.

6 And on the fifteenth day of this month shall be the feast of vnteaueued bread vnto the Lord: seven dayes ye shall eate vnteaueued bread.

7 In the first day ye shall haue an holy conuocation: ye shall doe no scruiile worke therein.

8 Also ye shall offer sacrifice made by fire vnto the Lord seven dayes, and in the seventh day shall be an holy conuocation: ye shall doe no scruiile worke therein.

9 ¶ And the Lord spake vnto Moyses, saying,

10 Speake vnto the children of Israel, and say vnto them, When ye be come into the land which I giue vnto you, and reape the haruest thereof, then ye shall bring a sheafe of the first fruites of your haruest vnto the Priest,

11 And hee shall shake the sheafe before the Lord, that it may be acceptable for you: the morrowe after the Sabbath, the Priest shall shake it.

12 And that day when ye shake the sheafe, shall ye prepare a lambe without blemish of a yere olde, for a burnt offering vnto the Lord:

13 And the meate offering thereof shall be two tenth deales of fine flour mingled with oyle, for a sacrifice made by fire vnto the Lord of sweet sauour: and the drinke offering thereof the fourth part of an Hin of wine.

14 And ye shall eat neither bread nor parched corne, nor greene eares vntill the selfe same day that ye haue brought an offering vnto your God: this shall be a law for euer in your generations and in all your dwellings.

15 ¶ Ye shall count also to you from the morrowe after the Sabbath, euen from the day that ye shall bring the sheafe of the shake offering, seven Sabbaths they shall be complete.

16 Vnto the morrow after the seventh Sabbath shall ye number fiftie dayes: then yee shall bring

22.1.4

27.1.5

For whosoever doeth otherwise, the God commandeth, pollute, teth his name.

For, conuocations; 22.1.4, 22.1.5, 22.1.6, 22.1.7, 22.1.8, 22.1.9, 22.1.10, 22.1.11, 22.1.12, 22.1.13, 22.1.14, 22.1.15, 22.1.16, 22.1.17, 22.1.18, 22.1.19, 22.1.20, 22.1.21, 22.1.22, 22.1.23, 22.1.24, 22.1.25, 22.1.26, 22.1.27, 22.1.28, 22.1.29, 22.1.30, 22.1.31, 22.1.32, 22.1.33, 22.1.34, 22.1.35, 22.1.36, 22.1.37, 22.1.38, 22.1.39, 22.1.40, 22.1.41, 22.1.42, 22.1.43, 22.1.44, 22.1.45, 22.1.46, 22.1.47, 22.1.48, 22.1.49, 22.1.50, 22.1.51, 22.1.52, 22.1.53, 22.1.54, 22.1.55, 22.1.56, 22.1.57, 22.1.58, 22.1.59, 22.1.60, 22.1.61, 22.1.62, 22.1.63, 22.1.64, 22.1.65, 22.1.66, 22.1.67, 22.1.68, 22.1.69, 22.1.70, 22.1.71, 22.1.72, 22.1.73, 22.1.74, 22.1.75, 22.1.76, 22.1.77, 22.1.78, 22.1.79, 22.1.80, 22.1.81, 22.1.82, 22.1.83, 22.1.84, 22.1.85, 22.1.86, 22.1.87, 22.1.88, 22.1.89, 22.1.90, 22.1.91, 22.1.92, 22.1.93, 22.1.94, 22.1.95, 22.1.96, 22.1.97, 22.1.98, 22.1.99, 22.1.100.

For the Sabbath was kept euerie weeke, and these other were kept but once euerie yere.

Exod. 13. 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

Or bodily labour same about that which one must eate, Exod. 13. 16.

The first day of the feast and the seventh were kept holy: in the rest they might worke, except any feast were intermeddled, as the feast of vnteaueued bread, the fifteenth day, and the feast of beanes the sixteenth day.

For, an offer: reade 22.1.1, 22.1.2, 22.1.3, 22.1.4, 22.1.5, 22.1.6, 22.1.7, 22.1.8, 22.1.9, 22.1.10, 22.1.11, 22.1.12, 22.1.13, 22.1.14, 22.1.15, 22.1.16, 22.1.17, 22.1.18, 22.1.19, 22.1.20, 22.1.21, 22.1.22, 22.1.23, 22.1.24, 22.1.25, 22.1.26, 22.1.27, 22.1.28, 22.1.29, 22.1.30, 22.1.31, 22.1.32, 22.1.33, 22.1.34, 22.1.35, 22.1.36, 22.1.37, 22.1.38, 22.1.39, 22.1.40, 22.1.41, 22.1.42, 22.1.43, 22.1.44, 22.1.45, 22.1.46, 22.1.47, 22.1.48, 22.1.49, 22.1.50, 22.1.51, 22.1.52, 22.1.53, 22.1.54, 22.1.55, 22.1.56, 22.1.57, 22.1.58, 22.1.59, 22.1.60, 22.1.61, 22.1.62, 22.1.63, 22.1.64, 22.1.65, 22.1.66, 22.1.67, 22.1.68, 22.1.69, 22.1.70, 22.1.71, 22.1.72, 22.1.73, 22.1.74, 22.1.75, 22.1.76, 22.1.77, 22.1.78, 22.1.79, 22.1.80, 22.1.81, 22.1.82, 22.1.83, 22.1.84, 22.1.85, 22.1.86, 22.1.87, 22.1.88, 22.1.89, 22.1.90, 22.1.91, 22.1.92, 22.1.93, 22.1.94, 22.1.95, 22.1.96, 22.1.97, 22.1.98, 22.1.99, 22.1.100.

That is, the second Sabbath of the Passouer.

Which is, the fifth part of an Ephah, or two omers: reade Exod. 16. 16.

I Reade Exod. 29. 10.

For full eares.

That is, the seventh day after the first Sabbath of the passouer.

For, weekes.

brought him vnto Moses (his mothers name also was the same) the daughter of Dubri, of the tribe of Dan.

12 And they put him in ward, till he tolde them the minde of the Lord.

13 Then the Lord spake vnto Moses, saying,

14 Bring the blasphemer without the holle, and let all that heard him, put their hands vpon his head, and let all the Congregation stone him.

15 And thou shalt speake vnto the children of Israel, saying, Whosoever curseth his God, shall beare his sinne.

16 And he that blasphemeth the name of the Lord shall be put to death: all the Congregation shall stone him to death: a selfe the stranger, as he that is borne in the land: when he blasphemeth the name of the Lord, let him be slaine.

17 ¶ He also that killeth any man, he shall be put to death.

18 And he that killeth a beast, he shall restore it, beast for beast.

19 Also if a man cause any blemish in his neighbour: as he hath done, so shall it bee done to him.

20 Breache for breache, eye for eye, tooth for tooth: such a blemish as he hath made in any, such shall be repayed to him.

21 And hee that killeth a beast shall restore it: but hee that killeth a man shall be slaine.

22 Yee shall haue one lawe: it shall be a selfe for the stranger as for one borne in the country: I am the Lord your God.

23 ¶ Then Moses tolde the children of Israel, and they brought the blasphemer out of the holle, and stoned him with stones: so the children of Israel did as the Lord had commanded Moses.

CHAP. XXV.

¶ The Sabbath of the fourth year. ¶ The Iubile in the ff. fourth year. 14. Not to oppress their brethren. 25. The fall, and redemption of land, for ever and perfect.

¶ And the Lord spake vnto Moses in mount Sinai, saying,

¶ Speake vnto the children of Israel, and say vnto them, When ye shall come into the lande which I giue you, the lande shall keepe Sabbath vnto the Lord.

¶ Six yeeres thou shalt sowe thy fildes, and six yeeres thou shalt cut thy vineyard, and gather the fruite thereof.

¶ But the seventh yeere shall be a Sabbath of rest vnto the land: it shall be the Lordes Sabbath: thou shalt neither sowe thy fildes, nor cut thy vineyard.

¶ That which growth of it owne accorde of thy harvest thou shalt not reape, neither gather the grapes that thou hast left vnbaboured: for it shall be a yeere of rest vnto the land.

¶ And the rest of the lande shall bee meate for you, euen for thee and for thy seruants, and for thy mayde, and for thy hired seruants, and for the stranger that sojourneth with thee:

¶ And for thy cattell, and for the beasts that are in thy lande shall all the increase thereof be meate.

¶ Also thou shalt number seven Sabbaths of yeeres vnto three, euen seven times seven yeeres: and the space of the seven Sabbaths yeeres will be vnto thee nine and fourtie yeeres.

¶ Then thou shalt cause to blowe the trumpet of the Iubile in the tenth day of the seventh month: euen in the day of the reconciliation shall ye make the trumpet blowe, throughout all your lande.

¶ And ye shall halowe that yeere, euen the fiftieth yeere, and proclaime libertie in the lande to all the inhabitants thereof: it shall be the Iubile vnto you, and ye shall returne euery man vnto his possession, and euery man shall returne vnto his familie.

¶ This fiftieth yeere shall be a yeere of Iubile vnto you: yee shall not sowe, neither reape that which growth of it selfe, neither gather the grapes thereof, that are left vnbaboured.

¶ For it is the Iubile, it shall bee holy vnto you: yee shall eate of the increase thereof out of the fildes.

¶ In the yeere of this Iubile, ye shall returne euery man to his possession.

¶ And when thou sellest ought to thy neighbour, or buyest at thy neighbours hande, ye shall not oppress one another.

¶ But according to the number of I yeeres after the Iubile thou shalt buye of thy neighbour also according to the number of the yeeres of the redemption, he shall sell vnto thee.

¶ According to the multitude of yeeres, thou shalt encrease the price thereof, and according to the fewnesse of yeeres, thou shalt abate the price of it: for the number of suites doeth he sell vnto thee.

¶ Oppresse not yee therefore any man his neighbour, but thou shalt feare thy God: for I am the Lord your God.

¶ Wherefore ye shall obey mine ordinances, and keepe my lawes, and doe them, and ye shall dwell in the land in safetie.

¶ And the land shall giue her fruite, and yee shall eate your fill, and dwell therein in safetie.

¶ And if ye shall say, What shall we eate the seventh yeere, for we shall not sowe, nor gather in our increase?

¶ I will send my blessing vpon you in the sixth yeere, and it shall bring fourth fruite for three yeeres.

¶ And ye shall sowe the eighth yeere, and eate of the olde fruite vntill the ninth yeere: vntill the fruite thereof come ye shall eate the olde.

¶ Also the lande shall not be sold to bee cut off from the familie: for the land is mine, and yee be my seruants and sojourners with me.

¶ Therefore in al the land of your possession yee shall grant a redemption for the lande.

¶ If thy brother be impouershed, and sell his possession, then his redeemer shall come, euen his neere kinsman, and buye out that which his brother sold.

¶ And if hee haue no redeemer, but hath gotten and found to buy it out,

¶ Then shall he count the yeeres of his sale, and restore the ouerpuse to the man, to whom he sold it: so shall he returne to his possession.

¶ But if hee can not get sufficient to restore to him, then that which is sold, shall remaine in the hand of him that hath bought it, vntill the yeere of the Iubile: and in the Iubile it shall come out, and he shall returne vnto his possession.

¶ Likewise if a man sell a dwelling house in a walled cite, hee may buy it out againe within a whole

In the beginning of the yeere was the Iubile, so called, because the Iubile was proclaimed by the sound of a corne. f Which were in bondage. g Because the tribes should make their house their families diminished not confounded.

h By deceit or otherwise. i If the Iubile come be neere, thou shalt sell better cheape: if it be farre off, dearer.

k And another full possession of the land.

l Joyfully without force.

m I will send.

n It could not be sold for ever, but would returne to the familie in the Iubile. o Ye shall sell on condition that it may be redeemed. p Kinman. q For his hand hath gotten.

r Abating the money paid and paying for the rest of the yeeres to come.

s From his hands that bought it.

whole yeere after it is folde: within a yeere may he buy it out.

30. But if it be not bought out within the space of a full yeere, then the house that is in the walled cite, shalbe established, & as cut off from the familie, to him that bought it, throughout his generations: it shall not goe out in the Iubile.

31. But the houses of villages, which haue no walles round about them, shall be esteemed as the fields of the country: they may be bought out againe, and shall goe out in the Iubile.

32. Notwithstanding, the cities of the Leuites, and the houses of the cities of their possession, may the Leuites redeeme at all seasons.

33. And if a man purchase of the Leuites, the house that was solde, and the cities of their possession shall goe out in the Iubile: for the houses of the cities of the Leuites are their possession among the children of Israel.

34. But the fields of the suburbs of their cities shall not be folde: for it is their perpetuall possession.

35. Moreover if thy brother bee impoverished, and fallen in decay with thee, thou shalt relieue him, and as a stranger and sojourner, so shall he liue with thee.

36. *Thou shalt take no usurie of him, nor vantage, but thou shalt feare thy God, that thy brother may liue with thee.

37. Thou shalt not giue him thy money to vsurie, nor lend him thy vitayles for increase.

38. I am the Lorde your God, which haue brought you out of the lande of Egypt, to giue you the land of Canaan, and to be your God.

39. ¶ If thy brother also that dwelleth by thee, be impoverished, and be sold vnto thee, thou shalt not compell him to serue as a bond seruant.

40. But as an hired seruant, and as a sojourner he shall be with thee: he shall serue thee vnto the yeere of the Iubile.

41. Then shall he depart from thee, hee and his children with him, and shall returne vnto his familie, and vnto the possession of his fathers shall he returne.

42. For they are my seruantes, whom I brought out of the lande of Egypt: they shall not bee folde as bondmen are folde.

43. ¶ Thou shalt not rule over him cruelly, but shalt feare thy God.

44. Thy bond seruant also, & thy bond maid, which thou shalt haue, halfe of the heathen that are round about you: of them shall yee buy seruantes and maides.

45. And moreover of the children of the strangers, that are sojourners among you, of them shall yee buy, and of their families that are with you, which they begate in your lande: these shall bee your possession.

46. So yee shall take them as inheritance for your children after you, to possess them by inheritance, yee shall vnto their labours for euer: but ouer your brethren the children of Israel yee shall not rule one ouer another with cruelty.

47. ¶ If a sojourner or a stranger dwelling by thee get richer, and thy brother by him be impoverished, and sell himselfe vnto the stranger or sojourner dwelling by thee, or to the stocks of the strangers familie.

48. After that he is solde, hee may be bought out: one of his brethren may buy him out.

49. Or his vncle, or his vncles sonnes may buy him out, or any of the kindred of his flesh among his familie, may redeeme him: either if hee can get so much, he may buy himselfe out.

50. Then hee shall reckon with his buyer from the yeere that he was solde to him, vnto the yeere of Iubile: and the money of his sale shall be according to the number of yeeres: according to the time of an hired seruant shall he be with him.

51. If there be many yeeres behind, according to them hee shall giue againe for his deliuerance, of the money that he was bought for.

52. If there remaine but fewe yeeres vnto the yeere of Iubile, then hee shall count with him, and according to his yeeres giue againe for his redemption.

53. Hee shall be with him yeere by yeere as an hired seruant: hee shall not rule cruelly ouer him in thy sight.

54. And if he be not redeemed then, hee shall goe out in the yeere of Iubile, hee, and his children with him.

55. For vnto mee the children of Israel are seruantes: they are my seruantes, whom I haue brought out of the land of Egypt: I am the Lorde your God.

CHAP. XXVI.

1. Tellestis forbidden. 2. A blessing to them that keep the commandments. 3. The curse to those that breake them. 4. God promitteth to remember his covenant.

¶ I shall make you none idoles nor graven image, neither reare you vp any *pillar, neither shall yee set any image of stone in your land to bow downe to it: for I am the Lorde your God.

2. Yee shall keepe my Sabbath, and *reuerence my Sanctuaries: I am the Lorde.

3. ¶ If yee walke in mine ordinances, and keepe my commandments, and do them,

4. I will then sende you *raine in due season, and the lande shall yeeld her increase, and the trees of the field shall giue their fruit.

5. And your threshing shall reache vnto the vintage, and the vintage shall reache vnto sowing time, and you shall eate your bread in plenteousnesse, and dwell in your land safely.

6. And I will send peace in the lande, and yee shall sleepe: and none shall make you afraid: also I will rid euil beastes out of the lande, and the sword shall not goe through your land.

7. Also yee shall chase your enemies, and they shall fall before you vpon the sword.

8. *And sure of you shall chase an hundred, and an hundred of you shall put ten thousand to flight, and your enemies shall fall before you vpon the sword.

9. For I will haue respect vnto you, and make you increase and multiplie you, and *establish my covenant with you.

10. Yee shall eate also olde store, and carry out olde because of the newe.

11. *And I will set my *Tabernacle among you, and my soule shall not lothe you.

12. Also I will walke among you, and I will be your God, and yee shall be my people.

13. I am the Lorde your God which haue brought you out of the lande of Egypt, that yee should not be their bondmen, and I haue broken the *bonds of your yoke, & made you free vpright.

14. ¶ But if yee wil not obey me, nor doe all these commandments,

15. And if yee shall despise mine ordinances, e-

1. This is for a separate verdict.

13. verum.

14. for auer.

9. Where the Leuites kept their cattle.

2. To Hebrew it is, if his hand shake meaning, if he stretch forth his hand for helpe as one in miserie.

*Exod. 22. 3. deui. 15. 13. 16. 23. 18. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. Vnto perpetuall seruitude.

*Exod. 21. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. For they shall not be brought out in the Iubile.

13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

2. Which maintaineth the Iubile.

7. That shall be sufficient him to be reuerentiously if he know it.

*Exod. 21. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. By possibly easily digged.

*Exod. 21. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

either if your soule abhorre my lawes; so that yee will not doe all my commendements, but breake my Covenant.

16 Then will I also doe this vnto you, I will appoint ouer you I fearfullnesse, a consumption, and the burning ague to consume the eyes, and make the heart heauy, and you shall sowe your seede in vaine: for your enemies shall eate it:

17 And I will set my face against you, and yee shall fall before your enemies, and they shall hate you, shall reigne ouer you, and yee shall see when none pursueth you.

18 And if ye wil not for these things obey me, then will I punish you seven times more, according to your finnes.

19 And I will breake the pride of your power, and I will make you heauen as yron, and your earth as brasse:

20 And your strength shall be spent in vaine, neither shall your land giue her increase, neither shall the trees of the land giue their fruite.

21 ¶ And if yee walke stubbornly against me, and will not obey me, I will then bring seven times more plagues vpon you, according to your finnes.

22 I will also send wilde beastes vpon you, which shall spoyle you, and destroy your cattell, and make you few in number: so your hie wayes shall be desolate.

23 Yet if by these ye will not be reformed by me, but walke stubbornly against me,

24 Then will I also walke stubbornly against you, and I will smite you yet seven times for your finnes.

25 And I will send a sword vpon you, that shall murther the quarell of my Covenant: and when ye are gathered in your cities, I will send the pestilence among you, and yee shall be deliuered into the hand of the enemy.

26 When I shall breake the staffe of your bread, then ten women shall bake your bread in one oven, & they shall deliuer your bread againe by weight, and ye shall care, but not be satisfied.

27 Yet if ye wil not for this obey mee, but walke against me stubbornly,

28 Then will I walke stubbornly in mine anger against you, and I will also chastise you seven times more according to your finnes.

29 ¶ And ye shall eate the flesh of your sonnes, and the flesh of your daughters shall ye deuoure.

30 I will also destroy your hie places, and cut away your images, and cast your carkeises vpon the bodies of your idoles, and my soule shall abhorre you.

31 And I will make your cities desolate, and bring your Sanctuarie vnto nought, and I wil not smell the sauer of your sweete odours.

32 I will also bring the land vnto a wilderness, and your enemies which dwell therein, shall bee astonished thereat.

33 Also I will scatter you among the heathen, and I will draw out a sword against you, and your land shall be waste, and your cities shall be desolate.

34 Then shall the land enjoy her Sabbaths, as long as it lieth voyde, and yee shall bein your enemies land: then shall the land rest, and enjoy her Sabbaths.

35 All the dayes that it lieth voyde, it shall rest, because it did not rest in your Sabbaths, when ye dwelt vpon it.

And vpon them that are left of you, I will send such a humilnesse into their hearts in the land of their enemies, and the sound of a lease shalke shall chase them, and they shall flee as fleeing from a sword, and they shall fall, no man pursuing them.

37 They shall fall also one vpon another, as before a sword, though none pursue them, and yee shall not be able to stand before your enemies:

38 And yee shall perish among the heathen, and the land of your enemies shall eate you vp.

39 And they that are left of you, shall pine away for their iniquitie, in your enemies lands, and for the iniquities of their fathers shall they pine away with them also.

40 Then they shall confesse their iniquitie, and the wickednes of their fathers for their trespass, which they haue trespassed against mee, and also because they haue walked stubbornly against me.

41 Therefore I will walke stubbornly against them, and bring them into the land of their enemies: so then their vngircumcised hearts shall be humbled, and then they shall willingly beare the punishment of their iniquitie.

42 Then I will remember my covenant with Iacob, and my covenant also with Isaac, and also my covenant with Abraham: I will remember, and will remember the land.

43 ¶ The land also in the meane season shall be left of them, and shall enjoy her Sabbaths while the lieth waste without them, but they shall willingly suffer the punishment of their iniquitie, because they despised my lawes, and because their soule abhorred mine ordinances.

44 Yet notwithstanding this, when they shall begin the land of the enemies, I will not cast them away, neither will I abhorre them, to destroy them utterly, nor to breake my covenant with them: for I am the Lord their God:

45 But I will remember for them the covenant of olde when I brought them out of the land of Egypt in the sight of the heathen that I might be their God: I am the Lord.

46 These are the ordinances, and the iudgements, and the lawes, which the Lord made betwene him, and the children of Israel in mount Sinai, by the hand of Moses.

CHAP. XXVII.

Of diuers vowes, and the redemption of the same. 28. A strong separate from the rest of man cannot be sold nor redeemed, but remaineth to the Lord.

MOREouer the Lord spake vnto Moses, saying,

28 Speake vnto the children of Israel, and say vnto them, If any man shall make a vowe of

a a person vnto the Lord, by thy estimation,

3 Then thy estimation shall bee thus: a male from twenty yeere olde vnto sixtie yeere olde shall be by thy estimation cencie shekels of silver, after the shekel of the Sanctuarie.

4 But if it be a female, then thy valuation shall be thirtie shekels.

5 And from sixteene yeere olde to twenty yeere olde thy valuation shall bee for the male twentie shekels, and for the female ten shekels.

6 But from a moneth olde vnto sixteene yeere olde thy price of the male shall bee five shekels of silver, and thy price of the female, three shekels of silver.

7 And from sixteene yeere olde and aboue, if he be a male, then thy price shall bee fiftene shekels, and for the female ten shekels,

and for the female ten shekels,

For as much as they are culpable of their fathers sinnes, they shall be punished as well as their fathers.

For as much as they are culpable of their fathers sinnes, they shall be punished as well as their fathers.

For as much as they are culpable of their fathers sinnes, they shall be punished as well as their fathers.

Whiles they are captiue, and without repentance.

As a 31. rem. 23. 6.

Made to thee for a sacrifice.

Five dayes after they came out of Egypt.

At of his sonne or his daughter, which art the price.

Reale the value of the shekel, Exo. 39. 19.

He speaketh of those vowes when by the fathers dedicated their children to God, which were not of such force, but they might be redeemed from them.

8 But

e If he be not
able to pay after
his valuation.

f Which is cleane,
Chap. 11. 2.

g That is, con-
sacrate to the Lord.

h If he shall
find.

i Valuing the
price thereof, ac-
cording to the
seed that is in
lowen, or by the
seed that it doth
yeild.

k For their owne
necessitie or god
wille.

l That is, which
is dedicate to the
Lord with a cen-
se so him that doth
burne it to his pre-
sent use, Num. 15.
3. Levit. 1. 17.
15th. 6. 17.

8 But if he be poorer then thou hast esteem-
ed him, then shall hee present himselfe before
the Priest, and the Priest shall value him; accord-
ing to the abilitie of him that vowed, so that the
Priest value him.

9 And if it be a beast, whereof men bring an
offering unto the Lord, all that one giuech of such
unto the Lord, shall be holy.

10 Hee shall not after it nor change it a good
for a bad, nor a bad for a good: and if he change
beast for beast, then shall hee say that which was
changed for it, shall be holy.

11 And if it be any vncleane beast, of which
men doe not offer a sacrifice vnto the Lord, he
shall then present the beast before the Priest.

12 And the Priest shall value it, whether it be
good or bad: and as thou shalt value it, shall the
Priest value it, be.

13 But if hee will buy it againe, then hee shall
giue the fifth part of it more, above thy valuation.

14 ¶ Also when a man shall dedicate his house
to be holy vnto the Lord, then the Priest shall
value it, whether it be good or bad, and as the
Priest shall price it, so shall hee value be.

15 But if he that sanctified it, will redeeme his
house, then he shall giue thereto the fifth part
of money more then thy estimation, & it shall be his.

16 If also a man dedicate to the Lord any
grounde of his inheritance, then shalt thou es-
teeme it according to the seed thereof: an Ho-
mer of barlie seed shall be at fiftie shekels of silver.

17 If he dedicate his field immediately from
the yeere of Iubile, it shall bee worth as thou dost
esteem it.

18 But if hee dedicate his field after the Iu-
bilee, then the Priest shall reckon him the money
according to the yerres that remaine vnto the yeere
of Iubile, and it shall be abated by thy estimation.

19 And if hee that dedicateth it, will redeeme
the field, then hee shall pay the fifth part of the
price, that thou esteemest it at, therunto, and it
shall remaine his.

20 And if he will not redeeme the field: but
the Triue shall the field to another man, it shall
be redeemed no more.

21 But the field shall be holy to the Lord, when
it goeth out in the Iubile, as a field: separate

from common vnto: the possession thereof shall
be the Priests.

22 If a man also dedicate vnto the Lord a field
which he hath bought, which is not of the ground
of his inheritance,

23 Then the Priest shall set the price to him,
as thou esteemest it, vnto the yeere of Iubile, and
he shall giue: as thy price the same day, as a thing
holy vnto the Lord.

24 But in the yeere of Iubile, the field shall
returne vnto him, of whom it was bought to him,
I say, whose inheritance the land was.

25 And all thy valuation shall bee according
to the shekel of the Sanctuary: a shekel con-
taining twentie gerahs.

26 ¶ Notwithstanding the first borne of the
beastes, because it is the Lordes first borne, none
shall dedicate such, be it bullocke, or sheepe: for
it is the Lords.

27 But if it be a vncleane beast, then hee shall
redeeme it by thy valuation, and giue the fifth part
more thereto: and if it be not redeemed, then it
shall be sold, according to thy estimation.

28 ¶ Notwithstanding, nothing separate from
the common vnto that he hath: whether it be man
or beast, or land of his inheritance: may be sold
nor redeemed: for every thing separate from the
common vnto is most holy vnto the Lord.

29 Nothing separate from the common vnto,
which shall be separate from man, shall be redee-
med: but dye the death.

30 Also all the tithes of the land, both of the
seed of the ground, and of the fruit of the trees
is the Lordes: it is holy to the Lord.

31 But if a man will redeeme any of his tithes,
he shall add the seventh part thereto.

32 And every tith of a bullocke, and of sheepe,
and of all that goeth vnder the yoke, the tenth
shall be holy vnto the Lord.

33 Hee shall not looke if it be good or bad, nei-
ther shall hee change it: els if hee change it, both it,
and that it was changed withall, shall be holy, and
it shall not be redeemed.

34 These are the commandments which the
Lord commanded by Moses vnto the children of
Israel in mount Sinai.

THE FOVRTH BOOKE OF MOSES, CALLED NUMBERS.

THE ARGUMENT.

Forasmuch as God hath appointed that his Church in this world shall be under the crosse, hath because
they should learne not to put their trust in worldly things, and also seeke his comfort, when all other
helps faile: hee did not straightway bring his people after their departure out of Egypt, into the land
which he promised them: but led them to and fro for the space of forty yerres, and kept them in continual
exercises before they enjoyed it to trye their faith, and to teach them to forget the world and to depend
on him. Which triall did greatly profite to discipline the wicked and the hypocrites from the faithful and
true seruantes of God, who serued him with pure hearts, without the other preferring their carnall af-
fection to Gods glory, and making religion to serue their purpose, murmured when they lacked to content
their lusts, and disquieted them whome God had appointed rulers ouer them. By reason whereof they pro-
voked Gods terrible indignation against them, and were fit for him as a remarkable example for all ages to
remembere how they abuse Gods word, perforce his own lusts to his will, or displease his ministers. Notwith-
standing God is true true to his promise, and gernereth his by his holy Spirit, that either they fall not to
such inconueniences, or if they do, hee quickeneth by true repentance: and therefore hee continueth his
graces toward them, hee giueth them ordinances and instructions, as well for religion as for worldly policie:

250 called be-
cause of the diu-
sitye & multitu-
de of numbers,
which we haue
chiefly concei-
ned, both of many
names and places.

THE FIGURE OF THE Tabernacle erected, and of the Tents pitched round about it.

WEST.



EAST.

A B The length of the Court, of an hundred cubits, on the South side: in the which space there were 20. pillars of 5. cubits height apiece, whereto the curtains were steeled to the Court. *C D* The North side, which was in all points like. *B C* The West end, which was of fifty cubits wide. In this space there were 20. pillars of equal height with the rest, whereto the curtains were steeled, to close the Court on that side. *A D* The East end, which was also of 50. cubits breadth, in that the whole Court was in length, twice the breadth. The covering in was as the East end, right as it shew hangings a veruange hanging of 20. cubits long, steeled to 4. pillars. *E* At the side of the hanging, there were curtains of 15. cubits in length, which were steeled on the side of the hanging to 3. pillars, and on the other side to as many as the Figure sheweth.

39 The number of them also of the tribe of Dan was threescore and two thousand and seven hundred.

¶ Ather.

40 ¶ Of the sonnes of ¶ Ather by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere old and above, all that went forth to warre:

41 The number of them also of the tribe of Ather was one & fourty thousand & five hundred.

¶ Naphtali.

42 ¶ Of the children of ¶ Naphtali, by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere old & above, all that went to the warre:

43 The number of them also of the tribe of

Naphtali, was three and fiftie thousand, and four hundred.

44 These are the ¶ summes which Moses, and Aaron numbered, and the Princes of Israel, the twelue men which were eury one for the house of their fathers.

45 So was all the summe of the sonnes of Israel, by the houses of their fathers, from twentie yeere olde and above, all that went to the warre in Israel,

46 And all they were in number sixe hundred and three thousand, five hundred and fiftie.

47 But the Levites, after the tribes of their fathers were not numbered among them.

48 For the Lord had spoken vnto Moses, and sayd,

49 Onely thou shalt not number the tribe of Levi, neither take the summe of them among the children of Israel:

50 But thou shalt appoint the Levites ouer the Tabernacle of the Testimonie, & ouer all the instruments thereof, and ouer all things that belong to it: they shall beare the Tabernacle, and all the instruments thereof, & shall minister in it, and shall ¶ dwell round about the Tabernacle.

51 And when the Tabernacle goeth forth, the Levites shall take it downe, and when the Tabernacle is to be pitched, the Levites shall set it vp: for the ¶ stranger that cometh neere, shall be slaine.

52 Also the children of Israel shall pitch their tentes, eury man in his campe, and eury man vnder his stande throughout their armies.

53 But the Levites shall pitch round about the Tabernacle of the Testimonie, least vengeance ¶ come vpon the Congregation of the children of Israel, and the Levites shall take the charge of the Tabernacle of the Testimonie.

54 So ¶ children of Israel did according to all that the Lord had comanded Moses: so did they.

CHAP. II.

a The order of the Tents, and the names of the Captaines of the 3. tribes.

And the Lord spake vnto Moses, & to Aaron, saying,

3 ¶ Every man of the children of Israel shall campe by his stander, and vnder the ensigne of their fathers house: farre off about the Tabernacle of the Congregation shall they pitch.

3 On the East side toward the rising of the sunne, shall they of the stander of the hoste of Iudah pitch according to their armies: and Nahshon the sonne of Amminadab shall be captaine of the sonnes of Iudah.

4 And his hoste and the number of them were threescore and four thousand and six hundred.

5 Next vnto him shall they of the tribe of Issachar pitch, and Nethaneel the sonne of Zuar shall be the captaine of the sonnes of Issachar:

6 And his hoste, & the number thereof were foure and fiftie thousand, and foure hundred.

7 Then the tribe of Zebulun, & Eliab the sonne of Helon, captaine ouer the sonnes of Zebulun:

8 And his hoste, & the number thereof were fiftie thousand and foure hundred:

9 The whole number of the hoste of Iudah was an hundred fourescore and six thousand, and foure hundred according to their armies: they shall first set forth.

10 ¶ On the South side shall be the stander of the

10. 10. 10. 10.

¶ Which were warriors, but were appointed with view of the Tabernacle.

† The campe.

h Whosoever was not of the tribe of Levi.

¶ By not being due to require the Tabernacle of the Lord.

¶ In the twelve tribes were twelve principal standers, so that every tribe had their stander.

¶ For priuie.

¶ In Iudah Issachar and Zebulun sonnes of Levi were of their standers.

¶ Of these were the captains vnder their armies.

4 And the sonnes of Reuben according to their armies: and the captaine over the sonnes of Reuben *shall be* Elizur the sonne of Shedeur.

11 And his hoste, and the number thereof *five and fourtie thousand and five hundred.*

12 And by him *shall* the tribe of Simeon pitch, and the captaine over the sonnes of Simeon *shall be* Shelumiel the sonne of Zurihaddai:

13 And his hoste, and the number of them *nine and fiftie thousand and three hundred.*

14 And the tribe of Gad, and the captaine over the sonnes of Gad *shall be* Eliabaph the sonne of Hodei:

15 And his host and the number of them *were* five and fourtie thousand, sixe hundred and fiftie.

16 All the number of the campe of Reuben *were* an hundred and one and fiftie thousand, and four hundred and fiftie according to their armies, and they *shall* set forth in the second place.

17 ¶ Then the Tabernacle of the Congregation *shall* goe *with* the hoste of the Leuites, in the mids of the campe as they have pitched, so *shall* they goe forward, every man in his order, according to their standers.

18 ¶ The stander of the campe of Ephraim *shall be* toward the West according to their armies: and the captaine over the sonnes of Ephraim *shall be* Elihuza the sonne of Ammihud:

19 And his hoste & the number of them *were* fourtie thousand and five hundred.

20 And by him *shall be* the tribe of Manasseh, and the captaine over the sonnes of Manasseh *shall be* Gamliel the sonne of Pedahzur:

21 And his host and the number of them *were* two and thirtie thousand and two hundred.

22 And the tribe of Benjamin, and the captaine over the sonnes of Benjamin *shall be* Abidan the sonne of Gideon:

23 And his hoste, & the number of them *were* five and thirtie thousand and four hundred.

24 All the number of the campe of Ephraim *were* an hundred and eight thousand and one hundred according to their armies, and they *shall* goe in the third place.

25 ¶ The stander of the host of Dan *shall be* toward the North according to their armies: and the captaine over the children of Dan *shall be* Ahiezer the sonne of Ammihaddai:

26 And his host and the number of them *were* two and threecore thousand and seven hundred.

27 And by him *shall* the tribe of Aser pitch, and the captaine over the sonnes of Aser *shall be* Pagiel the sonne of Ocran.

28 And his host and the number of them *were* one and fourtie thousand and five hundred.

29 ¶ Then the tribe of Naphtali, and the captaine over the children of Naphtali *shall be* Ahira the sonne of Enan:

30 And his host and the number of them *were* three and fiftie thousand and four hundred.

31 All the number of the hoste of Dan *was* an hundred and seven and fiftie thousand and sixe hundred: they *shall* goe hindmost with their standers.

32 ¶ These are the summes of the children of Israel by the houses of their fathers, all the number of the hoste, according to their armies, sixe hundred and three thousand, five hundred and fiftie.

33 But the Leuites were not numbred among the children of Israel, as the Lord had commanded Moses.

34 And the children of Israel did according to all that the Lord had commanded Moses: so they pitched according to their standers, and so they journeyed every one with his families, according to the houses of their fathers.

C H A P. I I I.

¶ The charge and office of the Leuites. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

These also were the generations of Aaron and Moses, in the day that the Lord spake with Moses in mount Sinai.

2 So these are the names of the sonnes of Aaron, * Nadab the first borne, and Abihu, Eleazar, and Ithamar.

3 These are the names of the sonnes of Aaron the anoynted Priests, whom Moses did consecrate to minister in the Priests office.

4 * And Nadab and Abihu died before the Lord, when they offered * strange fire before the Lord in the wilderness of Sinai, and had no children: but Eleazar and Ithamar stued in the Priests office in the sight of Aaron their father.

5 Then the Lord spake vnto Moses, saying,

6 Bring the tribe of Leui, and set them before Aaron the Priest that they may stue him,

7 And take the charge with him, euen the charge of the whole Congregation before the Tabernacle of the Congregation to doe the seruice of the Tabernacle.

8 They shall also keepe all the instruments of the Tabernacle of the Congregation, and haue the charge of the children of Israel to doe the seruice of the Tabernacle.

9 And thou shalt giue the Leuites vnto Aaron and to his sonnes: for they are giuen him fely from among the children of Israel.

10 And thou shalt appoynt Aaron and his sonnes to execute their Priests office: and the stranger that commeth neere, *shall be* slaine.

11 ¶ And the Lord spake vnto Moses, saying,

12 Beholde, I haue euen taken the Leuites from among the children of Israel: for all the first borne that openeth the matrice among the children of Israel, and the Leuites, *shall be* mine.

13 Because all the first borne are mine: for the same day, that I smote all the first borne in the land of Egypt, * I sanctified vnto me all the first borne in Israel, both man and beast: mine they shall be: I am the Lord.

14 ¶ Moreover, the Lord spake vnto Moses in the wilderness of Sinai, saying,

15 Number the children of Leui after the houses of their fathers, in their families: every male from a moneth olde and aboue shalt thou number.

16 Then Moses numbred them according to the word of the Lord, as he was commanded.

17 And these are the sonnes of Leui by their names, * Gershon, and Kohath, and Merari.

18 Also these are the names of the sonnes of Gershon by their families: Libni and Shimei.

19 The sonnes also of Kohath by their families: Amram and Izchar, Hebron, and Vzziel.

20 And the sonnes of Merari by their families: Mahli and Mushi. These are the families of

For vnder every one of the sonnes principal standers were diuers figures to keepe euery band in order.

Or, families

and kindreds.

* Exod. 4.3.

* Exod. 18.3.

* Leui. 1.3. chap.

26. 61. 1. leui. 24.3.

b Or, before the

Altar.

* Leui. 10.8.

c Whiles their

father liued.

d Offer them vnto

Aaron for the vie

of the Tabernacle.

e Which apper-

trined to the exe-

cuting of the high

Priests comman-

dement, to the

ouersight of the

people, and to the

seruice of the

Tabernacle.

f Aarons sonnes

the Priests stued

in the Sanctuary

in praying for the

people and offering

sacrifices the Le-

uites stued for the

inferiour vies

of the same.

g Any that would

minister not being

a Leuite.

* Exod. 13.1. and

34. 19. 1. leui. 27. 26.

chap. 8. 16. 1. leui. 27. 25.

1. leui. 27. 26.

1. leui. 27. 26.

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1. leui. 27. 26.

Leui, according to the houses of their fathers.

21 Of Gershon *came* the familie of the Libanites, and the familie of the Shimeites: these are the families of the Gershonites.

h Onely sum-
bring the male
children.

22 The summe whereof (*h* after the number of all the males from a moneth olde and aboue was counted) *seuen thousand and five hundred.*

for father.

23 ¶ The families of the Gershonites shall pitch behinde the Tabernacle Westward.

24 The captain and Iancient of the house of the Gershonites *shall be* Eliasaph the sonne of Lael.

l Their charge
was to cary the
coverings and
hangings of the
Tabernacle.

25 And the charge of the sonnes of Gershon in the Tabernacle of the Congregation *shall be* the i Tabernacle, and the pavilion, the covering thereof, and the vaile of the doore of the Tabernacle of the Congregation.

26 And the hanging of the court, and the vaile of the doore of the court, which is neere the Tabernacle, and neere the Altar round about, and the cordes of it for all the seruice thereof.

27 ¶ And of Kohath *came* the familie of the Amramites, & the familie of the Izeharites, & the familie of the Hebronites, and the familie of the Vzzielites: these are the families of the Kohathites.

k Doing euer
one his duetie in
the Sanctuary.

28 The number of all the males from a moneth olde and aboue *was* eight thousand and five hundred, hauing the *h* charge of the Sanctuary.

29 The families of the sonnes of Kohath shall pitch on the Southside of the Tabernacle.

30 The captain and ancient of the house, and families of the Kohathites *shall be* Elizaphan the sonne of Vzziel:

l The chiefe
things within the
Sanctuarie were
committed to the
Kohathites.

31 And their charge *shall be* the i Ark, and the Table, and the Candlesticke, and the altars, and the instruments of the Sanctuarie that they minister with, and the vaile, and all that serueth thereto.

for prince of
prince.

32 And Eleazar the sonne of Aaron the Priest *shall be* chiefe captain of the Leuites, hauing the oversight of them that haue the charge of the Sanctuarie.

33 ¶ Of Merari *came* the familie of the Mahlites, and the familie of the Mushites: these are the families of Merari.

34 And the summe of them, according to the number of all the males, from a moneth olde and aboue *was* fixe thousand and two hundred.

35 The captain and the ancient of the house of the families of Merari *shall be* Zuriel the sonne of Abihail: they shall pitch on the Northside of the Tabernacle.

m The wood-
worke and the rest
of the instruments
were committed
to their charge.

36 And in the charge & custodie of the sonnes of Merari *shall be* the boards of the Tabernacle, and the barres thereof, and his pillars, and his fockets, and all the instruments thereof, and all that serueth thereto.

37 With the pillars of the court round about, with their fockets, and their pins and their coards.

38 ¶ Also on the forefront of the Tabernacle toward the East, before the Tabernacle, *I say*, of the Congregation Eastward shall Moses and Aaron and his sonnes pitch, hauing the charge of the Sanctuarie, and the charge of the children of Israel: but the stranger that cometh neere, shall be slaine.

n That none
should enter into
the Tabernacle
contrary to Gods
appointement.

39 The whole summe of the Leuites, which Moses & Aaron numbered at the commandement of the Lord throughout their families, *even* all the males from a moneth olde and aboue, *was* two and twentie *o* thousand.

o So that the first
borne of the chil-
dren of Israel
were two by 273.
as verse 43.

40 ¶ And the Lord sayd vnto Moses, Number all the first borne that are males among the children of Israel, from a moneth olde and aboue, and take the number of their names.

41 And thou shalt take the Leuites to mee *for* all the first borne of the children of Israel (*I am* the Lord) and the cattell of the Leuites for all the first borne of the cattell of the children of Israel.

42 And Moses numbered, as the Lorde commanded him, all the first borne of the children of Israel.

43 And all the first borne males rehearsed by name (from a moneth olde and aboue) according to their number were two and twentie thousand, two hundred *seuente* and three.

44 ¶ And the Lord spake vnto Moses, saying,

45 Take the Leuites for all the first borne of the children of Israel, and the cattell of the Leuites for their cattell, and the Leuites shall be mine, (*I am* the Lord)

46 And for the redeeming of the two hundred *seuente* and three, (which are more then the Leuites) of the first borne of the children of Israel,

47 Thou shalt also take five shekels for eueri person: after the weight of the Sanctuarie shall thou take it: *the shekel containeth* twenty gerahs.

48 And thou shalt giue the money, wherewith the odd number of them is redeemed, vnto Aaron and to his sonnes.

49 Thus Moses tooke the redemption of them that were redeemed, being more then the Leuites:

50 Of the i first borne of the children of Israel tooke he the money: *even* a thousand three hundred three score and five *shekels*, after the shekel of the Sanctuarie.

51 And Moses gaue the money of them that were redeemed, vnto Aaron and to his sonnes according to the word of the Lord, as the Lord had commanded Moses.

CHAP. IIII.

5 The offices of the Leuites, when the hoste remoued. 46 The number of the three families of Kohath, Gershon, & Merari.

AND the Lord spake vnto Moses, and to Aaron, saying,

2 Take the summe of the sonnes of Kohath from among the sonnes of Leui, after their families, and houses of their fathers,

3 From *a* thirtie yeere olde and aboue, *even* vntill fiftie yeere olde, all that enter into the assemblie to doe the worke in the Tabernacle of the Congregation.

4 This shall be the office of the sonnes of Kohath in the Tabernacle of the Congregation *about* the Holiest of all.

5 ¶ When the hoste remoueth, then Aaron and his sonnes shall come and take downe *b* the covering vaile, and shall couer the Ark of the Testimonie therewith.

6 And they shall put thereon a covering of badgers skines, and shall spread vpon it a cloth altogether of blew silke, and put to *c* the barres thereof:

7 And vpon the *a* table of shew bread, they shall spread a cloth of blew silke, and put thereon the diishes, and the *incense* cups, and goblets, and coverings to couer it *d* with, and the bread shall be thereon continually:

8 And they shall spread vpon them a covering *e* of

p So that none
of the Leuites should
take the first borne
of Israel,
save for the use
which were made
then the Leuites
for whom they
payed money.

q Each 30. shekel
27.35. cheylah
2734.45.15.

q Of the two
hundred *seuente*
and three, which
were more then
the Leuites.

r And,
i Which
kind of
and cover
e And
3

a The Leuites
were numbered
for three fottes
first at a moneth
olde when they
were comen
to the Lord, and
at 25 yeere old,
when they were
appointed to
serue in the Ta-
bernacle, and
30 yeere old
were the begin-
ning of the
Tabernacle.

b Which diuish
the Sanctuarie
the Holiest of all
c That is, the
vpon the table
down to cary the
the barres of the
Ark could not
be remoued.
Exod. 25.19.
Exod. 35.26.
d Meaning
the cover of the
table.

e Which diuish
the Sanctuarie
the Holiest of all
c That is, the
vpon the table
down to cary the
the barres of the
Ark could not
be remoued.
Exod. 25.19.
Exod. 35.26.
d Meaning
the cover of the
table.

of scarlet, and couer the same with a covering of badgers skinned, and put to the barres thereof.

9 Then they shall take a cloth of blew silke, and couer the * candlestick of light with his lampes and his snuffers, * and his snuffedishes, and all the oyle vessels thereof, which they occupie about it.

10 So they shall put it, & all the instruments thereof in a covering of badgers skinned, and put it vpon the * barres.

11 Also vpon the golden altar they shall spread a cloth of blew silke, and couer it with a covering of badgers skinned, and put to the barres thereof.

12 And they shall take all the instruments of the ministerie wherewith they minister in the Sanctuary, and put them in a cloth of blew silke, & couer them with a covering of badgers skins, and put them on the barres.

13 Also they shall take away the ashes from the altar, and spread a purple cloth vpon it.

14 And shall put vpon it all the instruments thereof, which they occupie about it: the censers, the fleshhooks, and the becomes, and the basens, euen all the instruments of the altar: & they shall spread vpon it a covering of badgers skinned, and put to the barres of it.

15 And when Aaron and his sonnes haue made an ende of couering the Sanctuary, and all the instruments of the Sanctuary, at the removing of the hoste, afterward the sonnes of Kohath shall come to beare it, but they shall not touch any holy thing, lest they die. This is the charge of the sonnes of Kohath in the Tabernacle of the Congregation.

16 ¶ And to the office of Eleazar the sonne of Aaron the Priest *persuadeth* the oyle for the light, and the * sweete incense and the * dayly meate offering, and the * anoynting oyle, with the oversight of all the Tabernacle, and of all that therein is, both in the Sanctuary, and in all the instruments thereof.

17 ¶ And the Lord spake vnto Moses and to Aaron, saying,

18 Ye shall not cut off the tribe of the families of the Kohathites from among the Levites:

19 But thus do vnto them, that they may liue and not die, when they come neere to the most holy things: let Aaron and his sonnes come and appoynt * them, euery one to his office, and to his charge.

20 But let them not goe in, to see when the Sanctuary is folden vp, lest they die.

21 ¶ And the Lord spake vnto Moses, saying,

22 Take also the summe of the sonnes of Gerſhon, euery one by the houses of their fathers:

23 From thirtie yeere olde & aboue, vntill fiftie yeere old: that thou number them, al that * enter into the assembly for to do seruice in the Tabernacle of the Congregation,

24 This shall be the seruice of the families of the Gerſhonites, to serue and to beare.

25 They shall beare the curtaines of the Tabernacle, and the Tabernacle of the Congregation, his couering, and the couering of badgers skinned, that is on his vpon it, and the vayne of the * odore of the Tabernacle of the Congregation:

26 The curtaines also of the court, & the vaine of the entering in of the gate of the court, & which

is neere the Tabernacle, and neere the altar round about: with their cordes, and all the instruments for their seruice, and all that is made for them: so shall they serue.

27 At the commandment of Aaron and his sonnes shall all the seruice of the sonnes of the Gerſhonites be done, in all their charges and in all their seruice, and yee shall appoynt them to keepe all their charges.

28 This is the seruice of the families of the sonnes of the Gerſhonites in the Tabernacle of the Congregation, and their watch shalbe vnder the hand of Ithamar the sonne of Aaron the Priest,

29 ¶ Thou shalt number the sonnes of Merari by their families, and by the houses of their fathers:

30 From thirtie yeere olde and aboue, euen vnto fiftie yeere olde: that thou number them, all that enter into the assembly, to doe the seruice of the Tabernacle of the Congregation.

31 And this is their office and charge according to all their seruice in the Tabernacle of the Congregation: the * boards of the Tabernacle with the barres thereof, and his pillars, and his sockets,

32 And the pillars round about the court, with their sockets & their pinnes, & their cordes, with all their instruments, euen for all their seruice: and by * name yee shall reckon the instruments of their office and charge.

33 This is the seruice of the families of the sonnes of Merari, according to all their seruice in the Tabernacle of the Congregation vnder the hand of Ithamar the sonne of Aaron the Priest.

34 ¶ Then Moses and Aaron and the princes of the Congregation numbeed the sonnes of the Kohathites, by their families and by the houses of their fathers,

35 From thirtie yeere olde and aboue, euen vnto fiftie yeere olde, all that enter into the assembly for the seruice of the Tabernacle of the Congregation.

36 So the * numbers of them throughout their families were two thousand, seven hundred and fiftie.

37 These are the numbers of the families of the Kohathites, all that serue in the Tabernacle of the Congregation, which Moses and Aaron did number according to the commandment of the Lord by the * hand of Moses.

38 Also the numbers of the sonnes of Gerſhon throughout their families & houses of their fathers,

39 From thirtie yeere olde and vpward, euen vnto fiftie yeere old: all that enter into the assembly for the seruice of the Tabernacle of the Congregation,

40 So the numbers of them by their families, and by the houses of their fathers were two thousand six hundred and thirtie.

41 These are the numbers of the families of the sonnes of Gerſhon: of all that * did seruice in the Tabernacle of the Congregation, whome Moses and Aaron did number according to the commandment of the Lord.

42 ¶ The numbers also of the families of the sonnes of Merari by their families, and by the houses of their fathers,

43 From thirtie yeere olde and vpward, euen

q Vnder the charge and ouer sight.

* Exod. 28. 15.

r Ye shall make an inventory of all the things, which ye commit to their charge.

† Eke the number of them.

‡ God appointing Moses to be the minister and executor thereof.

§ Which were of competent age to serue therein, that is, betweene 30. and 50.

vnto fiftie yeere olde; all that enter into the as-
semble for the seruice of the Tabernacle of the
Congregation.

44 So the numbers of them by their families
were three thousand, and two hundred.

45 These are the summes of the families of the
sonnes of Merari, whom Moses and Aaron num-
bered according to the commandement of the
Lord, by the hand of Moses.

46 Shall the numbers of the Leuites, which
Moses, and Aaron, and the princes of Israel num-
bered by their families, and by the houses of their
fathers,

47 From thirtie yeere olde and upward, euen
to hittie yeere olde, euery one that came to doe
his dutie, office, seruice, and charge in the Ta-
bernacle of the Congregation.

48 So the numbers of them were eight thou-
sand, five hundred and foure score.

49 According to the commandement of the
Lord by the hand of Moses did Aaron num-
ber them, euery one according to his seruice, and
according to his charge. These were they that
tribe numbered, as the Lord commanded Moses.

CHAP. V.

2 The Leuites, and the polluted shall be cast forth. 3 The pur-
ging of sinne. 4 The trial of the suspected wife.

And the Lord spake vnto Moses, saying,

1 Command the children of Israel that
they put out of the hoste euery leper, and euery
one that hath an issue, and whose euer is defiled
by the dead.

2 Both male and female shall ye put out of
out of the hoste shall ye put them, that they defile
not their tents among whom I dwell.

4 And the children of Israel did so, and put
them out of the hoste, euen as the Lord had com-
manded Moses, so did the children of Israel.

5 ¶ And the Lord spake vnto Moses, saying,

6 Speake vnto the children of Israel, saying,
When a man or woman shall commit any sinne, that
men commit, and transgress against the Lorde,
when that person shall trespass,

7 Then they shall confesse their sinne which
they haue done, and shall restore the damage
thereof with his principall, and put the fifth part
of it more thereto, and shall giue it vnto him, a-
gainst whom he hath trespassed.

8 But if the man haue no kinsman, to whom
he should restore the damage, the damage shall
be restored to the Lord for the Priestes vse, be-
sides the ramme of the atonement; whereby hee
shall make atonement for him.

9 And euery offering of all the holy things
of the children of Israel, which they bring vnto
the Priest, shall be his.

10 And euery mans halowed things shall bee
his: that is, whatsoever any man giuech the Priest,
it shall be his.

11 ¶ And the Lord spake vnto Moses, saying,
12 Speake vnto the children of Israel, and say
vnto them, If any mans wife turne to euill, and
commit a trespass against him,

13 So that another man lie with her fleshly,
and it bee hid from the eyes of her husband, and
kepe close, and yet hee be defiled, and there be
no witness against her, neither shee taken with the
manner,

14 If he be moued with a ielous minde, so
that he is ielous ouer his wife, which is defiled, or

if he haue a ielous minde, so that he is ielous ouer
his wife, which is not defiled,

15 Then shall the man bring his wife to the
Priest, and bring her offering with her, the tenth
part of an Ephah of barley meale, for he shall not
powre oyle vpon it, nor put incense thereon: for
it is an offering of ielousie, an offering for a remem-
brance, calling the sinne to minde.

16 And the Priest shall bring her, and set her
before the Lord.

17 Then the Priest shall take the holy water
in an earthen vessel, and of the dust that is in the
floor of the Tabernacle, and the Priest shall take it
and put it into the water.

18 After, the Priest shall set the woman before
the Lord, and vncover the womans head, and put
the offering of the memorial in her hands: it is
the ielousie offering, and the Priest shall haue bit-
ter and cursed water in his hand.

19 And the Priest shall charge her by an othe,
and say vnto the woman, If no man haue lien
with thee, neither thou hast turned to vnclean-
nesse from thine husband, bee free from this bit-
ter and cursed water.

20 But if thou hast turned from thine husband,
and so art defiled, and (some man hath lien with
thee beside thine husband,

21 Then the Priest shall charge the woman
with an oath of cursing, and the Priest shall say vnto
the woman) The Lord make thee bee ac-
cursed, and detestable for the othe among thy
people, and the Lord cause thy thigh to rot, and
thy bellie to swell:

22 And that this cursed water may goe into
thy bowels, to cause thy belly to swell, and thy
thigh to rot. Then the woman shall answer, A-
men, Amen.

23 After, the Priest shall write these curses in
a booke, and shall blot them out with the bit-
ter water,

24 And shall cause the woman to drinke the
bitter and cursed water, and the cursed water turned
into bitterness, shall enter into her.

25 Then the Priest shall take the ielousie of-
firing out of the womans hand, & shall shake the
offering before the Lord, & offer it vpon the altar.

26 And the Priest shall take an handful of the
offering for a memoriall thereof, and burne it vpon
the altar, and afterward make the woman
drinke the water.

27 When hee hath made her drinke the wa-
ter, if she be defiled and haue trespassed against
her husband, then shall the cursed water, turned
into bitterness, enter into her, and her belly shall
swell, and her thigh shall rot, and the woman shall
be accursed among her people.

28 But if the woman be not defiled, but bee
cleane, she shall be free, and shall conceiue and
beare.

29 This is the law of ielousie, when a wife tur-
neth from her husband and is defiled:

30 Or when a man is moued with a ielous mind
being ielous ouer his wife, then shall he bring the
woman before the Lord, & the Priest shall doo to
her according to all these laws.

31 And the man shall bee free from sinne, but
this woman shall beare her iniquitie.

CHAP. VI.

2 The law of the consecration of the Nazarites. 24 The law
to blotte the people.

And

a Whofoeuer of
the Leuites that
had any manner of
charge in the Ta-
bernacle.

† Ebr. according to
the month, or word.
u So that Moses
neither added
nor diminished
from that which
the Lord com-
manded him.

* Leuit. 13. 3.

* Leuit. 15. 2.

* Leuit. 1. 1.

|| Or in a place out
of the hoste.

2 There were
three manner of
testes of the
Lord, of the Le-
uites, and of the
Israelites.

* Leuit. 4. 3.

b Commit any
fault willingly.

* Leuit. 6. 5.

c If he be dead, to
whom the wrong
is done, and also
haue no kinsman.

d Or things offered
to the Lord, as first-
fruits, &c.

* Leuit. 10. 12.

e By breaking the
band of marriage,
and playing the
harlot.

† Ebr. if the spirit
of ielousie come
vpon him.

† Or by the
time offering of
this offering of a
house were ma-
de oyle was
crude oil.

Or making the
same knowne
and purging it.
u Whosoever
called the water
of purification
sprinkling chap. 19. 9.

i It was called
by the ethe-
raie it de-
clared the
woman to
be accursed
and so to her
dishonour.

k Both be-
cause the
had com-
mitted to
her own
falseness
and so to
her dishonour.

l Ebr. I
shall be
as a curse
in the
land.

m Shall
be as a curse
in the
land, which
is the
land.

n So the
begin his
new.

† Or profane.
Where the
cane was
cut.

† Or profane.

o The man
accuse his
wife with
any
word.

And the Lord spake vnto Moses, saying,
2 Speake vnto the children of Israel, and
say vnto them, When a man or a woman doth se-
parate themselves to vow a vow of a Nazirite
to separate himselfe vnto the Lord,

3 Hee shall abstaine from wine and strong
drinke, and shall drinke no fowre wine nor fowre
drinke, nor shall drinke any licour of grapes, nei-
ther shall eate fresh grapes nor dried.

4 As long as his abstinence endureth, shall he
eate nothing that is made of the wine of the vine,
neither the kernels, nor the huske.

5 While he is separate by his vow, the * ra-
sor shall not come vpon his head, vnill the dayes
be out, in the which hee separateth himselfe vnto
the Lord, he shall be holy, and shall let the lockes
of the haire of his head grow.

6 During the time that hee separateth him-
selfe vnto the Lord, he shall come at no ^b dead
body:

7 He shal not make himselfe vncleane at the
death of his father, or mother, brother, or sister
for the consecration of his God is vpon ^c his head.

8 All the dayes of his separation hee shall be
holy to the Lord.

9 And if any die suddenly by him, or he be-
ware, then the ^d head of his consecration shall be
defiled, and he shall shauie his head in the day of
his cleansing: in the seventh day he shall shauie it.

10 And in the eighth day hee shall bring two
turtles, or two yong pigeons to the Priest, at the
doore of the Tabernacle of the Congregation:

11 Then the Priest shall prepare the one for a
sinne offering, and the other for a burnt offering,
and shall make an atonement for him, because he
sinned by ^e the dead: so shall hee halow his head
the same day.

12 And hee shall consecrate vnto the Lorde
the dayes of his separation, & shall bring a lambe
of a yeere olde for a trespass offering, and the
first 8 dayes shall be voyde: for his consecration
was defiled.

13 ¶ This then is the lawe of the Nazirite:
When the time of his consecration is out, hee shall
come to the doore of the Tabernacle of the
Congregation,

14 And hee shall bring his offering vnto the
Lord, an hee lambe of a yeere olde without blem-
ish for a burnt offering, and a shee lambe of a
yeere olde without blemish for a sinne offering,
and a ramme without blemish for peace offerings.

15 And a basket of vneleuened bread, of
* cakes of fine flour, mingled with oyle, and wa-
fers of vneleuened bread anointed with oyle,
with their meate offering, & their drinke offerings:

16 The which the Priest shall bring before the
Lord, and make his sinne offering and his burnt
offering.

17 Hee shall prepare also the ram for a peace
offering vnto the Lorde, with the basket of vne-
leuened bread, and the Priest shall make his meate
offering, and his drinke offering.

18 And * the Nazirite shall shauie the head
of his consecration at the doore of the Taber-
nacle of the Congregation, & shall take the haire
of the head of his consecration, and ^f put it in the
fire, which is vnder the peace offering.

19 Then the Priest shall take the fadden shoul-
der of the ramme, and an vneleuened cake out of
the basket, and a wafer vneleuened, and put them

vpon the handes of the Nazirite, after hee hath
shauen his consecration, and he shall offer

20 And the Priest shall * shake them to and
fro before the Lord: this is an holything for the
Priest besides the shakken breadd, and besides the
bease shoulder; so afterward the Nazirite may
drinke wine.

21 This is the lawe of the Nazirite, which hee
hath vowed, and of his offering vnto the Lord for
his consecration, * besides that hee is able to
bring: according to th: vow which hee vowed, so
shall hee doe after the lawe of his consecration.

22 ¶ And the Lord spake vnto Moses, saying,

23 Speake vnto Aaron and to his sonnes, say-
ing, Thus shall ye ^g bleise the children of Israel,
and say vnto them,

24 The Lord bleise thee, and keepe thee,

25 The Lorde make his face thine vpon thee,
and be mercifull vnto thee,

26 The Lorde lift vp his countenance vpon
thee, and giue thee peace.

27 So they shall put my ^h Name vpon the
children of Israel, and I will bleise them.

CHAP. VII.

*a The heads or Princes of Israel offer as the setting up of the
Tabernacle, 10 And at the dedication of the Altar. By God
speake to Moses from the Mountaine.*

NOW when Moses had finished the setting vp
of the Tabernacle, and * anointed it, and
sanctified it, and all the instruments thereof, and
the altar with all the instruments thereof, and
had anoynted them, and sanctified them,

2 Then the ⁱ princes of Israel, heads over the
houses of their fathers (they were the princes of
the tribes, who were over them that were num-
bred) offered,

3 And brought their offering before the Lord,
sixe ^k couered charrets, and twelue oxen: one cha-
ret for two princes, and for euery one an ox, and
they offered them before the Tabernacle.

4 And the Lord spake vnto Moses, saying,

5 Take ^l these of them, that they may bee to
doe the ^m seruice of the Tabernacle of the Con-
gregation, and thou shalt giue them vnto the Le-
uites, to euery man according vnto his office.

6 So Moses tooke the charrets and the oxen,
and gaue them vnto the Leuites:

7 Two charrets and foure oxen he gaue to the
sonnes of Gershon according vnto their ⁿ office.

8 And foure charrets and eight oxen he gaue
to the sonnes of Merari according vnto their of-
fice, vnder the hand of Ithamar the sonne of Aa-
ron the Priest.

9 But to the sonnes of Kohath he gaue none,
because the charge of the Sanctuarie belong-
ed to them, which they did beare vpon ^o their
shoulders.

10 ¶ The princes also offered in the ^p dedi-
cation for the altar in the day that it was anoynt-
ed: then the princes offered their offering before
the altar.

11 And the Lord sayd vnto Moses, One prince
oneday, and an other prince an other day shall
offer their offering, for the dedication of the
altar.

12 ¶ So then on the first day did ^q Nahshon
the sonne of Amminadab of the tribe of Iudah
offer his offering.

13 And his offering was a siluer charger of an
hundredth and thirti ^r shekels weight, a siluer boule

a Which figure and them in loes from the world & dedicated them to God: which figure was accomplished in Christ.

b By the 13. & 14. Chap. 1. & 2.

c As at buriall, or mourning.

d In that hee suffered his haire to growe, he signified that he was con-secrated to God. Which long haire is a figure that he is dedicated to God.

e By being present where the dead was.

f Beginning at the eighth day when he is purified.

g So that he shall begin his vow a- new.

h Leviticus.

i After 17. & 22. & 23. Chap. 1. & 2. is ended.

k For the haire, which was consecrated to the Lord, might not be cut away any prophane place.

** Exod. 29. 37.*

Or, with the bread.

k At the least he shall do this, if he be able to offer no more.

l That is, pray for them, Eccles. 34. 17.

m They shall pray in my Names them.

** Exod. 40. 26.*

Or, vessels.

Or, captiues.

a Like horsefellers to keepe 9 things, that were caried in them, from weather.

b That is to carie things & stuffe in.

c For their vscary with.

d The holy things of the Sanctuary must be caried vpon their shoulders, and not drawn with oxen, Chap. 4. 15.

e That is, when the full sacrifice was offered thereon vpon by Aaron, Leviticus 9. 11.

f The offering of Nahshon.

*Leviticus.

of seuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

14 An incense cup of golde of tenne shekels, full of incense,

15 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offering,

16 An hee goate for a sinne offering,

17 And for peace offerings, two bullocks, five rams, five hee goates, and five lambes of a yeere olde: this was the offering of Nahshon the sonne of Amminadab.

¶ The offering of Nethaneel.

18 ¶ The second day ¶ Nethaneel, the sonne of Zuar, prince of the tribe of Issachar did offer:

19 Who offered for his offering a siluer charger of an hundred and thirtie shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

20 An incense cup of gold of ten shekels; full of incense,

21 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offering,

22 An hee goate for a sinne offering,

23 And for peace offerings, two bullocks, five rammes, five hee goates, five lambes of a yeere olde: this was the offering of Nethaneel the sonne of Zuar.

¶ The offering of Eliab.

24 ¶ The third day ¶ Eliab the sonne of Helon prince of the children of Zebulun offered.

25 His offering was a siluer charger of an hundred and thirtie shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

26 A golden incense cup of ten shekels, full of incense,

27 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offering,

28 An hee goate for a sinne offering,

29 And for peace offerings, two bullocks, five rams, five hee goates, five lambes of a yeere olde: this was the offering of Eliab the sonne of Helon.

¶ The offering of Elizur.

30 ¶ The fourth day ¶ Elizur the sonne of Shedeur prince of the children of Reuben offered.

31 His offering was a siluer charger of an hundred and thirtie shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

32 A golden incense cup of ten shekels, full of incense.

33 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offering,

34 An hee goate for a sinne offering,

35 And for a peace offering, two bullocks, five rams, five hee goates, and five lambes of a yeere olde: this was the offering of Elizur the sonne of Shedeur.

¶ The offering of Shelumiel.

36 ¶ The fifth day ¶ Shelumiel the sonne of Zurishaddai, prince of the children of Simeon offered.

37 His offering was a siluer charger of an hundred and thirtie shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

38 A golden incense cup of ten shekels, full of incense,

39 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offering,

40 An hee goate for a sinne offering,

41 And for a peace offering, two bullocks, five rams, five hee goates, five lambes of a yeere olde: this was the offering of Shelumiel the sonne of Zurishaddai.

42 ¶ The sixth day ¶ Eliashaph the sonne of Deuel prince of the children of Gad offered. ¶ The offering of Eliashaph.

43 His offering was a siluer charger of an hundred and thirtie shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

44 A golden incense cup of ten shekels, full of incense,

45 A yong bullocke, a ram, a lambe of a yeere olde, for a burnt offering,

46 An hee goate for a sinne offering,

47 And for a peace offering, two bullocks, five rammes, five hee goates, five lambes of a yeere olde: this was the offering of Eliashaph the sonne of Deuel.

48 ¶ The seventh day ¶ Elishama the sonne of Ammiud prince of the children of Ephraim offered. ¶ The offering of Elishama.

49 His offering was a siluer charger of an hundred and thirtie shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

50 A golden incense cup of ten shekels, full of incense,

51 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offering,

52 An hee goate for a sinne offering,

53 And for a peace offering, two bullocks, five rammes, five hee goates, five lambes of a yeere olde: this was the offering of Elishama the sonne of Ammiud.

54 ¶ The eighth day offered ¶ Gamliel the sonne of Pedazur, prince of the children of Manasseth. ¶ The offering of Gamliel.

55 His offering was a siluer charger of an hundred and thirtie shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

56 A golden incense cup of ten shekels, full of incense,

57 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offering,

58 An hee goate for a sinne offering,

59 And for a peace offering, two bullocks, five rammes, five hee goates, five lambes of a yeere olde: this was the offering of Gamliel the sonne of Pedazur.

60 ¶ The ninth day ¶ Abidan the sonne of Gideoni prince of the children of Benjamin offered. ¶ The offering of Abidan.

61 His offering was a siluer charger of an hundred and thirtie shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

62 A golden incense cup of ten shekels, full of incense,

63 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offering,

64 An hee goate for a sinne offering,

65 And for a peace offering, two bullocks, five rammes,

rammes, five hee goates, five lambes of a yere olde: this was the offering of Abidan the sonne of Gideon.

66 ¶ The tenth day ¶ Abiezzer the sonne of Ammihaddai, prince of the children of Dan offered.

67 His offering was a silver charger of an hundred and thirtie *shekels* weight, a silver boule of feuentie *shekels*, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

68 A golden incense cup of ten *shekels*, full of incense,

69 A yong bullocke, a ram, a lambe of a yere olde for a burnt offering,

70 An he goate for a sinne offering,

71 And for a peace offering, two bullocks, five rammes, five hee goates, five lambes of a yere olde: this was the offering of Abiezzer the sonne of Ammihaddai.

72 ¶ The eleventh day ¶ Pagiel the sonne of Ocran, prince of the children of Ather offered.

73 His offering was a silver charger of an hundred and thirtie *shekels* weight, a silver boule of feuentie *shekels*, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

74 A golden incense cup of ten *shekels*, full of incense,

75 A yong bullocke, a ram, a lambe of a yere olde for a burnt offering,

76 An he goate for a sinne offering,

77 And for a peace offering, two bullocks, five rams, five hee goates, five lambes of a yere olde: this was the offering of Pagiel the sonne of Ocran.

78 ¶ The twelfth day ¶ Ahira the sonne of Enan, prince of the children of Naphtali offered.

79 His offering was a silver charger of an hundred and thirtie *shekels* weight, a silver boule of feuentie *shekels*, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

80 A golden incense cup of ten *shekels*, full of incense,

81 A yong bullocke, a ram, a lambe of a yere olde for a burnt offering,

82 An he goate for a sinne offering,

83 And for peace offerings, two bullocks, five rammes, five hee goates, five lambes of a yere olde: this was the offering of Ahira the sonne of Enan.

84 This was the dedication of the Altar by the princes of Israel, when it was anointed: twelve chargers of silver, twelve silver boules, twelve incense cups of gold,

85 Euery charger containing an hundred and thirtie *shekels* of silver, and euery boule feuentie: all the silver vessel contained two thousand and foure hundred *shekels*, after the shekel of the Sanctuary:

86 Twelve incense cups of gold full of incense, containing ten shekels euery cup, after the shekel of the Sanctuary: all the gold of the incense cups was an hundred and twentie *shekels*.

87 All the bullockes for the burnt offering were twelve bullockes, the rams twelve, the lambes of a yere olde twelve, with their meate offerings, and twelve hee goates for a sinne offering.

88 And all the bullockes for the peace offerings were foure and twentie bullockes, the rammes

sixtie, the hee goates sixtie, the lambes of a yere olde sixtie: this was the dedication of the Altar, after that it was anointed.

89 And when Moses went into the Tabernacle of the Congregation, to speake with God, hee heard the voyce of one speaking vnto him from the Mercieseat, that was vpon the Arke of the Testimonie: betwene the two Cherubims, and hee spake vnto him.

C H A P. VIII.

The order of the lamps. 6 The purifying and offering of the Leuites. 24 The age of the Leuites, when they are received to service, and when they are dismissed.

And the Lord spake vnto Moses, saying, 2 Speake vnto Aaron, and say vnto him, When thou lightest the lamps, the seven lamps shall giue light toward the forefront of the Candlestick.

3 And Aaron did so, lighting the lamps thereof toward the forefront of the Candlestick, as the Lord had commanded Moses.

4 And this was the worke of the Candlestick, *even* of golde beaten out with the hammer, both the shaft, and the flowers thereof was beaten out with the hammer: according to the paterne which the Lord had shewed Moses, so made he the Candlestick.

5 ¶ And the Lord spake vnto Moses, saying,

6 Take the Leuites from among the children of Israel, and purifie them.

7 And thus shalt thou doe vnto them, when thou purifiest them, Sprinkle water of purification vpon them, and let them haue all their flesh, and wash their clothes: so they shall be cleane.

8 Then they shall take a yong bullocke with his meate offering of fine flour, mingled with oyle, and another yong bullocke shalt thou take for a sinne offering.

9 Then thou shalt bring the Leuites before the Tabernacle of the Congregation, and assemble all the Congregation of the children of Israel.

10 Thou shalt bring the Leuites also before the Lord, and the children of Israel shall put their hands vpon the Leuites.

11 And Aaron shall offer the Leuites before the Lord, as a shake offering of the children of Israel, that they may execute the seruice of the Lord.

12 And the Leuites shall put their hands vpon the heades of the bullockes, and make thou the one a sinne offering, and the other a burnt offering vnto the Lord, that thou mayest make an atonement for the Leuites.

13 And thou shalt let the Leuites before Aaron and before his sonnes, and offer them as a shake offering to the Lord.

14 Thus thou shalt separate the Leuites from among the children of Israel, and the Leuites shall be mine.

15 And afterward shall the Leuites go in, to serue in the Tabernacle of the Congregation, and thou shalt purifie them & offer them, as a shake offering.

16 For they are freely giuen vnto mee from among the children of Israel, for such as open any wombe: for all the first borne of the children of Israel haue I taken them vnto me.

17 ¶ For all the first borne of the children of Israel are mine, both of man & of beast: since the day that I smote euery first borne in the lande of Egypt, I sanctified them for my selfe.

By Aaron.

That is, the Sanctuary.

According as he promised, Exod. 35. 22.

To that part which is over against the Candlestick, Exo. 35. 27.

Exod. 25. 18. b And not for to gather of diuers peeces.

c In Hebrew, it is called the water of sinne, because it is made to purge sinne, as Chap. 15. 9.

d That thou mayest doe this in presence of them all. e Meaning, certalise of them in the name of the whole.

Chap. 3. 49.

Chap. 3. 9.

f That is, they that are the first borne.

Exod. 13. 2. (into 13. 3.)

18 And I haue taken the Leuites for all the first borne of the children of Israel,

g Which seruice the Israelites should doe.

h Because the Leuites goe into the Sanctuary in their name.

i In their presence, to seeue them.

k Such office as was painefull to heare burthen and such like. l In singing Psalms, instructing, counselling and keeping, he things in order.

*Exod. 29. 7. *Leuit.* 23. 5. chap. 28. 16. *Leuit.* 16. 2.

*Exod. 13. 6. *Leuit.* 23. 5. chap. 28. 16. *Leuit.* 16. 2.

a Euen in all points as the Lord hath instructed it.

b By reaching a corpse, or being present at the buriall.

c Or celebrare: the Passouer the fourteenth day of the first month.

19 And haue giuen the Leuites as a gift vnto Aaron, and to his sonnes from among the children of Israel to doe the seruice of the children of Israel in the Tabernacle of the Congregation, and to make an atonement for the children of Israel, that there be no plague among the children of Israel, when the children of Israel come neere vnto the Sanctuary.

20 ¶ Then Moses and Aaron and all the Congregation of the children of Israel did vnto the Leuites, according vnto all that the Lord had commanded Moses concerning the Leuites: so did the children of Israel vnto them.

21 So the Leuites were purified, and washed their clothes, and Aaron offered them as a shake offering before the Lord, and Aaron made an atonement for them, to purifie them.

22 And after that, went the Leuites in to doe their seruice in the Tabernacle of the Congregation, before Aaron and before his sonnes: as the Lord had commanded Moses concerning the Leuites, so they did vnto them.

23 ¶ And the Lord spake vnto Moses, saying,

24 This also belongeth to the Leuites: from five and twentie yeere olde and vpward, they shal go in, to execute their office in the seruice of the Tabernacle of the Congregation.

25 And after the age of fiftie yeere, they shall cease from executing the office, and shall serue no more:

26 But they shal minister with their brethren in the Tabernacle of the Congregation, to keepe things committed to their charge, but they shal doe no seruice: thus shalt thou doe vnto the Leuites touching their charges.

CHAP. IX.

a The Passouer is commanded againe. 15. The punishment of him that keepeth not the Passouer. 15. The cloud continueth the Israelites through the wilderness.

And the Lord spake vnto Moses in the wilderness of Sinai, in the first month of the second yeere, after they were come out of the lande of Egypt, saying,

2 The children of Israel shall also celebrate the Passouer at the time appointed thereunto.

3 In the fourteenth day of this month at euen, ye shall keepe it in his due season: according to all the ordinances of it, and according to all the ceremonies thereof shall ye keepe it.

4 Then Moses spake vnto the children of Israel, to celebrate the Passouer.

5 And they kept the Passouer in the fourteenth day of the first month at euen in the wilderness of Sinai: according to all that the Lord had commanded Moses, so did the children of Israel.

6 ¶ And certaine men were defiled by a dead man, that they might not keepe the Passouer the same day: and they came before Moses and before Aaron the same day.

7 And those men sayde vnto him, We are defiled by a dead man: wherefore are we kept backe that we may not offer an offering vnto the Lord in the time whereunto appointed among the children of Israel?

8 Then Moses sayd vnto them, Stand still, and I will heare what the Lord will command concerning you.

9 ¶ And the Lord spake vnto Moses, saying,

10 Speake vnto the children of Israel, and say, If any among you, or of your posterity shall be vn-cleane by the reason of a corpse, or be in a long iourney, he shall keepe the Passouer vnto the Lord.

11 In the fourteenth day of the second month at euen they shall keepe it: with vnleavened bread and foure herbes shall they eate it.

12 They shall leaue none of it vnto the morning, nor breake any bone of it: according to all the ordinance of the Passouer shall they keepe it.

13 But he man that is cleane and is not in a iourney, and is negligent to keepe the Passouer, the same person shall be cut off from his people: because he brought not the offering of the Lord in his due season, that man shall beare his guilt.

14 And if a stranger dwell among you, and will keepe the Passouer vnto the Lord, as the ordinance of the Passouer, and as the manner thereof, so shall he doe: yee shall haue one law both for the stranger, and for him that was borne in the same land.

15 ¶ And when the Tabernacle was reared vp, a cloud couered the Tabernacle, and the Tabernacle of the Testimonie: and at euen there was vpon the Tabernacle, as the appearance of fire vntill morning.

16 So it was alway: the cloud couered it by day, and the appearance of fire by night.

17 And when the cloud was taken vp from the Tabernacle, then afterward the children of Israel iourneyed: and in the place where the cloud abode, there the children of Israel pitched their tents.

18 At the commandement of the Lord the children of Israel iourneyed, and at the commandement of the Lord they pitched: as long as the cloud abode vpon the Tabernacle, they play still.

19 And when the cloud taried still vpon the Tabernacle a long time, the child of Israel kept the watch of the Lord, and iourneyed not.

20 So when the cloud abode a few dayes vpon the Tabernacle, they abode in their tentes according to the commandement of the Lord: for they iourneyed at the commandement of the Lord.

21 And though the cloud abode vpon the Tabernacle from euen vnto the morning, yet if the cloud was taken vp in the morning, then they iourneyed: whether by day or by night the cloud was taken vp, then they iourneyed.

22 Or if the cloud taried two dayes, or a month, or a yere vpon the Tabernacle abiding thereon, the children of Israel abode still, and iourneyed not: but when it was taken vp, they iourneyed.

23 At the commandement of the Lord they pitched, and at the commandement of the Lord they iourneyed, keeping the watch of the Lord at the commandement of the Lord by the hand of Moses.

CHAP. X.

a The use of the silver trumpets. 11. The Israelites depart from Sinai. 12. The captains of the hosts are numbered. 30. Hitherto rehearse to go with Moses his faine in lawe.

And the Lord spake vnto Moses, saying, 2 Make thee two trumpets of silver: of an whole piece shalt thou make them, that thou maiest vie them for the assembling of the Congregation, and for the departure of the campe.

d And euen when the Tabernacle was when euen keepe it.

e So that there cleane, and they that are not cleane, shall keepe it.

f When the Tabernacle was pitched, it was in the morning.

g Exod. 13. 16. *Leuit.* 23. 5. *Leuit.* 23. 5. *Leuit.* 23. 5.

h Exod. 13. 16. *Leuit.* 23. 5. *Leuit.* 23. 5.

i Exod. 13. 16. *Leuit.* 23. 5. *Leuit.* 23. 5.

k Exod. 13. 16. *Leuit.* 23. 5. *Leuit.* 23. 5.

l Exod. 13. 16. *Leuit.* 23. 5. *Leuit.* 23. 5.

m Exod. 13. 16. *Leuit.* 23. 5. *Leuit.* 23. 5.

n Exod. 13. 16. *Leuit.* 23. 5. *Leuit.* 23. 5.

o Exod. 13. 16. *Leuit.* 23. 5. *Leuit.* 23. 5.

p Exod. 13. 16. *Leuit.* 23. 5. *Leuit.* 23. 5.

q Exod. 13. 16. *Leuit.* 23. 5. *Leuit.* 23. 5.

r Exod. 13. 16. *Leuit.* 23. 5. *Leuit.* 23. 5.

s Exod. 13. 16. *Leuit.* 23. 5. *Leuit.* 23. 5.

t Exod. 13. 16. *Leuit.* 23. 5. *Leuit.* 23. 5.

u Exod. 13. 16. *Leuit.* 23. 5. *Leuit.* 23. 5.

v Exod. 13. 16. *Leuit.* 23. 5. *Leuit.* 23. 5.

w Exod. 13. 16. *Leuit.* 23. 5. *Leuit.* 23. 5.

x Exod. 13. 16. *Leuit.* 23. 5. *Leuit.* 23. 5.

y Exod. 13. 16. *Leuit.* 23. 5. *Leuit.* 23. 5.

z Exod. 13. 16. *Leuit.* 23. 5. *Leuit.* 23. 5.

aa Exod. 13. 16. *Leuit.* 23. 5. *Leuit.* 23. 5.

ab Exod. 13. 16. *Leuit.* 23. 5. *Leuit.* 23. 5.

ac Exod. 13. 16. *Leuit.* 23. 5. *Leuit.* 23. 5.

ad Exod. 13. 16. *Leuit.* 23. 5. *Leuit.* 23. 5.

ae Exod. 13. 16. *Leuit.* 23. 5. *Leuit.* 23. 5.

af Exod. 13. 16. *Leuit.* 23. 5. *Leuit.* 23. 5.

ag Exod. 13. 16. *Leuit.* 23. 5. *Leuit.* 23. 5.

ah Exod. 13. 16. *Leuit.* 23. 5. *Leuit.* 23. 5.

3 And when they shall blow with them, all the Congregation shall assemble to thee before the doore of ^{the} Tabernacle of the Congregation.

4 But if they blowe with one, then the Princes, & heads ouer the thousands of Israel shall come vnto thee.

5 But if ye blowe an alarme, then the campe of them that pitch on the East part, shall go forward.

6 If ye blowe an alarme the seconde time, then the hofte of them that lye on the Southside, shall march: for they shall blow an alarme when they remooue.

7 But in assembling the Congregation, yee shall blowe without an alarme.

8 And the sonnes of Aaron the Priest shall blowe the trumpets, and yee shall haue them as a lawe for queer in your generations.

9 And when yee goe to warre in your land against the enemye that vexeth you, ye shall blow an alarme with the trumpets, and yee shall be remembered before the Lord your God, and shall be saved from your enemies.

10 Also in the day of your gladnesse, and in your feall dayes, & in the beginning of your moneths, ye shall also blow the trumpets || ouer your burnt sacrifices, & ouer your burnt offerings, that they may be remembrance for you before your God: I am the Lord your God.

11 ¶ And in the seconde yeere, in the second moneth, and in the twentieth day of the moneth the cloude was taken vp from the Tabernacle of the Testimonie.

12 And the children of Israel departed on their iourneis out of the desert of Sinai, and the cloude rested in the wilderness of Paran.

13 So they first tooke their iourney at the commandement of ^{the} Lord, by the hand of Moses.

14 ¶ In the first place went the sander of the hofte of the children of Judah according to their armes, and ^{the} Nahshon the sonne of Ammadab was ouer his band.

15 And ouer the band of the tribe of the children of Issachar was Nethaneel ^{the} sonne of Zuar.

16 And ouer the band of the tribe of the children of Zebulun was Eliab the sonne of Helon.

17 When the Tabernacle was taken downe, then the sonnes of Gerson, and the sonnes of Merari went forward bearing the Tabernacle.

18 ¶ After, departed the sander of the hofte of Reuben, according to their armies, and ouer his band was Elizur the sonne of Shedeur.

19 And ouer the band of the tribe of the children of Simeon was Shelumiel the sonne of Shurithadai.

20 And ouer the band of the tribe of the children of Gad was Eliasaph the sonne of Deuel.

21 The Kohathites also went forward and bare the ^{the} Sanctuary, and the ^{the} former did set vp the Tabernacle against them came.

22 ¶ Then the sander of the hofte of the children of Ephraim went forward according to their armies, and ouer his band was Elishama the sonne of Ammid.

23 And ouer the band of the tribe of ^{the} sonnes of Manasse was Gamiliel the sonne of Pedazur.

24 And ouer the band of the tribe of ^{the} sonnes of Benjamin was Abidan the sonne of Gideoni.

25 ¶ Last, the sander of the hofte of the children of Dan marched, ^{the} gathering all the

hofs according to their armies: and ouer his band was Abiezzer the sonne of Ammihaddai.

26 And ouer the band of the tribe of the children of Asher was Pagiel the sonne of Ocran.

27 And ouer the band of the tribe of the children of Naphtali was Ahira the sonne of Enan.

28 These were the renewings of the children of Israel according to their armies, when they marched.

29 ¶ After, Moses saide vnto ^{the} Hobab the sonne of Reuel the Midianite, the father in law of Moses, We goe into the place, of which the Lord said, I will giue it you. Come thou with vs, and we will doe thee good: for the Lord hath promised good vnto Israel.

30 And he answered him, I will not goe: but I will depart to mine owne country, and to my kindred.

31 Then he sayd, I pray thee, leaue vs not: for thou knowest our camping places in the wilderness: therefore thou mayest be ^{the} our guide.

32 And if thou goe with vs, what goodnesse the Lord shall shew vnto vs, the same will wee shew vnto thee.

33 ¶ So they departed from the mount of the Lord, three dayes iourney: and the Aike of the couenant of the Lorde went before them in the three dayes iourney, to search out a resting place for them.

34 And the cloude of the Lorde was vpon them by day, when they went out of the campe.

35 And when the Aike went forward, Moses said, ^{the} Rise vp, Lord, & let these enemies be scattered, & let them that hate thee, flee before thee.

36 And when it rested, bee sayde, Returne, O Lord, to thy many thousands of Israel.

CHAP. XI.

¹ The people murmured, and a manifested with fire. ² The people lustish after flesh. ³ They loue Memna. ⁴ The hoste of Moses. ⁵ The Lord drideth the land of the Amorites. ⁶ The Lord drideth the land of the Amorites. ⁷ The Lord drideth the land of the Amorites.

When the people became ^{the} murmurers, ^{the} it displeased the Lord: and the Lord heard it, therefore his wrath was kindled, and the fire of the Lord burnt among them, and ^{the} consumed the vtmost part of the hofte.

2 Then the people cried vnto Moses: and whe Moses prayed vnto ^{the} Lord, the fire was quenched.

3 And he called the name of that place, Taberah, because the fire of ^{the} Lord burnt among them.

4 ¶ And a number of people that was among them, fell a lusting, and ^{the} turned away, and the children of Israel also wept and sayde, Why shall giue vs flesh to eat?

5 We remember the fish which we did eate in Egypt for nought, ^{the} cucumbers, & the pepons, and the leekes, and the onions, and the garlike.

6 But now our soules is ^{the} dried away, wee can see nothing but this M A N.

7 (The M A N also was ^{the} coriander seede, and his colour like the colour of ^{the} belium.)

8 The people went about: and gathered it, and ground it in milles, or beat it in morters, and baked it in a cauldron, and made cakes of it, and the taste of it was like vnto the taste of fresh oyle.

9 And when the dew fell downe vpon the hofte in the night, the M A N fell vpon it.

10 ¶ Then Moses hearde the people weepe throughout their families, euery man in the doore of his tent, and the wrath of the Lord was grigiouly

1 This was the order of their hofte when they remoued.

2 In some thicke (that Reuel, Iethro, Hobab, and Keni were all one: Kimhi saith that Reuel was Iethro's father: so Hobab was Moses' father in law, Iooke Exo. 2. 18 & 3. 1 & 4. 18. and 18. 1. and iudge. 4. 11.)

3 For. eyes was vs.

4 Mount Sinai, or Horeb.

5 Declare thy might and power. 6 For so the name of the Lord is called thousands.

7 For in this complaint. 8 For it was said in the ears of the Lord. 9 For. 10 For. 11 For.

12 For. 13 For.

14 Which were of those flowers that came out of Egypt with them. Exod. 13. 38. 15 From God.

16 For a small price or good cheape. 17 For the greedy lust of flesh. 18 Exod. 16. 20. 19 For. 20 For.

21 Which is, a white pearl or precious stone.

grievouſly kindled: alſo Moſes was grieved.

11 And Moſes ſaid vnto the Lord, Wherefore haſt thou vexed thy ſervant? and why haue I not found favour in thy fight, ſeeing thou haſt put the charge of all this people vpon me?

12 Haue I ſeemed all this people? or haue I begotten them, that thou ſhouldeſt ſay vnto me, Carry them in thy boſome (as a nurſe beareth the ſucking child) vnto the land, for the which thou ſwareſt vnto their fathers?

13 Where ſhould I haue fleſh to giue vnto all this people? for they weepe vnto me, ſaying, Giue vs fleſh that we may eat.

14 I am not able to beare all this people alone, for it is too heauie for me.

15 Therefore if thou deale thus with mee, I pray thee, if I haue found favour in thy fight, kill me, that I behold not my miſerie.

16 ¶ Then the Lord ſaid vnto Moſes, Gather vnto mee ſeuentie men of the Elders of Iſrael, whom thou knoweſt, that they are the elders of the people, and gouernours ouer them, and bring them vnto the Tabernacle of the Congregation, and let them ſtand there with thee,

17 And I will come downe, and talke with thee there, & take of the Spirit, which is vpon thee, and put vpon them, and they ſhall beare the burthen of the people with thee: ſo thou ſhalt not beare it alone.

18 Furthermore thou ſhalt ſay vnto the people, Be ſanctified againſt to morrow, and ye ſhall eate fleſh: for you haue wept in the eares of the Lord, ſaying, Who ſhall giue vs fleſh to eate? for we were better in Egypt: therefore the Lord will giue you fleſh, and ye ſhall eate.

19 Ye ſhall not eate one day nor two dayes, nor ſue dayes, neither ten dayes, nor twenty dayes,

20 But a whole month, vntill it come out at your noſtrels, and be loſtome vnto you, becauſe ye haue ſeemed to be conſumed the Lord, which is among you, and haue wept before him, ſaying, Why came we hither out of Egypt?

21 And Moſes ſaid, Sixe hundred thouſand footmen are there of the people, among whom I am: and thou ſayeſt, I will giue them fleſh, that they may eate a month long.

22 Shall the ſheepe and the beaſtes bee ſlaine for them to finde them? either ſhall all the fiſh of the ſea be gathered together for them to ſuffice them?

23 And the Lord ſaide vnto Moſes, Is * the Lords hand ſhortened? thou ſhalt ſee now whether my word ſhall come to paſſe vnto thee, or no.

24 ¶ So Moſes went out, and tolde the people the words of the Lord, and gathered ſeuentie men of the Elders of the people, and ſet them round about the Tabernacle.

25 Then the Lord came downe in a cloud, and ſpake vnto him, and tooke of the Spirit that was vpon him, and put it vpon the ſeuentie Ancient men: and when the Spirit reſted vpon them, then they prophesied, and did not ceaſe.

26 But there remained two of the men in the hoſte: the name of the one was Eldad, and the name of the other Medad, and the Spirit reſted vpon them, (for they were of them that were written, and went not out vnto the Tabernacle), and they prophesied in the hoſte.

27 Then there came a yong man, and tolde Moſes, and ſaid, Eldad and Medad doe prophesie

in the hoſte.

28 And Iſhua the ſonne of Nun the ſervant of Moſes one of his yong men answered and ſayd, My lord Moſes, forbid them.

29 But Moſes ſayde vnto him, Euen if thou for my ſake? yea, would God that all the Lordes people were Prophets, and that the Lord would put his Spirit vpon them.

30 And Moſes returned into the hoſte, he and the Elders of Iſrael.

31 Then there went forth a winde from the Lord, and brought quailles from the Sea, and let them fall vpon the campe, a dayes journey on this ſide, and a dayes journey on the other ſide, round about the hoſte, and they were about two cubites about the earth.

32 Then the people aroſe, all that day, and all the night, and all the next day, and gathered the quailles: he that gathered the leaſt, gathered ten Homers full, and they ſpread them abroad for their viſe round about the hoſte.

33 While the fleſh was yet betweene their teeth, before it was chewed, euen the wrath of the Lord was kindled againſt the people, and the Lord ſmote the people with an exceeding great plague.

34 So the name of the place was called, Ki. broth-hattasuah: for there they buried the people that fell a luſting.

35 From Kibroth-hattasuah the people took their journey to Hazeroth, & abode at Hazeroth.

CHAP. XII.

1 Aaron and Miriam grudge againſt Moſes. 20 Miriam is ſtricken with leproſie, and beaſts at the prayer of Moſes.

¶ Afterward Miriam and Aaron ſpake againſt Moſes, becauſe of the woman of Ethiopia whom he had married (for he had married a woman of Ethiopia)

2 And they ſaid, What? hath the Lord ſpoken but only by Moſes? hath he not ſpoken alſo by vs? and the Lord heard this.

3 (But Moſes was a very meeke man about all the men that were vpon the earth)

4 And by and by the Lord ſayde vnto Moſes, and vnto Aaron, and vnto Miriam, Come out ye three vnto the Tabernacle of the Congregation: and they three came forth.

5 Then the Lord came downe in the pillar of the cloud, and ſtood in the doore of the Tabernacle, and called Aaron and Miriam, and they both came forth.

6 And hee ſayd, Heare nowe my wordes, If there be a Prophet of the Lord among you, I will bee knowne to him by a viſion, and will ſpeake vnto him by dreame.

7 My ſervant Moſes is not ſo, who is faithfull in all mine houſe.

8 Vnto him will I ſpeake mouth to mouth, and by viſion, and not in darke wordes, but hee ſhall ſee the ſimilitude of the Lord. Wherefore then were ye not afraid to ſpeake againſt my ſervant, euen againſt Moſes?

9 Thus the Lord was very angry with them: and departed.

10 Alſo the cloud departed from the Tabernacle: and beholde, Miriam was leprouſe like ſnowe: and Aaron looked vpon Miriam, and beheld: for ſhe was leprouſe.

11 Then Aaron ſayde vnto Moſes, Alas, my lord, I beſeech thee, lay not the ſinne vpon vs, which:

¶ Or, ſaid inſtead of.

¶ Or, wherein haue I diſpleaſed thee?

¶ Am I their father, that none may haue the charge of them but I?

¶ Or, Canaan promiſed by an othe to our fathers.

¶ I had rather die than ſee my griefe and miſerie thus daily increaſe by their rebellion.

¶ I will diſtribute my Spirit among them, as I haue done to thee.

¶ Prepare your ſelves that ye be not vncleane.

¶ Or, Caſt him off, becauſe ye reſuſed Manns which be appointed as moſt meete for you. ¶ Who leadeſt and gouerneſt you. ¶ Of whom I haue the charge.

¶ * ſayd, &c. 59. 11.

¶ Or, ſpoken, as verſe 17.

¶ From that day the ſpirit of prophesie did not ſaile them.

¶ Or, yong man whom he had ſent in to his youth. ¶ Such blaſphemy was in the Apoſtles, as he ſaith, &c.

¶ Exod. 16. 17. ¶ 16. 17. & 18.

¶ Of Homers full. ¶ Signifieth as he ſaith, an Emd. 8. 14. ind. 19. 10.

¶ 16. 17. 18. 19.

¶ Or, gram. 19.

¶ Or, yong man.

¶ A Zipporah his wife was a Miſian, and becauſe Miriam booted on Ethiopia, ſome time in the Scripture compehended this name. ¶ Eccl. 1. 4. ¶ And ſeruit with theſe things, although he knew them.

¶ There were two ordines meeres.

¶ In all the Church.

¶ Exod. 16. 17.

¶ So ſeruit man was able to comprehend.

¶ Exod. 16. 17.

¶ From the day of the Tabernacle.

which we haue foolishly committed and wherein we haue sinned.

12 Let her not, I pray thee, bee as one & dead, of whom the flesh is halfe consumed, when bee cometh out of his mothers wombe.

13 Then Moses sayd vnto the Lorde, saying, O God, I beseech thee, heale her now.

14 ¶ And the Lorde sayd vnto Moses, If her father had a spit in her face, should shee not haue bene ashamed seuen dayes? let her be shut out of the hoste seuen dayes, and after she shall be received.

15 So Miriam was shut out of the hoste seuen dayes, and the people remoued not, till Miriam was brought in againe.

CHAP. XIII.

¶ Certaine men are sent to search the land of Canaan. 23 They bring of the fruites of the lands. 31 Caleb comforteth the people against the discouraging of the other spies.

Then afterwarde the people remoued from Hazeroth, and pitched in the wilderness of Paran.

1 ¶ And the Lorde spake vnto Moses, saying,

2 I sende thou men out to searche the land of Canaan which I giue vnto the children of Israel: of euery tribe of their fathers shall yee sende a man, such as are all rulers among them.

3 Then Moses sent them out of the wilderness of Paran at the commandement of the Lord: all those men were heads of the children of Israel.

4 Also their names are these: of the tribe of Reuben, Shammua the sonne of Zaccur:

5 Of the tribe of Simeon, Shaphat the sonne of Hori:

6 Of the tribe of Iudah, Caleb the sonne of Iephunneh:

7 Of the tribe of Issachar, Igal the sonne of Ioseph:

8 Of the tribe of Ephraim, Joshua the sonne of Nun:

9 Of the tribe of Benjamin, Palti the sonne of Raphu:

10 Of the tribe of Zebulun, Gaddiel the sonne of Sodi:

11 Of the tribe of Ioseph, Manasseh, Gaddiel the sonne of Sui:

12 Of the tribe of Dan, Ammiel the sonne of Gemalli:

13 Of the tribe of Asher, Sehur the sonne of Michael:

14 Of the tribe of Naphtali, Nahbi the sonne of Vophsi:

15 Of the tribe of Gad, Geuel the sonne of Machi.

16 These are the names of the men, which Moses sent to spie out the land: and Moses called the name of Othea the sonne of Nun, Iehoshua.

17 So Moses sent them to spie out the land of Canaan, and sayd to them, Goe vp this way toward the South, and goe vp into the mountains,

18 And consider the land what it is, and the people that dwell therein, whether they be strong or weak, either fewe or many,

19 Also what the land is that they dwell in, whether it bee good or bad: and what Cities they be, that they dwell in, whether they dwell in tents, or in walled townes:

20 And what the land is, whether it be fat or lean, whether there bee trees therein, or not.

And be of good courage, and bring of the fruit of the land: for then was the time of the first ripe grapes.

21 ¶ So they went vp, and searched out the land, from the wilderness of Zin vnto Rehob, to go to Hamath,

22 And they ascended toward the South, and came vnto Hebron, where were Ahiman, Sheshai and Talmai, the sonnes of Anak. And Hebron was built seuen yeere before Zoan in Egypt.

23 ¶ Then they came to the riuier of Eschol, and cut downe thence a branch with one cluster of grapes, and they bare it vpon a barre between two, and brought of the pomegranates and of the figges.

24 That place was called the riuier Eschol, because of the culstifer of grapes, which the children of Israel cut downe thence.

25 Then after fourtie dayes, they turned againe from searching of the land.

26 And they went and came to Moses and to Aaron & vnto all the Congregation of the children of Israel, in the wilderness of Paran, to Kadesh, and brought to them, and to all the Congregation tydings, and shewed them the fruit of the land.

27 And they tolde him, and sayde, We came vnto the land whither thou hast sent vs, & surely it floweth with milke and hony: and here is of the fruit of it.

28 Neuertheless the people bee strong that dwell in the land, and the cities are walled & exceeding great: and moreover, we sawe the sonnes of Anak there.

29 The Amalekites dwell in the South country, and the Hittites, and the Iebusites, & the Amorites dwell in the mountains, and the Canaanites dwell by the sea, and by the coast of Iorden.

30 Then Caleb stilled the people before Moses, and said, Let vs goe vp at once, and possesse it: for vndoubtedly we shall ouercome it.

31 But the men, that went vp with him, sayde, We be not able to goe vp against the people: for they are stronger then we.

32 So they brought vp an euill report of the land which they had searched for the children of Israel, saying, The lande which wee haue gone through to search it out, is a land that eateth vp the inhabitants thereof: for all the people that we saw in it, are men of great stature.

33 For there we sawe giants, the sonnes of Anak, which come of the giants, so that we seemed in our fight like Grasshoppers: and so wee were in their fight.

CHAP. XIII.

¶ The people murmur against Moses. 10 They would haue slaine Caleb and Joshua. 13 Moses pacifieth Geul by his prayers. 25 The people that would enter into the lands contrary to Gods will, are slaine.

Then all the Congregation lifted vp their voice, and cryed: and the people wept that night.

2 And all the children of Israel murmured against Moses and Aaron: and the whole assembly sayd vnto them, Would God wee had died in the land of Egypt, or in this wilderness: would God we were dead.

3 Wherefore now hath the Lorde brought vs into this land to fall vpon the sword? our wiues, and our children shall be a pray: were it not better for vs to returne into Egypt?

4 And

e Which was in the wilderness of Paran.

f Which was a kinde of grom. g Declining the antiquitie thereof also Abraham, Sara, Isaac and Jacob were buried there.

h Called also Kadesh-barnea.

i That is, Moses.

j Exod. 33. 3.

k Ahiman, Sheshai, and Talmai, whom Caleb slew afterward, Iosh. 1. 1, 2, 3, 4.

l Or, murmuring against Moses.

m The giants were so cruell that they spoiled and killed one another, and those that came to them.

n Such as were afraid at the report of the ten spies.

o To our enemies the Canaanites.

The prayer of Moses for the people

Numbers.

Their infidelitie threatened.

e Lamenting the people and praying for them.

e Ezech. 46. 9. 1. Mac. 1. 56.

d For forswearing, hearing their blasphemies.

e We shall easily overcome them. f This is the condition of them that would persuade in Gods cause, to be persecuted of the multitude.

e Ezech. 30. 12.

g Ezech. 30. 12.

e Ezech. 30. 12.

g So that none shall escape.

e Ezech. 9. 28.

e Ezech. 30. 12. p. 103. 3. Ezech. 30. 12. p. 103. 3. Ezech. 30. 12. p. 103. 3.

b In that he destroyed not them utterly, but left their posteritie and certaine to enter.

i That is, sundry times and often.

g Ezech. 14. 4.

4 And they sayd one to another, Let vs make a Captaine and returne into Egypt.

5 Then Moses and Aaron fell on their faces before all the assembly of the Congregation of the children of Israel.

6 * And Ioshua the sonne of Nun, and Caleb the sonne of Iephunneh ^{sons} of them that searched the land, ^{and} rent their clothes.

7 And spake vnto all the assembly of the children of Israel, saying, The land which we walked through to search it, is a very good land.

8 If the Lord loue vs, he will bring vs into this land, and giue it vs, which is a lande that floweth with milke and hony.

9 But rebell not ye against the Lorde, neither feare ye the people of the land: for they are but e bread for vs: their liuelid is departed from them, and the Lord is with vs, feare them not.

10 And all the multitude sayde, Stone them with stones: but the glory of the Lord appeared in the Tabernacle of the Congregation, before all the children of Israel.

11 And the Lorde said vnto Moses, How long will this people prouoke me, and how long will it be yer they belceue me, for all the signes which I haue shewed among them?

12 I will smite them with the pestilence and destroy them, and will make thee a greater nation and mightier then they.

13 But Moses sayd vnto the Lorde, *When the Egyptians haile hear it, (for thou broughtest this people by thy power from among them)

14 Then they shall say to the inhabitants of this land, ^{for} they haue heard, that thou Lorde, art among this people, ^{and} that thou, Lorde, art scene face to face, and that thy cloud standeth ouer them, and that thou goest before them by day time in a pillar of a cloud, and in a pillar of fire by night)

15 That thou wilt kill this people as one man: so the heathen which haue heard the fame of thee, shall thus say,

16 Because the Lorde was not able to bring this people into the lande which hee sware vnto them, therefore hath hee slaine them in the wilderness.

17 And now, I beseech thee, let the power of my Lorde be great, according as thou hast spoken, saying,

18 The Lorde is slowe to anger, and of great mercie, and forgiving iniquitie, and finne, but not making the wicked innocent, and *visiting the wickednesse of the fathers vpon the children, in the third and fourth generation:

19 Be mercifull, I beseech thee, vnto the iniquitie of this people, according to thy great mercie, and as thou hast forgiven this people from Egypt, euen vntil now.

20 And the Lorde sayd, I haue forgiven it, according to thy request.

21 Notwithstanding, as I liue, all the earth shall be filled with the glory of the Lorde.

22 For all those men which haue scene my glory, and my miracles which I did in Egypt, and in the wilderness, and haue tempted me this ten times, and haue not obeyed my voyce,

23 Certainly they shall not see the Lande, wherof I sware vnto their fathers: neither shall any that prouoke me, see it.

24 But my servant Caleb, because hee had

another spirit, and hath followed me still, euen him will I bring into the land, whither hee went, and his seed shall inherite it.

25 Now the Amalekites and the Canaanites remaine in the valley: ^{wherefore} turne backe to morrow, and get you into the wilderness, by the way of the red sea.

26 ¶ After the Lorde spake vnto Moses and to Aaron, saying,

27 *How long shall I suffer this wicked multitude to murmur against mee? I haue heard the murmurings of the children of Israel, which they murmur against me.

28 Tell them, As I liue (sayth the Lorde) I will surely doe vnto you, euen as a yee haue spoken in mine eares.

29 Your carkeises shall fall in this wilderness, and all you that were counted through all your numbers, from twentie yeere olde and about, which haue murmured against me,

30 Ye shall not doublese come into the land, for the which I lifted vp mine hande, to make you dwell therein, cause Caleb the sonne of Iephunneh, and Ioshua the sonne of Nun.

31 But your children, (which ye sayde should be a praye) them will I bring in, and they shall know the land which ye haue refused:

32 But euen your carkeises shall fall in this wilderness,

33 And your children shall wander in the wilderness, fourtie yeeres, and shall beare your whoredomes, vntill your carkeises be wasted in the wilderness.

34 After the number of the daies, in the which yee searched out the lande, ^{euen} fourtie dayes, *every day for a yeere, shall ye beare your iniquitie, for fourtie yeeres, and yee shall feelee my breach of promise.

35 The Lorde haue sayde, Certainly I will do so to all this wicked company, that are gathered together against mee: for in this wilderness they shall be consumed and theret they shall die.

36 And the men which Moses had sent to search the lande (which when they came againe, made all the people to murmur against him, and brought vp a slander vpon the land)

37 Euen those men that did bring vp that vile slander vpon the land, shall die by a plague before the Lorde.

38 But Ioshua the sonne of Nun, and Caleb the sonne of Iephunneh, of those men that went to search the land, shall liue.

39 ¶ Then Moses told these sayings vnto all the children of Israel, and the people forswore greatly.

40 *And they rose vp early in the morning, and gate them vp into the top of the mountaine, saying, Loe, we be ready to goe vp to the place which the Lorde hath promised: for wee haue sinned.

41 But Moses sayde, Wherefore transgresse ye thus the commandment of the Lorde? it will not so come well to passe.

42 Go not vp (for the Lorde is not among you) lest ye be ouerthrowen before your enemies.

43 For the Amalekites and the Canaanites are there before you, and yee shall fall by the sword: for in as much as yee are turned away from the Lorde, the Lorde also will not be with you.

44 Yet they presumed *obduriately to goe vp

k A meek and obedient spirit, and not rebellious.

l And liue you for you, as for Ioshua and Caleb you defend you.

m Psal. 144. 4.

n Ezech. 30. 12.

o Ezech. 30. 12.

p Ezech. 30. 12.

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be Ezech. 30. 12.

9 Of Gods indgements against rebels.

shall be holy, and they shall be a signe vnto the children of Israel.

39 Then Eleazar the Priest tooke the brazen censers, which they, that were burnt, had offered, and made broad plates of them for a covering of the Altar.

40 It is a remembrance vnto the children of Israel, that no stranger which is not of the seed of Aaron, come neere to offer incense before the Lord, that he be not like Korah & his company, as the Lord said to him by the hand of Moses.

41 But on the morrow all the multitude of the children of Israel murmured against Moses & against Aaron, saying, Ye haue killed the people of the Lord.

42 And when the Congregation was gathered against Moses and against Aaron, then they turned their faces toward the Tabernacle of the Congregation; and beholde, the cloud covered it, and the glory of the Lord appeared.

43 Then Moses and Aaron were come before the Tabernacle of the Congregation.

44 And the Lord spake vnto Moses, saying, 45 Get you vp from among this Congregation: for I will consume them quickly: then they fel vpon their faces.

46 And Moses said vnto Aaron, Take the censer and put fire therein of the Altar; and put therein incense, and goe quickly vnto the Congregation, and make an atonement for them: for there is wrath gone out fro the Lord: the plague is begunne.

47 Then Aaron tooke as Moses commanded him, and ranne into the middes of the Congregation, and beholde, the plague was begun among the people, and he put in incense, and made an atonement for the people.

48 And when hee stood betweene the dead, and them that were alieue, the plague was staid.

49 So they died of this plague foueteene thousand, and seuen hundred, beside them that dyed in the conspiracie of Korah.

50 And Aaron went againe vnto Moses before the doore of the Tabernacle of the Congregation, and the plague was stayed.

CHAP. XVII.

1 The twelve rods of the twelue princes of the tribes of Israel. 2 Aarons rod buddeth, and beareth blossoms. 3 For a testimony against the rebellious people.

And the Lord spake vnto Moses, saying, 2 Speake vnto the children of Israel, and take of euery one of them a rod, after the house of their fathers, of all their princes according to the families of their fathers, euen twelue rods: and thou shalt write euery mans name vpon his rod.

3 And write Aarons name vpon the rod of Leui: for euery rod shall be for the head of the house of their fathers.

4 And thou shalt put them in the Tabernacle of the Congregation, before the Arke of the Testimonie, where I will declare my selfe to you.

5 And the mans rod, whom I will chuse, shall blossom: and I will make cease from mee the grudgings of the children of Israel, which grudge against you.

6 Then Moses spake vnto the children of Israel, and all their princes gaue him a rod, one rod for euery prince, according to the houses of their fathers, euen twelue rods, and the rod of Aaron

was among their rods.

7 And Moses layde the rods before the Lord in the Tabernacle of the Testimonie.

8 And when Moses on the morow went into the Tabernacle of the Testimonie, beholde, the rod of Aaron for the house of Leui was budded, and brought forth blossoms, and bare ripe almonds.

9 Then Moses brought out all the rods from before the Lord vnto all the children of Israel: and they looked vpon them, & tooke euery man his rod.

10 After, the Lord said vnto Moses, Bring Aarons rod againe before the Testimonie to bee kept for a token to the rebellious children, and thou shalt cause their murmuring to cease from me, that they die not.

11 So Moses did as the Lord had commanded him: so did he.

12 And the children of Israel spake vnto Moses, saying, Behold, we are dead, we perish, we are all lost:

13 Whosoever commeth neere, or approacheth to the Tabernacle of the Lord, shall die: shall we be consumed and die?

CHAP. XVIII.

1 The office of Aaron and his sonnes. 2 With the Levites. 3 The Priests part of the offerings. 4 Gods due portion. 5 The Levites haue the tithes, and offer the sacrifices thereof to the Lord.

And the Lord said vnto Aaron, Thou, and thy sonnes and thy fathers house with thee, shall beare the iniquitie of the Sanctuary: both thou and thy sonnes with thee shall beare the iniquitie of your Priests office.

2 And bring also with thee thy brethren of the tribe of Leui of the family of thy father, which shall be ioyned with thee, and minister vnto thee: but thou, and thy sonnes with thee, shall minister before the Tabernacle of the Testimonie.

3 And they shall keep thy charge, euen the charge of all the Tabernacle: but they shall not come neere the instruments of the Sanctuary, nor to the altar, lest they die, both they and you:

4 And they shall be ioyned with thee, & keepe the charge of the Tabernacle of the Congregation for all the seruice of the Tabernacle: and no stranger shall come neere vnto you:

5 Therefore shall ye keepe the charge of the Sanctuary, and the charge of the Altar: for there shall fall no more wrath vpon the children of Israel.

6 For lo, I haue taken your brethren the Levites from among the children of Israel, which as a gift of yours, are giuen vnto the Lord, to do the seruice of the Tabernacle of the Congregation.

7 But thou, and thy sonnes with thee shall keepe your Priests office for all things of the altar, and within the vail: therefore shall ye serue: for I haue made your Priests office an office of seruice: therefore the stranger that cometh neere, shall be slaine.

8 Againe the Lord spake vnto Aaron, Behold, I haue giuen thee the keeping of mine offerings, of all the hallowed things of the children of Israel: vnto thee I haue giuen them for the anoyntings sake, and to thy sonnes, for a perpetuall ordinance.

9 This shall be thine of the most holy things, reserved from the fire: all their offering of all their

d To declare that God did chuse the house of Leui to serue him in the Tabernacle.

*Hiv. 3. 4.

e Grudging that Aaron should be his Priest.

f The Chaldee text describeth thus their murmuring: We die by the sword, the earth swalloweth vs up, the pestilence doeth consume vs.

a If you trespass in any thing concerning the ceremonies of the Sanctuary, or your office, you shall be punished.

b That is, the things, which are committed to thee: or, which thou dost enioyne them.

c Which was not of the tribe of Leui.

*Chap. 3. 4.

d As the first fruit, first borne, and the best.

e That which was not burned, should be the Priests.

their meate offering, and of all their sinne offering, and of all their trespass offering, which they bring vnto me, that shalbe most holy vnto thee, and to thy sonnes.

10 In the most holy place shalt thou eat it: every male shal eat of it: it is holy vnto thee.

11 This also shalbe thine: the heaue offering of thy gift, with all the shake offerings of the children of Israel: I haue giuen them vnto thee and to thy sonnes and to thy daughters with thee, to be a due tie for euer: all the cleane in thine house shal eat of it.

12 All the fat of the oyle, and all the fat of the wine, and of the wheat, which they shal offer vnto the Lorde for their first fruits, I haue giuen them vnto thee.

13 And the first ripe of all that is in their land, which they shal bring vnto the Lorde, shalbe thine: all the cleane in thine house shal eat of it.

14 * Every thing separate from the common vs in Israel, shalbe thine.

15 All that first openeth the * matrice of any flesh, which they shal offer vnto the Lorde, of man or beaſt, shalbe thine: but the first borne of man shal thou redeeme, and the first borne of the vncleane beaſt shal thou redeeme.

16 And those that are to be redeemed, shal thou redeeme from the age of a month, according to thy estimation, for the money of five shekels, after the shekel of the Sanctuary, * which is twentie gerahs.

17 But the first borne of a kowe, or the first borne of a sheepe, or the first borne of a goate shal thou not redeeme: for they are holy: thou shalt sprinkle their blood at the altar, and thou shalt burne their fat: ^{it is} a sacrifice made by fire for a sweete sauour vnto the Lorde.

18 And the feth of them shalbe thine, * as the shake breast, and as the right shoulder shalbe thine.

19 All the heaue offerings of the holy things which the children of Israel shal offer vnto the Lorde, haue I giuen thee, and thy sonnes, and thy daughters with thee, to be a due tie for euer: ^{it is} a perpetual covenant * of fat before the Lorde, to thee, and to thy seede with thee.

20 ¶ And the Lorde said vnto Aaron, Thou shalt haue none inheritance in their land, neither shalt thou haue any part among them: * I am thy part and thine inheritance among the children of Israel.

21 For beholde, I haue giuen the children of Leui all the tenth in Israel for an inheritance, for their seruice which they serue in the Tabernacle of the Congregation.

22 Neither shall the children of Israel any more comenee the Tabernacle of the Congregation, lest they defile sinne, and die.

23 But the Leuites shal doe the seruice in the Tabernacle of the Congregation, and they shal beare * their sinnes: ^{it is} a lawe for euer in your generations, that among the children of Israel they possesse none inheritance.

24 For the tythes of the children of Israel, which they shal offer as an offering vnto the Lorde, I haue giuen the Leuites for an inheritance: therefore I haue said vnto them, Among the children of Israel ye shal possesse none inheritance.

25 ¶ And the Lorde spake vnto Moses, saying,

26 Speake also vnto the Leuites and say vnto

them, When ye shall take of the children of Israel the tithes, which I haue giuen you of them for your inheritance, then shall ye take an heaue offering of that fame for the Lorde, ^{even} the tenth part of the tithes.

27 And your heaue offering shalbe reckened vnto you, as the * come of the barne, or as the abundance of the wine presse.

28 So ye shall also offer an heaue offering vnto the Lorde of all your tithes, which ye shall receiue of the children of Israel, and ye shall giue thereof the Lorde heaue offering to Aaron the Priest.

29 Ye shall offer of all your * gifts of the Lorde heaue offerings: of all the fat of the fame shal ye offer the holy things thereof.

30 Therefore thou shalt say vnto them, When ye haue offered the fat thereof, then it shalbe counted vnto the Leuites, as the emerse of the come floore, or as the emerse of the wine presse.

31 And ye shall eat it in all * places, ye, and your households: for it is your wages for your seruice in the Tabernacle of the Congregation.

32 And ye shall * beare no sinne by the reason of it, when ye haue offered the fat of it: neither shall ye pollute the holy * things of the children of Israel, let ye die.

CHAP. XIX.

^a The sacrifice of the redde kowe. ^b The sprinkling water. ^c The kowe that toucheth the dead. ^d The man that dyeth in a sin.

And the Lorde spake to Moses, and to Aaron, saying,

1 * This is the ordinance of the lawe, which the Lorde hath commaunded, saying, Spake vnto the children of Israel that they bring thee a red kowe without blemish, wherein is no spot, vpon the which neuer came yoke.

2 And ye shall giue her vnto Eleazar the Priest, that he may bring her * without the hofte, and cause her to be slaine before his face.

3 Then shall Eleazar the Priest take of her blood with his * finger, and sprinkle it before the Tabernacle of the Congregation seuen times.

4 And cause the kowe to be burnt in his sight: with her * skinn, and her flesh, and her blood, and her dung shall he burne her.

5 Then shall the Priest take cedar wood, and hyssope, & scarlet lace, and cast them in the mids of the fire where the kowe burneth.

6 Then shall the * Priest wash his clothes, and he shall wash his flesh in water, and then come into the hofte, and the Priest shall be vncleane vnto the euen.

7 Also hee that * burneth her, shall wash his clothes in water, and wash his flesh in water, and be vncleane vntill euen.

8 And a man, ^{that is} cleane, shall take vp the ashes of the kowe, and put them without the hofte in a cleane place: and it shalbe kept for the Congregation of the children of Israel for * a sprinkling water: it is a sinne offering.

9 Therefore hee that gathereth the ashes of the kowe, shall wash his clothes, and remaine vncleane vntill euen: and it shalbe vnto the children of Israel, and vnto the stranger that dwelleth among them, a statute for euer.

10 Hee that toucheth the dead body of any man, shalbe vncleane euen seuen dayes.

11 Hee shall purifie himselfe * therewith the third

f That is, in the Sanctuary, betweene the court and the Hylke of all.

g Reade Leuit. 3. 14.

h That is, the chiefeft, or the best.

* Leuit. 27. 28.

* Exod. 11. 2. and 22. 29. ^{Leuit. 27. 28. chap. 3. 13.}

* Exod. 30. 13. ^{Leuit. 27. 28. chap. 3. 47. 27. 28. 29. 30. 31.}

i Because they are appointed for sacrifice.

* Exod. 29. 16. ^{Leuit. 7. 30.}

k That is, sure, stable and inextinguishable.

l Of Canaan. ^{Deut. 20. 9. and 18. 1. 20. 18. 12. 13. 14. 15. 20. 21. 22. 23.}

m To ferue there: insofar the Leuites are put in their place.

n If they faile in their office, they shalbe punished.

o As acceptable as the fruit of vine or wine ground vineyard.

p Which yeine received of the children of Israel. ^{Reade Leuit. 22.}

q As in the verie.

r If ye shall not punished these, for. ^{t The offering which the Leuites haue offered to God.}

a According to this lawe and ordinance, ye shall sacrifice the red kowe.

b Hebr. 12. 11. ^{c By Aaron the Priest.}

d Hebr. 9. 13.

e Exod. 30. 16. ^{Leuit. 24. 15.}

f Meaning the same.

g The inside Priest who kille her and burne her.

h Or hee was separated from that they did were separate their residence were (sprinkled) there with and cleane. ^{Chap. 15. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.}

i Or hee was separated from that they did were separate their residence were (sprinkled) there with and cleane. ^{Chap. 15. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.}

j With the sprinkling water.

C H A P. XXII.

King Balak finisheth his purpose to curse the Israelites. 19 The Lord forbiddeth him to do so. 20 The Angel of the Lord appeareth unto him, and he is forced to returne. 21 Balak praiseth him, but he will speak nothing, but that which the Lord puteth in his mouth.

After, the children of Israel departed and pitched in the plaine of Moab on the a other side of Iorden from Iericho.

2. ¶ Now Balak the sonne of Zippor saw all that Israel had done to the Amorites.

3. And the Moabites were forewarned of the people, because they were many, and Moab ¶ fretted against the children of Israel.

4. Therefore Moab sayd vnto the b Elders of Midian, Now shall this multitude like vp all that are round about vs, as an oxelicketh vp the grasie of the feldie: and Balak the sonne of Zippor was King of the Moabites at that time.

5. ¶ Hee sent messengers therefore vnto Balaam the sonne of Beor to Pethor (which is by the riuier of the lande of the children of his folke) to call him, saying, Beholde, there is a people come out of Egypt, which couereth the face of the earth, and liue ouer against me.

6. Come now therefore, I pray thee, and curse mee this people (for they are stronger then I) so it may be that I shall be able to smite them, and to drie them out of the land: for I knowe that hee, whom thou blestest, is blessed, and he whom thou cursest, shall be cursed.

7. And the Elders of Moab, and the Elders of Midian departed, hauing ¶ the rewarde of the soothsaying in their hande, and they came vnto Balaam, and tolde him the wordes of Balak.

8. Who answered them, Tary here this night, and I will giue you an answer, as the Lord shall say vnto me. So the princes of Moab abode with Balaam.

9. Then God came vnto Balaam, and sayde, What men are these with thee?

10. And Balaam sayd vnto God, Balak ¶ sonne of Zippor king of Moab hath sent vnto me, saying,

11. Beholde, there is a people come out of Egypt, and couereth the face of the earth: come now, curse them for my sake: so it may bee that I shall be able to ouercome them in battell, and to drie them out.

12. And God ¶ said vnto Balaam, Go not thou with them, neither curse the people, for they are blessed.

13. And Balaam rose vp in the morning, and said vnto the princes of Balak, Returne vnto your land: for the Lord hath refused to giue me leaue to goe with you.

14. So the princes of Moab rose vp, and went vnto Balak, & sayd, Balaam hath refused to come with vs.

15. ¶ Balak yet sent againe moe princes, and more honourable then they.

16. Who came to Balaam, and sayde to him, Thus sayth Balak the sonne of Zippor, ¶ Be not thou stayed, I pray thee, from coming vnto me.

17. For I will promote thee vnto great honour, and wil do whatsoever thou sayest vnto me: come therefore, I pray thee, curse me this people.

18. And Balaam answered, and sayde vnto the seruants of Balak, ¶ If Balak would giue me his house full of silver and golde, I can not goe beyond the wordes of the Lord my God, to do lesse or more.

19. But now, I pray you, tary here this night, that I may wit, what the Lorde will say vnto mee more.

20. And God came vnto Balaam by night, and sayd vnto him, If the men come to call thee, rise vp, and goe with them: but only what thing I say vnto thee, that shalt thou doe.

21. So Balaam rose vp early, and saddled his asse, and went with the princes of Moab.

22. And the wrath of God was kindled, because he ¶ went: and the Angel of the Lord stood in the way to be against him, as hee rode vpon his asse, and his two seruants were with him.

23. And ¶ when the asse saw the Angel of the Lord stand in the way, and his sword drawn in his hand, the asse turned out of the way and went into the field, but Balaam smote the asse, to turne her into the way.

24. ¶ Again the Angell of the Lord stood in a path of the vineyardes, ¶ building a wall on the one side, and a wall on the other.

25. And when the asse saw the Angell of the Lord, (he thrust her selfe vnto the wall, and dashed Balaams foote against the wall: wherefore hee smote her againe.

26. Then the Angell of the Lord went further, and stood in a narrow place, where was no way to turne, either to the right hand, or to the left.

27. And when the asse saw the Angell of the Lorde, (he ¶ lay downe vnder Balaam: therefore Balaam was very wroth, and smote the asse with a staffe.

28. Then the Lord ¶ opened the mouth of the asse, and the sayd vnto Balaam, What haue I done vnto thee, that thou hast smitten mee now three times?

29. And Balaam sayde vnto the asse, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee.

30. And the asse sayd vnto Balaam, Am not I thine asse, which thou hast ridden vpon ¶ since thy first time vnto this day? haue I vied at any time to doe thus vnto thee? Who said, Nay.

31. And the Lord ¶ opened the eyes of Balaam, and he saw the Angell of the Lord standing in the way with his sword drawn in his hand: then he bowed himselfe, and fell flat on his face.

32. And the Angell of the Lord said vnto him, Wherefore hast thou now smitten thine asse three times? behold, I came out to withstand thee, because thy way is not straight before me.

33. But the asse saw mee, and turned from mee now three times: for els, if he had not turned from me, surely I had euen now slaine thee, and saved her alieue.

34. Then Balaam sayde vnto the Angel of the Lorde, I haue sinned: for I will not that thou stoodest in the way against mee: now therefore if it displease thee, I will turne ¶ home againe.

35. But the Angell sayd vnto Balaam, Goewith the men: but ¶ what I say vnto thee, shalt thou speake. So Balaam went with the princes of Balak.

36. And when Balak heard that Balaam came, he went out to meete him vnto a cite of Moab, which is in the border of Arnon, euen in the utmost coast.

37. Then Balak sayde vnto Balaam, Did not I sende for thee to call thee? Wherefore camest thou not vnto me? am I not able in deede to promote thee vnto honour?

i Because he tempted God to requite him contrary to his commandment, his petition was granted, but it turned to his owne condemnation.

k Moved rather with courtesy, then to obey God.

¶ 2. Pet. 2. 18. i. i. i.

l The second time.

m Gave her power to speake.

n Since thou hast bene my master.

o For whose eyes the Lord deeth not open, they can neither see his anger, nor his love.

p Both thy heart is corrupt, and thine eyes are wicked.

¶ 18. before me, as I have said.

¶ 19. I will returne to me.

q Because his heart was evil, his charge was renewed, that he should not pretend ignorance, & neede the place, where the thieues camped.

Of myſſe I can
peake nothing:
only what God re-
veleth, that will I
utter, ſeeme it
good or bad,
1 Or, of ſtrikes; or,
a popuſous caſe.

2 Where the
idole Baal was
worſhipped,

38 And Balaam made anſwere vnto Balak, Lo, I am come vnto thee, and can I now ſay any thing at all? the worde that God putteth in my mouth, that ſhall I ſpeake.

39 So Balaam went with Balak, & they came vnto the citie of Huroth.

40 Then Balak offered bullockes, and ſheepe, and ſent thereof to Balaam, and to the princes that were with him.

41 And on the morow Balak tooke Balaam, and brought him vp into the hie places of Baal, that thence hee might ſee the vtmoſt part of the people.

CHAP. XXIII.

1 Balaam conſults ſeuen Altars to bee built. 2 God teacheth him what to anſwere. 3 In ſtead of curſing he bleſſeth Iſrael. 29 God is not like man.

And Balaam ſayd vnto Balak, Build me here ſeuen altars, and prepare me here ſeuen bullockes, and ſeuen rammes.

2 And Balak did as Balaam ſayd, and a Bulak and Balaam offered on every altar a bullocke and a ramme.

3 Then Balaam ſayd vnto Balak, Stand by the burnt offering, and I will goe, if ſo be that the Lord will come and meete me, and whatſoeuer he ſheweth me, I will tell thee: ſo he || went forth alone.

4 And God b met Balaam, and Balaam ſayd vnto him, I haue prepared ſeuen altars, and haue offered vpon every altar a bullocke and a ramme.

5 And the Lord c put an anſwere in Balaams mouth, and ſayd, Goe againe to Balak, and ſay on this wiſe.

6 So when hee returned vnto him, loe, hee flood by his burnt offering, he, and all the princes of Moab.

7 Then hee vttered his || parable, and ſayde, Balak the king of Moab hath brought mee from || Aram out of the mountaines of the Eaſt, ſaying, Come, curſe Iſaak for my ſake: come, and d deſt Iſrael.

8 How ſhall I curſe, where God hath not curſed? or how ſhall I deſt, where the Lord hath not deſtred?

9 For from the top of the rocks I did ſee him, and from the hiſt I did beholde him: loe, the people ſhall dwell by themſelves, and ſhall not be reckened among the e nations.

10 Who can tell the d duſt of Iſaak, and the number of the fourth part of Iſrael? Let me g dic the death of the righteous, and let my laſt ende be like his.

11 Then Balak ſayd vnto Balaam, What haſt thou done vnto mee? I tooke thee to curſe mine enemies, and behold, thou haſt bleſſed them altogether.

12 And hee answered, and ſaid, Muſt I not take heede to ſpeake that, which the Lord hath put in my mouth?

13 And Balak ſayd vnto him, Come, I pray thee, with me vnto another place, whence thou mayeſt ſee them, & thou ſhalt ſee but the vtmoſt part of them, and ſhalt not ſee them all: therefore curſe them out of that place for my ſake.

14 ¶ And he brought him into || Sede-phom to the top of Piſgah, and build ſeuen altars, and offered a bullocke, and a ramme on every altar.

15 After, he ſayde vnto Balak, Stand here by thy burnt offering, & I will meete the Lord yonder.

16 And the Lord mette Balaam, and * put an anſwere in his mouth, and ſayde, Goe againe vnto Balak, and ſay thus.

17 And when hee came to him, beholde, hee flood by his burnt offering, and the princes of Moab with him: ſo Balak ſayde vnto him, What hath the Lord ſayd?

18 And he vttered his parable, and ſaid, Riſe vp, Balak, and heare: hearken vnto me, thou ſonne of Zippor.

19 ¶ God is not as man, that he ſhould lie, neither as the ſonne of man, that he ſhould repent: hath he ſayd, and ſhall he not doe it? and hath he ſpoken, and ſhall he not accompliſh it?

20 Behold, I haue receiued commandement to bleſſe: for he hath bleſſed, and I cannot alter it.

21 Hee ſeech none iniquitie in Iſaak, nor ſeech no tranſgreſſion in Iſrael: the Lord his God is with him, and the ioyfull ſhout of a king is among them.

22 God brought them out of Egypt: their ſtrength is as an unicorne.

23 For there is no forcerie in Iſaak, nor foothſaying in Iſrael: * according to this time it ſhall be ſayd of Iſaak and of Iſrael, What hath God wrought?

24 Behold, the people ſhall riſe vp as a lyon, and liſt vp himſelfe as a yong lyon: hee ſhall not lye downe, till hee eate of the praye, and till hee drinke the blood of the ſlaue.

25 ¶ Then Balak ſayde vnto Balaam, Neither curſe, nor bleſſe them at all.

26 But Balaam answered, and ſaid vnto Balak, Toldenot I thee, ſaying, All that the Lord ſpeaketh, that muſt I doe?

27 ¶ Againe Balak ſayd vnto Balaam, Come, I pray thee, I will bring thee vnto another place, if ſo be it will pleaſe God, that thou mayeſt thence curſe them for my ſake.

28 So Balak brought Balaam vnto the top of Peor, that looketh toward Iſhmon.

29 Then Balaam ſayd vnto Balak, Make me here ſeuen altars, and prepare me here ſeuen bullockes, and ſeuen rammes.

30 And Balak did as Balaam had ſayd, and offered a bullocke and a ramme on every altar.

CHAP. XXIII.

1 Balaam prophetiſeth of the great proſperitie that ſhall come vnto Iſrael: 17 Allo of the coming of Chriſt. 20 The deſtruction of the Amalekites, and of the Kenites.

WHEN Balaam ſaw that it pleaſed the Lord to bleſſe Iſrael, then he went not, * as certaintime before, to ſet diuinations, but ſet his face toward the e wilderness.

2 And Balaam liſt vp his eyes, and looked vp on Iſrael, which dwelt according to their tribes, and the Spirit of God came vpon him.

3 ¶ And he vttered his parable, and ſayd, Balaam the ſonne of Beor hath ſayde, and the ſonne whoſe eyes were ſhut vp, hath ſayd,

4 Hee hath ſayd, which heard the wordes of God, and ſaw the viſion of the Almighty, & falling in a trance had his eyes opened:

5 ¶ How goodly are thy tentes, O Iſaak, and thine habitations, O Iſrael!

6 As the vallies, are they ſtretched forth, as garbds by the rivers ſide, as the || alow trees, which the Lord hath planted, as the cedars beſide the waters.

7 The d water droppeth out of his bucket, and his

h Gods enemies are ſo ſecurely conſtitute that his government is ſuſt, conſtant, and without change or repentance.

i They triumph victoriously before their enemies.

k Conſidering what God had worke this time for the deliuerance of his people, the world ſhall wonder.

l Thus the world imagined of God, that that which will not puniſh one place will doe it in another.

m Theſe princes of Moab, whoſe eyes were ſhut, ſaw the viſion of the Almighty.

n Theſe princes of Moab, whoſe eyes were ſhut, ſaw the viſion of the Almighty.

o Theſe princes of Moab, whoſe eyes were ſhut, ſaw the viſion of the Almighty.

p Some ſay that theſe princes of Moab, whoſe eyes were ſhut, ſaw the viſion of the Almighty.

q Theſe princes of Moab, whoſe eyes were ſhut, ſaw the viſion of the Almighty.

r Theſe princes of Moab, whoſe eyes were ſhut, ſaw the viſion of the Almighty.

a For among the Gentiles the kings oft times ſeek to ſacrifice, as did the Pharaohs.

|| Or, went up him.

b Appeared vnto him.

c Taught him what to ſay.

|| Or, propheticke.

|| Or, Syria.

d Cautie that all men may take and deſtroy them.

e Not ſhall hee religion and lawes ſpare.

f The infinite multitude, as the duſt of the earth.

g The feare of Gods iudgements cauſed him to wiſh to be ioyned to a bouldoer of Abraham: thus the wicked haue their ciſciences wounded, when they conſider Gods iudgements.

|| Or, into the fields of them that ſow: ſo will Iſt ſee come ſhall ſpeake.

a Which name was common to the Kings of Amalek.

Gen. xlv.

f In token of anger.

g Thus the wicked hinder God when they cannot compare their wicked enterprises.

† The counsel. h He gave also wicked counsel to cause the Israelites to sin, that thereby God might forsake them, Chap. xvi.

i Meaning, Ch. ii.

k That is, the princes. l He shall subdue all that resist: for of Shechem Noah, and of Noah all the world.

m Of the Edomites.

n The Amalekites left made war against Israel, as Chap. xiv. 13. o Make thyself as a man of war.

p Some read, O, who shall not prevail when the enemy is so strong.

q The Gentiles and Remains.

r Meaning, Else, or the Jews for nothing against God.

his seed shall be in many waters, and his king shall be hier then Agag, and his kingdom shall be exalted.

8 God brought him out of Egypt: his strength shall be as an vnicome: hee shall eate the nations his enemies, and bruite their bones, and throte them through with his arrowes.

9 He coutheu and litch downe as a young lion, and as a lion: who shall furre him vp? blessed is hee that blesteth thee, and cursed is hee that curseth thee.

10 Then Balak was very angry with Balaam, and smote his handes together: so Balak sayd vnto Balaam, I sent for thee to curse mine enemies, and behold, thou hast blessed them nowe three times.

11 Therefore nowe flee vnto thy place: I thought surely to promote thee vnto honour, but loe, the Lord hath kept thee backe from honour.

12 Then Balaam answered Balak, Tolde I not also thy messengers, which thou sentest vnto me, saying,

13 If Balak would giue mee his house full of silver and gold, I cannot passe the commandement of the Lord, to doe either good or bad of mine owne minde: what the Lord shall command, that same will I speake.

14 And nowe beholde, I goe vnto my people: come, I will t aduersite thee what this people shall doe to thy folke in the latter dayes.

15 And he vttered his parable, and sayd, Balaam the sonne of Beor hath sayd, and the man whose eyes were shut vp, hath sayd,

16 He hath said that heard the words of God, and hath the knowledge of the most High, and sawe the vision of the Almighty, and falling in a trance had his eyes opened.

17 I shall see him, but not now: I shall behold him, but not nere: there shall come a starre of Iakob, and a scepter shall rise of Israel, and shall smite the coastes of Moab, and destroy all the sonnes of I Sheth.

18 And Edom shall be possessed, and Seir shall be a possession to their enemies: but Israel shall doe valiantly.

19 He also that shall haue dominion shall be of Iakob, and shall destroy the remnant of the multitude.

20 ¶ And when he looked on Amalek, he vttered his parable, and sayd, Amalek is as the first of the nations: but his latter end shall come to destruction.

21 And hee looked on the Kenites, and vttered his parable, and sayd, Strong is thy dwelling place, and o put thy nest in the rocke.

22 Neuertheless, the Kenite shall be spoyled vntill Ashture take away captiue.

23 Againe he vttered his parable, and said, A las, p who shall liue when God doeth this?

24 The ships also shall come from the coastes of a Chittim, and subdue Ashtur, and shall subdue Eber, and he also shall come to destruction.

25 Then Balaam rose vp, and went and returned to his place: and Balak also went his way.

CHAP. XXV.

2 The people committeth fornication with the daughters of Moab, 9 Phinchas killeth Zimri and Cozbi. 11 God smiteth his covenant with Phinchas. 17 God commandeth to kill the blasphemers.

NOWE whiles Israel abode in * Shitrim, the people began to commit whoredome with the daughters of Moab:

2 Which called the people vnto the sacrifice of their gods, and the people ate, and bowed downe to their gods.

3 And Israel coupled himselfe vnto Baal Peor: wherefore the wrath of the Lord was kindled against Israel:

4 And the Lord sayd vnto Moses, * Take all the heads of the people, and hang them vp before the Lord * against the sunne, that y indignation of the Lords wrath may be turned fro Israel.

5 Then Moses said vnto the Iudges of Israel, Eury one slay his * men that were ioyned vnto Baal Peor.

6 ¶ And behold, one of the children of Israel came and brought vnto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the Congregation of the children of Israel, * who wept before the doore of the Tabernacle of the Congregation.

7 * And when Phinchas the sonne of Eleazar the sonne of Aaron the Priest sawe it, hee rose vp from the middes of the Congregation, and tooke a spear in his hand,

8 And followed the man of Israel into the tent, & thrust them both through: so was the man of Israel, and the woman, through her belly: so the plague ceased from the children of Israel.

9 * And there died in that plague foure and twentie thousand.

10 Then the Lord spake vnto Moses, saying,

11 * Phinchas the sonne of Eleazar, the sonne of Aaron the Priest, hath turned mine anger away from the children of Israel, while hee was zealous for my sake among them: therefore I haue not consumed the children of Israel in my ielousie.

12 Wherefore say to him, Behold, * I giue vnto him my covenant of peace,

13 And he shall haue it, and his seed after him, * for the covenant of the Priests office for euer, because he was zealous for his God, & hath made an atonement for the children of Israel.

14 And the name of the Israelite slaine woman, which was killed with the Midianitish woman, was Zimri the sonne of Salu, prince of the familie of the Simeonites.

15 And the name of the Midianitish woman, that was slaine, was Cozbi the daughter of Zur, who was head ouer the people of his fathers house in Midian.

16 ¶ Againe the Lord spake vnto Moses, saying,

17 * Vex the Midianites, and smite them:

18 For they trouble you with their b wiles, wherewith they haue beguiled you as concerning Peor, and as concerning their sister Cozbi the daughter of a prince of Midian, which was slaine in the day of the plague because of Peor.

CHAP. XXVI.

2 The Lord commandeth to murther the children of Israel in the plains of Moab, from twentie yeere olds and aboue. 57 The Levites and their families. 61 None of them that were numbered in Sinai, yett into Canaan, save Caleb and I Josue.

AND so after the plague, the Lord spake vnto Moses, and to Eleazar the sonne of Aaron the Priest, saying,

2 Take the number of all the Congregation of the children of Israel * from twentie yeere

* Chap. 33. 49.

a With the women.

b Worshipped the idols of the Moabites, which was in the hill Peor.

c Deut. 32. 16, 17.

d Openly to the Lord, in the sight of all.

e Let him see execution done of them that receiued his charge.

f Repenting that they had sinned God.

g Psal. 106. 30. i. mat. 23.

h Or, ianuing.

i Or, in her tent. k Child, and Greek.

l In her ierres. m 1. Cor. 8. 8.

n Psal. 106. 30.

f He was zealous to maintaine my glory.

o Ezech. 45. 24. i. mat. 24.

g He hath pacified Gods wrath.

† Ebr. of the house of the father.

* Chap. 32. 2.

h Cursing you to commit both corporall and spirituall fornication by Balaams counsel, Chap. 3. 16. 2. Cor. 3. 24.

a Which came for their whoredome and ielousie.

* Chap. 26. 2.

olde and about throughout their fathers houses, all that goe forth to warre in Israel.

^b Where the river is neere to Iericho.

3 So Moses and Eleazar the Priest spake vnto them in the plaine of Moab, by Iorden ^b toward Iericho, saying,

^c Chap. 1.1.

4 From twentie yeere olde and about ye ^a shall number the people, as the * Lord had commanded Moses and the children of Israel, when they came out of the land of Egypt.

^d Gen. 46.8. xviii. 6.
14. 1. Chron. 5. 1.
Reuben.

5 * Reuben the first borne of Israel: the children of Reuben were: Hanoch, of ^e whom came the familie of the Hanochites, and of Pallu the familie of the Palluites:

6 Of Hefron, the familie of the Hefronites: of Carmi, the familie of the Carmites.

7 These are the families of the Reubenites: and they were in number three and fourtie thousand, seven hundred and thirtie.

8 And the sonnes of Pallu, Eliab;

9 And the sonnes of Eliab, Nemuel, and Dathan and Abiram: this Dathan and Abiram were Emous in the Congregation, and * stroue against Moses and against Aaron in ^e the assembly of Korah, when they stroue against the Lord.

^f Chap. 16.3.
e In that rebellion whereof Korah was head.

10 And the earth opened her mouth, and swallowed them vp with Korah, when the Congregation died, what time the fire consumed two hundred and fiftie men, who were ^d for a signe:

11 Notwithstanding, all the sonnes of Korah died not.

12 * And the children of Reuben after their families were: Nemuel, of ^e whom came the familie of the Nemuelites: of Lamin, the familie of the Laminites: of Iachin, the familie of the Iachinites:

13 Of Zerach, the familie of the Zarhites: of Shaul, the familie of the Shaulites.

14 These are the families of the Simeonites: two and twentie thousand and two hundred.

^g Gad.

15 * The sonnes of Gad after their families were: Zephon, of ^e whom came the familie of the Zephonites: of Haggi, the familie of the Haggites: of Shuni, the familie of the Shunites:

16 Of Ozni, the familie of the Oznites: of Eri, the familie of the Erites:

17 Of Arod, the familie of the Arodites: of Areli, the familie of the Arelites.

18 These are the families of the sonnes of Gad, according to their numbers, fourtie thousand and fise hundred.

^h Iudah.

ⁱ Before Iacob went into Egypt, Gen. 38.5, 7, 10, and 45.12.

19 * The sonnes of Iudah, Er and Onan: but Er and Onan died in the land of ^e Canaan.

20 So were the sonnes of Iudah after their families: of Shelah came the familie of the Shelanites: of Pharez, the familie of the Pharazites, of Zerach, the familie of the Zarhites.

^j Gen. 46.12.

21 And the sonnes of * Pharez were: of Hefron, the familie of the Hefronites: of Hamul, the familie of the Hamulites.

22 These are the families of Iudah, after their numbers, secentie and sixe thousand and fise hundred.

^k Issachar.

23 * The sonnes of Issachar after their families were: Tola, of ^e whom came the familie of the Tolaites: of Pua, the familie of the Punites:

24 Of Iasub the familie of the Iasubites: of Shimron, the familie of the Shimronites.

25 These are the families of Issachar, after their numbers, threecore and foure thousand and three hundred.

^l Zebulun.

26 * The sonnes of Zebulun, after their fa-

milies were: of Sered, the familie of the Sardites: of Elon, the familie of the Elonites: of Iahleel, the familie of the Iahleelites.

27 These are the families of the Zebulunites, after their numbers, three score thousand and fise hundred.

28 * The sonnes of Ioseph after their families were: Manasseh and Ephraim.

^m Manasseh.
ⁿ 19.17, 18.

29 The sonnes of Manasseh were: of * Machir, the familie of the Machirites: and Machir begate Gilead: of Gilead came the familie of the Gileadites:

30 These are the sonnes of Gilead: of Iezer, the familie of the Iezerites: of Helek, the familie of the Helekites:

31 Of Asriel, the familie of the Asrielites: of Shechem, the familie of the Shechemites.

32 Of Shemida, the familie of the Shemidaites: of Hephher, the familie of the Hephherites.

33 * And * Zelophehad the sonne of Hephher had no sonnes, but daughters: and the names of the daughters of Zelophehad were Mahlah, and Noah, Hoglah, Milcah and Tirzah.

^o Chap. 17.1.

34 These are the families of Manasseh, and the number of them, two and fiftie thousand and fise hundred.

35 * These are the sonnes of Ephraim after their families: of Shuthelah came the familie of the Shuthalites: of Becher, the familie of the Becherites: of Tahan, the familie of the Tahanites.

^p Ephraim.

36 And these are the sonnes of Shuthelah: of Eran the familie of the Eranites.

37 These are the families of the sonnes of Ephraim after their numbers, two and thirtie thousand and fise hundred, these are the sonnes of Ioseph after their families.

38 * These are the sonnes of Benjamin after their families: of Bela came the familie of the Belaites: of Alhel, the familie of the Alhelites: of Ahiram, the familie of the Ahiramites:

^q Gen. 46.21.
1. Chron. 7.1.

39 Of Shupham, the familie of the Shuphamites: of Hupham, the familie of the Huphamites.

40 And the sonnes of Bela were Ard and Naaman: of Ard came the familie of the Ardites, of Naaman the familie of the Naamites.

41 These are the sonnes of Benjamin after their families, and their numbers, fise and fourtie thousand and fise hundred.

42 * These are the sonnes of Dan after their families: of Shuham came the familie of the Shuhamites: these are the families of Dan after their households.

^r Dan.

43 All the families of the Shuhamites were after their numbers, threecore and foure thousand, and foure hundred.

44 * The sonnes of Asher after their families were: of Imuh, the familie of the Immites: of Ithi, the familie of the Ithites: of Beriah, the familie of the Berijites.

^s Asher.

45 The sonnes of Beriah were, of Heber the familie of the Heberites: of Malchiel, the familie of the Malchielites.

46 And the name of the daughter of Asher was Sarah.

47 These are the families of the sonnes of Asher after their numbers, three and fiftie thousand and foure hundred.

48 * The sonnes of Naphtali, after their fa-

^t Naphtali.
milies

milies were: of Iahzeel, the families of the Iahzeelites, of Guui, the familie of the Guuiites.

49 Of Iezer, the familie of the Iezerites of Shilem, the familie of the Shilemites.

50 These are the families of Naphthali according to their holdholds, and their number, five and fourtie thousand and foure hundredeth.

51 These are the numbers of the children of Israel: sixe hundredeth and one thousand, seuen hundredeth and thirte.

52 ¶ And the Lord spake vnto Moyses, saying,

53 Vnto thefe the land shalbe deuided for an inheritance, according to the number of names.

54 * To many thou shalt giue the more inheritance, and to fewe thou shalt giue lesse inheritance: to euery one according to his number shalbe giuen his inheritance.

55 Notwithstanding, the land shall be deuided by lot: according to the names of the tribes of their fathers they shall inherite.

56 According to the lot shall the possession thereof be deuided betwene many and few.

57 ¶ These also are the numbers of the Leuites, after their families: of Gershon came the familie of the Gershonites, of Kohath, the familie of the Kohathites: of Merari, the familie of the Merarites.

58 These are the families of Leui, the familie of the Libnites: the familie of the Hebronites: the familie of the Mahlites: the familie of the Mushtites: the familie of the Korhites: and Kohath begate Amram.

59 And Amrams wife was called * Iochebed the daughter of Leui, which was borne vnto Leui in Egypt: and the bare vnto Amram Aaron, and Moyses, and Miriam his sister.

60 And vnto Aaron were borne Nadab, and Abihu, Eleazar, and Ithamar.

61 * And Nadab and Abihu dyed, because they offered strange fire before the Lord.

62 And their numbers were three and twentie thousand, all males from a month old and aboue: for they were not numbered among the children of Israel, because there was none inheritance giuen them among the children of Israel.

63 ¶ These are the numbers of Moyses and Eleazar the Priest which numbered the children of Israel in the plaine of Moab, neere Iorden, toward Iericho.

64 And among these there was not a man of them, whom Moyses and Aaron the Priest numbered, when they tolde the children of Israel in the wilderness of Sinai.

65 For the Lord sayde of them, * They shall die in the wilderness: so there was not left a man of them. Gue Caleb the sonne of Iephunneh, and Ioshua the sonne of Nun.

C H A P. XXVII.

1 The lawe of the heritage of the daughters of Zelophehad. 12 The cloud of promise is shewed vnto Moyses. 16 Moyses prayeth for a gouernour to the people. 18 Ioshua is appointed to his Rea.

¶ Then came the daughters of * Zelophehad, the sonne of Hephher, the sonne of Gilead, the sonne of Machir, the sonne of Manasseh, of the familie of Manasseh, the sonne of Ioseph (and the names of his daughters were these, Mahlah, Noah and Hoglah, and Milcah and Tirzah.)

2 And shode before Moyses, and before Eleazar the Priest, and before the Princes, and all the assembly, at the doore of the Tabernacle of

the Congregation, saying,

3 Our father * dyed in the wilderness, and he was not among the assembly of them: that were assembled against the Lorde in the companie of Korah, but died in his sinne, and had no sonnes.

4 Wherefore should the name of our father be taken away from among his familie, because he hath no sonne? giue vs a possession among the brethren of our father.

5 Then Moyses brought their cause before the Lord.

6 And the Lord spake vnto Moyses, saying,

7 The daughters of Zelophehad speake right: thou shalt giue them a possession to inherite among their fathers brethren, and shalt turne the inheritance of their father vnto them.

8 Also thou shalt speake vnto the children of Israel, saying, If a man die and haue no sonne, then yee shall turne his inheritance vnto his daughter.

9 And if he haue no daughter, yee shall giue his inheritance vnto his brethren.

10 And if he haue no brethren, yee shall giue his inheritance vnto his fathers brethren.

11 And if his father haue no brethren, yeshall giue his inheritance vnto his next kinsman of his familie, and he shall possesse it and thou shalt be vnto the children of Israel a lawe of iudgement, as the Lord hath commanded Moyses.

12 ¶ Again the Lord sayd vnto Moyses, * Go vp into this mount of Abarim, and behold the land which I haue giuen vnto the children of Israel.

13 And when thou hast seene it, thou shalt be gathered vnto thy people also, * as Aaron thy brother was gathered.

14 For ye were * disobedient vnto my worde in the desert of Zin, in the strife of the assembly, to sanctifie mee in the waters before their eyes. * This is the water of Meribah in Kadesh in the wilderness of Zin.

15 ¶ Then Moyses spake vnto the Lord, saying,

16 Let the Lorde God of the spirits of all flesh appoint a man ouer the Congregation,

17 Who may go out and in before them, and leade them out and in, that the Congregation of the Lorde bee not as sheepe, which haue not a shepherd.

18 And the Lord sayd vnto Moyses, Take thee Ioshua the sonne of Nun, in whom is the Spirite, and put thine hands vpon him,

19 And set him before Eleazar the Priest, and before all the Congregation, and giue him a charge in their sight.

20 And I giue him of my glory, that all the Congregation of the children of Israel may obey.

21 And kee shall stand before Eleazar the Priest, who shall aske counsell for him * by the iudgement of Vrim before the Lorde: at his worde they shall go out, and at his worde they shall come in, both he, and all the children of Israel with him, and all the Congregation.

22 So Moyses did as the Lord had commanded him, and he tooke Ioshua, and set him before Eleazar the Priest, & before all the Congregation.

23 Then he put his hands vpon him, and gaue him a charge, as the Lorde had spoken by the hand of Moyses.

C H A P. XXVIII.

1 The daily sacrifice. 9 The sacrifice of the Sabbath, 11 Of the Month, 16 Of the Passouer, 26 Of the first fruites.

* Chap. 14. 39. and 26. 46, 49.

a According as all men die, for as much as they are sinners.

b That is, their matter to be buried, so he owne what he should determine, as he did all hard matters.

c Meaning an ordinance to iudge by.

* Deut. 32. 39.

* Chap. 20. 24.

* Chap. 31. 12.

* Exod. 17. 7. Of the strife.

d Who aske hath created, in he gouerneth the hearts of all men. e That is, gouerneth them and doe his duties, as 2. Chron. 1. 10.

f And so appoint him gouernour

g Commend him to the people as meeke for the office and appointed by God. * Exod. 28. 30. h According to his office, signifying that the chief will manage that could execute nothing but that which he knewe to be the will of God. i How he should gouerne himselfe in his office.

f This is the chief thing that they are numbered.

g For persons. * Chap. 33. 54.

h Job. 1. 23. and 19. 18.

i Exod. 1. 16. 17. 18.

j Exod. 28. and 62.

k Exod. 17. 2. Chap. 34. 10. Exod. 34. 2.

l When appointed the great power of God, that is, wonderfully increased his people. * Exod. 14. 30. 39. 1. Chron. 14. 36.

m Chap. 33. 5. and 34. 3.

n Chap. 33. 5. and 34. 3.

And the Lord spake vnto Moyses, saying,
3 Command the children of Israel, and
say vnto them, Ye shall obserue to offer vnto me
in their due season mine offering, and my bread
for my sacrifices made by fire for a sweete saour
vnto me.

4 Also thou shalt say vnto them, * This is the
offring made by fire which ye shall offer vnto the
Lorde, two lambes of a yeere olde without spot
daily, for a continuall burnt offering.

5 One lambe shalt thou prepare in the morn-
ing, and the other lambe shalt thou prepare at
euen.

6 * And the tenth part of an Ephah of fine
floure for a * meate offering mingled with the
fourth part of an * Hin of beaten oyle.

7 This shall be a daily burnt offering, as was
made in the mount Sinai for a sweete saour: it is
a sacrifice made by fire vnto the Lord.

8 And the drinke offering thereof the fourth
part of an Hin for one lambe: in the holy place
caust to powre the drinke offering vnto the Lord.

9 And the other lambe thou shalt prepare at
euen: as the meate offering of the morning, and
as the drinke offering thereof shalt thou prepare
this for an offering made by fire of sweete saour
vnto the Lord.

10 ¶ But on the Sabbath day ye shall offer two
lambes of a yeere olde, without spot, & two * tenth
deales of fine floure for a meate offering mingled
with oyle, and the drinke offering thereof.

11 This is the burnt offering of every Sabbath,
beside the * continuall burnt offering, and drinke
offering thereof.

12 ¶ And in the beginning of your monethes,
ye shall offer a burnt offering vnto the Lorde, two
young bullockes, and a ramme, and seven lambes
of a yeere olde, without spot.

13 And three tenth deales of fine floure for
a meate offering mingled with oyle for one bullocke,
and two tenth deales of fine floure for a meate
offring mingled with oyle for one ramme.

14 And a tenth deale of fine floure mingled
with oyle for a meate offering vnto one lambe:
for a burnt offering of sweete saour: it is an of-
firing made by fire vnto the Lord.

15 And their * drinke offerings shall be halfe an
Hin of wine vnto one bullocke, and the thirde
part of an Hin vnto a ram, & the fourth part of an
Hin vnto a lambe: this is * burnt offering of every
moneth, throughout the moneths of the yeere.

16 And one hee goate for a sinne offering vnto
the Lord shall be prepared, besides the continuall
burnt offering, and his drinke offering.

17 * Also the foureteenth day of the first mo-
neth is the Passouer of the Lord.

18 And in the fifth day of * y same moneth
is the feast: seven dayes shall vnteaucned bread
be eaten.

19 In the * first day shall be an holy * conuoca-
tion, ye shall doe no seruile worke therein.

20 But ye shall offer a sacrifice made by fire
for a burnt offering vnto the Lord, two young bul-
lockes, one ram, and seven lambes of a yeere olde
beside that they be without blemish.

21 And their meate offering shall be of fine
floure mingled with oyle: three tenth deales shall
ye prepare for a bullocke, and two tenth deales
for a ramme:

22 One tenth deale shalt thou prepare for e-

uery lambe, for the seven lambes.

23 And an hee goate for a sinne offering, to
make an attonement for you.

24 Ye shall prepare this, beside the * burnt of-
firing in the morning, which is a continuall burnt
sacrifice.

25 After this manner ye shall prepare through-
out all the feuen dayes, for the * maintaining of
the offering made by fire for a sweete saour vnto
the Lorde: it shall be done beside the continuall
burnt offering and drinke offering thereof.

26 And in * feuenth day ye shall haue an holy
conuocation, where in ye shall doe no seruile worke.

27 ¶ Also in the day of your first frutes, when
ye bring a newe meate offering vnto the Lorde,
according to * your weekes ye shall haue an holy
conuocation, & ye shall doe no seruile worke in it.

28 But ye shall offer a burnt offering for a
sweete saour vnto the Lord, two young bullockes,
a ramme, and seven lambes of a yeere olde.

29 And their meate offering of fine floure ming-
led with oyle, three tenth deales vnto a bul-
locke, two tenth deales to a ram,

30 And one tenth deale vnto euery lambe
throughout the feuen lambes,

31 And an hee goate to make an attonement
for you:

32 (Ye shall doe this besides the continuall
burnt offering, and his meate offering: ye see they be
without blemish, with their drinke offerings.

CHAP. XXIX.

Of the three principall feasts of the fourth moneth: to wit,
the feast of trumpets, the feast of reconciliation, and
the feast of Tabernacles.

Moreouer, in the first day of the * feuenth mo-
neth ye shall haue an holy conuocation: ye
shall doe no seruile worke therein: * it shall be a
day of blowing the trumpets vnto you.

2 And ye shall make a burnt offering for a
sweete saour vnto the Lorde: one young bul-
locke, one ram, and seven lambes of a yeere olde,
without blemish.

3 And their meate offering shall be of fine floure
mingled with oyle, three tenth deales vnto the
bullocke, and two tenth deales vnto the ramme,

4 And one tenth deale vnto one lambe, for
the feuen lambes,

5 And an hee goate for a sinne offering to
make an attonement for you.

6 Beside the burnt offering of the * moneth,
& his meate offering, & the continuall burnt offering,
and his meate offering and the drinke offerings of
the same, according to their manner, for a sweete
saour: it is a sacrifice made by fire vnto the Lord.

7 ¶ And ye shall haue in the tenth day of the
feuenth moneth, an holy * conuocation: and ye
shall * humble your soules, and shall not doe any
worke therein:

8 But ye shall offer a burnt offering vnto the
Lorde for a sweete saour: one young bullocke, a
ramme, and seven lambes of a yeere olde: see they
be without blemish.

9 And their meate offering shall be of fine
floure mingled with oyle, three tenth deales to a
bullocke, and two tenth deales to a ramme,

10 One tenth deale vnto euery lambe, tho-
roughout the feuen lambes,

11 An hee goate for a sinne offering, (beside the
sinne offering to make the attonement & the contin-
uall burnt offering & the meate offering thereof)

a By bread he
meateth all ma-
net of sacrifice.

* Exod. 29. 38.

* Exod. 16. 26.

* Leuit. 2. 1.

* Exod. 29. 40.

b The meate of-
firing of the
evening sacrifice.
c Of the meate of
Ephah.

d Which was
offred every day
at morning and
at euening.

e That is, the
wine that shall be
powred vpon
the sacrifice.

* Exod. 12. 18.
and 29. 25.
Leuit. 23. 5.

* Leuit. 23. 7.
and 23. 34.
assembly.

125. 164.

g In euening
floure was
from the Pass-
ouer to Whin-
sday last.
23. 15.

h Every day
125. 164.

i Which was
with part of
September, and
part of October.
Leuit. 23. 34.

b Which
be offered in
beginning of
every month
c Which is
morning and
evening.
Leuit. 23. 7.
and 23. 34.
Leuit. 23. 34.

e That is, the
every morning
and evening.

and their drinke offerings.

12 ¶ And in the fifteenth day of the fourth month, ye shall haue an holy conuocation: yee shall doe no scruple worke therein, but yee shall keepe a feast vnto the Lord seven dayes.

13 And yee shall offer a burnt offering for a sacrifice made by fire of sweete fauour vnto the Lord, thirteene yong bullockes, two rammes, and fouerteene lambs of a yere olde: they shall be without blemish.

14 And their meate offering shall bee of fine flour mingled with oyle, three tenth deales vnto euery bullocke of the thirteene bullockes, two tenth deales to eicher of the two rammes,

15 And one tenth deale vnto eche of the fouerteene lambs,

16 And one hee goate for a sinne offering, beside the continuall burnt offering, his meate offering, and his drinke offering.

17 ¶ And the sixteenth day ye shall offer twelue yong bullockes, two rammes, fouerteene lambs of a yere olde without blemish,

18 With their meate offering and their drinke offerings for the bullockes, for the rammes, and for the lambs according to their number, after the manner,

19 And an hee goate for a sinne offering, (beside the continuall burnt offering and his meate offering) and their drinke offerings.

20 ¶ Also the thirde day ye shall offer eleuen bullockes, two rammes, and fouerteene lambs of a yere olde without blemish,

21 With their meate offering and their drinke offerings, for the bullockes, for the rammes, and for the lambs, after their number, according to the manner,

22 And an hee goate for a sinne offering, beside the continuall burnt offering, and his meate offering and his drinke offering.

23 ¶ And the fourth day ye shall offer tenne bullockes, two rammes, and fouerteene lambs of a yere olde without blemish,

24 Their meate offering and their drinke offerings, for the bullockes, for the rammes, and for the lambs according to their number, after the manner,

25 And an hee goate for a sinne offering beside the continuall burnt offering, his meate offering and his drinke offering.

26 ¶ In the fifth day also ye shall offer nine bullockes, two rammes, and fouerteene lambs of a yere olde without blemish,

27 And their meate offering and their drinke offerings for the bullockes, for the rammes, and for the lambs according to their number, after the manner,

28 And an hee goate for a sinne offering, beside the continuall burnt offering, and his meate offering and his drinke offering.

29 ¶ And in the sixth day ye shall offer eight bullockes, two rammes, and fouerteene lambs of a yere olde without blemish,

30 And their meate offering, and their drinke offerings for the bullockes, for the rammes, and for the lambs according to their number, after the manner,

31 And an hee goate for a sinne offering beside the continuall burnt offering, his meate offering and his drinke offerings.

32 ¶ In the seuenth day also ye shall offer se-

uen bullockes, two rammes and fouerteene lambs of a yere olde without blemish,

33 And their meate offering and their drinke offerings for the bullockes, for the rammes, and for the lambs according to their number, after their manner,

34 And an hee goate for a sinne offering, beside the continuall burnt offering, his meate offering and his drinke offering.

35 ¶ In the eighth day, yee shall haue a solemn assembly: yee shall doe no scruple worke therein,

36 But yee shall offer a burnt offering, a sacrifice made by fire for a sweete fauour vnto the Lord, one bullocke, one ramme, and seuen lambs of a yere olde without blemish,

37 Their meate offering and their drinke offerings for the bullocke, for the ramme, and for the lambs according to their number, after the manner,

38 And an hee goate for a sinne offering, beside the continuall burnt offering, and his meate offering, and his drinke offering.

39 These things ye shall doe vnto the Lord in your feastes, beside your h voves, and your free offerings, for your burnt offerings, and for your meate offerings, and for your drinke offerings and for your peace offerings.

CHAP. XXX.

3 Concerning voves, 4 The vowe of the maide, 7 Of the wife, 10 Of the widowe, or diuorced.

Then Moses spake vnto the children of Israel according to all that the Lord had commanded him,

Moses also spake vnto the heads of the tribes concerning the children of Israel, saying, This is the thing which the Lord hath commanded, 3 Whosoever voveth a vowe vnto the Lord, or sweareth an oath to binde him selfe by a bond, he shall not break it: promise, he shall doe according to all that proceedeth out of his mouth.

4 If a woman also vow a vowe vnto the Lord, and binde her selfe by a bond, being in her fathers house, in the time of her youth,

5 And her father heare her vowe and bonde, wherewith she hath bound her selfe, and her father hold his peace concerning her, then all her voves shall stand, and euery bond, wherewith she hath bound her selfe, shall stand.

6 But if her father disallow her the same day that he heareth all her voves and bondes, wherewith she hath bound her selfe, they shall not bee of value, and the Lord will forgive her, because her father disallow her.

7 And if she haue an husband when she voweth or pronounceth ought with her lips, wherewith she bindeth her selfe,

8 If her husband heare it, and holdeth his peace concerning her, the same day hee heareth it, then her vowe shall stand, and her bonds wherewith she bindeth her selfe shall stand in effect.

9 But if her husband disallow her the same day that hee heareth it, then shall hee make her vowe which shee hath made, and that that shee hath pronounced with her lips, wherewith shee bound her selfe, of none effect: and the Lord will forgive her.

10 But euery vowe of a widowe, and of her that is diuorced (wherewith shee hath bound her selfe) shall stand in effect with her.

The eighth day. Leuit. 23. 36.

h Beside the sacrifices that you shall vow or offer of your owne mindes.

i Ezech. 10. 6.

k Because they might declare them to the Israelites. i Ezech. 10. 6.

b For in so doing he doth approve her.

c By not approving or consenting to her vowe.

d Either by oath, or solemn promise.

e For he is in subjection of her husband, and can performe nothing without his consent. f For they are not vnder the authority of the man.

g Her husband
being alive.

11 And if he vowed in her husbands house, or bound her selfe strictly with an othe,

12 And her husband hath heard it, and helde his peace concerning her, not disallowing her, then all her vowes shall stand, and every bond, with which she bound her selfe, shall stand in effect.

13 But if her husband disannulled them, the same day that he heard them, nothing that proceeded out of her lippes concerning her vowes or concerning her bonds, shall stand in effect: for her husband hath disannulled them: and the Lord will forgive her.

14 So every vow, and every other bond, made to himselfe the foule, her husband may stablish it, or her husband may breake it.

15 But if her husband hold his peace concerning her from 1 day to day, then he stablisheth all her vowes and all her bonds which she hath made: he hath confirmed them because he held his peace concerning her the same day that he heard them.

16 But if he breake them after that he hath heard them, then shall he beare her iniquitie.

17 These are the ordinances which the Lord commanded Moses, betwene a man and his wife, and betwene the father and his daughters, being young in her fathers house.

CHAP. XXXI.

8 First Kings of Midian and Balaam are slaine. 18 Only the maidens are spared alive. 27 The praye is equally diuided.

29 And the Lord spake vnto Moses, saying,

30 * Revenge the children of Israel of the Midianites, and afterward shalt thou be gathered vnto thy people.

31 And Moses spake to the people, saying, Harness some of you vnto warre, and let them goe against Midian, to execute the vengeance of the Lord against Midian.

32 A thousand of euery tribe throughout all the tribes of Israel shall ye send to the warre.

33 So there were taken out of the thousands of Israel, twelve thousand prepared vnto warre, of euery tribe a thousand.

34 And Moses sent them to the warre, euen a thousand of euery tribe, and sent with them Phinehas the sonne of Eleazar the Priest to the warre: and the holy instruments, that is, the trumpets to blowe were in his hand.

35 And they warred against Midian, as the Lord had commanded Moses, and slue all the males.

36 They slue also the Kings of Midian among them that were slaine: * Eui and Rekem, and Zur, and Hur and Reba five Kings of Midian, and they slue Balaam the sonne of Beor with the sword.

37 But the children of Israel tooke the women of Midian prisoners, and their children, and spoyled all their cattell, and all their flockes, and all their goods.

38 And they burnt all their cities, wherein they dwelt, and all their villages with fire.

39 And they tooke all the spoyle and all the pray both of men and beastes.

40 And they brought the captives and that which they had taken, and the spoyle vnto Moses and to Eleazar the Priest, and vnto the Congregation of the children of Israel, into the campe in the playne of Moab, which was by Iordan

toward Iericho.

41 ¶ Then Moses and Eleazar the Priest, and all the princes of the Congregation went out of the campe to meete them.

42 And Moses was angry with the captaines of the hoste, with the captaines ouer thousands, and captaines ouer hundreds, which came from the warre and battell.

43 And Moses sayde vnto them, What? haue ye saved all the women?

44 Beholde, * they caused the children of Israel, through the * counsell of Balaam to commit a trespass against the Lord, as concerning Peor, and there came a plague among the Congregation of the Lord.

45 Now therefore, * slay all the males among the children, and kill all the women that haue knowne man by carnall copulation.

46 But all the women children that haue not knowne carnall copulation, keepe alive for your selues.

47 And ye shall remaine without the hoste seven dayes, all that haue killed any person, * and all that haue touched any dead, and purifie both your selues and your prisoners the third day and the seuenth.

48 Also ye shall purifie euery garment and all that is made of skinned, and all worke of goates haire, and all things made of wood.

49 ¶ And Eleazar the Priest said vnto the men of warre, which went to the battell, This is the ordinance of the lawe which the Lord * commanded Moses.

50 As for gold, and siluer, brasse, yron, tynne, and lead:

51 Euen all that may abide the fire, ye shall make it goe through the fire, and it shall be cleane: yet, it shall be purified with * the water of purification: and all that suffreth not the fire, ye shall cause to passe by the water.

52 Ye shall wash also your clothes the seuenth day, and ye shall be cleane: and afterward ye shall come into the hoste.

53 ¶ And the Lord spake vnto Moses, saying, 54 Take the summe of the pray that was taken, both of persons and of cattell, thou and Eleazar the Priest, and the chiefe fathers of the Congregation.

55 And diuide the pray betweene the soldiers that went to the warre, and all the Congregation.

56 And thou shalt take a tribute vnto the Lord of the men of warre, which went out to battell: one person of five hundred, both of the persons, and of the beestes, & of the asses, & of the sheepe.

57 Yee shall take it of their halfe and giue it vnto Eleazar the Priest, as an heave offering of the Lord.

58 But of the halfe of the children of Israel thou shalt take 1 one, taken out of fiftie, both of the persons, of the beestes, of the asses, and of the sheepe, euen of all the cattell: and thou shalt giue them vnto the Leuites, which haue the charge of the Tabernacle of the Lord.

59 And Moses and Eleazar the Priest did as the Lord had commanded Moses.

60 And the booty, as was, the rest of the praie which the men of warre had spoyled, was five hundred seuentie and five thousand sheepe, 61 And seuentie and two thousand beestes,

34 And

¶ If the bonds of
euery oath.

h To mortifie her
selfe by abstin-
ence, or other
bodily exercises.
i And warne her
not the same day
that he heareth it,
as verse 9.

k Not the same
day he heard them
but some day af-
ter the same shall
be imposed on him
and not to her.

¶ Chap. 35. 17.
¶ Chap. 37. 13.

a As he had com-
manded, Chap.
35. 17, declaring
also that the injury
done against his
people, is done
against him.

b For his great
zeale that he bare
to the Lord, Chap.
35. 13.

¶ 10. 13. 21.

c The false pro-
phet, who giue
counsel how to
cause the Israelites
to offend their
God.

¶ 10. 13. 21.

d As the women
and little children.

e As though he
said, Ye ought
haue spared me
Chap. 35. 17.
¶ 10. 13. 21.
f For worship-
ping of Peor.

g There is, all the
men children.

¶ Chap. 19. 13.

¶ 10. 13. 21.
¶ Chap. 35. 17.

h The third day,
and before it
was over,
¶ Chap. 35. 17.

i The pray is
divided equally
among all.

k Of the pray
that shall be
divided.

l The Midian
which had
done as was
said, every Midian
not to the Lord
and the fathers
one of every
thousand.

34 And threescore and one thousand asses,
35 And two and thirty thousand persons in all,
of women that had 7 lien by no man.

36 And the halfe of ^{the} ~~the~~ part of them that went out to war, touching the number of sheepe, was three hundred and thirty thousand, and five hundred.

37 And the Lords tribute of the sheepe was five hundred and seventy and five.

38 And the bectes were six and thirty thousand, whereof the Lords tribute was seventy and two.

39 And the asses were thirty thousand and five hundred, whereof the Lords tribute was three score and one.

40 And of persons sixteen thousand, whereof the Lords tribute was two and thirty persons.

41 And Moses gaue the tribute of the Lordes offering vnto Eleazar the Priest, as the Lord had commanded Moses.

42 And of the halfe of the children of Israel, which Moses diuided from the men of warre,

43 For the halfe that pertained vnto the congregation, was three hundred thirty and five thousand sheepe and five hundred.

44 And five and thirty thousand bectes,

45 And thirty thousand asses, & five hundred.

46 And threescore thousand persons.

47 Moses, I say, tooke of the halfe that pertained vnto the children of Israel, one taken out of fifty, both of the persons, and of the cattell, and gaue them vnto the Leuites, which haue charge of the Tabernacle of the Lord, as the Lord had commanded Moses.

48 ¶ Then the captaines which were our thousands of the hoste, the captaines our the thousands, and the capt. ins our the hundreds came vnto Moses,

49 And sayd to Moses, Thy seruants haue taken the summe of the men of war which are vnder our authority, and there lacketh not one man of vs.

50 ¶ We haue therefore brought a present vnto the Lord, what euery man found of iewels of golde, bracelets, and chaines, rings, earringes, and ornaments of the legges, to make an atonement for our soules before the Lord.

51 And Moses and Eleazar the Priest tooke the golde of them, and all wrought iewels,

52 And all the golde of the offering that they offered vp to the Lord (of the captaines our thousands & hundreds) was sixteen thousand seven hundred and fifty shekels.

53 For the men of warre had spoiled, euery man for him selfe.

54 And Moses & Eleazar the Priest tooke the golde of the captaines our the thousands, and our the hundreds, and brought it into the Tabernacle of the Congregation, for a memoriall of the children of Israel before the Lord.

C H A P. XXXII.

The request of the Reubenites and Gadites, 16 and their promise vnto Moses, 20 Moses granteth their request, 22 The Gadites, Reubenites, and half the tribe of Manasse, conquer and build cities on this side Iordan.

1 Nowe the children of Reuben and the children of Gad had an exceeding great multitude of cattell : and they faw the land of Iazer, and the land of Gilead, that it was an apt place for cattell.

2 Then the children of Gad, and the children

of Reuben came, and spake vnto Moses and to Eleazar the Priest, and vnto the princes of the Congregation, saying,

3 The land of Arooth, and Dibon, and Iazer, and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Bery,

4 Which country the Lord swore before the Congregation of Israel, is a land meet for cattell, and thy seruants haue cattell.

5 Wherefore, sayd they, if we haue found grace in thy sight, let this land be giuen vnto thy seruants for a possession, & bring vs not our lordes.

6 And Moses sayd vnto the children of Gad, and to the children of Reuben, Shall your brethren go to war, and ye stay here?

7 Wherefore now I discourage ye the heart of the children of Israel, to go ouer into the land, which the Lord hath giuen them.

8 Thus did your fathers when I sent them from Kadesh-barnea to see the land.

9 For when they went vp euen vnto the riuer of Ethcol, and saw the land : they discouraged the heart of the children of Israel, that they would not go into the land, which the Lord had giuen them.

10 And the Lords wrath was kindled the same day, and he did swear, saying,

11 ¶ None of them that came out of Egypt from twenty yeere olde and aboue, shall see the land for the which I swore vnto Abram, to Isaac, and to Iakob, because they haue not wholly followed me :

12 Except Caleb the sonne of Iephunnah the Kenesite, and Ioshua the sonne of Nun : for they haue constantly followed the Lord.

13 And the Lord was very angry with Israel, and made them wander in the wilderness fourtie yeres, vntill all the generation that had done euil in the sight of the Lord were consumed.

14 And beholde, ye are risen vp in your fathers stead as an encase of sinfull men, still to augment the fierce wrath of the Lord toward Israel.

15 For if ye turne away from following him, he will yet againe leaue the people in the wilderness, and ye shall destroy all this folke.

16 And they went nere to him, and sayd, We will build sheepfolds here for our sheepe, and for our cattell, and cities for our children.

17 But we our selues will be ready armed to goe before the children of Israel, vntill we haue brought them vnto their place : but our children shall dwell in the defended cities, because of the inhabitants of the land.

18 We will not returne vnto our houses, vntill the children of Israel haue inherited, euery man his inheritance.

19 Neither will we inherite with them beyond Iordan and on that side, because our inheritance is fallen to vs on this side Iorden Eastward.

20 ¶ And Moses sayd vnto them, If ye will do this thing, and go armed before the Lord to warre :

21 And will go euery one of you in harness ouer Iorden before the Lord, vntill he hath cut out his enemies from his sight,

22 And vntill the land be subdued before the Lord, then ye shall returne and be innocent toward the Lord, and toward Israel : and this land shall be your possession before the Lord.

23 But if ye will not do so, beholde, ye haue sinned

16. 17. 18.

19. 20. 21.

22. 23. 24.

25. 26. 27.

28. 29. 30.

31. 32. 33.

34. 35. 36.

37. 38. 39.

40. 41. 42.

43. 44. 45.

46. 47. 48.

49. 50. 51.

52. 53. 54.

55. 56. 57.

58. 59. 60.

61. 62. 63.

64. 65. 66.

67. 68. 69.

70. 71. 72.

73. 74. 75.

76. 77. 78.

79. 80. 81.

82. 83. 84.

85. 86. 87.

88. 89. 90.

91. 92. 93.

94. 95. 96.

97. 98. 99.

100.

1 Ye shall assuredly be punished for your sinne.

finned against the Lord, and be sure, that your sinne will finde you out.

24 Build you *then* cities for your children and folds for your sheepe, & do that ye haue spoken.

25 Then the children of Gad and the children of Reuben spake vnto Moses, saying, Thy seruants will do as my lord commandeth.

26 Our children, our wives, our sheepe, & all our cattell shall remaine there in the cities of Gilead.

27 But *we* thy seruants will go euery one armed to warre before the Lord for to fight, as my lord sayth.

28 So concerning them, Moses *replied* & commanded Eleazar the Priest, and Joshua the sonne of Nun, and the chiefe fathers of the tribes of the children of Israel.

29 And Moses said vnto them, If the children of Gad, and the children of Reuben, will go with you ouer Iordan, all armed to fight before the Lord, then when the land is subdued before you, ye shall giue the land of Gilead for a possession.

30 But if they will not goe ouer with you armed, then they shall haue their possessions among you in the land of Canaan.

31 And the children of Gad, and the children of Reuben answered, saying, As the Lord hath said vnto thy seruants, so will we do.

32 We will go armed before the Lord into the land of Canaan: that the possession of our inheritance may be vs on this side Iordan.

33 So Moses gaue vnto them, *as* vnto the children of Gad, and to the children of Reuben, and to halfe the tribe of Manasse the sonne of Joseph, the kingdome of Sihon King of the Amorites, and the kingdome of Og King of Bashan, the land with the cities thereof and coastes, euen the cities of the country round about.

34 Then the children of Gad built Dibon, and Atrath, and Aroer,

35 And Atroth, Shopan, and Iazer, and Iogbehah,

36 And Beth-nimrah, and Beth-haran, defended cities: also sheepefolds.

37 And the children of Reuben built Heshbon, and Eleath, and Kiriatihaim,

38 And Nebo, & Baal-meon, and turned their names, and Shilmah: and gaue other names vnto the cities which they built.

39 And the children of Machir the sonne of Manasse went to Gilead, and tooke it, and put out the Amorites that dwelt therein.

40 Then Moses gaue Gilead vnto Machir the sonne of Manasse, and he dwelt therein.

41 * And Iair the sonne of Manasse went and tooke the small townes thereof, and called them *his* Hazoeth Iair.

42 Also Nobah went and tooke Kenath, with the villages thereof, and called it Nobah, after his owne name.

CHAP. XXXIII.

Two and foure journeyes of Israels are numbered. 32 They are commanded to kill the Canaanites.

These are the *journeys* of the children of Israel, which went out of the land of Egypt according to their bands vnder the hand of Moses and Aaron.

2 And Moses wrote their going out by their journeyes according to the commandement of the Lord: so these are the journeyes of their going out.

3 Now they *departed* from Rameses the first month, *even* the fifteenth day of the first month, on the morrow after the Pasche: and the children of Israel went out with an high hand in the sight of all the Egyptians.

4 (For the Egyptians buried all their first borne, which the Lord had smitten among them: vpon their gods also the Lord did execution.)

5 And the children of Israel remooued from Rameses, and pitched in Succoth.

6 And they departed from Succoth, and pitched in Etham, which is in the edge of the wilderness.

7 And they remooued from Etham, and turned againe vnto *the* Pi-hahiroth, which is before Baalzephon, and pitched before Migdol.

8 And they departed from before Hahiroth, and went through the middles of the Sea into the wilderness, and went three dayes journey in the wilderness of Etham, and pitched in Marah.

9 And they remooued from Marah, and came vnto *the* Elim, and in Elim were twelue fountaines of water, and scuentie palme trees, and they pitched there.

10 And they remooued from Elim, and camped by the red Sea.

11 And they remooued from the red Sea, and lay in the wilderness of Sin.

12 And they tooke their journey out of the wilderness of Sin, and set vp their tentes in Dophkah.

13 And they departed from Dophkah, and lay in Alush.

14 And they remooued from Alush, and lay in Rephidim, where was no water for the people to drinke.

15 And they departed from Rephidim, and pitched in the wilderness of Sinai.

16 And they remooued from the desert of Sinai, and pitched in *the* Kibroth Hattavaah.

17 And they departed from Kibroth Hattavaah, and lay at Hazeroth.

18 And they departed from Hazeroth, and pitched in Rithmah.

19 And they departed from Rithmah, and pitched at Rimmon Parcz.

20 And they departed from Rimmon Parcz, and pitched in Libnah.

21 And they remooued from Libnah, and pitched in Rissah.

22 And they journeyed from Rissah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they remooued from mount Shapher, and lay in Haradah.

25 And they remooued from Haradah, and pitched in Makheloth.

26 And they remooued from Makheloth, and lay in Tahath.

27 And they departed from Tahath, and pitched in Tarah.

28 And they remooued from Tarah, and pitched in Mithkah.

29 And they went from Mithkah, and pitched in Hashmonah.

30 And they departed from Hashmonah, and lay in Moseroth.

31 And they departed from Moseroth, and pitched in Bene-iaakan.

k Moses gaue charge that his promise made to the Reubenites, and others should be performed after his death, so that they brake not their.

l That is attributed to the Lord which his messengers speaketh.

m Deut. 32. 46. 33. 40.

n The Amorites dwelled on both sides of Iordan: but here he maketh mention of them that dwelt on this side: and Josh. 10. 12. hee speaketh of them that inhabited beyond Iordan.

o Gen. 30. 32.

p Deut. 3. 14.

q That is, the villages of Iair.

r From whence they departed, and whither they came.

b Elberan among their idols as their men of authority. * Exod. 32. 32.

c At the commandment of the Lord, Exod. 14. 15. * Exod. 14. 15.

* Exod. 14. 15.

* Exod. 16. 1.

* Exod. 17. 1.

* Exod. 18. 1.

* Chap. 33. 1.

* Chap. 33. 2.

* Chap. 33. 3.

* Chap. 33. 4.

* Chap. 33. 5.

* Chap. 33. 6.

* Chap. 33. 7.

* Chap. 33. 8.

* Chap. 33. 9.

* Chap. 33. 10.

* Chap. 33. 11.

* Chap. 33. 12.

* Chap. 33. 13.

* Chap. 33. 14.

* Chap. 33. 15.

Which serves call and answer: first of July next of August. Chap. 33. 1.



This map declareth the way, which the Israelites went for the space of forty yeeres from Egypt through the wilderness of Arabia, until they entered into the land of Canaan, as it is mentioned in Exodus, Numbers, and Deuteronomy. It continueth also the 42 places where they pitched their tents, which are named, Numb. 33. with the observations of the degrees, concerning the length and the breadth, and the places of their abode for one by numbers.

32 And they remoued from Bene-iaakan, & pitched in Zalmonah.

33 And they went from Hor-hagidgad, and pitched in Iotbathah.

34 And they remoued from Iotbathah, and lay in Ebronah.

35 And they departed from Ebronah, and lay in Izion-gaber.

36 And they remoued from Ezion-gaber, and pitched in the wilderness of Zin, which is Kadesh.

37 And they remoued from Kadesh, and pitched in mount Hor, in the edge of the land of Edom.

38 * (And Aaron the Priest went vp into mount Hor, at the commandement of the Lord, and died there, in the fortieth yere after the children of Israel were come out of the land of Egypt, in the first day of the 5th moneth.

39 And Aaron was an hundredth and thre and twenty yere olde, when he died in mount Hor.

40 And * King Arad the Canaanite, which dwelt in the South of the land of Canaan, heard of the coming of the children of Israel.)

41 And they departed from mount * Hor, and

42 And they departed from Zalmonah, and pitched in Punon.

43 And they departed from Punon, and pitched in Oboth.

44 * And they departed from Oboth, and pitched in Iie-abarim, in the borders of Moab.

45 And they departed from Iim, and pitched in Dibon-gad.

46 And they remoued from Dibon-gad, and lay in Almon-diblachaim.

47 And they remoued from Almon-diblachaim, and pitched in the mountaines of Abaiaim before Nebo.

48 And they departed from the mountaines of Abaiaim, and pitched in the plaine of Moab, by Iorden toward Iericho.

49 And they pitched by Iorden, from Beth-elshimoth vnto * Abel-shittim in the plaine of Moab.

50 ¶ And the Lord spake vnto Moses in the plaine of Moab, by Iordan toward Iericho, saying,

51 Speake vnto the children of Israel, and say vnto them, * When ye are come ouer Iorden to enter into the land of Canaan,

Chap. 33. 32.

Chap. 33. 33.

Which the E. reues call Ab. and maketh to be the first day of the 5th moneth.

Chap. 33. 34.

^a Which were set up in their high places to worship

52 Ye shall then drive out all the inhabitants of the land before you, and destroy all their ^a pictures, and breake asunder all their images of metal, and plucke downe all their high places.

53 And ye shall possesse the land and dwell therein: for I have given you the land to possesse it.

^c Chap. 16. 33, 34.

54 And ye shall inherite the land by lot, according to your families: * to the more ye shall give more inheritance, and to the fewer the lesse inheritance. Where the lot shall fall to any man, that shall he: according to the tribes of your fathers shall ye inherite.

^a Jo. 8. 23, 24. ^b Judges. 2. 1. ^c Or. Numbers.

55 But if ye will not drive out the inhabitants of the land before you, then those which ye let remaine of them, shall ^b prickes in your eyes, and thornes in your sides, and shall vex you in the land wherein ye dwell.

56 Moreover, it shall come to passe, that I shall do unto you, as I thought to do to them.

CHAP. XXXIII.

^a The coastes and borders of the land of Canaan. ^b Certaine men are assigned to divide the land.

And the Lord spake unto Moses, saying, 1 Command the children of Israel, and say unto them, When ye come into the land of Canaan, this is the land that shall fall vnto your inheritance: ^a *that is, the land of Canaan with the coastes thereof.*

^a Meaning the description of the land.

^a Jo. 15. 1.

2 * And your Southquarter shall be from the wilderness of Zin to the borders of Edom: so that your Southquarter shall be from the salt Sea coast Eastward:

^b Or. according to the law of serpents.

3 And the border shall compass you from the South to Maaleh-akrabim, and reach to Zin, and goe out from the South to Kadesh-barnea: thence it shall stretch to Hazar addar, and go along to Azmon.

^b Which was Nilus, or, as some thinke, Rhinocortus. ^c Which is called Mediterranean.

4 And the border shall compass from Azmon vnto the ^b river of Egypt, and shall goe out to the sea.

^d Which is a mountain neere Tyre and Sidon, and not that Hor in the wilderness, where Aaron died.

5 And the border shall compass from Azmon vnto the ^b river of Egypt, and shall goe out to the sea.

6 And your Westquarter shall be the great ^c sea: even that border shall be your Westcoast.

7 And this shall be your Northquarter: ye shall marke out your border from the great sea ^d vnto mount Hor.

8 From mount Hor ye shall point out till it come vnto Hamath, and the end of the coast shall be at Zedad.

9 And the coast shall reach out to Ziphron, & goe out to Hazar-enan. this shall be your North quarter.

10 And ye shall marke out your East quarter from Hazar-enan to Shepham.

11 And the coast shall goe downe from Shepham to Riblah, and from the East side of Ain: & the same border shall descend and goe out: at the side of the sea of Chinnereth Eastward.

^a Which in the Gospel is called the lake of Gennezareth.

12 Also that border shall goe down to Iorden, and leaue at the salt Sea: this shall be your land with the coastes thereof round about.

13 * Then Moses commended the children of Israel, saying, This is the land which ye shall inherite by lot, which the Lord commanded to give vnto nine tribes and halfe the tribe.

^a Chap. 32. 33. ^b Jo. 14. 3.

14 * For the tribe of the children of Reuben, according to the households of their fathers, & the tribe of the children of Gad, according to their fathers households, and halfe the tribe of Manasseh, haue receiued their inheritance.

15 Two tribes and an halfe tribe haue recei-

ued their inheritance on this side of Iorden toward Jericho full East.

16 * Againe the Lord spake to Moses, saying, 17 These are the names of the men which shall divide the land vnto you: * Eleazar the Priest, & * Jo. 18. 13.

Joshua the sonne of Nun.

18 And ye shall take also a prince of euery tribe to divide the land.

19 The names also of the men are these: Of the tribe of Iudah, Caleb the sonne of Iephunneh.

20 And of the tribe of the sonnes of Simeon, Shemuel the sonne of Ammihud.

21 Of the tribe of Benjamin, Elidad the sonne of Chillon.

22 Also of the tribe of the sonnes of Dan, the prince Bukki, the sonne of Jogli.

23 Of the sonnes of Ioseph: of the tribe of the sonnes of Manasseh, the prince Hanniel the sonne of Ephod.

24 And of the tribe of the sonnes of Ephraim, the prince Kemuel, the sonne of Shiptan.

25 Of the tribe also of the sonnes of Zebulun, the prince Elizaphan, the sonne of Parnach.

26 So of the tribe of the sonnes of Issachar, the prince Pakiel, the sonne of Azan.

27 Of the tribe also of the sonnes of Asher, the prince Ahihud, the sonne of Shelomi.

28 And of the tribe of the sonnes of Naphtali, the prince Pedahel, the sonne of Ammihud.

29 These are they, whom the Lord commanded to divide the inheritance vnto the children of Israel, in the land of Canaan.

CHAP. XXXV.

^a Vnto the Leuites are given cities and suburbs. ^b The cities of refuge. ^c The law of murder. ^d For one man's sinnes shall no man be condemned.

And the Lord spake vnto Moses in the plaine of Moab by Iorden, toward Jericho, saying,

1 * Command the children of Israel, that they give vnto the ^a Leuites of the inheritance of their possession, ^b cities to dwell in: ye shall giue also vnto the Leuites the suburbs of the cities round about them.

^a Jo. 31. 5. ^b Because they had no inheritance assigned them in the land of Canaan.

2 So they shall haue the cities to dwell in, and their suburbs shall be for their cattell, and for their substance, and for all their beasts.

3 And the suburbs of the cities, which ye shall giue vnto the Leuites, from the wall of the city outward shall be a thousand cubits round about.

4 And ye shall measure without the city of the East side, ^a two thousand cubits: and of the South side, two thousand cubits: and of the West side, two thousand cubits: and of the North side, two thousand cubits: and the city shall be in the midst: this shall be the measure of the suburbs of their cities.

5 And ye shall measure without the city of the East side, ^a two thousand cubits: and of the South side, two thousand cubits: and of the West side, two thousand cubits: and of the North side, two thousand cubits: and the city shall be in the midst: this shall be the measure of the suburbs of their cities.

6 And of the cities which ye shall giue vnto the Leuites, ^a there shall be fixe cities for refuge, which ye shall appoint, that he which killeth, may flee thither: and to them ye shall add two and fortie cities more.

7 All the cities which ye shall giue to the Leuites, shall be eight and fortie cities: them shall ye giue with their suburbs.

8 And concerning the cities which ye shall giue, of the possession of the children of Israel: of many ye shall take more, and of few ye shall take lesse: euery one shall giue of his cities vnto the Leuites, according to his inheritance, which he inheriteth.

^a Jo. 31. 5. ^b Because they had no inheritance assigned them in the land of Canaan.

^a So that in the decree there were three thousand cities: and in the compass of them two thousand cities might place and sow.

^a David 1. 1. 2. 1. 2. 1. 2. 1.

9 And the Lord spake vnto Moses, saying,
10 Speake vnto the children of Israel, and say
vnto them, "When ye be come out of Iordan into
the land of Canaan,

11 Ye shall appoint you cities, to bee cities of
refuge for you, that the slayer, which slayeth any
person vnwares, may flee thither.

12 And these cities shall be for you a refuge fro
the ^a suenger, that he which killeth, die not, vntill
he stand before the Congregation in iudgement.

13 And ^a of the cities which ye shall giue, six ci-
ties shall ye haue for refuge.

14 Ye shall appoint three ^a on this side Iorden,
and ye shall appoint three cities in the land of ^a Ca-
naan which shall be cities of refuge.

15 These fix cities shall be a refuge for the chil-
dren of Israel, and for the stranger, and for him
that dwelleth ^a among you, that euerie one which
killeth any person vnwares, may flee thither.

16 And if one ^a smite another with an instru-
ment of iron that he die, he ^a a murderer, & the
murderer shall die the death.

17 Also if hee smite him by casting a ^a stone,
wherewith he may be slaine, & he die, he is a ^a mur-
derer, & the murderer shall die the death.

18 Or if he smite him with an hand weapon of
wood, wherewith he may be slaine, if he die, he is
a murderer, & the murderer shall die the death.

19 The reuenger of the blood himselfe shall
slay the murderer: when he meeteth him, he shall
slay him.

20 But if he thrust him ^a of hate, or haile at
him by laying of waite, that he die,

21 Or smite him through enmitie with his
hand, that he die, he ^a smote him shall die ^a death:
for he is a murderer: the reuenger of the blood
shall slay the murderer when he meeteth him.

22 But if he pushed him ^a vnadvisedly, & ^a not
of hatred, or cast vpon him any ^a thing, without
laying of waite,

23 Or any stone (whereby he might be slaine)
and saw him not, or caused it to fall vpon him, and
he die, and was not his enemy, neither sought him
any harme,

24 Then the Congregation shall iudge be-
tweene the slayer and the ^a suenger of blood ac-
cording to these lawes,

25 And the Congregation shall deliuer the
slayer out of the hand of the suenger of blood,
and the Congregation shall restore him vnto the
cite of his refuge, whither he was fled: & he shall
abide there vnto ^a death of the ^a hie Priest, which
is anointed with the holy oile.

26 But if the slayer come without the borders
of the cite of his refuge, whither he was fled,

27 And the reuenger of blood find him ^a with-
out the borders of the cite of his refuge, & the re-
uenger of blood slay ^a murderer, he shall be giltyes,

28 Bec. use he should haue remained in the ci-
tie of his refuge, vntill the death of the hie Priest:
and after the death of the hie Priest, the slayer shall
returne vnto the land of his possession.

29 So these things shall be a ^a lawe of iudge-
ment vnto you, throughout your generations in
all your dwellings.

30 Wholocuer killeth any person, ^a the iudge
shall slay the murderer, through ^a witnesses: but
one witness shall not testify against a person to
cause him to die.

31 Moreover ye shall take no recompense for

the life of the murderer; which is ^a worthy to
die: but he shall put to death.

32 Also ye shall take no recompense for him
that is fled to the cite of his refuge, that he should
come againe, and dwell in the lande, before the
death of the hie Priest.

33 So ye shall not pollute the land wherein ye
shall dwell: for ^a blood defileth the land: and the
land cannot be ^a clenfed of the blood that is shed
therein, but by the blood of him that shed it.

34 Defile not therefore the lande which ye
shall inhabit, for I dwell in the middes thereof:
for I the Lord dwell among the children of Israel.

CHAP. XXXV.

6. An order for the marriages of the daughters of Zelophehad. 7

The inheritance could not be given from one tribe to another.

Then ^a the chiefe fathers of the familie of the
sonnes of Gilead, the sonne of Machir, the
sonne of Manasseh, of the families of ^a sonnes of
Ioseph, e. me, & spake before Moses, & before the
princes, the chiefe fathers of the children of Israel,

2 And sayde, "The Lord commanded ^a my
lord to giue the land to inherit by lot to the chil-
dren of Israel: and my lord was commanded by
the Lorde, to giue the inheritance of Zelophehad
our brother vnto his daughters.

3 If they be married to any of the sonnes of
the other tribes of the children of Israel, then shall
their inheritance be taken away from the inheri-
tance of our fathers, and shall be put vnto the in-
heritance of the tribe whereof they shall be: so shall
it be taken away from the lot of our inheritance.

4 Also when the ^a tribule of the children of Is-
rael commeth, then shall their inheritance be put
vnto the inheritance of the tribe whereof they
shall be: so shall their inheritance be taken away
from the inheritance of the tribe of our fathers.

5 Then Moses commanded the children of
Israel, according to the word of the Lord, saying,
The tribe of the sonnes of Ioseph haue said ^a well.

6 This is the thing that the Lorde hath com-
manded, concerning the daughters of Zelophe-
had, saying, They shall be wiues to whom they
thinke best, onely to the familie of the tribe of
their father shall they marry:

7 So shall not the inheritance of the children
of Israel remoue from tribe to tribe, for eury one
of the children of Israel shall inoyne himselfe to
the inheritance of the tribe of his fathers.

8 And eury daughter that possesseth any ^a in-
heritance of the tribes of the children of Israel,
shall be wife vnto one of the familie of the tribe of
her father: that the children of Israel may enioy
eury man the inheritance of their fathers.

9 Neither shall the inheritance goe about from
tribe to tribe: ^a eury one of ^a y. ^a of the chil-
dren of Israel sh. fl. sicke to his owne inheritance.

10 As the Lord commanded Moses, so did the
daughters of Zelophehad.

11 For ^a Mahlah, Tirzah, & Hoglah, and Mil-
cah, and Noah the daughters of Zelophehad were
married vnto their fathers brothers sonnes:

12 They were wiues ^a certain of the families
of the sonnes of Manasseh the sonne of Ioseph: so
their inheritance remained in the tribe of the fa-
milies of their father.

13 These are the ^a commandements and lawes ^a
which the Lord commanded by the hand of Mo-
ses, vnto the children of Israel in the plaine of
Moab, by Iorden ^a toward Tericho.

m Which pur-
posely hath com-
mitted murder.

murderer.

a So God is mind-
full of the blood
wrongfully shed,
that he maketh his
dome creatures
to demand ven-
geance thereof.

a It seemeth that
the tribes con-
ceded who might
marry these daugh-
ters to haue their
inheritance: and
therefore ^a to as-
sured of Ioseph pro-
posed the matter to
Moses.

c Chap. 27. 1.

b Meaning, Moise.

c Signifying that
at no time it could
returne, for in the
tribe all things
returned to their
owne tribes.

d For the tribe
could not haue
continued in the
inheritance which
was the mainte-
nance thereof
should haue bene
alienated to
others.

e When there is
no male inheri-
tance.

Chap. 27. 2.

f Touching the
ceremonial and di-
dicial lawes.

THE FIFTH BOOKE OF MOSES, CALLED *DEUTERONOMIE. THE ARGUMENT.

THe wonderfull love of God toward his Church is thus far forth in this booke. For albeit through their ingratitude and fustie rebellions against God, for the space of fortie yeeres, Deut. 9. 7. they had deserved to have bene cut off from the number of his people, and for ever to have bin deprived of the use of his holy word, and sacraments: yet he did ever preserve his Church, even for his own mercies sake, and would still have his Name called upon among them. Wherefore he bringeth them into the land of Canaan, destroyeth their enemies, giveth them their country, towns, and goods, and exhorteth them by the example of their fathers (whose infidelitie, idolatry, adulteries, marriages, & rebellion, he had justly sharply punished) to feare and obey the Lord, to embrace and keep his Law without adding thereto, or diminishing therefrom. For by his word he would be knowne to be their God, and they his people: by his word he would govern his Church, and by the same they should learn to obey him: by his word he would discern the false prophets from the true, the light from darkness, ignorance from knowledge, and his own people from all other nations and peoples: teaching them thereby to rejoyce and desire, to feare and abstain, whatsoever is good or profitable in the eyes of man. And for this cause God promised to raise up Kings and governors for the setting forth of this word and preservation of his Church: giving unto them an especial charge for the executing thereof: whom therefore he will surely exercise themselves diligently in the continual studie and meditation of the same: that they might learn to feare the Lord, love their subjects, abhorre covetousnes and vice, and whatsoever offendeth the majesty of God. And as he had before instructed their fathers in all things appertaining both to his spiritual service, and also for the maintenance of that society which is betwixt men: so he prescribeth here anew all such lawes and ordinances, which either concerne his Divine service, or els are necessary for a common weale: appointing unto every office and degree their charge and due tie: of selfe, how to rule and live in the feare of God, as to neighbourly friendship toward their neighbours, and to preserve that order which God hath established among men: threatening withall most horrible plaguies to them that transgress his commandments, and promising all blessings and felicity to such as observe and obey them.

CHAP. I.

A briefe rehearsal of things done before, from Horeb unto Kadesh-barnea. 1. A briefe reproofe of the people for their incredulitie. 2. The difficulties are overcome by the Amorites because they fought against the commandments of the Law.

Here be the wordes which Moses spake vnto all Israel, on a this side Jordan in the wilderness, in the plaine, by ouer against the red Sea, betwene Paran and Tophel, and Laban, & Hazeroth, & Dizahab.

2. There are eluen dayes journey from Horeb vnto Kadesh-barnea, by the way of mount Seir.

3. And it came to passe in the first day of the eluenth month, in the fourtieth yeere that Moses spake vnto the children of Israel according vnto all that the Lord had giuen him in commandment vnto them,

4. After that he had slaine ^a Sihon the king of the Amorites which dwelt in Hethion, & Og king of Bashan, which dwelt at Altharoth in Edrei.

5. On this side Jordan in the land of Moab began Moses to declare this law, saying,

6. The Lord our God spake vnto vs in Horeb, saying, Ye haue dwelt long ynough in this mount,

7. Turne you and depart, and goe vnto the mountaine of the Amorites, and vnto all places neere thereunto: in the plaine, in the mountaine, or in the valley: both Southward, and to the Sea side, to the land of the Canaanites, and vnto Lebanon: ^a vnto the great river, the river Euphrat.

8. Behold, I haue let the land before you: goe in and ^a possesse that land which the Lord Isware vnto your fathers, Abraham, Izhak, and Iaakob, to giue vnto them and to their seed after them.

9. ¶ And I spake & vnto you yf same time, saying, I am not able to beare you my selfe alone.

10. The Lord your God hath multiplied you: and behold, ye are this day as the starrs of heauen in number.

11. (The Lord God of your fathers make you

a thousand times so many mo as ye are, and blesse you, as he hath promised you)

12. How can I alone beare your combrance & your charge, and your strife?

13. Bring you men of wisdom and of vnderstanding, & known among your tribes, and I will make them rulers ouer you:

14. Then ye answered me and said, The thing is good that thou hast commanded vs to do.

15. So I tooke the chiefe of your tribes, I wise and known men, & made them rulers ouer you, captains ouer thousands, and captains ouer hundreds, and captains ouer fiftie, & captains ouer ten, and officers among your tribes.

16. And I charged your iudges that same time, saying, Heare the ^a controversies betweene your brethren, and ^a iudge righteously betweene euery man and his brother, and the stranger that is with him.

17. Ye shal haue no respect of person in iudgement, ^a but shal heare the small as well as the great: ye shal not feare the face of man: for the iudgement is Gods: & the cause that is too hard for you, bring vnto me, and I will heare it.

18. Also I commanded you the same time all the things which ye should do.

19. ¶ Then we departed from Horeb, and went through all that great and terrible wilderness (as ye haue seen) by the way of the mountaine of the Amorites, as the Lord our God commanded vs: and we came to Kadesh-barnea.

20. And I said vnto you, Ye are come vnto the mountaine of the Amorites, which the Lord our God doth giue vnto vs.

21. Behold, the Lord thy God hath laid yf land before thee: go vp & possesse it, as the Lord thy God thy fathers hath said vnto thee feare not, neither be discouraged.

22. ¶ Then ye came vnto me euery one, and said, We will fend men before vs, to search vs out the land & to bring vs word againe, what way we must go vp by, & vnto what cities we shal come.

a In the country of Moab.

b So that the wilderness was betwene the Sea and this plaine of Moab.

c In Horeb, or Sinai, fortie yeeres before this the Law was giuen: but because at that time were then of age and iudgement were now dead, Moses repeated the same to the youth which either then were not borne, or had not iudgement.

d By these examples of Gods fauour their miodes are prepared to receive the Law.

e The second time.

f In the second yeere and second month, Num. 10. 11.

g Captiuitie, & Gilead. 18.

h And 17. 7. 8.

i By the counsel of Iethro my father in law, Num. 10. 19.

k Not so much by the counsell of nature, as miraculously.

* That is, which came to passe which God gaue in mount Sinai: here repete though it were neuer laide in this booke: a commemoration of the expiation of the sins committed.

I Decline in mount Sinai: here repete though it were neuer laide in this booke: a commemoration of the expiation of the sins committed.

I Signifying in great beauty, to gouerne the people, k Whole people is knowne.

I Declaring the force of the law to haue a right charge, Exod. 18.

I Job 7. 13.

I Leviticus 19. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

I Which under two were added, Num. 11. 13.

I So that it was in the way that they did formerly possesse the mountaine promised.

I Reak the land & to bring vs word againe, what way we must go vp by, & vnto what cities we shal come.

23 So the saying pleased me well, and I tooke twelve men of you, of euery tribe one.

24 * Who departed, and went vp into the mountaine, and came vnto the Iſtuer Elhol, and ſearched out the Land,

25 And tooke of the fruite of the land in their hands, and brought it vnto vs, and brought vs word againe, and P ſaid, It is a good land, which the Lord our God doeth giue vs.

26 Notwithſtanding, ye would not goe vp, but were diſobedient vnto the commandement of the Lord your God,

27 And murmured in your tents, and ſayd, Becauſe the Lord q hated vs, therefore hath hee brought vs out of the land of Egypt, to deliuer vs into the hand of the Amorites, and to deſtroy vs.

28 Whether ſhal we goe vp? our brethren haue diſcouraged our hearts, ſaying, The people is greater, and taller then wee: the cities are great and walled vp to heauen: and moreouer we haue ſeene the ſonnes of the * Anakims there,

29 But I ſayd vnto you, Dread not, nor be afraid of them.

30 The Lord your God, I who goeth before you, he ſhall fight for you, according to all that hee did vnto you in Egypt before your eyes,

31 And in the wilderneſſe, where thou haſt ſeene howe the Lord thy God bare thee, as a man doeth beare his ſonne, in all the way which ye haue gone, vntill ye came vnto this place.

32 Yet for all this ye did not beleue the Lord your God,

33 * Who went in the way before you, to ſearch you out a place to pitch your tents in, in fire by night, that ye might ſee what way to goe, and in a cloud by day.

34 Then the Lord heard the voyce of your words, and was wroth, and ſware, ſaying,

35 * Surely there ſhall not one of theſe men of this forward generation, ſee that good land, which I ſware to giue vnto your fathers,

36 Saue Caleb the ſonne of Iephunnah: he ſhall ſee it, * and to him will I giue the land that he hath troden vpon, and to his children, becauſe he hath conſtantly followed the Lord.

37 * Alſo the Lord was angry with mee for your ſakes, ſaying, * Thou alſo ſhalt not goe in thither,

38 But Iſhua the ſonne of Nun which ſtandeth before thee, he ſhall goe in thither: I encourage him: for he ſhall cauſe Iſrael to inherite it.

39 Moreover, your children, which ye ſayde ſhould be a praye, and your ſonnes, which in that day had no knowledge betweene good and euill, they ſhall goe in thither, and vnto them will I giue it, and they ſhall poſſeſſe it.

40 But as for you, turne backe, and take your journey into the wilderneſſe by the way of the red ſea.

41 Then ye answered and ſayde vnto me, We haue ſinned againſt the Lord, * we will goe vp, and fight, according to all that the Lord our God hath commanded vs: and yet armed you euery man to the warre, and were ready to goe vp into the mountaine.

42 But the Lord ſaid vnto me, Say vnto them, Goe not vp, neither fight, (for I am not among you) leſt ye fall before your enemies.

43 And when I told you, ye would not heare, but rebelled againſt the commandement of the

Lord, and were preſumptuous, and went vp into the mountaine.

44 Then the Amorites which dwelt in that mountaine came out againſt you, and chaſed you (as beere vie to doe) and deſtroyed you in Scir, vnto Hormah,

45 And when ye came againe, ye wept before the Lord, but the Lord would not * heare your voyce, nor incline his eares vnto you,

46 So ye abode in Kadeſh a long time, according to the time that ye had remained before.

CHAP. II.

Iſrael is forbidden to fight with the Edomites, 9. Moabites 19. And Ammonites. 33. Siben King of Hebron is ſuſpected.

1 Then we turned, and tooke our journey into the wilderneſſe, by the way of the red ſea, as the Lord ſpake vnto mee: and wee compaſſed mount Scir a long time.

2 And the Lord ſpake vnto me, ſaying,

3 Ye haue compaſſed this mountaine long enough: turne you Northward:

4 And warne thou the people, ſaying, Yee ſhall goe through * the coaſt of your brethren the children of Eſau, which dwell in Scir, and they ſhall bee afraid of you: take yee good heed therefore.

5 Yee ſhall not prouoke them: for I will not giue you of their land ſo much as a foote breadth, * becauſe I haue giuen mount Scir vnto Eſau for a poſſeſſion.

6 Ye ſhall buy meate of them for money to eate, and ye ſhall alſo procure water of them for money to drinke.

7 For the Lord thy God hath bleſſed thee in all the workes of thine hand: he knoweth thy walking through this great wilderneſſe, and the Lord thy God hath bene with thee theſe foure yeeres, and thou haſt lacked nothing.

8 And when we were departed from our brethren the children of Eſau, which dwell in Scir, through the way of the plaine, from Elath, and from Ezion-gaber, we turned and went by the way of the wilderneſſe of Moab.

9 Then the Lord ſayd vnto mee, Thou ſhalt not vex Moab, neither prouoke them to battell: for I will not giue thee of their land for a poſſeſſion, becauſe I haue giuen Ar vnto the children of Lot for a poſſeſſion.

10 The E Emims dwelt therein in times paſt, a people great and many, and tall, as the Anakims.

11 They alſo were taken for giants as the Anakims: whom the Moabites call Emims.

12 The * Horims alſo dwelt in Scir before time, whom the children of Eſau chaſed out and deſtroyed them before them, and dwelt in their ſteade: as Iſrael ſhall doe vnto the land of his poſſeſſion, which the Lord hath giuen them.

13 Now ſee ye, ſayd I, and get you over the river * Zered: and we went over the river Zered.

14 The ſpace alſo wherein wee came from Kadeſh-barnea, vntill we were come out the river Zered, was eight and thirtie yeeres, vntill all the generation of the men of warre were ſwift out from among the hoſte, as the Lord ſware vnto them.

15 For in deede the * hand of the Lorde was againſt them, to deſtroy them from among the hoſte, till they were conſumed.

16 ¶ So when all the men of warre were conſumed

a Becauſe ye ſa. teth ſwered you hypocriſie, theſe true repentance: rather lamenting the loſſe of your brethren, then repenting for your finnes.

a They obeyed, ſeeing that God had chaſtiſed them.

b Eight and thirtie yeeres, as verſe 13.

c This was the ſecond time for becauſe they had cauſed the Iſraelites to returne, Num. 22. 4.

* Gen. 36. 8.

d And giuen thee means wherewith thou mayeſt make recompence: alſo God will diſpoſe thee by his providence, as he hath done.

e Or, wilderneſſe.

f Or, Zered.

g Which were the Moabites and Ammonites.

f Signifying that, as the ſc giants were diſtroyed out of their finnes, ſo the wicked which their finnes are ripe, cannot avoid Gods plague.

* Gen. 36. 10.

* Num. 31. 12. g Hee ſheweth thereby, that as God is true in his promiſe: ſo his threatnings are not in vaine.

h His plague and puniſhment: they alſo that were twenty yeeres olde and above.

turned and dead from among the peoples:

17 Then the Lord spake vnto me, saying,

18 Thou shalt goe through Ar at the coast of Moab this day:

19 And thou shalt come neere ouer against the children of Ammon: but shalt not lay siege vnto them, nor moue warre against them: for I will not giue thee of the land of the children of Ammon any possession: for I haue giuen it vnto the children of Lot for a possession.

20 That also was taken for a land of giants: for giants dwelt therein aforetime, whome the Ammonites called Zamzummims.

21 A people that was great, and many, and tall, as the Anakims: but the Lord destroyed them before them, and they succeeded them in their inheritance, and dwelt in their stead:

22 As hee did to the children of Esau which dwell in Seir, when he destroyed the Horims before them, and they possessed them, and dwelt in their stead vnto this day.

23 And the Auims which dwell in Hazarim euen vnto Azzah, the Caphtorims which came out of Caphtor destroyed them, and dwelt in their stead.

24 ¶ Rise vp therefore, said the Lord: take your journey, and passe ouer the riuer Arnon: beholde, I haue giuen it thy hand Sihon, the Amorite, King of Heshbon, and his land: begin to possesse it, and prouoke him to battell.

25 This day will I begin to send thy feare & thy dread vpon all people vnder the whole heauen, which shall heare thy fame, and shall tremble and quake before thee.

26 Then I sent messengers out of the wilderness of Kedemoth vnto Sihon King of Heshbon, with words of peace, saying,

27 ¶ Let me passe through thy land: I will go by the hie way: I will neither turne vnto the right hand nor to the left.

28 Thou shalt sell me meat for money, for to eate, and shalt giue me water for money for to drinke: onely I will go through on my foote,

29 (As the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did vnto me) vntil I be come ouer Iorden, into the land which the Lord our God giueth vs.

30 But Sihon the king of Heshbon would not let vs passe by him: for the Lord thy God had hardened his spirit, & made his heart obstinate, because he would deliuer him into thine hand, as appeareth this day.

31 And the Lord said vnto me, Behold, I haue begun to giue Sihon & his land before thee: begin to possesse it and inherit his land.

32 ¶ Then came out Sihon to meete vs, himselfe with all his people to fight at Iahaz.

33 But the Lord our God deliuered him into our power, and we smote him, and his sonnes, & all his people.

34 And we tooke all his cities the same time, and destroyed euery citie, men, and women, and children: we let nothing remaine.

35 Onely the cattell we tooke to our selues, & the spoile of the cities which we tooke,

36 From Aroer, which is by the banke of the riuer of Arnon, and from the city that is vpon the riuer, euen vnto Gilead: there was not one citie that escap'd vs: for the Lord our God deliuered vp all before vs.

37 Only vnto the land of the children of Ammon thou camest not, nor vnto any place of the riuer Iabbok, nor vnto the cities in the mountaines, nor vnto whertheuer the Lord our God forade vs.

CHAP. III.

1 Og King of Bashan is slain. 2 The legions of the Amorites and Gadites are commanded to get ouer Iordan armed before their brethren. 3 Sihon is made captive. 4 Moab is permitted to see the land, but not to enter, either he desired it.

Then we turned, and went vp by the way of Bashan: * and Og King of Bashan came out against vs, he, and all his people to fight at Edrei.

2 And the Lord said vnto me, Feare him not, for I will deliuer him, and all his people, and his land into thine hand, and thou shalt doe vnto him as thou diddest vnto * Sihon King of the Amorites, which dwelt at Heshbon.

3 So the Lord our God deliuered also vnto our hand, * Og the King of Bashan, and all his people: and we smote him, vntill none was left him alive.

4 And we tooke all his cities the same time, neither was there a city which we tooke not from them, euen threethree cities, & al the countrey of Argob, the kingdome of Og in Bashan.

5 Al these cities were fenced with wals, gates, and barres, besides vnwalld townes a great many.

6 And we ouerthrew them, as we did vnto Sihon King of Heshbon, destroying euery city, with men, women, and children.

7 But all the cattell and the spoile of the cities we tooke for our selues.

8 Thus we tooke at that time out of the hand of two Kings of the Amorites, the land that was on this Iorden from the riuer of Arnon vnto mount Hermon:

9 (Which Hermon the Sidonians call Shirion, but the Amorites call it Shenir)

10 All the cities of the plaine, and all Gilead, and al Bashan vnto Salehah, and Edrei, cities of the kingdome of Og in Bashan.

11 For onely Og King of Bashan remained of the remnant of the giants, whose bed was a bed of yron: is it not at Rabbath among the children of Ammon? the length thereof was nine cubits, and foure cubites the breadth of it, after the cubite of a man.

12 And this land which we possessed at that time, from Aroer, which is by the riuer of Arnon, and halfe mount Gilead, * & the cities thereof, euen I vnto the Reubenites and Gadites.

13 And the rest of Gilead, and all Bashan, the kingdome of Og, gaue I vnto the halfe tribe of Manasse: euen all the countrey of Argob with all Bashan, which is called, The land of giants.

14 Jair the sonne of Manasse tooke all the countrey of Argob, vnto the coastes of Geshuri, and of Maachathi: and called them after his owne name, Bashan: * Hauoth Jair vnto this day.

15 And I gaue part of Gilead vnto Machir.

16 And vnto the Reubenites and Gadites I gaue the rest of Gilead, and vnto the riuer of Arnon, halfe the riuer and the borders, euen vnto the riuer of Iabbok, which is the border of the children of Ammon:

17 The plaine also and Iorden, and the borders from Chinnereth euen vnto the sea of the plaine, to wit, the salt sea vnder the Springs of Pithah

1 Who called themselves Re-phaim: that is, prefeuters, or physicians to heale and reforme vices: but were in deeds Zamzummims, that is, wicked and abominable.

10r, Gaze.

k According to his promise made to Abraham, Gen. 15. 20.

l This declareth that the hearts of men are in Gods hands either to be made faith, or bold.

* Num. 32. 51, 52.

m Because neither Isteoric nor examples of others could moue him, he could not complain of his iust destruction.

n God in his election and reprobation doth not easily appoint the ends, but the means tending to the same.

* Num. 32. 51.

12r, before vs.

o God had cursed Canaan, and therefore he would not that any of the wicked race should be preferred.

10r, into our hand.

* Num. 32. 51.

2r, 193.

3r, 193.

4r, 193.

5r, 193.

6r, 193.

7r, 193.

8r, 193.

9r, 193.

10r, 193.

11r, 193.

12r, 193.

13r, 193.

14r, 193.

15r, 193.

16r, 193.

17r, 193.

18r, 193.

19r, 193.

20r, 193.

21r, 193.

22r, 193.

23r, 193.

24r, 193.

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26r, 193.

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47r, 193.

48r, 193.

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50r, 193.

51r, 193.

52r, 193.

53r, 193.

54r, 193.

55r, 193.

56r, 193.

57r, 193.

58r, 193.

59r, 193.

60r, 193.

Pigah Haftworde.

18 And I commanded y^e you the same time, saying, The Lord your God hath giuen you this land to possesse it: yee shall goe out among them before your brethren the children of Israel, all men of warre.

19 Your wives onely, and your children, and your catell (for I know that ye haue much catell) shall abide in your cities, which I haue giuen you.

20 Vntill the Lord haue giuen rest vnto your brethren as vnto you, and that they also possesse the land, which the Lord your God hath giuen them beyond Iorden: then shall ye resume every man vnto his possession, which I haue giuen you.

21 ¶ And I charged Iosua the same time, saying, Thine eyes haue seene all that the Lord your God hath done vnto these two Kings: so shall the Lord doe vnto all the kingdoms whither thou goest.

22 Ye shall not feare them: for the Lord your God, he shall fight for you.

23 And I besought the Lord the same time, saying,

24 O Lord God, thou hast begunne to shewe thy feare thy greatness and thy mightie hande: for where is there a God in heauen or in earth, that can I do like thy works, and like thy power?

25 I pray thee let me goe ouer & see the good land that is beyond Iorden, that goodly mountaine, and Lebanon.

26 But the Lord was angrie with me for your sakes, and would not heare me: and the Lord said vnto mee, Let it suffice thee, speake no more vnto me of this matter.

27 Get thee vp into the top of Pigah, and I lift vp thine eyes Westward, and Northward, and Southward, and Eastward, & behold it with thine eyes: for thou shalt not goe ouer this Iorden.

28 But charge Iosua, and encourage him, and bidden him: for hee shall goe before this people, and hee shall deuise for inheritance vnto them, the land which thou shalt see.

29 So wee abode in the valley ouer against Beth Peor.

CHAP. IIII

1 An exhortation to observe the lawe without adding thereto or diminishing. 2 Therein standeth our wisdom. 3 We must teach in our children. 4 No image ought to be made to worship it. 5 The worship of the Lord is the Lord of God. 6 God help the feble because hee loveth the feble. 7 The three cities of refuge.

Now therefore hearken, O Israel, vnto the ordinances and to the lawes which I teach you to doe, that ye may liue and goe in, and possesse the land, which the Lord God of your fathers giueth you.

2 Ye shall put nothing vnto the word which I command you, neither shall ye take ought there from, that ye may keepe the commandments of the Lord your God which I command you.

3 Your eyes haue seene what the Lord did because of Baal Peor: for all y^e men that followed Baal Peor, the Lord thy God hath destroyed euery one from among you.

4 But ye that did cleaue vnto the Lord your God, are aliuie euery one of you this day.

5 Beholde, I haue taught you ordinances, and lawes, as the Lord my God commanded me, that ye should doe euen so within the land whither ye goe to possesse it.

6 Keepe them therefore, and doe them: for

that is your wisdom, and your vnderstanding in the sight of the people, which shall heare all these ordinances: and shall say, ¶ Only this people is wise, and of vnderstanding, and a great nation.

7 For what nation is so great, vnto whom the gods come so neere vnto them, as the Lord our God is neere vnto us in all that we call vnto him for?

8 And what nation is so great that hath ordinances and lawes so righteous, as all this Lawe, which I set before you this day?

9 But take heede to thy selfe, and keepe thy soule diligently, that thou forget not the things which thine eyes haue seene, and that they depart not out of thine heart, all the dayes of thy life: but teach them thy sonnes, and thy sonnes sonnes.

10 Forget not the day that thou stoodest before the Lord thy God in Horeb, when the Lord said vnto mee, Gather me the people together, and I will cause them heare my wordes, that they may learne to feare me: all the dayes that they shall liue vpon the earth, and that they may teach their children:

11 Then came you neere and floodde vnder the mountain, and the mountain burnt with fire vnto the mids of heauen, and there was darkness, clowdes and mists.

12 And the Lord spake vnto you out of the middes of the fire, and ye heard the voyce of the wordes, but sawe no similitude, saue a voyce.

13 Then hee declared vnto you his couenant which hee commanded you to doe, euen the ten commandments, and wrote them vpon two tables of stone.

14 ¶ And the Lord commanded me that time, that I should teach you ordinances & lawes, which ye should observe in the land, whither ye goe, to possesse it.

15 Take therefore good heede vnto your selves: for ye sawe no image in the day that the Lord spake vnto you in Horeb out of the middes of the fire.

16 That ye corrupt not your selves, and make you a grauen image or representation of any figure: whether it be the likenesse of male or female,

17 The likenesse of any beast that is on earth, or the likenesse of any fethered foule that flieth in the aire:

18 Or the likenesse of any thing that creepeth on the earth, or the likenesse of any fish that is in the waters beneath the earth,

19 And lest thou lift vp thine eyes vnto heauen, & when thou seest the sunne and the moone and the starres with all the host of heauen, shouldest bee driuen to worship them and serue them, which the Lord thy God hath distributed to all people vnder the whole heauen,

20 But the Lord hath taken you and brought you out of the yron furnace: out of Egypt to be vnto him people and inheritance, as appeareth this day.

21 And the Lord was angrie with me for your wordes, and swaie that I should not goe ouer Iorden, and that I should not goe in vnto that good land, which the Lord thy God giueth thee for an inheritance.

22 For I must die in this land, and shall not goe ouer Iorden: but ye shall goe ouer, and possesse that good land.

23 Take heed vnto your selves, lest ye forget

Because all men naturally desire wisdom, & shew how to attain vnto it.

Helping vs, and declaring vs out of all dangers.

He addeth all these words to shew that we can neuer become wile enough to keepe the Law of God and to teach it to our posteritie.

The Lawe was giued with feawful miracles to declare both that God was the author thereof, and also that no flesh was able to abide the rigour of the same.

God sayeth this condition to his command, for words.

Signifying that destruction is prepared for all them that make any image to represent God.

He hath appointed them for to serue man.

He hath declared you out of most miserable slavery, and freely chooseth you for his children.

Moses good affection appereth in that hee, being deprivd of such an excellent creature, doeth not envie them that must enioy it.

among you) left the wrath of the Lord thy God be kindled against thee, and destroy thee from the face of the earth.

16 ¶ Ye shall not tempt the Lord your God, as ye did tempt him in Moab:

17 But ye shall keep diligently the commandments of the Lord your God, and his testimonies, and his ordinances which he hath commanded thee.

18 And thou shalt doe that which is right and good in the sight of the Lord: that thou mayest prosper, and that thou mayest gain, & possesse that good land which the Lord swaue vnto thy fathers.

19 To cast out all thine enemies before thee, as the Lord hath sayd.

20 When i thy sonne shall aske thee in time to come, saying, What meane these testimonies, and ordinances, and Lawes, which the Lord our God hath commanded you?

21 Then thou shalt say vnto thy sonne, Wee were Pharaohs bondmen in Egypt: but the Lord brought vs out of Egypt with a mighty hand.

22 And the Lord shewed signes and wonders great and euill vpon Egypt: vpon Pharaoh, and vpon all his household, before our eyes.

23 And he brought vs out from thence, to bring vs in, and to giue vs the land which he swaue vnto our fathers.

24 Therefore the Lord hath commanded vs, to doe all these ordinances, and to feare the Lord our God, that it may goe euill well with vs, and that he may perseuer vs alwaies as at this present.

25 Moreover, thou shalt beare i right heart the Lord our God: if wee take heede to keepe all these commandments, as he hath commanded vs.

CHAP. VII.

1 The Apostles may make vs cōuersant with the Gentiles. 2 They must destroy the idols. 3 The citizens depend on the free will of God. 4 The experience of the power of God might be confirmed. 5 To avoid all occasions of idolatry.

When the Lord thy God shall bring thee into the land whither thou goest to possesse it, and shall roote out many nations before thee: the Hittites, and the Girgathites, and the Amorites, and the Canaanites, and the Perizzites, and the Hiuites, and the Jebusites, seuen nations greater and mightier then thou,

2 And the Lord thy God shall giue them * before thee, then thou shalt smite them: thou shalt utterly destroy them: thou shalt make no * covenant with them, nor haue compassion on them.

3 Neither shalt thou make marriages with them, neither giue thy daughter vnto his sonne, nor take his daughter vnto thy sonne.

4 For if they will cause thy sonne to turne away from me, and to serue other gods: then will the wrath of the Lord waxe hot against you, and destroy thee suddenly.

5 But thus ye shall deale with them, Ye shall overthrow their altars, and breake downe their pillars, and ye shall cut downe their groves, and burne their graven images with fire.

6 * For thou art an holy people vnto the Lord thy God, * the Lord thy God hath chosen thee, to be a precious people vnto himselfe, aboue all people that are vpon the earth.

7 The Lord did not set his loue vpon you, nor chuse you, because yee were more in number then any people: for ye were the fewest of all people:

8 But because the Lord * loued you, and because hee would keepe the othe which hee had sworne vnto your fathers, the Lord hath brought you out by a mighty hand, and deliuered you out of the house of bondage from the hand of Pharaoh King of Egypt.

9 That thou mayest knowe, * that the Lord thy God, he is God, the faithfull God which keepeth covenant and mercie vnto them that loue him, and keepe his commandments, * vnto a thousand generations.

10 And rewardeth * them to their face that hate him, to bring them to destruction: he will not deferre to reward him that hateth him, to his face.

11 Keepe thou therefore the commandments, and the ordinances, and the lawes, which I command thee this day to doe them.

12 ¶ For if ye hearken vnto these Lawes, and obserue and doe them, then the Lord thy God shall keepe with thee the covenant, and the * mercie which he swaue vnto thy fathers.

13 And he will loue thee, and blesse thee, and multiply thee: he will also blesse the fruite of thy wombe, and the fruite of thy land, thy come and thy wine, and thine oyle and the increase of thy kine, and the flocks of thy sheepe in the land, which he swaue vnto thy fathers to giue thee.

14 Thou shalt bee blessed aboue * all people: * there shall be neither male nor female barren among you, nor among your cattell.

15 Moreover, the Lord will take away from thee all infirmities, and will put none of the euill diseases of * Egypt (which thou knowest) vpon thee, but will send them vpon all that hate thee.

16 Thou shalt therefore consume all people which the Lord thy God shall giue thee: * thine eye shall not spare them, neither shalt thou serue their gods, for that shall be thy * destruction.

17 If thou say in thine heart, These nations are more then I, how can I cast them out?

18 Thou shalt not feare them, * but remember what the Lord thy God did vnto Pharaoh, and vnto all Egypt:

19 The great * tentations which thine eyes saw, and the signes and wonders, and the mightie hand and stretched out arme, whereby the Lord thy God brought thee out: so shall the Lord thy God do vnto all * people, whose face thou fearest.

20 Moreover, the Lord thy God will send * hornets among them, vntill they that are left, and hide themselves from thee, be destroyed.

21 Thou shalt not feare them: for the Lord thy God is among you, a God mighty & dreadful.

22 And the Lord thy God will roote out these nations before thee by little and little: thou mayest not consume them at once, lest the * beasts of the field increase vpon thee.

23 But the Lord thy God shall giue them before thee, and shall destroy them with a mighty destruction, vntill they be brought to nought.

24 And hee shall deliuer their Kings into thine hand, and thou shalt destroy their name from vnder heauen: there shall no man be able to stand before thee, vntill thou hast destroyed them.

25 The graven images of their gods shall yee * burne with fire, and * couet not the siluer and golde, * that is on them, nor take it vnto thee, lest thou * be snared therewith: for it is an abomination before the Lord thy God.

26 Bring not therefore abomination into thine

g By despoiling his power, refusing lawful means, and abusing his grace.

h Heere he commendeth all man good intentions.

i God requireth not only that we serue him all our life, but also that we take paine that our posterity may set forth his glory.

k Nothing ought to move vs more to true obedience then the great benefits which we haue receiued of God.

l But because none could fully obey the law, we must haue our recourse to Christ to be iustified by faith.

* Chap. 31. 2.

a Into thy power.

* Exod. 23. 21. and 34. 12.

¶ For any of the.

b God would haue his seruice pure without all idolatrous ceremonies and superstitious, Chap. 12. 2. * Chap. 14. 2. and 28. 25. * Exod. 19. 5. 24. 2. 26.

c Truly saying no cause is more due to us than to be free.

d And to put his force between him and idols.

e Meaning, and selfly, as in this life.

f This command is grounded in his free grace: therefore in recompensing their obedience he respects to his mercie & not to their merits.

* Exod. 23. 21.

* Exod. 23. 21. and 34. 12.

g We ought to be careful where God commandeth us to rise. * Exod. 23. 21.

¶ For, plagues, 24. 4. Chap. 25. 2. and 34. 12.

* Exod. 23. 21. and 34. 12.

h There is not small a cause which I will not arme to fight as thy side spall them.

i So that it is your comendite that God is complicit in our promise to stand as you will with.

* Chap. 14. 2. and 28. 25. * Exod. 19. 5. 24. 2. 26.

k And be careful to idolatry.

chine house, left thou be accursed like it, as verily abhorre it, and count it most abominable: for it is^a accursed.

CHAP. VIII.

^a God humbled the Israelites in what they have in their heart. ^b God chastised them as his children. ^c The heart ought not to be proud for Gods benefits. ^d The forgiveness of Gods benefits cannot be forgotten.

YE shall keep all the commandments which I command thee this day, for I do love them: that yee may live, and bee multiplied, and goe in, and possesse the land which the Lord Iware vnto your fathers.

^a And thou shalt remember all the way which the Lorde thy God led thee this fourtie yeere in the wilderness for to haue blest thee, and to proue thee, to knowe what was in thine heart, whether thou wouldest keepe his commandments or no.

^b Therefore he humbled thee, and made thee hungry, and fed thee with MANN, which thou knewest not, neither did thy fathers know it, that hee might reach thee that man liueth not by bread onely, but by eury word that proceedeth out of the mouth of the Lord, doeth a man liue.

^c Thy taiment waxed not old vpon thee, neither did thy shoe^a swell those fourtie yeeres.

^d Knowe therefore in thine heart, that as a man nourereth his sunne, so the Lorde thy God^e nourereth thee.

^f Therefore shalt thou keepe the commandmentes of the Lorde thy God, that thou mayest walke in his wayes, and feare him.

^g For the Lorde thy God bringeth thee into a good land, a land in the which are flues of water and founnaines, and I depthes that spring out of valles and mountaines:

^h A land of wheate and barley, and of vineyards, and figges, and pomegranates: a land of oyle olive, and hony:

ⁱ A land wherein thou shalt eate bread without scarcitie, neither shalt thou lacke any thing therein: a land whose stones are yron, and out of whose mountaines thou shalt digge brasie.

^j And when thou hast eaten and filled thy selfe, thou shalt blesse the Lorde thy God for the good land, which he hath giuen thee.

^k Beware that thou forget not the Lorde thy God, not keeping his commandmentes and his lawes, and his ordinances, which I command thee this day:

^l Left when thou hast eaten & filled thy selfe, and hast build goodly houses and dwelt therein,

^m And thy beastes, and thy sheepe are increased, thy siluer and gold is multiplied, and all that thou hast is increased,

ⁿ Then thine heart bee lifted vp, and thou forget the Lorde thy God, which brought thee out of the land of Egypt, from the house of bondage.

^o Who was thy guide in the great & terrible wilderness (wherein were fire serpents, & scorpions, and drought, where was no water) who brought forth water for thee out of the rocke of flint:

^p Who fed thee in the wilderness with MANN, which thy fathers knew not, to humble thee, and to proue thee, that he might doe thee good at thy latter end.

^q Beware lest thou say in thine heart, My power, and the strength of mine owne hand hath prepared me this abundance.

^r But remember the Lorde thy God: for it is

he which I giue thee power to get substance, to establish his covenant which he Iware vnto thy fathers as appeareth this day.

^s And if thou forget the Lorde thy God, and walke after other gods, and serue them, and worship them, I will tell thee vnto you this day that yee shall surely perish.

^t As the nations which the Lord destroyeth before you, so ye shall perish, because yee would not be obedient vnto the voyce of the Lord your God.

CHAP. IX.

^a God doth them not good for their own righteousness, but for his owne sake. ^b Moyses proueth them in remembrance of their sinnes. ^c The two tables are broken. ^d Moyses prayeth for the people.

HEARE O Israel, Thou shalt passe ouer Iordan this day to goe in and to possesse nations greater & mightier then thy selfe, and cities great and walled vp to heauen,

^e A people great and tall, ^f ~~owne~~ the children of the Anakims, whom thou knowest, and of whom thou hast heard say, Who can stand before the children of Anak?

^g Vnderstand therefore that this day the Lorde thy God is he which goeth out before thee as a consuming fire: he shall destroy them, and he shall bring them downe before thy face: so thou shalt cast them out and destroy them suddenly, as the Lord hath said vnto thee.

^h Speake not thou in thine heart (after that the Lorde thy God hath cast them out before thee) saying, For my righteousness I Lord hath brought me in to possesse this land: but for the wickednes of these nations the Lord hath cast the out before thee.

ⁱ For thou entrest not to inherite this lande for thy righteousness, or for thy vpright heart: but for the wickednes of those nations, the Lorde thy God doeth cast them out before thee, and that he might performe the worde which the Lorde thy God Iware vnto thy fathers, Abraham, Izhak, and Iacob.

^j Vnderstand therefore, that the Lorde thy God giueth thee not this good lād to possesse it for thy righteousness: for thou art a ^k ~~sinne~~ flecked people.

^l Remember and forget not, howe thou prouokedst the Lorde thy God to anger in the wilderness: since the day that thou diddest depart out of the land of Egypt vntill ye came vnto this place, ye haue rebelled against the Lord.

^m Also in Horeb ye prouoked the Lorde to anger so that the Lord was wroth with you, ⁿ ~~even~~ to destroy you.

^o When I was gone vp into the mount, to receive the tables of stone, the tables, I say, of the covenant, which the Lord made with you: and I abode in the mount fourtie daies & fourtie nights, and I neither ate bread nor yet dranke water.

^p Then the Lorde deliuered me two tables of stone, written with the finger of God, and in them was ^q ~~enacted~~ according to all the wordes which the Lord had sayde vnto you in the mount out of the middes of the fire, in the day of the assemblie.

^r And when the fourtie dayes and fourtie nights were ended, the Lord gaue me the two tables of stone, the tables, I say, of the covenant.

^s And the Lord said vnto me, Arise, get thee downe quickly from hence: for thy people which thou

^a If things concerning this life proceede onely of Gods mercie: much more spirituall giftes and life euersliding. ^b Or take to witnesse the heauen and the earth. ^c Chap. ix. 1.

^a Meaning shortly.

^b By the report of the spies, Num 13. 29.

^c To guide thee and gouerne thee

^d Man of himselfe can defende nothing but Gods anger, and if God Iware vnto him, meth of his great mercie.

^e Like stubborn oxen, which will not endure their masters yoke. ^f He proueth by the length of time, that their rebellion was most great and intollerable.

^g Exod. 32. 32. and 31. 32.

^h Exod. 31. 32.

ⁱ That is miraculously, and not by the hand of man.

^j Exod. 31. 7.

11 He is thy praiſe, and he is thy God, that hath done for thee theſe great and terrible things, which thine eyes haue ſeene.

12 Thy fathers went downe into Egypt with ſcattered perſons, and now the Lord thy God hath made thee, as the ſtarres of heauen in multitude.

CHAP. XI.

1 An exhortation to loue God, & keepe his law. 10 The praiſe of Canaan, 18 To children continually the word of God, 19 To which it were the mother. 24 Blessing and cursing.

Therefore thou ſhalt loue the Lord thy God, and ſhalt keepe that, which he hath commaunded to be kept: that is, his ordinances, and his lawes, and his commandments alway.

2 And conſider this day (for I ſpeake not to your children, which haue neither known nor ſeene) the chaſtitiement of the Lord your God, his greatneſſe, his mightie hand, and his ſtretched out arme,

3 And his ſignes, and his actes, which hee did in the middes of Egypt vnto Pharaoh the King of Egypt, and vnto all his land.

4 And what hee did vnto the hoſte of the Egyptians, vnto their horſes, and to their chariots, when hee cauſed the waters of the red Sea to ouerflowe them, as they purſued after you, and the Lord deſtroyed them vnto this day.

5 And what hee did vnto you in the wilderneſſe, vntill ye came vnto this place.

6 And what hee did vnto Dathan and Abiram the ſonnes of Eliab ſonne of Reuben, when the earth opened her mouth, & ſwallowed them with their houſeholdes and their tents, and all their ſubſtance that they had in the middes of all Iſrael.

7 For your eyes haue ſeene all the great actes of the Lord which hee did.

8 Therefore ſhalt ye keepe all the commandments, which I commaund you this day, that ye may be ſtrong, and goe in and poſſeſſe the land whither ye goe to poſſeſſe it.

9 Alſo that ye may prolong your dayes in the land, which the Lord ſware vnto your fathers, to giue vnto them, and to their ſeede, euen a land that floweth with milke and honie.

10 For the land whither thou goeſt to poſſeſſe it, is not as the land of Egypt, from whence ye came, where thou ſoweſt thy ſeede, and wateredſt it with thy ſweate as a garden of herbes:

11 But the land whither ye goe to poſſeſſe it, is a land of mountaines and valleys, and drinketh water of the raine of heauen.

12 This land doth the Lord thy God care for: the eyes of the Lord thy God are alwayes vpon it, from the beginning of the yeere, euen vnto the ende of the yeere.

13 If ye ſhall hearken therefore vnto my commandments, which I commaund you this day, that ye loue the Lord your God & ſerue him with all your heart, and with all your ſoule,

14 I alſo will giue raine vnto your land in due time, the firſt raine & the latter, that thou mayeſt gather in thy wheate, and thy wine, and thine oyle.

15 Alſo I will ſend graſſe in thy fieldes for thy cattell, that thou mayeſt eate, and haue y enough.

16 But beware leſt your heart deceiue you, and leſt ye turne aſide, and ſerue other gods, and worſhip them,

17 And ſo the anger of the Lord be kindled againſt you, and hee ſhut vp the heauen, that there be no raine, and that your land yeelde not her

fruite, and ye periſh quickly from the good land, which the Lord giueth you.

18 Therefore ſhall ye lay vpon theſe my words in your heart and in your ſoule, and ſhall ye be as a ſigne vpon your hand, that they may be as a ſiſtler betwene your eyes,

19 And ye ſhall teach them your children, ſpeaking of them when thou ſitteſt in thine houſe, and when thou walkeſt by the way, and when thou liedeſt downe, and when thou riſeſt vp.

20 And thou ſhalt write them vpon the poſtes of thine houſe, and vpon thy gates.

21 That your dayes may be multiplied, and the daies of your children, in the land which the Lord ſware vnto your fathers to giue them, as long as the heauens are about the earth.

22 For if ye keepe diligently all theſe commandments, which I commaund you to doe: then, to loue the Lord your God, & to walke in all his wayes, and to cleaue vnto him,

23 Then will the Lord caſt out all theſe nations before you, and ye ſhall poſſeſſe great nations and mightier then you.

24 All the places whereon the ſoles of your feet ſhall tread, ſhall be yours: your coaſt ſhall be from the wilderneſſe & from Lebanon, & from the River, euen the River Perah, vnto the vttermoſt Sea.

25 No man ſhall ſtand againſt you: for the Lord your God ſhall caſt the ſceme and dread of you vpon all the land that ye ſhall tread vpon, as he hath ſaid vnto you,

26 Beholde, I ſet before you this day a bleſſing and a curſe:

27 The bleſſing, if ye obey the commandments of the Lord your God, which I commaund you this day.

28 And the curſe, if ye will not obey the commandments of the Lord your God, but turne out of the way, which I commaund you this day, to go after other gods, which ye haue not known.

29 When the Lord thy God therefore hath brought thee into the land, whither thou goeſt to poſſeſſe it, then thou ſhalt put the bleſſing vpon mount Gerizim, and the curſe vpon mount Ebal.

30 Are they not beyond Iordan, on that part, where the ſunne goeth downe in the land of the Canaanites, which dwell in the plaine ouer againſt Gilgal, beſide the ſigne of Moreh?

31 For ye ſhall paſſe ouer Iordan, to goe in to poſſeſſe the land, which the Lord your God giueth you, and ye ſhall poſſeſſe it, and dwell therein.

32 Take heede therefore that ye doe all the commandments and the lawes, which I ſet before you this day.

CHAP. XII.

To deſtroy the idolatrous places. 18 To ſerue God where hee commaundeth, and as hee commaundeth, and not as men ſay. 29 The Leuites ſhall be ſanctified. 31 Idolaters ſhall be their children to their gods. 32 To adoring to Gods work.

Heſe are the ordinances and the lawes, which ye ſhall obſerue and doe in the land, (which the Lord God of thy fathers giueth thee to poſſeſſe) as long as ye liue vpon the earth.

2 Yee ſhall vtterly deſtroy all the places wherein the nations which ye ſhall poſſeſſe, ſerue their gods vpon the high mountaines, and vpon the hills, and vnder euery greene tree.

3 Alſo ye ſhall overthrowe their altars, and breake downe their pillars, and burne their groutes with fire: and ye ſhall hew downe y grauen images ſerued to theſe of idols,

Chap. 11. 18

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thee out of the way, wherein the Lord thy God commanded thee to walke: ſo that thou take the euill away forth of the mids of thee.

¶ If thy brother, the ſonne of thy mother, or thine owne ſonne, or thy daughter, or the wife that is in thy boſome, or thy friend, which is as thine owne ſoule, intice thee ſecretly, ſaying, Let vs go and ſerue other gods, (which thou haſt not known, thou, I ſay, nor thy fathers)

¶ And of the gods of the people which are round about you, nere vnto thee or farre off fro thee: from the one end of the earth vnto the other:

8 Thou ſhalt not conſent vnto him, nor heare him, neither ſhall thine eye pitie him, nor ſhew mercie, nor keepe him ſecret:

9 But thou ſhalt euen kill him: ſo thine hand ſhall be firſt vpon him to put him to death, and then the handes of all the people.

10 And thou ſhalt ſtone him with ſtones, that he dye (becauſe he hath gone about to thruſt thee away from the Lord thy God, which brought thee out of the land of Egypt, from the houſe of bondage)

11 That * all Iſrael may heare and feare, and doe no more any ſuch wickedneſſe as this among you.

12 ¶ If thou ſhalt heare ſay (concerning any of thy cities which the Lord thy God hath giuen thee to dwell in)

13 Wicked men are gone out from among you, & haue drawn away the inhabitants of their citie, ſaying, Let vs go and ſerue other gods, which ye haue not known,

14 Then ſhalt thou ſeek, and make ſearch and enquire diligently: and if it be true, and the thing certaine, that ſuch abomination is wrought among you,

15 Thou ſhalt euen ſlay the inhabitants of that citie with the edge of the ſworde: deſtroy it utterly, and all that is therein, and the cattell thereof, with the edge of the ſworde.

16 And if thou ſhalt gather all the ſpoyle of it into the mids of the ſtreet thereof, and burne with fire the citie and all the ſpoyle thereof euery whit, vnto the Lord thy God: and it ſhall be an heape for euer: it ſhall not be built againe.

17 And there ſhall cleaue nothing of it: ſo damned thing to thine hand, that the Lord may turne from the fierceneſſe of his wrath, and ſhew thee mercie, and haue compaſſion on thee and multiply thee, as he hath ſworne vnto thy fathers:

18 When thou ſhalt obey the voyce of the Lord thy God, and keepe all his commandements which I commaund thee this day, that thou do that which is right in the eyes of the Lord thy God,

CHAP. XLIII.

The manner of the Gentiles in marking them ſclues for the dead may not be followed. ¶ What meats are cleane to bee eaten, and what not. 29 The riſtes for the Leuitie, ſtranger, ſervant, and widow.

¶ Eare the children of the Lord your God, * Ye ſhall not cut your ſclues, nor make you any baldneſſe betweene your eyes for the dead.

2 ¶ For thou art an holy people vnto the Lord thy God, and the Lord hath choſen thee to be a precious people vnto himſelfe, aboue all the people that are vpon the earth.

3 ¶ Thou ſhalt eat no manner of abomination.

4 ¶ Theſe are the beaſtes, which ye ſhall eate, the beefe, the ſheepe, and the goate,

5 The hart, and the roebucke, and the bugle,

and the wild goate, and the vnicorne, & the wilde oxe, and the chamois.

6 And euery beaſt that parteth the hoofe, and cleauech the clift into two clawes, and is of the beaſts that cheweth the cudde, that ſhall ye eate.

7 But theſe ye ſhall not eate, of them that chew the cud, and of them that deuide and cleaue the hoofe only: the camel, nor the hare, nor the cony: for they chew the cudde, but deuide not the hoofe therefore they ſhall be vncleane vnto you:

8 Alſo the ſwine, becauſe he deuideth the hoofe, and cheweth not the cud, ſhall be vncleane vnto you: ye ſhall not eate of their fleſh, nor touch their dead carkeiſes.

9 ¶ Theſe ye ſhall eate, of all that are in the waters: all that haue finnes and ſcales ſhall ye eate.

10 And whatſoeuer hath no finnes nor ſcales, ye ſhall not eate: it ſhall be vncleane vnto you.

11 ¶ Of all cleane birds ye ſhall eate.

12 But theſe are they, whereof ye ſhall not eate, the eagle, nor the goſhawk, nor the oſprey,

13 Nor the glad nor the kite, nor the vulture, after their kinde,

14 Nor all kinde of rauens,

15 Nor the oſtrich, nor the nightcrow, nor the ſſemew, nor the hawk after her kinde,

16 Neither the litle owle, nor the great owle, nor the reſſhank,

17 Nor the pellicane, nor the ſwanne, nor the cormorant:

18 The ſtorke alſo, and the heron in his kinde, nor the lapwing, nor * the backe,

19 And euery creeping thing that ſlieth, ſhall be vncleane vnto you: it ſhall not be eaten.

20 ¶ But of all cleane ſoules ye may eat.

21 Ye ſhall eat of nothing that * dieth alone, but thou ſhalt giue it vnto the ſtranger that is within thy gates, that he may eat it: or thou maielt ſell it vnto a ſtranger: for thou art an holy people vnto the Lord thy God. Thou ſhalt not * ſecthe a kid in his mothers milke,

22 Thou ſhalt * giue the tithe of all the increaſe of thy ſeed, that commeth forth of the field yere by yere.

23 And thou ſhalt eat before the Lord thy God (in the place which he ſhal chuſe to cauſe his Name to dwell there) the tithe of thy corne, of thy wind, and of thine oyle, and the firſt borne of thy kine & of thy ſheepe, that thou mayeſt learne to feare the Lord thy God alway.

24 And if the way be too long for thee, ſo that thou art not able to cary it, becauſe the place is farre from thee, where the Lord thy God ſhall chuſe to ſet his Name, ¶ when the Lord thy God ſhall bleſſe thee,

25 Then ſhalt thou make it in money, and ſtake the money in thine hand, and go vnto the place which the Lord thy God ſhall chuſe.

26 And thou ſhalt beſtow the money for whatſoeuer thine heart deſireth: whether it be oxe, or ſheepe, or wine, or ſtrong drinke, or whatſoeuer thine heart deſireth: & ſhalt eate it there before the Lord thy God, and reioyce, both thou and thy houſhold.

27 And the Leuite that is within thy gates, ſhalt thou not forſake: for he hath neither part nor inheritance with thee.

28 At the end of three yere thou ſhalt bring forth all the tithe of thine increaſe of the ſame yere, and lay it within thy gates.

29 Then

*Leuit. 11.

10r, vncleane

*Leuit. 11. 19.

c Becauſe their blood was not ſhed, but remaineth in them. d Which is not of thy religion. *Exodus. 19. and 34. 16.

c The tythes were ordeined for the maintenance of the Leuites, which had none inheritance

f When he ſhall giue thee abilitie.

10r, ſhould op.

g After the Prielt hath receiued the Lords part.

h Beſides the yearly tythes that were giuen to the Leuites, theſe were layd up in ſtore for the poore.

29 Then ſeruant ſhall come, becauſe he hath no part nor inheritance with thee, and the ſtranger, and the fatherleſſe, and the widow, which are within thy gates, and ſhall eat, and be filled, that the Lord thy God may bleſſe thee in all the work of thine hand which thou doſt.

CHAP. XV.

1 The yeere of releaſing of debtors. 5 God bleſſeth them that keepe his commandments. 7 To helpe the poore. 13 The freedome of ſeruants. 19 The firſt borne of the cattell muſt be offered to the Lord.

AT the terme of ſeuentyeres thou ſhalt make a freedome.

2 And this is the manner of the freedome: euery creditor ſhall quite ſeruant of his hand which he hath lent to his neighbour: he ſhall not aſke it againe of his neighbour, nor of his brother: for the yeere of the Lords freedome is proclaimed.

3 Of a ſtranger thou mayeſt require it: but that which thou haſt with thy brother, thine hand ſhall reſt it.

4 Saue when there ſhall be no poore with thee: for the Lord ſhall bleſſe thee in the land, which the Lord thy God giueth thee, for an inheritance to poſſeſſe it.

5 So that thou hearken vnto the voyce of the Lord thy God to obſerue and doe all theſe commandments, which I command thee this day.

6 For the Lord thy God hath bleſſed thee, as he hath promiſed thee: and thou ſhalt lend vnto many nations, but thou thy ſelfe ſhalt not borrow, and thou ſhalt reigne ouer many nations, & they ſhall not reigne ouer thee.

7 ¶ If one of thy brethren with thee be poore within any of thy gates in thy land, which the Lord thy God giueth thee, thou ſhalt not harden thine heart, nor ſhut thine hand from thy poore brother:

8 But thou ſhalt open thine hand vnto him, and ſhalt lend him ſufficient for his neede which he hath.

9 Beware that there be not a wicked thought in thine heart, to ſay, The ſeuentyere, the yeere of freedome is at hand: therefore ſit grieueth thee to looke on thy poore brother, and thou giueſt him nought, and he crieth vnto the Lord againſt thee, ſo that ſinne be in thee:

10 Thou ſhalt giue him, and let it not grieue thine heart to giue vnto him: for becauſe of this the Lord thy God ſhall bleſſe thee in all thy works, and in all that thou putteſt thine hand to.

11 ¶ Becauſe there ſhall be euery ſome poore in the land, therefore I command thee, ſaying, Thou ſhalt open thine hand vnto thy brother, to thy neede, and to thy poore in thy land.

12 ¶ If thy brother an Ebrew ſell himſelfe to thee, or an Ebrewſſe, and ſine thee ſixtye yere, euery in the ſeuentyere thou ſhalt let him goe free from thee:

13 And when thou ſendeſt him out free from thee, thou ſhalt not let him go away empty,

14 But ſhalt giue him a liberal reward of thy ſheepe, and of thy corne, and of thy wine: thou ſhalt giue him of that wherewith the Lord thy God hath bleſſed thee.

15 And remember that thou waſt a ſeruant in the land of Egypt, & the Lord thy God deliuered thee: therefore I command thee this thing to day.

16 And if he ſay vnto thee, I will not go away from thee, becauſe he loveth thee & thine houſe, and becauſe he is well with thee,

17 ¶ Then ſhalt thou take an aule, and pierce his eare through againſt the doore, and he ſhall be thy ſeruant: for euery and vnto thy maid ſeruant thou ſhalt doe likewiſe.

18 Let it not grieue thee, when thou letteſt him goe out free from thee: for he hath ſerued thee ſixtye yeres, which is the double worth of 2 an hired ſeruant: and the Lord thy God ſhall bleſſe thee in all that thou doſt.

19 ¶ All the firſt borne males that come of thy cattell, and of thy ſheepe, thou ſhalt ſanctifie vnto the Lord thy God: ¶ Thou ſhalt do no work with thy firſt borne bullocke, nor ſcare thy firſt borne ſheepe.

20 Thou ſhalt eat it before the Lord thy God yerely yere, in the place which the Lord ſhall chooſe, both thou, and thine houſhold.

21 ¶ But if there be any blemiſh therein, as if it be lame, or blind, or haue any euill fault, thou ſhalt not offer it vnto the Lord thy God.

22 But ſhalt eat it within thy gates: the vnclean, and the cleane ſhall eate it alike, as the roebucke, and as the hart.

23 Onely thou ſhalt not eat the blood thereof, but powre it vpon the ground as water.

CHAP. XVI.

1 Of Feaſts, 10 Whon ſeruant, 13 And the Feaſt of Tabernacles. 18 What of ſeruants to be ordeyned, 23 Sabbath forbidden.

THOU ſhalt keepe the moneth of Abib, and thou ſhalt celebrate the Paſſeouer vnto the Lord thy God: for in the moneth of Abib ¶ Lord thy God brought thee out of Egypt by night.

2 Thou ſhalt therefore offer the Paſſeouer vnto the Lord thy God, of ſheepe and bullockes ¶ in the place where the Lord ſhall chooſe to cauſe his Name to dwell.

3 Thou ſhalt eat no ſeaſoned bread with it: but ſeuentye dayes ſhalt thou eate vncleaued bread therewith, when the bread of tribulation: for thou cameſt out of the land of Egypt in haſte, that thou mayeſt remember ¶ daye when thou cameſt out of the land of Egypt, all the dayes of thy life.

4 And there ſhalbe no leauen ſene with thee in all thy coaſts ſeuentye dayes: neither ſhall there remaine the night any of the fleſh vntill the morning which thou offeredſt ¶ firſt day at euen.

5 Thou mayeſt not offer ¶ Paſſeouer within any of thy gates, which ¶ Lord thy God giueth thee:

6 But in the place which the Lord thy God ſhall chooſe to place his Name, there thou ſhalt offer the Paſſeouer at euen, about the going down of the ſunne, in the ſeaſon that thou cameſt out of Egypt.

7 And thou ſhalt roſte and eat it in the place which the Lord thy God ſhall chooſe, and ſhalt returne on the morrow, and go vnto thy tents.

8 Sixe dayes ſhalt thou eat vncleaued bread, and the ſeuentye daye ſhalt a ſolemne aſſembly to the Lord thy God: thou ſhalt do no work therein.

9 ¶ Seuen weekes ſhalt thou number vnto thee, and ſhalt begin to number the ſeuentye weekes, when thou beſinneſt to put the ſickle to ¶ corne.

10 And thou ſhalt keepe the feaſt of weekes vnto the Lord thy God, ¶ when a free gift of thine hand, which thou ſhalt giue vnto the Lord thy God, as the Lord thy God hath bleſſed thee.

11 And thou ſhalt reioyce before the Lord thy God, thou and thy ſonne, and thy daughter, and thy ſeruant, and thy maide, and the Leuite that is within thy gates, & the ſtranger, and the fatherleſſe, and

¶ And ſee.

¶ To the yeere of Jubilee, Lev. 25. 10.

¶ For the land ſeruant ſeruant, Lev. 25. 45. 46.

¶ Lev. 25. 45. 46.

¶ For they are in Leide.

¶ Lev. 25. 45. 46.

¶ I thou ſhalt well eate thereof the roebucke and other wilde beaſtes.

¶ Reade End.

¶ b Thou ſhalt see vnto the Lord thy God, of ſheepe and bullockes ¶ in the place where the Lord ſhall chooſe to cauſe his Name to dwell.

¶ c Which ſpoken that all ſhall which thou ſhalt in Egypt.

¶ d This was the ſecond time when the temple was built.

¶ e Which was firſt at euen in remembrance of the deliverance of the Hebrewes out of the hand of the Egyptians.

¶ f When thou ſhalt begin to number the ſeuentye weekes, when thou beſinneſt to put the ſickle to ¶ corne.

¶ g When thou ſhalt begin to number the ſeuentye weekes, when thou beſinneſt to put the ſickle to ¶ corne.

¶ h When thou ſhalt begin to number the ſeuentye weekes, when thou beſinneſt to put the ſickle to ¶ corne.

¶ i When thou ſhalt begin to number the ſeuentye weekes, when thou beſinneſt to put the ſickle to ¶ corne.

¶ k When thou ſhalt begin to number the ſeuentye weekes, when thou beſinneſt to put the ſickle to ¶ corne.

¶ l When thou ſhalt begin to number the ſeuentye weekes, when thou beſinneſt to put the ſickle to ¶ corne.

¶ a He ſhall onely releaſe his debtors, which are not able to pay for that yeere.

¶ b For if thy debtor be rich, he may be contraryed to pay.

¶ c Cap. 18. 13.

¶ d For any of thy cities.

¶ e Mat. 5. 43. Luke 6. 27.

¶ f ¶ He ſhall ſee & ſhall.

¶ g ¶ He ſhall not thine heart be ſuile.

¶ h ¶ To reye your charitie, Math. 26. 11.

¶ i ¶ Thou ſhalt be liberal.

¶ k ¶ And ſee a iere. 34. 14.

¶ l ¶ To reue that thou doſt acknowledge the benefite which God hath giuen thee by his labours.

and the widow, that are among you, in the place which the Lord thy God shall chuse to place his Name there,

12 And thou shalt remember that thou wast a servant in Egypt: therefore thou shalt observe these due ordinances.

13 ¶ Thou shalt observe the feast of the Tabernacles seven dayes, when thou hast gathered in thy come, and thy wine.

14 And thou shalt reioyce in thy feast, thou, and thy sonne, and thy daughter, and thy servant, and thy maid, & the Leuite, & the stranger, & the fatherles, and the widow, that are within thy gates.

15 Seven dayes shalt thou keepe a feast vnto the Lord thy God in the place which the Lord shall chuse: when the Lord thy God shall blesse thee in all thine increase, and in all the workes of thine hands, thou shalt in any case be glad.

16 ¶ Three times in the yeere shall all the males appeare before the Lord thy God in the place which he shall chuse: in the feast of the vnleavened bread, and in the feast of the weekes, and in the feast of the Tabernacles: and they shall not appeare before the Lord * emprie.

17 Every man shall giue according to the gift of his hand, and according to the blessing of the Lord thy God, which he hath giuen thee.

18 ¶ Iudges, and officers shalt thou make thee in all thy cities, which the Lord thy God giueth thee, throughout thy tribes: and they shall iudge the people with righteous iudgement.

19 Wreft not thou the Law, nor respect any person, neither take reward: for § reward blindeth the eyes of the wise, & peruerth the works of the iust.

20 That which is iust and right shalt thou follow, that thou mayest liue, and possesse the land which the Lord thy God giueth thee.

21 ¶ Thou shalt plant thee no groue of any trees nere vnto the altar of the Lord thy God, which thou shalt make thee.

22 Thou shalt set thee vp no pillar, which king the Lord thy God hateth. **z: w:**

CHAP. XVII.

¶ The punishment of the idolaters. 9 Hard counterfeits are brought in the Devil and the Iudge. 12 The contrary must die. 15 The sinners of the King. 16 & 17 What things be ought to be avoided. 18 And what be ought to be imitated.

¶ Thou shalt offer vnto the Lord thy God no bullocke nor sheepe wherein is * a blemish or any euill fauoured thing: for that is an abomination vnto the Lord thy God.

2 ¶ If there bee found among you in any of thy cities, which the Lord thy God giueth thee, man or woman that hath wrought wickednesse in the sight of the Lord thy God, in transgressing his couenant,

3 And hath gone & serued other gods, and worshipped them: as the sunne, or the moone, or any of the hostes of heauen, which I haue not commanded,

4 And it be tolde vnto thee, and thou hast heard it, then shalt thou inquire diligently: and if it be true, and the thing certaine, that such abomination is wrought in Israel,

5 Then shalt thou bring forth that man, or that woman (which hath committed that wicked thing) vnto thy gates, whether it be man or woman, and shalt stone them with stones, till they die.

6 ¶ At the mouth of two or three witnesses shall he that is worthy of death, die: but at the mouth of one witness he shall not die.

7 The hands of the witnesses shall bee first vpon him, to kill him: and after ward the hands of all the people: so thou shalt take the wicked away from among you.

8 ¶ If there rise a matter too hard for thee in iudgement between blood and blood, between plea and plea, between plague and plague, in the matters of controuersie within thy gates, then shalt thou arise, and goe vp vnto the place which the Lord thy God shall chuse,

9 And thou shalt come vnto the Priests of the Leuites, and vnto the Iudge that shall be in those dayes, and aske, and they shall thewe thee the sentence of iudgement,

10 And thou shalt doe according to that thing which they of that place (which the Lord hath chosen) thewe thee, and thou shalt observe to doe according to all that they informe thee.

11 According to the Lawe, which they shall teach thee, and according to the iudgement which they shall tell thee, shalt thou doe: thou shalt not decline from the thing which they shall thewe thee, neither to the right hand, nor to the left.

12 And that man that will doe presumptuously, not hearkening vnto the Priest (that standeth before the Lord thy God to minister there) or vnto the Iudge, that man shall die, and thou shalt take away euill from Israel.

13 So all the people shall heare and feare, and do no more presumptuously.

14 ¶ When thou shalt come vnto the land which the Lord thy God giueth thee, & shalt possesse it, & dwell therein, if thou say, I will set a king ouer me, like as all the nations that are about me,

15 Then thou shalt make him King ouer thee, whom the Lord thy God shall chuse: from among thy brethren shalt thou make a King ouer thee: thou shalt not set a stranger ouer thee, which is not thy brother.

16 ¶ If any wife he shall not prepare him many horses, nor bring the people againe to * Egypt, for to increase the number of horses, seeing the Lord hath said vnto you, Ye shall henceforth go no more againe that way.

17 Neither shall he take him many wiues, lest his heart be turned away, neither shall he gather him much siluer and gold.

18 And when he shall sit vpon the throne of his kingdom, then shall he write him this * Law repeated in a booke, by the * Priests of the Leuites.

19 And it shall be with him, and he shall reade therein all dayes of his life, that he may learne to feare the Lord his God, and to keepe al the words of this Law, and these ordinances, for to do them:

20 That his heart be not lifted vp above his brethren, and that he turne not from the commandement, to the right hand or to the left, but that he may prolong his dayes in his kingdom, he, and his sonnes in the mids of Israel.

CHAP. XVIII.

¶ The portion of the Leuites. 6 Of the Leuites coming from another place. 9 To auoid the abomination of the Gentiles. 15 God will not haue them without a true Prophet. 20 The false prophet shall be stoned. 21 Him he may be knowne.

¶ The Priests of the Leuites, and all the tribe of Leui shall haue no part nor inheritance with Israel, but shall eat the offerings of the Lord made by fire, and his inheritance.

2 Therefore shall they haue no inheritance among their brethren: for the Lord is their inheritance, as he hath said vnto them.

d Whereby they declared that they testified the truth. e To signifye a common crime to maintain Gods honour and true religion.

f Who shall giue sentence as the Priests conuill him by the Law of God.

g Thou shalt obey their sentence, that the controuersie may haue an end.

h So long as he is the true minister of God, and proceedeth according to his word.

i Or, mayest thou. i Who is not of thy nation, least he change true religion into idolatry, and bring thee to sinne.

k To reuenge their injuries, and to take them of their subtilties. l King. 12. 28.

m From the Law of God. n Meaning the Deuteronomie. o He shall cause it to be written by them, or he shall write it by their example.

p Whereby is meant, that kings ought so to love their subjects, as assure bindeth one brother to loue another.

¶ Num. 18. 2. a. Chap. 18. 2. a. That is, the Lords part of his inheritance.

3 ¶ And this shall be the Priest's due of the people, that they, which offer sacrifice, whether it be bullocke or sheepe, shall giue vnto the Priest the ^b shoulder, and the two cheekes, and the maw.

^b The right shoulder, Num. 18. 18.

4 The first fruites also of thy come, of thy wine, and of thine oyle, and the first of the fleece of thy sheepe shalt thou giue him.

5 For the Lord thy God hath chosen him out of all thy tribes, to stand and minister in the Name of the Lord, him, and his sonnes for euer.

6 ¶ Also when a Leuite shall come out of any of thy cities of all Israel, where he remained, and come with all the desire of his heart vnto the place, which the Lord shall chuse,

^c Meaning, to serve God faithfully, and not to eat the sale.

7 He shall then minister in the Name of the Lord his God, as all his brethren the Leuites, which remaine there before the Lord.

^d Not constrained to line of himselfe.

8 They shall haue like portions to eat beside that which cometh of his sale of his patrimony.

9 When thou shalt come into the land which the Lord thy God giueth thee, thou shalt not learne to do after ^e abominations of those nations.

^e Signifying they were purged by this ceremony of passing between two fires.

^f Leuit. 18. 1. & 2. & Leuit. 19. 27. & 1 Sam. 16. 7.

10 Let none be found among you that maketh his sonne or his daughter to ^f goe through the fire, or that vseth witchcraft, or a regard of times, or a marker of the flying of foules, or a forcerer,

11 Or a charmer, or that counselleth in spirits, or a soothsayer, or that asketh counsel at the dead.

12 For all that doe such things are abominations vnto the Lord, and because of these abominations the Lord thy God doth cast them out before thee.

^f Without hypocritie, or mixture of false religion.

13 Thou shalt be ^g vpright therefore with the Lord thy God.

^g The justness of the heart.

^h The gift of the spirit.

14 For these nations which thou shalt possess, bearken vnto those that regard the times, and vnto forcerers: ^h as for thee, the Lord thy God hath not suffered thee so.

ⁱ Meaning a continual succession of Prophets, till Christ the end of all Prophets come.

15 ¶ The Lord thy God will raise vp vnto thee a Prophet like vnto mee, from among you, ⁱ even of thy brethren: vnto him ye shall bearken.

16 According to all that thou desiredst of the Lord thy God in Horeb, in the day of the assembly, when thou saydest, ¶ Let me heare the voyce of my Lord God no more, nor see his great fire any more, that I die not.

^j The Lord thy God.

17 And the Lord said vnto me, They haue well spoken.

^k The Lord thy God.

18 ¶ I will raise them vp a Prophet from among their brethren like vnto thee, and will put my words in his mouth, and he shall speake vnto them all that I shall command him.

^l Which promise is not only made to Christ, but to all that teach in his name, Jo. 5. 31. & by executing punishment upon him.

19 And whosoever will not hearken vnto my wordes, which he shall speake in my Name, I will require it of him.

20 But the Prophet that shall presume to speake a word in my Name, which I haue not commanded him to speake, or that speake in the name of other gods, euen the same prophet shall die.

^m Under this sure note her compliance with all the other verses.

21 And if thou thinke in thine heart, Howe shall we know the word which the Lord hath not spoken?

22 When a prophet speaketh in the Name of the Lord, if the thing ⁿ followe not nor come to passe, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not therefore be afraid of him.

CHAP. XIX.

ⁿ The sanctified tower, 14. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

When the Lord thy God shall roote out the nations, whose land the Lord thy God giueth thee, and thou shalt possess them, and dwell in their cities, and in their houses,

2 ¶ Thou shalt separate three cities for thee in the middes of the land which the Lord thy God giueth thee to possess it.

3 Thou shalt prepare thee the way, and diuide the coastes of the land, which the Lord thy God giueth thee to inherit, into three partes, that euerie man slayer may see thither.

4 ¶ This also is the cause wherefore the man slayer shall see thither, and liue: who so killeth his neighbour ignorantly, and hated him not in time passed:

5 As be that goeth vnto the wood, with his neighbour to hew wood, & his hand striketh with the axe to cut downe the tree, if the head slip from the helme, and hit his neighbour that he dieth, the same shall flee vnto one of the cities, and liue.

6 Least the auenger of the blood followe after the manslayer while his heart is chafed, and ouertake him, because the way is long, and slay him, although he be not worthy of death, because he hated him not in time passed.

7 Wherefore I command thee, saying, Thou shalt appoynt out three cities for thee.

8 And when the Lord thy God shall enlarge thy coastes (as hee hath sworn vnto thy fathers) and giueth thee all the land which he promised to giue vnto thy fathers,

9 (If thou keepe all these commandements to doe them, which I command thee this day: so that thou loue the Lord thy God, and walke in his wayes for euer) then thou shalt add three cities more for thee besides those three.

10 That innocent blood be not shed within thy land, which the Lord thy God giueth thee to inherit, lest blood be vpon thee.

11 ¶ But if a man hate his neighbour, and lay waite for him, and rise against him, and smite any man that he die, and flee vnto any of these cities,

12 Then the Elders of his cite shall send and see him thence, and deliuer him into the hands of the auenger of the blood, that he may die.

13 Thine eye shall not spare him, but thou shalt put away the crime of innocent blood from Israel, that it may goe well with thee.

14 ¶ Thou shalt not remouue thy neighbours marke, which they in old time haue set in thine inheritance, that thou shalt inherit in the land, which the Lord thy God giueth thee to possess it.

15 ¶ One witness shall not rise against a man for any trespass, or for any sinne, or for any fault that he offendeth in: but at the mouth of two witnesses or at the mouth of three witnesses shall the matter be established.

16 ¶ If a false witness rise vp against a man to accuse him of trespass,

17 Then both the men which sit together, shall stand before the Lord, and before the Priests and the Iudges, which shall be in those dayes,

18 And the Iudges shall make diligent inquisition: and if the witness be found false, and hath giuen false witness against his brother,

19 Then shall hee doe vnto him as hee had thought to doe vnto his brother: so thou shalt take euill away forth of the middes of thee.

20 And the rest shall heare this, and feare, and shall henceforth commit no more any such wickedness.

19. 1.

19. 2.

19. 3.

19. 4.

19. 5.

19. 6.

19. 7.

19. 8.

19. 9.

19. 10.

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19. 39.

19. 40.

Thou shalt have no compassion, but life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

CHAP. XX.

The exhortation of the Priests when the Israelites go to battle. The exhortation of the officers, showing who should go to battle, & who should not.

When thou shalt go forth to war against thine enemies, and thall (see) horses & chariots, & people more then thou, be not afraid of them: for the Lord thy God is with thee, which brought thee out of the land of Egypt.

And when ye are come neere vnto the battell, then the Priest shall come forth to speake vnto the people,

And shall say vnto them, Heare, O Israel: ye are come this day vnto battell against your enemies: let not your hearts faint, neither feare, nor be amazed, nor adread of them.

For the Lord your God is with you, to fight for you against your enemies, & to saue you.

And let the officers speake vnto the people, saying, What man is there that hath built a new house, and hath not dedicated it: let him go and returne to his house, lest he die in the battell, and another man dedicate it.

And what man is there that hath planted a vineyard, and hath not eaten of the fruite? let him go and returne againe vnto his house, lest he die in the battell, and another eate the fruite.

And what man is there that hath betrothed a wife, and hath not taken her? let him go and returne againe vnto his house, lest he die in battell, and another man take her.

And let the officers speake further vnto the people, and say, Whofoeuer is afraid and faint hearted, let him go & returne vnto his house, lest his brethren heart faile like his heart.

And after that the officers haue made an ende of speaking vnto the people, they shall make captaines of the armie to gouerne the people.

When thou comest neere vnto a citie to fight against it, thou shalt offer it peace.

And if it answer thee againe peaceably, and open vnto thee, then let all the people that is found therein, bee tributaries vnto thee, and serue thee.

But if it will make no peace with thee, but make war against thee, then thou shalt besiege it.

And the Lord thy God shall deliver it into thine hands, and thou shalt smite all the males thereof with the edge of the sword.

Onely the women, & the children, & the euel, & all that is in the citie, even all the spoyle thereof shalt thou take vnto thy selfe, and shalt eate the spoyle of thine enemies, which the Lord thy God hath giuen thee.

This shalt thou do vnto all the cities, which are great way off from thee, which are not of the cities of these nations here.

But of the cities of this people, which the Lord thy God shall giue thee to inherite, thou shalt leue no person aliué,

But thou shalt vtterly destroy them: as witte the Hittites, and the Amorites, the Canaanites, & the Perizzites, the Hiuites, and the Iebusites, as the Lord thy God hath commanded thee,

That they teach you not to doe after all

their abominations, which they haue done vnto their gods, & ye should sinne against the Lord your God.

When thou hast besieged a citie long time, and made warre against it to take it, destroy not the trees thereof, by limiting an axe into them: for thou mayest eat of them: therefore thou shalt not cut them downe to further thee in the siege, (for the tree of the field is mans life).

Onely those trees which thou knowest are not for meate, those shalt thou destroy and cut downe, and make fortres against the citie that maketh warre with thee, vntill thou subdue it.

CHAP. XXI.

Inquisition for murder. Of the women taken in warre. The husbandes cannot be charged for offension. The adulterous spouse. The body may not hang all night.

One be founde slain in the land, which the Lord thy God giueth thee to possesse it, lying in the field, & it is not knowne who hath slaine him,

Then thine Elders & thy Iudges shall come forth, and measure vnto the cities that are round about him that is slaine,

And let the Elders of that citie, which is next vnto the slaine man, take out of the drong an heifer that hath not bene put to labour, nor hath drawen in the yoke:

And let the Elders of that citie bring the heifer vnto a stonie valley, which is neither eared nor sowne, and strike off the heifers necke there in the valley.

Also the Priests the sonnes of Leui (whome the Lord thy God hath chosen to minister, and to blesse in the name of the Lord) shall come forth, and by their word shall all strife & plague be tried,

And all the Elders of that citie that came neere to the slaine man, shall walsh their hands ouer the heifer that is beheaded in the valley:

And shall testifie, and say, Our hands haue not shed this blood, neither haue our eyes seene it.

O Lord be mercifull vnto thy people Israel, whom thou hast redeemed, and lay no innocent blood to the charge of thy people Israel, and the blood shall be forgiven them.

So shalt thou take away the cry of innocent blood from thee, when thou shalt doe that which is right in the sight of the Lord.

When thou shalt go to warre against thine enemies, and the Lord thy God shall deliver them into thine hands, & thou shalt take them captiues,

And shalt seasmone the captiues a beautiful woman, and shalt desire vnto her, and wouldest take her to thy wife,

Then thou shalt bring her home to thine house, & and she shall shau her head, and pare her nayles,

And she shall put off the garment that she was taken in, and she shall remaine in thine house, & bewaile her father & her mother a moneth long: & after that shalt thou goe in vnto her, and marry her, and she shall be thy wife.

And if thou haue no fauour vnto her, then thou mayest let her goe whither she wil, but thou shalt not sell her for money, nor make merchandise of her, because thou shalt humbled her.

If a man haue two wives, one loued and another hated, and they haue borne him children, both the loued and also the hated: if the first borne be the sonne of the hated,

Then when the time cometh, that she appointed

Some ready, for man shall be the state of the tree of the field to come out in the siege against thee

This law declarereth how horrible a thing murder is, seeing that for one mans whole country should be punished because of one mans sinne

For the blood shed of the innocent beaust in a familiar place, might make them abhorre the fact.

This was the prayer, which the Priests made in the audience of the people.

Signifying that his former life must be changed, where shee could be ioyned to the people of God.

As having renounced parents and country.

This ouerly was permitted in the warres: otherwise the Israelites could not marry strangers.

This declarereth that the pluralitie of wives came of a corrupt custome.

*10. While she saues
of the hated flesh.*

*b As much as to
two of the others.*

*i Except he be
witnessed by two
lawful witnesses.*

*k For it is the
mothers dutie
also to instruct her
children.*

*k Which death
was also appoint-
ed for blasphem-
ers & idolaters
so that to disobey
the parents is most
heatable.*

*m For Gods Law
by his death is sa-
tisfied, and nature
abhorreth crueltye.*

n Gal. 3. 12.

** Exod. 13. 4.*

*a As though thou
sawest it not.*

*b Shewing that
brotherly affection
must be shewed,
not only to them
that dwell nere
vnto vs, but also to
them which are
farre off.*

*c Much more art
thou bound to doe
for thy neigh-
bours perils.*

*d For that were
to alter the order
of nature, and to
despise God.*

*e If God deeth
crueltye done to
little birds, how
much more to
man, made ac-
cording to his image?*

appointeth his sonnes to bee heirs of that which
he hath, he may not make the sonne of the be-
loved first borne before the sonne of the hated,
which is the first borne.

17 But he shall acknowledge the sonne of the
hated for the first borne, and giue him double
portion of all that he hath: for hee is the first of
his strength, and so he himselfe belongeth the right of
the first borne.

18 If any man haue a sonne that is stubborne
and disobedient, which will not hearken vnto the
voicce of his father, nor the voice of his mother,
and they haue chastened him, and hee would not
obey them,

19 Then shall his father and his mother take
him, & bring him out vnto the Elders of his cite,
and vnto the gate of the place where he dwelleth.

20 And shall lay vnto the Elders of his cite.
This our sonne is stubborne and disobedient, and
he will not obey our admonition: he is a ryotour,
and a drunkard.

21 Then all the men of his cite shall stone
him with stones vnto death: so thou shalt take a
way cuill from among you, that all Israel may
heare it, and feare.

22 If a man also haue committed a trespass
worthy of death, and is put to death, and thou
hangest him on a tree,

23 His body shall not remaine all night vp-
on the tree, but thou shalt bury him the same day:
for the curse of God vpon him that is hanged.
Despise not therefore thy land which the Lord thy
God giueth thee to inherit.

CHAP. XXII.

1 *Let your words be full of grace, as if you were
speaking to a friend, and not as if you were
speaking to a stranger. 2. If you see a
man that is poor, and is in need, do not
turne away from him. 3. If you see a
man that is in need, and is in need, do not
turne away from him. 4. If you see a
man that is in need, and is in need, do not
turne away from him. 5. If you see a
man that is in need, and is in need, do not
turne away from him. 6. If you see a
man that is in need, and is in need, do not
turne away from him. 7. If you see a
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1 Thou shalt not see thy brothers ox nor his
sheepe go astray, & withdraw thy selfe from
them, but shalt bring the againe vnto thy brother.

2 And if thy brother bee not a neere vnto
thee, or if thou knowe him not, then thou shalt
bring it into thine house, and it shall remaine with
thee, vntill thy brother seeke after it: then shalt
thou deliuer it to him againe.

3 In like manner shalt thou doe with his asse,
and so shalt thou doe with his rayment, & shalt so
doe with all lost things of thy brother, which hee
hath lost: if thou shalt find them, thou shalt not
withdraw thy selfe from them.

4 Thou shalt not see thy brothers asse nor
his ox fall downe by the way, and withdraw thy
selfe from them, but shalt lift them vp with him.

5 If a woman shall not wear that which
pertaineth vnto the man, neither shall a man put
on womens rayment: for all that doe so, are abo-
mination vnto the Lord thy God.

6 If thou finde a birdes nest in the way, in
any tree, or on the ground, whether they be yong
or egges, and the damme sitting vpon the yong,
or vpon the egges, thou shalt not take the dam
with the yong.

7 But shalt in any wife let the damme go,
and take the yong to thee, that thou mayest prosper
and prolong thy dayes.

8 When thou buildest a newe house, thou
shalt make a battlement on thy rooffe, & thou
shalt not blood vp thine house, if any man fall thence.

9 Thou shalt not sow thy vineyard with
diers kinde of feedes, lest thou desile the increase
of thy seed, to which thou shalt sowe, and the fruit
of the vineyard.

10 Thou shalt not plow with an ox and an
asse together.

11 Thou shalt not wear a garment of di-
uers sorts, as of woollen and linen together.

12 Thou shalt make thee fringes vpon the
four corners of thy vesture, whereunto thou con-
fesseth thy selfe.

13 If a man take a wife, and when hee hath
liyn with her, hate her,

14 And lay slanderous things vnto her
charge, and bring vp an euill name vpon her, and
say, I tooke this wife, and when I came to her, I
found her not a mayde,

15 Then shall the father of the mayde and her
mother take and bring the signs of the maydes
virginite vnto the Elders of the cite to the gate.

16 And the maydes father shall lay vnto the
Elders, I gaue my daughter vnto this man to wife,
and hee hath her.

17 And loe, hee layeth slanderous things vnto
her charge, saying, I founde not thy daughter a
mayde: loe, these are the tokens of my daughters
virginite, and they shall spreade the vesture be-
fore the Elders of the cite.

18 Then the Elders of the cite shall take that
man and chastise him.

19 And shall condemne him in an hundred
shekels of siluer, and giue them vnto the father of
the mayde, because hee hath brought vp an euill
name vpon a mayde of Israel: and shee shall be his
wife, and he may not put her away all his life.

20 But if this thing be true, that the mayde
be not found a virgine,

21 Then they shall bring forth the mayde to
the doore of her fathers house, & the men of
her cite shall stone her with stones to death: for
shee hath wrought follie in Israel, by playing the
whore in her fathers house: so thou shalt put cuill
away from among you.

22 If a man be found lying with a woman
married to a man, then they shall dye euen both
twaine, so wile the man that lay with the wife, and
the wife: so thou shalt put away cuill from Israel.

23 If a mayde be betrothed vnto a husband,
and a man finde her in the towne & lye with her,
24 Then shall they bring them both out vnto
the gates of the same cite, and shall stone them
with stones to death: the mayde because shee
cried not, being in the cite, & the man, because hee
hath humbled his neighbours wife: so thou shalt put
away cuill from among you.

25 But if a man finde a betrothed mayde in
the field and force her, and lye with her, then the
man that lay with her, shall dye alone:

26 And vnto the mayd thou shalt doe nothing,
because there is in the mayde no cause of death:
for as when a man riseth against his neighbour
and woundeth him to death, so is this matter.

27 For hee found her in the fieldes: the betro-
thed mayde cryed, and there was no man to suc-
cour her.

28 If a man finde a mayde that is not be-
trothed, and take her, and lye with her, and they
be found,

29 Then the man that lay with her, shall giue
vnto the maydes father fiftie shekels of siluer: and

*f The man of
this Lawe
walks in the
middle way
betweene
crueltye and
indulgence.*

** Num. 15. 38.*

*g This is
occasionally
in Israel.*

*h Men
desire
to see
the
signes
of
virginite
in their
daughters.*

*i Men
desire
to see
the
signes
of
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daughters.*

*j For the
child
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** Leviticus*

12. 14. 15.

13. 14. 15.

** Exod. 13. 4.*

13. 14. 15.

he shall be his wife, because he hath humbled her: he cannot put her away all his life.
 18. ¶ No man shall take his fathers wife, nor shall uncover his fathers skirt.

CHAP. XLII.

¶ What men might be admitted to office. ¶ What they ought to answer when they go to marry. 15. Of the fugitive Levites. 17. To let all kind of phorisms. 19. Of Purse, 20. Of oxen. 24. Of the neighbours vine and cere.

¶ One that is hurt by building, or that hath his private member cut off, shall enter into the Congregation of the Lord.

¶ A bastard shall not enter into the Congregation of the Lord: even to his tenth generation shall hee not enter into the Congregation of the Lord.

¶ The Ammonites and the Moabites shall not enter into the Congregation of the Lord: even to their tenth generation shall they not enter into the Congregation of the Lord for ever.

¶ Because they met you not with bread and water in the way, when ye came out of Egypt, and because they hired against thee Balaam the sonne of Beor, of Petior in Aram-naharajim, to curse thee.

¶ Nevertheless, the Lord thy God would not hearken unto Balaam, but the Lord thy God turned the curse to a blessing vnto thee, because the Lord thy God loved thee.

¶ Thou shalt not seek to their peace nor their prosperity all thy dayes for ever.

¶ Thou shalt not abhorre an Edomite: for hee is thy brother, neither shalt thou abhorre an Egyptian, because thou wast a stranger in his land.

¶ The children that are begotten of them in their third generation, shall enter into the Congregation of the Lord.

¶ When thou goest out with the host against thine enemies, keepe thee then from all wickednesse.

¶ If there be among you any that is vnclean by that which cometh to him by night, he shall goe out of the hoste, and shall not come into the hoste.

¶ But at even hee shall wash himself with water, and when the sunne is downe, he shall enter into the hoste.

¶ Thou shalt haue a place also without the hoste whither thou shalt resort.

¶ And thou shalt haue a paddle among thy weapons, and when thou wouldest sit downe without, thou shalt digge therewith, and returning thou shalt cover thine excrements.

¶ For the Lord thy God walketh in the midst of thy campe to deliuer thee, and to giue thee thine enemies before thee: therefore thine hoste shall be holy, that hee be not filthy thine in thee and turne away from thee.

¶ Thou shalt not deliuer the seruant vnto his master, which is escaped from his master vnto thee.

¶ He shall dwell with thee, even among you, in what place he shall chuse, in one of thy cities where it lieth him best: thou shalt not vex him.
 17. ¶ There shall be no whore of the daughters of Israel, neither shall there be a whore keeper of the sonnes of Israel.

¶ Thou shalt neither bring the hire of a whore, nor the price of a dogge into the house of the Lord thy God for any vow: for euery both

these are abominations vnto the Lord thy God.

¶ Thou shalt not giue to vsurie to thy brother: vsurie of money, vsurie of manie, vsurie of any thing that is put to vsurie.

¶ Vnto a stranger thou mayest lend vpon vsurie, but thou shalt not lend vpon vsurie vnto thy brother, that the Lord thy God may bleesse thee in all that thou testest thine hand to, in the land whither thou goest to possesse it.

¶ When thou shalt vow a vow vnto the Lord thy God, thou shalt not be slacke to pay it: for the Lord thy God will surely require it of thee, and so it should be sinne vnto thee.

¶ But when thou abstainest from vowing, it shall be no sinne vnto thee.

¶ That which is gone out of thy lipps, thou shalt keepe, and performe, as thou hast vowed it willingly vnto the Lord thy God: for thou hast spoken it with thy mouth.

¶ When thou comest vnto thy neighbours vineyard, then thou mayest eat grapes at thy pleasure, as much as thou wilt: but thou shalt put none in thy vessel.

¶ When thou comest into thy neighbours corne, thou mayest plucke the eares with thine hand, but thou shalt not moue a sickle to thy neighbours corne.

CHAP. XLIII.

¶ Discreetness in marriage. ¶ He that is newly married is exempted from warre. ¶ Of the pledge. ¶ Wages must not be retained. ¶ The good must not be punished for the bad. ¶ The case of the stranger, fatherless and widow.

¶ When a man taketh a wife, and marrieth her, if so be she finde no fauour in his eyes, because hee hath espied some filthinesse in her, he then let him write her a bill of divorcement, and put it in her hand, and send her out of his house.

¶ And when she is departed out of his house, and gone her way, and marrie with another man,

¶ And if the latter husband hate her, & write her letters of divorcement, and put it in her hand, and send her out of his house, or if the latter husband which tooke her to wife,

¶ Then her first husband, which sent her away, may not take her againe to be his wife, after that shee is defiled: for that is abomination in the sight of the Lord, and thou shalt not cause the land to sinne, which the Lord thy God doth giue thee to inherit.

¶ When a man taketh a new wife, he shall not goe a warfare, neither shall he be charged with any businesse, but shall be free at home onely, and reioyce with his wife which he hath taken.

¶ No man shall take the neither nor the vpper a millstone to pledge: for this is as he liuing.

¶ If any man be found stealing any of his brethren of the children of Israel, and maketh merchandize of him, or selleth him, that thief shall die: so shalt thou put euil away from among you.

¶ Take heede of the plague of leprosie, that thou obserue diligently, and doe according to all that the Priettes of the Leuites shall teach you: take heede ye doe as I commanded them.

¶ Remember what the Lord thy God did vnto Miriam by the way after that yee were come out of Egypt.

¶ When thou shalt see againe of thy neigh-

Exod. 22. 25. Lev. 19. 34.

1. If thou best thy charitie to thy brother, God will declare his loue toward thee.

m If the vow be lawfull and goodly.

a Being hired for labour.

o To bring home to thine house.

a Hereby God approoveth not that light divorcement, but permitte it to anye further inconvenience, Mat. 19. 7.

b Seeing that by dimittin her, he indged her to be vnclean and defiled.

c That they might learne to know one anothers condition, and so afterward live in goodly peace.

d Nor any thing whereby a man getteth his living.

2. Lev. 13. 2.

2. Num. 12. 10.

Lord thy God.

And thou shalt answer and say before the Lord thy God, A Syrian was my father, who being ready to perish for hunger, went downe into Egypt, and is journeyed there with a small company, and grew there vnto a nation great, mightie, and full of people.

And the Egyptians vexed vs, and troubled vs, and led vs with cruel bondage.

But when we cried vnto the Lord God of our fathers, the Lord heard our voice, and looked on our affliction, and on our labour, and on our oppression.

And the Lord brought vs out of Egypt in a mighty hand, and a stretched out arme, with great beneficence, both in signes and wonders.

And he hath brought vs into this place, and hath giuen vs this land, *even* a land that floweth with milke and honey.

To And now, loe, I haue brought the first fruites of the land, which thou, O Lord, hast giuen me, and thou shalt set it before the Lord thy God, and worship before the Lord thy God.

And thou shalt reioyce in all the good things which the Lord thy God hath giuen vnto thee & to thine household, thou and the Leuite, and the stranger that is among you.

¶ When thou hast made an end of tithing all the tythes of thine increase, the thirde yeere, which is the yeere of tithing, and hast giuen it vnto the Leuite, to the stranger, to the fatherlesse, and to the widow, that they may eate within thy gates, and be satisfied.

¶ Then thou shalt say before the Lord thy God, I haue brought the halowed thing out of mine house, & also haue giuen it vnto the Leuites & to the strangers, to the fatherlesse, & to the widow, according to all thy commandments which thou hast commanded mee. I haue not transgressed none of thy commandments, nor forgotten them.

I haue not eaten thereof in my mourning, nor suffered ought to perish through uncleannes, nor giuen ought thereof for the dead, but haue hearkened vnto the voyce of the Lord my God: I haue done as after that thou hast commanded me.

¶ Look downe from thine holy habitation, *even* from heauen, & blesse thy people Israel, and the land which thou hast giuen vs (as thou swarest vnto our fathers) the land that floweth with milke and honey.

¶ This day the Lord thy God doeth command thee to do these ordinances, and lowes: keep them therefore, & doe them with all thine heart, and with all thy soule.

¶ Thou hast set vp the Lorde this day to be thy God, and to walke in his wayes, and to keepe his ordinances, and his commandments, and his lawes, and to hearken vnto his voyce.

¶ And the Lorde hath set thee vp this day, to be a precious people vnto him (as he hath promised thee) and that thou shouldst keepe all his commandments.

¶ And to make thee high above all nations (which he hath made) in praise, & in name, and in glory, * and that thou shouldst be an holy people vnto the Lord thy God, as he hath said.

CHAP. XXVII.

¶ They are commanded to visit the Lawe upon stones for a remembrance, 5 Also to build an Altar, 13 The curses are giuen on mount Ebal.

¶ Then Moses, with the Elders of Israel, commanded the people, saying, Keepe all the commandments, which I command you this day.

¶ And when ye shall passe ouer Iordan vnto the land which the Lord thy God giueth thee, thou shalt set thee vp great stones, and playster them with plaister.

¶ And thou shalt write vpon them all the wordes of this Lawe, when thou shalt come ouer, that thou mayest go into the land which the Lord thy God giueth thee: a land that floweth with milke and honey, as the Lord God of thy fathers hath promised thee.

¶ Therefore when ye shall passe ouer Iordan, ye shall set vp these stones, which I command you this day in mount Ebal, and thou shalt playster them with plaister.

¶ And there shalt thou build vnto the Lord thy God an altar, *even* an altar of stones: thou shalt lift none iron instrument vpon them.

¶ Thou shalt make the altar of the Lord thy God of whole stones, and offer burnt offerings thereon vnto the Lord thy God.

¶ And thou shalt offer peace offerings, & shalt eate there and reioyce before the Lord thy God.

¶ And thou shalt write vpon the stones all the wordes of this Lawe, & all the plainly.

¶ And Moses & the Priests of the Leuites spake vnto all Israel, saying, Take heed and heare, O Israel: this day thou art become the people of the Lord thy God.

¶ Thou shalt hearken therefore vnto the voyce of the Lord thy God, and doe his commandments and his ordinances, which I command thee this day.

¶ And Moses charged the people the same day, saying, These shall stand vpon mount Geriz x to blesse the people when ye shall passe ouer Iordan: Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin.

¶ And these shall stand vpon mount Ebal, to curse: Reuben, Gad, and Asher, and Zebulun, Dan, and Naphthali.

¶ And the Leuites shall answer and say vnto all the men of Israel with a loud voyce,

¶ Cursed be the man that shall make any carved or molten image, which is an abomination vnto the Lord, the worke of the hands of the craftsman, and putteth it in a secret place: And all the people shall answere, and say: So be it.

¶ Cursed be he that curseth his father & his mother: And all the people shall say: So be it.

¶ Cursed be he that remoueth his neighbors marker: And all the people shall say: So be it.

¶ Cursed be he that maketh the blind go out of the way: And all the people shall say: So be it.

¶ Cursed be he that hindreth the heritage of the stranger, the fatherlesse, and the widow: And all the people shall say: So be it.

¶ Cursed be he that lieth with his fathers wife: for hee hath vncouered his fathers skirt: And all the people shall say: So be it.

¶ Cursed be he that lieth with any beast: And all the people shall say: So be it.

¶ Cursed be he that lieth with his sister, the daughter of his father, or the daughter of his mother: And all the people shall say: So be it.

¶ Cursed be he that lieth with his mother in lawe: And all the people shall say: So be it.

¶ Cursed

As Gods minister and charged, with the same.

10. 4. 1.

10. 4. 1.

God would that his law should be set up in the borders of the land of Canaan, that all that looked thereon, might know that the land was dedicated to his service.

10. 4. 1.

10. 4. 1.

The altar should not be curiously wrought, because the Lord is a spirit: but for a time, for God would have but one Altar in Iudah.

¶ That every one may well read it, and understand it.

¶ This condition God hath bound thee vnto, that if thou wilt be his people, thou must keepe his lawes.

¶ Meaning,

Ephraim and Manasse.

¶ Signifying, that if they would not obey God for leue, they should be made to obey for feare.

¶ Vnder this he cometh: h. al the curser of Gods seruice, and the transgression of the first table.

¶ Or, contempt and this apperpetueth to the second table.

¶ Here cometh all inueries and extortions.

¶ Meaning, hee helpeth not and counsaileth not his neighbor.

¶ In communicating villany against him, Levit. 24. 10. and 22. 30. 10. and chap. 22. 30.

¶ Meaning, his wifes mother.

¶ Meaning, his wifes mother.

¶ Meaning, his wifes mother.

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¶ Meaning, his wifes mother.

For God, that
ſeeth in ſecret, will
revenge it.

Galat. 3.

Leuit. 26. 3.

He will make
thee the moſt ex-
cellent of all
people.
When thou
thineſt thy ſelf
forſaken.
Thou ſhalt live
wealthily.
Thy children
and ſervants.

All thine enter-
prizes ſhall bring
good ſucceſſe.

Meaning many
ways.

God will bleſſe
us, if we doe our
duty, and not be
idle.

In that he is thy
God, and thou art
his people.

For nothing in
the earth is pro-
table, but when
God ſendeth his
bleſſings from
heaven.

Job. 26. 3.

Leuit. 26. 14.
Deut. 28. 1. 7.
Mal. 2. 1. 2.
Gen. 1. 2. 3.

Or, ſerui

24 Curſed be hee that ſmiteth his neighbour
ſecretly: And al the people ſhall ſay: So be it.
25 Curſed be hee that taketh a reward to put
to death innocent blood: And all the people ſhall
ſay: So be it.
26 Curſed be hee that conſumeth not al the
words of this Law, to do them: And all the peo-
ple ſhall ſay: So be it.

C. H. A. P. XXVIII.

The promiſe to them that obey the Commandments. 25 The
curſings in the contrary.

1 Thou ſhalt obey diligently the voyce of the
Lord thy God, and obſerve and doe al his com-
mandments, which I commaund thee this day,
then the Lord thy God will ſet thee on high a-
bove al the nations of the earth.

2 And al theſe bleſſings ſhall come on thee,
and overtake thee, if thou ſhalt obey the voyce
of the Lord thy God.

3 Bleſſed ſhalt thou be in the city, and bleſ-
ſed alſo in the field.

4 Bleſſed ſhall be the fruit of thy body, and
the fruit of thy ground, & the fruit of thy catel,
the increaſe of thy kine, & the ſlocks of thy ſheepe.

5 Bleſſed ſhall be thy baket and thy dough.

6 Bleſſed ſhalt thou be, when thou commeſt in,
and bleſſed alſo when thou goeſt out.

7 The Lord ſhall cauſe thine enemies that riſe
againſt thee, to fall before thy face: they ſhall come
out againſt thee one way, and ſhall ſee before thee
ſeven ways.

8 The Lord ſhall commaund the bleſſing to be
with thee in thy ſtore houſes, and in al that thou
ſeſteſt thine hand to, and will bleſſe thee in the
land which the Lord thy God giueth thee.

9 The Lord ſhall make thee an holy people
vnto himſelfe, as he hath ſworne vnto thee, if thou
ſhalt keepe the commandments of the Lord thy
God, and walke in his ways.

10 Then all people of the earth ſhall ſee that
the Name of the Lord is called vpon thee, and
they ſhall be afraid of thee.

11 And the Lord ſhall make thee plenteous in
goods, in the fruit of thy body, and in the fruit of
thy catel, and in the fruit of thy ground, in the
land which the Lord ſwore vnto thy fathers, to
give thee.

12 The Lord ſhall open vnto thee his good
treſure, even the heaven to give raine vnto thy
land in due ſeaſon, and to bleſſe al the worke of
thine hands: and thou ſhalt lende vnto many na-
tions, but ſhalt not borrow thy ſelfe.

13 And the Lord ſhall make thee the head, and
not the ſoule, and thou ſhalt be above onely, and
ſhalt not be beneath, if thou obey the commaun-
dements of the Lord thy God, which I commaund
thee this day, to keepe and to do them.

14 But thou ſhalt not decline from any of the
words, which I commaund you this day, either to
the right hand or to the left, to goe after other
gods to ſerue them.

15 But if thou wilt not obey the voyce of
the Lord thy God, to keepe and to do al his com-
mandments, and his ordinances, which I com-
maund thee this day, then al theſe curſes ſhall come
vpon thee, and overtake thee.

16 Curſed ſhalt thou be in the towne, and cur-
ſed alſo in the field.

17 Curſed ſhall thy baket be, and thy dough.

18 Curſed ſhall be the fruit of thy body, and

the fruit of thy land, the increaſe of thy kine, and
the ſlocks of thy ſheepe.

19 Curſed ſhalt thou be when thou commeſt
in, and curſed alſo when thou goeſt out.

20 The Lord ſhall ſende vpon thee curſing,
trouble, and flame, in al that which thou ſeſteſt
thine hand to do, vntill thou be deſtroyed, and pe-
riſh quickly, becauſe of the wickedneſſe of thy
workes, whereby thou haſt forſaken me.

21 The Lord ſhall make the peſtilence cleaue
vnto thee, vntill hee haſt conſumed thee from the
land, whither thou goeſt to poſſeſſe it.

22 The Lord ſhall ſmite thee with a conſump-
tion, and with the feuer, and with a burning ague,
and with ſeruent heate, and with the ſword, and
with blaſting, and with the mildeew, and they ſhall
perſue thee vntill thou periſh.

23 And thine heauen that is ouer thine head,
ſhall be braſſe, and the earth that is vnder thee,
yren.

24 The Lord ſhall give thee for the raine of thy
land, duſt and aſhes: even from heaven ſhall it
come downe vpon thee, vntill thou be deſtroyed.

25 And the Lord ſhall cauſe thee to fall before
thine enemies: thou ſhalt come out one way a-
gainſt them, & ſhalt ſee ſeven ways before them,
and ſhalt be ſcattered ſcruen times al the kingdome
of the earth.

26 And thy carcasses ſhall be meate vnto al
fowles of the aire, & vnto the beaſts of the earth,
and none ſhall fray them away.

27 The Lord will ſmite thee with the botch of
Egypt, and with the emeroids, and with the ſcab,
and with the itche, that thou canſt not be healed.

28 And the Lord ſhall ſmite thee with madneſſe,
and with blindneſſe, and with aſtonyng of heart.

29 Thou ſhalt alſo grope at noone daies, as the
blinde gropeth in darkeneſſe, and ſhalt not proſper
in thy way: thou ſhalt neuer but be oppreſſed
with wrong and be powled euermore, & no man
ſhall ſuccour thee.

30 Thou ſhalt betroth a wife, & another man
ſhall lie with her: thou ſhalt build an houſe,
and ſhalt not dwell therein: thou ſhalt plant a vine-
yard, and ſhalt not ſee the fruit.

31 Thine ox ſhall be ſlaine before thine eyes,
and thou ſhalt not eate thereof: thine aſſe ſhall
be violently taken away before thy face, and ſhall
not be reſtored to thee: thy ſheepe ſhall be given
vnto thine enemies, and no man ſhall reſcue them
for thee.

32 Thy ſonnes and thy daughters ſhall be given
vnto another people, and thine eyes ſhall fall
look for them, euen till they fall out, and there ſhall
be no power in thine hand.

33 The fruit of thy land and al thy labours
ſhall a people, which thou knoweſt not, eate, and
thou ſhalt neuer but ſuffer wrong, and violence
alway.

34 So that thou ſhalt bee made for the ſight
which thine eyes ſhall ſee.

35 The Lord ſhall ſmite thee in the knees, and
in the thighes, with a fore botch, that thou canſt
not be healed: euen from the ſole of thy foote vnto
the top of thine head.

36 The Lord ſhall bring thee and thy King
(which thou ſhalt ſet over thee) vnto a nation,
which neither thou nor thy fathers haue known,
and there thou ſhalt ſerue other gods: euen wood
and ſtone,

Job. 1.

Leuit. 26. 14.

Leuit. 26. 14.

It ſhall giue thee
no more payne
if it were
traſſe.

For part of the
curſe ſhall be
winde.

Some ſay
that thou ſhalt be
reſtored to thee
they ſhall know
how God hath
plagued thee.

Thou ſhalt
curſe thine
life, and in thy
death, ſerueſt
another god, which
ſigne ſhall
thou ſeeſt in
the ſcabbie
in thine
eyes, and in
thine ſonnes
and daughters.

Thou ſhalt
curſe thine
life, and in thy
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37 And thou shalt be a wonder, a prouerbe
and a common talke among all people, which
the Lord shall say three.

38 Thou shalt cry out much feed into the
field, & shalt gather but little in: for the gralhoppers
shall destroy it.

39 Thou shalt plant a vineyard, and dresse it,
but shalt neither drink of the wine, nor gather
the grapes: for the wormes shall eat it.

40 Thou shalt haue Oliue trees in all thy
coasts, but shalt not anoint thy selfe with the oile:
for thine oliues shall fall.

41 Thou shalt beget sonnes, and daughters,
but shalt not haue them: for they shall goe into
captiuitie.

42 All thy trees & fruit of thy land, I shall the
gralhopper consume.

43 The stranger that is among you, shall
dismeaboue thee vpon his head, and thou shalt come
downe beneath also.

44 He shall lend thee, and thou shalt not lend
himne: he shall be the head, & thou shalt be the taile.

45 Moreover, all these curses shall come vpon thee,
and thou shalt purifie thee and ouertake thee, till
thou be destroyed, because thou obiectest not the
voyce of the Lord thy God, to keepe his com-
mandments, and his ordinances, which he com-
manded thee:

46 And they shall be vpon thee for signs and
wonders, and vpon thy seed for currs,

47 Because thou seruest not the Lord thy God
with ioyfulness and with a good heart for the abun-
dance of all things.

48 Therefore thou shalt serue thine enemies
which the Lord shall send vpon thee, in hunger &
in thirst, & in nakednes, and in need of all things:
and he shall put a yoke of yron vpon thy necke
until he haue destroyed thee.

49 The Lord shall bring a nation vpon thee
from farre, *even* from the end of the world, flying
swift as an Eagle: a nation whose tongue thou shalt
not vnderstand:

50 A nation of a fierce countenance, which
will not regard the person of the old, nor haue
compassion of the yong.

51 The time shall come the fruit of thy carrel,
and the fruit of thy land until thou be destroyed,
and he shall leaue thee neither wheate, wine, nor
oyle, *neither* the increase of thy kine, nor the
flocks of thy sheepe, until he haue brought thee
to nought.

52 And hee shall besiege thee in all thy cities,
until thine life and strong wals fall downe,
wherein thou trustedst in all the land: and he
shall besiege thee in all thy cities throughout all
thy land, which the Lord thy God hath giuen
thee.

53 And thou shalt eat the fruit of thy body:
the flesh of thy sonnes and thy daughters,
which the Lord thy God hath giuen thee, during
the siege and straitnes wherein thine enemy shall
inclose thee:

54 So that the man that is tender and excee-
ding daintie among you, shall be grieved at his
brother, and at his wife, that lieth in his bosome,
& at the remnant of his children, which he hath
yet left.

55 For feare of giuing vnto any of them of
the flesh of his children, whom he shall eat, be-
cause he hath nothing left him in that siege, and

straitnes, wherewith thine enemy shall besiege
thee in all thy cities.

56 The tender and daintie woman among
you, which neuer would venture to set the sole of
her foot vpon the ground (for her softnesse and
tendernes) shall be grieved at her husband that
is in her bosome, and at her sonne, and at her
daughter.

57 And at her afterbirth (that shall come out
from betwene her feete) and at her children,
which she shall beare: for when all things lacke,
she shall eat them secretly, during the siege and
straitnes, wherewith thine enemy shall besiege
thee in thy cities.

58 ¶ If thou wilt not keepe and doe all the
words of this Law (that are written in this booke)
and feare this glorious and fearefull name THE
LORD THY GOD,

59 Then the Lord will make thy plagues won-
derfull, and the plagues of thy feed, *even* great
plagues and of long continuance, & sore diseases,
and of long durance.

60 Moreover, he will bring vpon thee all the
diseases of Egypt, wherof thou wast afraid, and
they shall cleaue vnto thee.

61 And every sickness, and every plague,
which is not written in the booke of this Law,
will the Lord heape vpon thee, until thou be de-
stroyed.

62 And ye shall be left few in number, where ye
were as the flocks of heauen in multitude, be-
cause thou wouldst not obey the voice of the Lord
thy God.

63 And as the Lord hath reioiced ouer you,
to doe you good, and to multiply you, so he will
reioyce ouer you, to destroy you, and bring you
to nought, and ye shall be rooted out of the land,
whither thou goest to possess it.

64 And the Lord shall scatter thee among all
people from the one end of the world vnto the
other, & there thou shalt serue other gods, which
thou hast not known nor thy fathers, men wood
and stone.

65 Also among these nations thou shalt find
no rest, neither shall the sole of thy foote haue
rest: for the Lord shall giue thee there a tren-
bling heart, & looking to returne till thine eyes fall
out, and a forowful mind.

66 And thy life shall hang before thee, & thou
shalt feare both night and day, and shalt haue none
assurance of thy life.

67 In the morning thou shalt say, Would God
it were euen, and at euen thou shalt say, Would
God it were morning, for the feare of
thine heart, which thou shalt feare, & for the fight
of thine eyes, which thou shalt see.

68 And the Lord shall bring thee into Egypt
again with ships by the way, wherof I said vn-
to thee, Thou shalt see it no more againe: & there
ye shall fel your selues vnto your enemies for bond-
men and bondwomen, and there shall be no buyer.

CHAP. XXX.

The people are exhorted to observe the commandments, 1. The whole people fit the best to the law is comprehended under Gods covenant. 2. The punishment of him that transgresseth himselfe in his wickednes. 3. The cause of Gods wrath against his people.

These are the words of the covenant which the Lord commanded Moses to make

As cometh to passe in the dayes of Ieremias, king of Ierusalem, when the Romans besieged Ierusalem.

Hunger shall bite her, but she shall be ready to eat her child before it be desired.

For he that offendeth in one, is guilty of all, James 1. 22.

Declaring that God hath infinite means to plague the wicked, besides them that are ordinarie or written, Chap. 13. 2.

Signifying that it is a singular gift of God to be in a place whereas we may worship God purely, & declare our faith and religion.

When thou shalt be in doubt of thy life.

Because they were vnmindful of that miracle, when the sea gate place for them to passe throu.

That is, the condition, or conditions

b At the first gi-
ning of the law
which was toris
years before.

e The proofes of
his power.

d He the worth
that is not in
mans power to va-
derstand the my-
steries of God, if it
be not giuen him
from above.

e Made by mans
arts, but in mans
which is called the
bread of Angels.

2. 4. 4. 4.
2. 4. 4. 4.

f Who knoweth
your hearts, and
therefore ye may
not think to dis-
semble with him.

g Alluding to
them, that when
they made a fure
covenant, divided
a beast in twaine,
& putt betweene
the parts diuised,
Gen. 31. 10.

h Meaning their
colleagues.

i Such fumes, as
the bitter fruit
sheweth bright
chole & defecity
you.

k As it is
for, because
it is thirsted, desireth
to drinke much, so
he that followeth
his appetites, fee-
leth by all means,
and yet cannot be
satisfied.

with the children of Israel in the land of Mous
before the covenant which he had made with
them in Horeb.

2 And Moses called all Israel, and said vnto
them: Ye haue seene all that the Lord did be-
fore your eyes in the land of Egypt vnto Phara-
oh and vnto all his seruants, and vnto all his land,

3 The great tentations which thine eyes haue
seene, those great miracles and wonders:

4 Yet the Lord hath not giuen you an heart
to perceiue, and eyes to see, and eares to heare, vnto
this day.

5 And I haue led you forty yeere in the wil-
dernes: your clothes are not waxed old vpon
you, neither is thy shoe waxed olde vpon thy
foote.

6 Ye haue eaten no bread, neither drunke
wine, nor strong drinke; that ye might know how
that I am the Lord your God.

7 After, ye came vnto this place, and Sihon
king of Heithbon, and Og king of Basan came
against vs vnto batell, and we slew them,

8 And took their land, & gaue it for an in-
heritance vnto the Reubenites, & to the Gadites,
and to the halfe tribe of Manassih.

9 Keepe therefore the words of this coue-
nant and do them, that ye may prosper in all that
ye shall do.

10 Ye stand this day euery one of you before
the Lord your God: your heads of your tribes,
your Elders and your officers, *euery* all the men of
Israel:

11 Your children, your wiues, and thy stran-
ger that is in thy campe from the hewer of thy
wood, vnto the drawer of thy water,

12 That thou shouldest passe into the coue-
nant of the Lord thy God, & into his othe which
the Lord thy God maketh with thee this day,

13 For to establish thee this day a people vnto
himselfe, and that he may be vnto thee a God, as
he hath said vnto thee, and as he hath sworn vnto
thy fathers, Abraham, Izhak, and Laabob,

14 Neither make I this covenant, & this othe
with you onely,

15 But *with* him which standeth here with
vs this day before the Lord our God, as with him
that is not here with vs this day.

16 For ye know, how we haue dwelt in the
land of Egypt, & how we passed thorow the mids
of the nations, which ye passed by.

17 And ye haue seene their abominations and
their idols (wood, & stone, silver & gold) which
were among them,

18 That there should not be among you man
nor woman, nor family, nor tribe, which should
turne his heart away this day from the Lord our
God, to go and serue the gods of these nations, &
that there should not be among you *any* roote
that bringeth forth gall and wormwood,

19 So that when he heareth the words of this
curse, he blasse himselfe in his heart, saying, I
shall haue peace, although I walke according to
the stubbinnies of mine owne heart, thus adding
to drunkennes to thirst.

20 The Lord will not be mercifull vnto him,
but then the wrath of the Lord and his ielousey
shall smoke agaynst that man, and euery curse
that is written in this booke, shall light vpon
him, and the Lord shall put out his name from

vnder heauen,

21 And the Lord shall separate him vnto euil:
out of all the tribes of Israel, according vnto all
the curses of the covenant, that is written in the
booke of this Law.

22 So that the generation to come, *euery* your
children, that shall rise vp after you, and the
stranger, that shall come from a farr land, shall
say, when they shall fee the plagues of this land,
and the diseases thereof, wherewith the Lord hath
finite it:

23 (For all that land shall burne with brimstone
and sale: it shall not be sown, nor bring forth, nor
any grasse shall grow therein, like as in the ouer-
throwing of Sodom, and Gomorah, Admah, and
Zebaim, which the Lord ouerthrew in his wrath
and in his anger)

24 Then shall all nations say, Wherefore hath
the Lord done thus vnto this land? how fierce is
this great wrath?

25 And they shall answer, Because they haue
forsaken the covenant of the Lord God of their
fathers, which he had made with them, when he
brought them out of the land of Egypt,

26 And went and serued other gods and wor-
shipped them: *euery* gods which they knew not,
and which had giuen them nothing,

27 Therefore *the* wrath of the Lord waxed hote
agaynst this land, to bring vpon it euery curse that
is written in this booke.

28 And the Lord hath rooted them out of their
land in anger, and in wrath, & in great indignati-
on, and hath cast them into another land, as *ap-
pareth* this day.

29 The *secret* things *belong* to the Lord our
God, but the things reueiled *belong* vnto vs, and
to our children for euer, that we may do all the
words of this Law.

CHAP. XXX.

1 *Moses sheweth vnto the people, a The Lord doeth circum-
cise the heart.* 11 *A farr off of ignorance is taken away.*
12 *Life and death is set before them.* 20 *The Law is their
life which they him.*

NOWE when all these things shall come vpon
thee, *either* the blessing or the curse which I
haue set before thee, and thou shalt turne into
thine heart, among all the nations whither the
Lord thy God hath driuen thee,

2 And shalt returne vnto the Lord thy God,
and obey his voice in all that I command thee this
day: thou, and thy children with all thine heart
and with all thy soule,

3 Then the Lord thy God will cause thy cap-
tivities to returne, and haue compassion vpon thee,
and wil returne, to gather thee out of all the peo-
ple, where the Lord thy God hath scattered thee,

4 Though thou werst cast vnto the vmoft
part of heauen, from thence will the Lord thy
God gather thee, & from thence will he take thee,

5 And the Lord thy God wil bring thee into
the land which thy fathers possessed, & thou shalt
possesse it, and he wil shew thee fauour, and will
multiply thee aboue thy fathers.

6 And the Lord thy God wil circumsise thine
heart, and the heart of thy feed, that thou mayest
loue the Lord thy God with all thine heart, and
with all thy soule, that thou mayest liue.

7 And the Lord thy God wil lay all these cur-
ses vpon thine enemies, & on them that hate thee,
and that persecute thee,

8 ¶ Returnethou therefore, & obey the voice of the Lord, and doe all his commandments, which I command thee this day.

9 And the Lord thy God will make thee plenteous in currey worke of thine hand, in the fruit of thy body, and in the fruit of thy cattell, and in the fruit of the land for thy wealth: for the Lord will turne againe, & s reioyce ouer thee to do thee good, as he reioyced ouer thy fathers.

10 Because thou shalt obey the voice of the Lord thy God, in keeping his commandments, & his ordinances, which are written in the booke of this Law, when thou shalt returne vnto the Lord thy God with all thine heart & with all thy soule.

11 ¶ For this commandment which I command thee this day, is not hid from thee, neither is it farre off.

12 It is not in heauen, that thou shouldest say, Who shall goe vp for vs to heauen, and bring it vs, and cause vs to heare it, that we may do it?

13 Neither is it beyond the sea, that thou shouldest say, Who shall goe ouer the sea for vs, & bring it vs, & cause vs to heare it, y we may do it?

14 But the word is very nere vnto thee: *emen* in thy mouth and in thine heart, for to do it.

15 Beholde, I haue set before thee this day life and good, death and euill.

16 In that I command thee this day, to loue the Lord thy God, to walke in his wayes, and to keepe his commandments, and his ordinances, and his lawes, that thou mayest liue, and be multiplied, & that the Lord thy God may blesse thee in the land, whither thou goest to possesse it.

17 But if thine heart turne away, so that thou wilt not obey, but shalt be seduced and worship other gods, and serue them,

18 I pronounce vnto you this day, that ye shall surely perish, ye shall not prolong your dayes in the land, whither thou passest ouer Iordan to possesse it.

19 ¶ I call heauen and earth to record this day against you, that I haue set before you life and death, blessing and cursing: therefore chuse life, that both thou and thy seed may liue,

20 By louing the Lord thy God, by obeying his voice, and by cleauing vnto him: for he is thy life, and the length of thy dayes: that thou mayest dwell in the land which the Lord swaue vnto thy fathers, Abraham, Izhak, and Iakob, to give them.

CHAP. XXXI.

1. ¶ Moses preparing himself to die, appointeth Iosua to rule the people, & then giueth the lawe to the Levites, that they should read it to the people. 2. ¶ God giueth them a song as a witness betwixt him & them. 3. ¶ God confirmeth Iosua.

4. ¶ Moses threateth them that they will rebell after his death. Then Moses went and spake these words vnto all Israel.

5 And sayd vnto them, I am an hundredth and twenty yeare olde this day: I can no more goe out and in: also the Lord hath sayd vnto mee, ¶ Thou shalt not goe ouer this Iordan.

6 The Lord thy God he will goe ouer before thee: hee will destroy the nations before thee, and thou shalt possesse them. ¶ Iosua, he shall goe before thee, as the Lord hath sayd.

7 And the Lord shall do vnto them, as he did to Sihon and to Og Kings of the Amorites, and vnto their land whom he destroyed.

8 And the Lord shall giue them before you: that ye may doe vnto them according vnto euery

* commandment, which I haue commanded you. ¶ Chap. 31.

6 Plucke it vp your hearts therefore, and be strong: dread not, nor be afrayd of them: for the Lord thy God himselfe doth go with thee: hee will not faile thee, nor forsake thee.

7 ¶ And Moses called Iosua, and sayd vnto him in the sight of all Israel, Be of a good courage and strong: for thou shalt go with this people vnto the land which the Lord hath sworne vnto their fathers, to giue them, and thou shalt giue it them to inherit.

8 And the Lord himselfe doth goe before thee: he will be with thee, he will not faile thee, neither forsake thee: feare not therefore, nor be discomfited.

9 ¶ And Moses wrote this Law, and deliuered it vnto the Priests the sonnes of Levi (which bare the Arke of the couenant of the Lord) and vnto all the Elders of Israel,

10 And Moses commanded them, saying, ¶ Every seventh yeere * when the yeere of freedome shall be in the feast of the Tabernacles:

11 When all Israel shall come to appeare before the Lord thy God, in the place which hee shall chuse, thou shalt reade this Law before all Israel, that they may heare it.

12 Gather the people together: men, and women, and children, and thy stranger that is within thy gates, that they may heare, and that they may learne, and feare the Lord your God, and keepe and obserue all the words of this Law,

13 And that their children which haue not knownen it, may heare it, and learne to feare the Lord your God, as long as yee liue in the land, whither ye goe ouer Iordan to possesse it.

14 ¶ Then the Lord sayd vnto Moses, Behold, thy dayes are come, that thou must die: Call Iosua, and stand ye in the Tabernacle of the Congregation that I may giue him a charge. So Moses and Iosua went, and stood in the Tabernacle of the Congregation.

15 And the Lord appeared in the Tabernacle, in the pillar of a cloud: and the pillar of the cloud stood ouer the doore of the Tabernacle.

16 ¶ And the Lord sayd vnto Moses, Beholde, thou shalt sleepe with thy fathers, and this people will rise vp, and go a whoring after the gods of a strange land (whither they goe to dwell therein) and wil forsake me, & brake my couenant which I haue made with them.

17 Wherefore my wrath will waxe hot against them at that day, and I will forsake them, and will hide my face from them: then they shall be consumed, and many aduersities and tribulations shall come vpon them: so then they will say, Are not these troubles come vpon me, because God is not with me?

18 But I will surely hide my face in that day, because of all the euill, which they shall commit, in that they are turned vnto other Gods.

19 Now therefore write ye this song for you, and teach it the children of Israel, put it in their mowthes, that this song may be my witnesse against the children of Israel.

20 For I will bring them into the land (which I swore vnto their fathers) that floweth with milk and honny, and they shall eate, and fill themselves, and wake fat: & then shall they turne vnto other gods, and serue them, & contemne me, & forsake my

For he that hath overcome the people, hath need to be valiant to resist vice, and constant to maintain vertue. 4 Signifying that man can neuer be of good courage, except he be persuaded of Gods fauour and assistance.

* Nehem. 8.3. Chap. 31.1.

Before the Arke of the couenant, which was the signe of Gods presence and the signe of Gods

Which were not borne when the law was giuen.

For commandment

In a cloud that was fashioned like a pillar.

That is, I will take my iuror from them, as to turne his face toward vs, is to show vs his fauour.

To praise you and your children from idolatry, by remembering Gods benefites.

For this is the nature of flesh, as longer to obey God, then it is vnder stand.

my covenant.
 31 And then when many adulteries and tribulations shall come vpon them, this song shall I answer them to their face as a witnesse: for it shall not be forgotten out of the mouthes of their posterity: for I knowe their imagination, which they goe about: euen now, before I haue brought them into the land which I swore.

32 ¶ Moses therefore wrote this song the same day, and taught it the children of Israel.

33 And God gaue Ioshua the sonne of Nun a charge, and sayd, ¶ Be strong, and of a good courage: for thou shalt bring the children of Israel into the land, which I swore vnto them, and I will be with thee.

34 ¶ And when Moses had made an ende of writing the words of this Law in a booke vntill he had finished them,

35 Then Moses commaunded the Leuites, which bare the Arke of the covenant of the Lord, saying,

36 Take the booke of this Law, and put yee it in the side of the Arke of the covenant of the Lord your God, that it may be there for a witnesse against thee.

37 For I knowe thy rebellion and thy stiffneck: beholde, I being yet aliue with you this day, yeare rebellion against the Lord: how much more then after my death?

38 Gather vnto mee all the Elders of your tribes, and your officers, that I may speake these words in their audience, and call heauen & earth to record against them.

39 For I am sure that after my death ye will vicerly be corrupt and turne from the way, which I haue commaunded you: therefore cuill will I come vpon you at the length, because ye will commit euill in the sight of the Lord, by prouoking him to anger through the worke of your hands.

40 Thus Moses spake in the audience of all the congregation of Israel the words of this song, vntill he had ended them.

C H A P. XXXII.

¶ The song of Moses containing Gods benefits toward the people, 13 and their ingratitude toward him, 20 God miniseth them, 21 and speaketh of the vocation of the Gentiles, 40 Moses commaundeth to teach the Law to the children, 49 God forewarneth Moses of his death.

¶ Hearken, ye heauens, and I will speake: and let the earth heare the words of my mouth.

¶ My doctrine shall droppe as the raine, and my speech shall fall as the dew, as the thowse vpon the herbes, and as the great raine vpon the graffe.

¶ For I will publish the name of the Lord: and ye glory vnto our God.

¶ Perfect is the worke of the mighty God: for all his wayes are iudgement. God is true, and without wickednesse: iust and righteous is he.

¶ They haue corrupted themselves toward him by their vice, not being his children; but a froward and crooked generation.

¶ Do ye so reward the Lord, O foolish people and vnwise: is not he thy father, that hath bought thee? he hath made thee, & proportioned thee.

¶ Remember the dayes of olde: consider the yeeres of so many generations: aske thy father, and he will shew thee: thine Elders, & they will tell thee.

¶ When the most high God diuided the nations their inheritance, when he separated the

sonnes of Adam, he appointed the borders of the people according to the number of the children of Israel.

¶ For the Lords portion is his people: Iacob is the lot of his inheritance.

¶ He found him in the land of the wilderness, in a waste, and roaring wilderness: he led him about, he taught him, and kept him as the apple of his eye.

¶ As an eagle stretcheth vp her nest, & fluttereth out: her birdes, stretcheth out her wings, taketh them, and beareth them on her wings,

¶ So the Lord alone led him, and there was no strange god with him.

¶ He carried him vp to the high places of the earth, that he might see the fumes of the hills, & he caused him to sucke honey out of the stone, and oile out of the hard rocke.

¶ Butter of kidde, and milke of sheepe with fat of the lambs, and rammes fed in Bashan, and goats with the fat of the graines of wheat: and the red licour of the grape hast thou drunk.

¶ But be thou should haue bene vpright, when he waxed fat, spurned with his heele: thou art fat, thou art grolt, thou art laden with fatnes: therefore be forsooke God thy maker him, and regarded not the strong God of his saluation.

¶ They prouoked him with strange gods: they prouoked him to anger with abominations.

¶ They offered vnto deuils, not to God, but to gods whom they knew not: new gods that came newly vp, whom their fathers feared not.

¶ Thou hast forgotten the mighty God, that begate thee, and hast forgotten God that formed thee.

¶ The Lord then saw it, and was angrie, for the prouocation of his sonnes and of his daughters.

¶ And he sayd, I will hide my face from them: I will see what their ende shall be: for they are a froward generation, children in whom is no faith.

¶ They haue moued me to ielousie with their vanities: not God: they haue prouoked me to anger with their vanities: and I will moue them to ielousie with those which are no people: I will prouoke them to anger with a foolish nation.

¶ For fire is kindled in my wrath, and shall burne vnto the bottome of hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains.

¶ I will spend plagues vpon them: I will be slow minde as towardes vpon them.

¶ They shall be burnt with hunger, and consumed with heat, and with bitter destruction: I will also send the teeth of beasts vpon them, with the venime of serpents sleeping in the dust.

¶ The sword shall kill them without, and in the chambers feare: both the yong man and the yong woman, the suckling with the man of gray haire.

¶ I haue sayd, I would scatter them abroad: I would make their remembrance to cease from among men.

¶ Saue that I feared the fury of the enemy, lest they should waxe proud, and least they should say, Our high hand and not the Lord hath done all this.

¶ For they are a nation void of counsell, neither is there any vnderstanding in them.

¶ Oh! they were wise, then they would vnderstand

I That these euils are come vpon them, because they forgot me.

I Ioshua 14.

m Of those in-delicacies, when thou shalt turne away from the doctrine contained therein.

n As generators, judges, and ministers.

o By idolatrie, and worshipping images, which are the worke of your hands.

a As witnesses of this peoples ingratitude.

b He desireth that he may speake to Gods glory, and that the people as the greene graffe, may receive the dew of his doctrine.

c The Ebrewe word is rocke, noting that God onely is mighty, faithful, and comfortable.

d Not according to the common creation, but he hath made thee a new creature by his Spirit.

his position, he led him into the land of the wilderness, which he led him about, he taught him, and kept him as the apple of his eye.

¶ God of his grace.

¶ Meaning of the land of Canaan, which was in respect of Egypt.

¶ That is, abundance of all things there in the rocky rocks.

¶ I.e. Iacob.

¶ Hee desireth what is the principal end of his vocation.

¶ I.e. by changing his service to these idolatries.

¶ I.e. Scriptures which new, when focused on, search, bring error to the old.

¶ Hee called them Gods children, not to be their children, but to be the children of the Father.

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¶ Which is to be the children of the Father, not to be the children of the Father.

deſtand this: they would conſider their latter end.

30. How ſhould one chaſe a thouſand, & two hundred thouſand to fight, except their ſtrong God had ſold them, & y^e Lord had ſet them vp?

31. For their god is not as our God, y^een our enemies iudge.

32. For their vine is of the vine of Sodom, and of the vines of Gomorah: their grapes are grapes of gall, their cluſters bitter.

33. Their wine is the poiſon of dragons, and the cruel gall of aſpes.

34. Is not this laid in ſtore with me, and ſealed vp among my treaſures?

35. Vengeance and recompence are mine: their ſinne ſhall ſlide in due time: for the day of their deſtruction is at hand, and the things that ſhall come vpon them, make haſte.

36. For the Lord ſhall iudge his people, and iſepect toward his ſeruants, when hee ſeeeth that their power is gone, and none ſubſt vp bold nor left abroad.

37. Vhen men ſhall ſay, Where are their gods, their mighty God in whom they truſted,

38. Which did eat the fat of their ſacrifices, and did drinke the wine of their drinke offering? let them riſe vp, & helpe vnto: let him be your refuge.

39. Beholde nowe, for I, I am he, and there is no gods with me: I kil, and giue life: I wound, and I make whole: neither is there any that can deliuer out of mine hand.

40. For I ſet vp mine hand to heauen, and ſay, I liue for euer.

41. If I ſet my glittering ſword, and mine hand take holde on iudgement, I will execute vengeance on mine enemies, and will reward them that hate me.

42. I will make mine arrows drunke with blood, (and my ſword ſhall eat fleſh) for the blood of the ſaine, and of the captiues, when I begin to take vengeance of the enemy.

43. Ye nations, praife his people: for he will avenge the blood of his ſeruants, and will execute vengeance vpon his aduerſaries, and will be merciful vnto his land, and to his people.

44. ¶ Then Moſes came and ſpoke all the words of this ſong in the audience of the people, he and Hophai the ſonne of Nun.

45. When Moſes had made an end of ſpeaking all theſe words to all Iſrael,

46. Then he ſayd vnto them, ¶ Set your hearts vnto all the words which I teſtiſy againſt you this day, that ye may command them vnto your children, that they may obſerue and do all the words of this Law.

47. For it is no vaine word concerning you, but it is your life, & by this word ye ſhall prolong your dayes in the land, whither ye go our Iorden to poſſeſſe it.

48. ¶ And the Lord ſpoke vnto Moſes the ſelfe ſame day, ſaying,

49. Go vp into this mountaine of Abarim, vnto the mount Nebo, which is in the land of Moab, that is ouer againſt Iericho: and behold the land of Canaan, which I giue vnto the children of Iſrael for a poſſeſſion,

50. And die in the mount which thou goeſt vp vnto, and thou ſhalt be gathered vnto thy people, as Aaron thy brother died in mount Hor, and was gathered vnto his people,

51. Becauſe ye trespaſſed againſt me among the children of Iſrael, at the waters of Meribah, at Kadeſh in the wilernes of Zin: for ye ſanctified me not among the children of Iſrael.

52. Thou ſhalt therefore ſee the land before thee, but ſhalt not goe thither, I ſeame, into y^e land which I giue the children of Iſrael.

C H A P. XXXIII.

Moſes beſeech his death before all the tribes of Iſrael, 26 There is no god like to the God of Iſrael: 29 ¶ Now my people hee choſeth.

Now this is the bleſſing wherewith Moſes the Nman of God bleſſed the children of Iſrael before his death, and ſaid,

1. The Lord came from Sinai, & roſe vp from Seir vnto them, & appeared clearly from mount Paran, and he came with ten thouſands of Saints, & at his right hand a fire Law for them.

2. Though hee loue the people, yet all thy Saints are in thine hands: and they are humbled at thy feet, to recieue thy words.

3. Moſes commanded vs a Law for an inheritance of the Congregation of Iſaakoh.

4. Then Iſe was among the righteous people, King, when the heads of the people, and the tribes of Iſrael were aſſembled.

5. ¶ And Reuben ſaue, and not die, though his men be a ſmall number.

6. ¶ And thus he bleſſed Iudah, and ſaid, Hear, O Lord, the voice of Iudah, and bring him vnto his people: his hands ſhall be ſufficient for him, if thou helpe him againſt his enemies.

7. ¶ And of Levi he ſayd, Let thy Thummim and thine Urim be with thine Holy one, whome thou diddeſt proue in Maſſah, and didſt cauſe him to ſtand at the waters of Meribah.

8. ¶ Who ſaid vnto his father and to his mother, I haue not ſeene him, neither knew he his brethren, nor knewe his owne children: for they obſerued thy word, and kept thy covenant.

9. ¶ They ſhall teach Iſaakoh thy iudgements, and Iſrael thy Law: they ſhall put incenſe before thy face, and the burnt offering vpon thine altar.

10. ¶ Bleſſe, O Lord, his ſubſtance, and accept the worke of his hands: i ſniue thorow the loines of them that riſe againſt him, and of them that hate him, that they riſe not againe.

11. ¶ ¶ Of Benjamin he ſaid, The beloued of the Lord ſhall dwell in ſafety by him: the Lord ſhall couer him all the day long, and dwell between his ſhoulders.

12. ¶ And of Iſoſeph he ſayd, Bleſſed of the Lord is his land for the ſweetneſſe of heauen, for the dew, and for the deep lying beneath,

13. And for the ſweet increaſe of the ſunne, and for the ſweet increaſe of the moone,

14. And for the ſweetneſſe of the top of the ancient mountaines, and for the ſweetneſſe of the olde hilles,

15. And for the ſweetneſſe of the earth, and abundance thereof: and the good will of him that dwelt in the Iſrah, ſhall come vpon the head of Iſoſeph, and vpon the top of the head of him that was ſeparated from his brethren.

16. ¶ His beautie ſhall be like his firſt borne bullocke, and his ſhoulders as the horns of an vnicorne: with them he ſhall ſmite the people together, euen the ends of the world: theſe are all the ten thouſands of Ephraim, and theſe are the thouſands of Manaſſeh.

¶ Num. 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

a This bleſſing cometh not only a ſimple prayer, but an aſſurance of the effect thereof.

b Meaning infinite Angels.

c Ebruiſh ſinners, that is, the children of Iſrael.

d As thy diſciples.

e To vs and our ſuccedors.

¶ Mor. Moſes.

¶ 10, Iſrael.

f Reuben ſhall be one of the tribes of Gods people, though for his ſin his honour be diminiſhed, and is ſtill ſubſtantially be ſmall.

g Signifying, that he ſhould hardly obtaine Iſaakohs promiſe, Gene. 48, 8.

h See preſented Gods glorie to all, ¶ Exod. 33, 29.

i Hee declareth that the miniſters of God haue many enemies, and therefore haue need to be prayed for.

k Becauſe the temple ſhould be built in Zion, which was in the tribe of Benjamin, hee ſheweth that God ſhould dwell with him there, 10, ¶ ſtrength.

l Which was God appearing vnto Moſes, Exod. 33, 2.

¶ Gen. 49, 26.

¶ 10, ¶ ſtrength.

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you to die, if ye vter not this our businesse: and when the Lord hath giuen vs the land, wee will deale mercifully and truly with thee.

13 Then he let them downe by a corde throu the window: for her house was vpon the towne wall, and he dwelt vpon the wall.

14 And he said vnto them, Go ye into the mountaine, least the pursuers meete with you, and hide you felues there three dayes, vntill the pursuers be returned: then afterward may yee goe your way.

15 And the men said vnto her, Wee wil bee blamelesse of this thine othe, which thou hast made vs sweare.

16 Behold, when we come into the land, thou shalt bind this cord of red threde in the window, whereby thou lettest vs downe, and thou shalt bring thy father and thy mother, and thy brethren, and all thy fithers household home to thee.

17 And whosoever then doeth goe out at the doores of thine house into the streete, his blood shall bee vpon his head, and wee will be guiltlesse: but whosoever shall bee with thee in the house, his blood shall bee on our head, if any hand touch him:

18 And if thou vter this our matter, we will be quite of thine othe, which thou hast made vs sweare.

19 And shee answered, According vnto your wordes, so be it: then she sent them away, & they departed, and shee bound the redde cord in the window.

20 And they departed, and came into the mountaine, and there abode three dayes, vntill the pursuers were returned: and the pursuers sought them throughout all the way, but found them not.

21 So the two men returned, and descended from the mountaine, and passed ouer, and came to Ioshua the sonne of Nun, & told him all things that came vnto them.

22 Also they sayde vnto Ioshua, Surely the Lord hath deliuered into our hands all the land: for euen all the inhabitants of the countrey faint because of vs.

CHAP. III.

3 Ioshua commaunded them to depart when the Arke rema-
ineth. 7 The Lord promisseth to exalt Ioshua before the people.
9 Ioshua exhorteth the people. 10 The waters part asunder while the people pass.

Then Ioshua rose very early, and they removed from Shittim, and came to Iorden, he and all the children of Israel, and lodged there, before they went ouer.

1 And after three dayes the officers went throughout the hoste,

2 And commanded the people, saying, When ye see the Arke of the couenant of the Lord your God, and the Priests of the Levites bearing it, yee shall depart from your place, and goe after it.

3 Yet there shall be a space betweene you and it, about twentie thousand cubites by measure: yee shall not come neere vnto it, that yee may knowe the way, by the which ye shall goe: for yee haue not gone this way in times past.

4 (Now Ioshua had sayde vnto the people, Sanctifie your felues: for to morrow the Lord will doe wonders among you)

5 Also Ioshua spake vnto the Priests, saying, Take vp the Arke of the couenant, and goe ouer before the people: for they tooke vp the

Arke of the couenant, & went before the people.

7 ¶ Then the Lord sayde vnto Ioshua, This day will I begin to magnifie thee in the sight of all Israel, which shall knowe that, as I was with Moses, so will I be with thee.

8 Thou shalt therefore command the Priests that beare the Arke of the Couenant, saying, When ye are come to the brink of the waters of Iorden, ye shall stand still in Iorden.

9 ¶ Then Ioshua saide vnto the children of Israel, Come hither, and heare the wordes of the Lord your God.

10 And Ioshua saide, Hereby ye shall knowe that the liuing God is among you, and that hee will certainly call out before you the Canaanites, and the Hittites, and the Hiuites, and the Perizzites, and the Girgashites, and the Amorites, and the Iebusites.

11 Behold, the Arke of the couenant of the Lord of all the world passeth before you into Iorden.

12 Nowe therefore take from among you twelue men out of the tribes of Israel, out of euery tribe a man.

13 And assoone as the soles of the feete of the Priests (that beare the Arke of the Lord) God the Lord of all the worlde) shall stay in the waters of Iorden, the waters of Iorden shall bee cut off: for the waters that come from aboue, shall stand still vpon an heape.

14 ¶ Then when the people were departed from their tents to goe ouer Iorden, the Priests bearing the Arke of the Couenant, went before the people.

15 And as they that beare the Arke came vnto Iorden, and the feete of the Priests that beare the Arke were dipped in the brink of the water, (for Iorden is a great river, and the waters thereof were full, so that they could not passe: but they stood upon the dry ground)

16 Then the waters that came downe from aboue, stayed and rose vpon an heape and departed fime from the cite of Adam, that was beside Zaretan: but the waters that came downe toward the Sea of the wilderness, euen the salt Sea, failed, and were cut off: so the people went right ouer against Jericho.

17 But the Priests that beare the Arke of the couenant of the Lord, stood drie within Iorden 8 ready prepared, and all the Israelites went ouer drie, vntill all the people were gone cleane ouer through Iorden.

CHAP. IIIII.

1 God commaunded Ioshua to set vp twelve stones in Iorden.
10 The waters returne to their old course. 20 Other twelve stones are set vp in Gilgal. 24 This uerball must be declared to the posterity.

And when all the people were wholly gone ouer Iorden, (after the Lord had spoken vnto Ioshua, saying,

3 Take you twelue men out of the people, out of euery tribe a man,

4 And command you them, saying, Take you hence out of the middle of Iorden, out of the place where the Priests stood in a readinesse, twelue stones, which ye shall take away with you, and leaue them in the lodging where you shall lodge this night)

4 Then Ioshua called the twelue men, whome he had prepared of the children of Israel, out of euery tribe a man,

3 And

g Which was
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5 And Iosua said vnto them, Go ouer before the Arke of the Lord your God, euen through the middes of Iorden, and take vp euery man of you a stone vpon his shoulder according vnto the number of the tribes of the children of Israel.

6 That this may be a signe among you, that when your childre shall aske their fathers in time to come, saying, What meane you by these stones?

7 Theye may answere them, I bat the waters of Iorden were cut off before the Arke of the couenant of the Lord; so when it passed through Iorden, the waters of Iorden were cut off: therefore these stones are a memoriall vnto the children of Israel for euer.

8 Then the children of Israel did euen so as Iosua had commanded, and tooke vp twelue stones out of the middes of Iorden as the Lord had said vnto Iosua, according to the number of y tribes of the children of Israel, and caried them away with them vnto the lodging, & laid them downe there.

9 And Iosua set vp ^{twelue} stones in the middes of Iorden, in the place where the fete of the Priests, which bare the Arke of the couenant, stood, & there haue they continued vnto this day.

10 ¶ So the Priests, which bare the Arke, stood in the middes of Iorden, vntill euery thing was finished that the Lord had commanded Iosua to say vnto the people, according to al that Moses charged Iosua: then the people hasted & went ouer.

11 When all the people were cleane passed ouer, the Arke of the Lord went ouer also, and the Priests before the people.

12 ¶ And the sonnes of Reuben, and the sonnes of Gad, and halfe the tribe of Manasseh went ouer before the children of Israel armed, as Moses had charged them.

13 Euen foure thousand prepared for warre, went before the Lord vnto battell, into the plaine of Iericho.

14 That day the Lord magnified Iosua in the sight of all Israel, and they feared him, as they feared Moses all dayes of his life.

15 And the Lord spake vnto Iosua, saying, 16 Command the Priests that beare the Arke of the testimonie, to come vp out of Iorden.

17 Iosua therefore commanded the Priests, saying, Come ye vp out of Iorden.

18 And when the Priests that bare the Arke of the couenant of the Lord, were come vp out of the middes of Iorden, and assoone as the soles of the Priests fete were set on the dry land, the waters of Iorden returned vnto their place, & flowed ouer all the banks thereof, as they did before.

19 ¶ So the people came vp out of Iorden the tenth day of the first moneth, and pitched in Gilgal, in the Basilde of Iericho.

20 Also, the twelue stones, which they tooke put of Iorden, did Iosua pitch in Gilgal.

21 And he spake vnto the children of Israel, saying, When your childre shall aske their fathers in time to come, & say, What meane these stones?

22 Then ye shall tell your children, and say, Israel came ouer this Iorden on drie land:

23 For the Lord your God dried vp the waters of Iorden before you, vntill they were gone ouer, as the Lord your God did the red Sea, which hee dried vp before vs, till we were gone ouer.

24 That all the people of the world may know that the hand of the Lord is mighty, that ye might feare the Lord your God continually.

1 The Canaanites are afraid of the Israelites. 2 Circumcision is commanded the second time. 3. 10. The Passouer is kept. 12 Manna ceaserh. 13 The Angels appeare vnto Iosua.

Now when all the Kings of the Amorites, which were beyond Iorden Westward, and all the Kings of the Canaanites which were by the Sea, heard that the Lord had dried vp the waters of Iorden before the children of Israel vntill they were gone ouer, their heart fainted: and there was no courage in them any more because of the children of Israel.

¶ That same time the Lord said vnto Iosua, Make thee sharpe kniues, & returne, and circumcise the sonnes of Israel the second time.

3 Then Iosua made him sharpe kniues, and circumcised the sonnes of Israel in the hill of the fore kinnes.

4 And this is the cause why Iosua circumcised all the people, euen the males that came out of Egypt, because all the men of warre were dead in the wilderness by the way after they came out of Egypt.

5 For all the people that came out, were circumcised: but all the people that were borne in the wilderness by the way after they came out of Egypt, were not circumcised.

6 For the children of Israel walked foure yeeres in the wilderness, till all the people of the men of warre that came out of Egypt, were consumed, because they obeyed not the voyce of the Lord: vnto whom the Lord saue, that he would not shewe them the land, which the Lord had sware vnto their fathers, that he would giue vs, euen a land that floweth with milke and bony.

7 So their sonnes whome hee raised vp in their steade, Iosua circumcised: for they were vacircumcised, because they circumcised them not by the way.

8 And when they had made an ende of circumcising all the people, they abode in the places in the campe till they were whole.

9 After the Lord saide vnto Iosua, This day I haue taken away the shame of Egypt from you: wherefore he called the name of that place Gilgal, vnto this day.

10 ¶ So the children of Israel abode in Gilgal, and kept the feast of the Passouer the fourteenth day of the moneth at euen in y plaine of Iericho.

11 And they did eate of the corne of the land, on the morrow after the Passouer, vnto leaue bread, and parched come in the same day.

12 And the MA N ceased on the morrow after they had eaten of the corne of the land, neither had the children of Israel MA N any more, but did eate of the fruite of the lande of Canaan that yeere.

13 ¶ And when Iosua was by Iericho, he lift vp his eyes and looked: and behold, there stood a man against him, hauing a sword drawn in his hand: and Iosua went vnto him, and sayde vnto him, Art thou on our side, or on our aduersaries?

14 And he saide, Nay, but as a captain of the hoste of the Lord am I now come: then Iosua fell on his face to the earth, and said worship him, and sayde vnto him, What saith my Lorde vnto his seruant?

15 And the captain of the Lords host said vnto Iosua, Loose thy shoe of thy foot: for the place whereon thou standest, is holy: and Iosua did so.

CHAP. VI.

^a The Lord in English Ioshua is to be understood as touching Iericho. 6 Ioshua commanded the Priests and warriors what to do. 20 The walls fell. 23 Rahab is saved. 24 All is burnt with gold and metal. 26 The curse of him that buildeth the citie.

a That none could goe out.
b That none could come in.
c For feare of the Israelites.

Now Iericho was shut vp, and closed, because of the children of Israel: none might goe out nor enter in.

And the Lord sayd vnto Ioshua, Behold, I haue giuen into thine hand Iericho and the King thereof, and the strong men of warre.

All ye therefore shal be men of warre, shal compass the citie, in going round about the city 4 once thus shal you doe sixe dayes:

d Every day once.

And seven Priests shall beare seven trumpets of rammes hornes before the Arke: and the seventh day ye shall compass the citie seven times, and the Priests shall blow with the trumpets.

e That the conquest might not be assigned to mans power, but to the mercie of God, which with most weak things can overcome that which seemeth most strong.

And when they make a long blast with the rams horne, and ye heare the sound of the trumpet, all the people shall shoute with a great shout: then shall the wall of the citie fall downe flat, and the people shall ascend vp, euery man straight before him.

f This is chiefly meant by the Reubenites, Gadites, and halfe the tribe of Manasseh.

Then Ioshua the sonne of Nun called the Priests & said vnto them, Take vp the Arke of the couenant, and let seven Priests beare seven trumpets of rams hornes before the Arke of the Lord.

But he sayd vnto the people, Go and compass the citie, and let him that is armed, go forth before the Arke of the Lord.

g Meaning the sword, wherein was the standard of the tribe of Dan, Num. 10. 15.

And when Ioshua had spoken vnto the people, the seven Priests beare the seven trumpets of rams hornes, and went forth before the Arke of the Lord, and blew with the trumpets, and the Arke of the couenant of the Lord folowed them.

And the men of armes went before the Priests, that blew the trumpets: then the gathering began came after the Arke, as they went and blew the trumpets.

(Now Ioshua had commanded the people, saying, Ye shal not shoute, neither make any noyse with your voyce, neither shall a word proceede out of your mouth, vntill the day that I say vnto you, Shout, then shall ye shoute.)

h For this day.

So the Arke of the Lord compassed the citie, and went about it once: then they returned into the hoste, and lodged in the campe.

And Ioshua rose early in the morning, and the Priests beare the Arke of the Lord:

i The tribe of Dan was to be called, because it was to be the halfe and gathered vp when Ioshua was left of others.

Also seven Priests beare seven trumpets of rammes hornes, and went before the Arke of the Lord, and going blew with the trumpets: and the men of armes went before them, but the gathering began came after the Arke of the Lord, as they went and blew the trumpets.

And the second day they compassed the citie once, and returned into the hoste: thus they did sixe dayes.

k Besides every day once for the space of sixe dayes.

And when the seventh day came, they rose early, euén with the dawning of the day, and compassed the citie after the same manner: seven times: so that day they compassed the citie seven times.

And when the Priests had blown the trumpets the seventh time, Ioshua said vnto 7 people, Shoute: for the Lord hath giuen you the citie.

l This is appoynted vnto what to be destroyed.

And the citie shall be an execrable thing, both it, and all that is therein, vnto the Lord: onely Rahab the harlot shall liue, shee, and all that are with her in the house: for she hid the

me fingers that were sent.

Notwithstanding, be ye ware of the execrable thing, lest ye make your selues execrable, and in taking of the execrable thing, make also the hoste of Israel execrable, and trouble it.

But all silver, and gold, and vessels of brasse, and yron shal be in consecrate vnto the Lord, and shal come into the Lords treasure.

So the people shouted, while they had blown seven trumpets: for when the people had heard the sound of the trumpet, they shouted with a great shout: and the wall fell downe flat: so the people went vp into the citie, euery man straight before him: and they tooke the citie.

And they utterly destroyed all that was in the citie, both man and woman, yong, and olde, and oxe, and sheepe, and asse, with the edge of the sword.

But Ioshua had said vnto the two men that had spied out the countrey, Goe into the harlots house, and bring out thence the woman, and all that she hath, as ye sware to her.

So the yong men that were spies, went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had: also they brought out all her familie, and put them without the hoste of Israel.

After they burnt the citie with fire, and all that was therein: onely the silver and the golde, and the vessels of brasse and yron, they put vnto the treasure of the house of the Lord.

So Ioshua saved Rahab the harlot, and her fathers household, and all that were had, and she dwelt in Israel euén vnto this day, because shee had hid the messengers, which Ioshua sent to spie out Iericho.

And Ioshua sware at that time, saying, Cursed be the man before the Lord, that rieth vp, and buildeth the citie Iericho: 9 hee shall lay the foundation thereof in his eldest sonne, and in his yongest sonne shall he set vp the gates of it.

So the Lord was with Ioshua, and he was famous through all the world.

CHAP. VII.

The Lord is angry with Achish. 4 They of Ai put the 150 soldiers to fight. 6 Ioshua prayeth to the Lord. 16 Ioshua inuents out him that found, and slayeth him and all his.

Vt the children of Israel committed a trespass. Bin the excommunicate thing: for Achish the sonne of Carmi, the sonne of Zabdi, the sonne of Zerah of the tribe of Iuda tooke of the excommunicate thing: wherefore the wrath of the Lord was kindled against the children of Israel.

And Ioshua sent men from Iericho to Ai, which is beside Bethaue, on the East side of Bethel, and spake vnto them, saying, Go vp, & view the countrey. And the men went vp and viewed Ai.

And returned to Ioshua, and said vnto him, Let not all the people goe vp, for as it were two or three thousand men goe vp, and smite Ai, and make not all the people to labour thither, for they are fewe.

So there went vp thither of the people about three thousand men, and they fled before the men of Ai.

And the men of Ai more of them vpon a thirtie and five men: for they chafed them from before the gate vnto Shebarim, and smote them in the going downe: wherefore the heartes of the people melted away like water.

1. That is, the Lord is angry with Achish. 2. They of Ai put the 150 soldiers to fight. 3. Ioshua prayeth to the Lord. 4. Ioshua inuents out him that found, and slayeth him and all his.

5. That is, the Lord is angry with Achish.

6. Ioshua prayeth to the Lord.

7. Ioshua inuents out him that found, and slayeth him and all his.

8. That is, the Lord is angry with Achish.

9. Ioshua prayeth to the Lord.

10. Ioshua inuents out him that found, and slayeth him and all his.

11. That is, the Lord is angry with Achish.

12. Ioshua prayeth to the Lord.

13. Ioshua inuents out him that found, and slayeth him and all his.

14. That is, the Lord is angry with Achish.

15. Ioshua prayeth to the Lord.

16. Ioshua inuents out him that found, and slayeth him and all his.

17. That is, the Lord is angry with Achish.

18. Ioshua prayeth to the Lord.

19. Ioshua inuents out him that found, and slayeth him and all his.

20. That is, the Lord is angry with Achish.

21. Ioshua prayeth to the Lord.

22. Ioshua inuents out him that found, and slayeth him and all his.

23. That is, the Lord is angry with Achish.

24. Ioshua prayeth to the Lord.

25. Ioshua inuents out him that found, and slayeth him and all his.

26. That is, the Lord is angry with Achish.

27. Ioshua prayeth to the Lord.

28. Ioshua inuents out him that found, and slayeth him and all his.

29. That is, the Lord is angry with Achish.

30. Ioshua prayeth to the Lord.

31. Ioshua inuents out him that found, and slayeth him and all his.

32. That is, the Lord is angry with Achish.

33. Ioshua prayeth to the Lord.

34. Ioshua inuents out him that found, and slayeth him and all his.

35. That is, the Lord is angry with Achish.

36. Ioshua prayeth to the Lord.

37. Ioshua inuents out him that found, and slayeth him and all his.

38. That is, the Lord is angry with Achish.

39. Ioshua prayeth to the Lord.

40. Ioshua inuents out him that found, and slayeth him and all his.

41. That is, the Lord is angry with Achish.

42. Ioshua prayeth to the Lord.

43. Ioshua inuents out him that found, and slayeth him and all his.

44. That is, the Lord is angry with Achish.

45. Ioshua prayeth to the Lord.

46. Ioshua inuents out him that found, and slayeth him and all his.

47. That is, the Lord is angry with Achish.

48. Ioshua prayeth to the Lord.

49. Ioshua inuents out him that found, and slayeth him and all his.

50. That is, the Lord is angry with Achish.

51. Ioshua prayeth to the Lord.

52. Ioshua inuents out him that found, and slayeth him and all his.

53. That is, the Lord is angry with Achish.

54. Ioshua prayeth to the Lord.

55. Ioshua inuents out him that found, and slayeth him and all his.

56. That is, the Lord is angry with Achish.

57. Ioshua prayeth to the Lord.

58. Ioshua inuents out him that found, and slayeth him and all his.

59. That is, the Lord is angry with Achish.

60. Ioshua prayeth to the Lord.

61. Ioshua inuents out him that found, and slayeth him and all his.

62. That is, the Lord is angry with Achish.

63. Ioshua prayeth to the Lord.

64. Ioshua inuents out him that found, and slayeth him and all his.

65. That is, the Lord is angry with Achish.

66. Ioshua prayeth to the Lord.

67. Ioshua inuents out him that found, and slayeth him and all his.

68. That is, the Lord is angry with Achish.

69. Ioshua prayeth to the Lord.

70. Ioshua inuents out him that found, and slayeth him and all his.

6 ¶ Then Ioshua rent his clothes, and fell to the earth vpon his face before the Arke of the Lord, vntill the euening, he, and the Elders of Israel, and put dust vpon their heads.

7 And Ioshua said, Alas, O Lord God, wherefore hast thou brought this people ouer Iorden, to deliuer vs into the hand of the Amorites, and to destroy vs? would God wee had bene content to dwell on the other side Iorden.

8 Oh Lord, what shall I say, when Israel turne their backs before their enemies?

9 For the Canaanites, and all the inhabitants of the land shall heare of it, and shall compass vs, and destroy our name out of the earth: and what wilt thou doe vnto thy mightie Name?

10 ¶ And the Lord said vnto Ioshua, Get thee vp: wherefore liest thou thus vpon thy face?

11 Israel hath sinned, and they haue transgressed my couenant, which I commanded them: for they haue euen taken of the excommunicate thing, and haue also stolen, and dissemed also, and haue put it euen with their owne stuffe.

12 Therefore the children of Israel cannot stand before their enemies, *hau* haue turned their backs before their enemies, because they bee execrable: neither will I be with you any more, except ye I destroy the excommunicate from among you.

13 Vp therefore, sanctifie the people, and say, Sanctifie your selues against to morow: for thus saith the Lord God of Israel, There is an execrable thing among you, O Israel, therefore ye cannot stand against your enemies, vntill yee haue put the execrable thing from among you.

14 In the morning therefore yethall come according to your tribes, and the tribe which the Lord taketh, shall come according to the families: and the familie which the Lord shall take, shall come by the households: and the household which the Lord shall take, shall come man by man.

15 And he that is taken with the excommunicate thing, shall be burnt with fire, hee, and all that he hath, because hee hath transgressed the couenant of the Lord, and because he hath wrought follie in Israel.

16 ¶ So Ioshua rose vp early in the morning, and brought Israel by their tribes: and the tribe of Iudah was taken.

17 And he brought the families of Iudah, and tooke the familie of the Zarthites, and he brought the familie of the Zarthites, man by man, and Zabdi was taken.

18 And he brought his household, man by man, and Achan the sonne of Cami, the sonne of Zabdi, the sonne of Zerah of the tribe of Iudah was taken.

19 Then Ioshua said vnto Achan, My sonne, I beseech thee, giue glory to the Lord God of Israel: and make confession vnto him, and shew mee now what thou hast done: hide it not from me.

20 And Achan answered Ioshua, and sayd, In deede, I haue sinned against the Lord God of Israel, and thus, and thus haue I done.

21 I saw among the spoyle a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of golde of fiftie shekels weight, and I coueted them, and tooke them: and behold, they lie hid in the earth in the mide of my tent, and the silver vnder it.

22 ¶ Then Ioshua sent messengers, which ran vnto the tent, and behold, it was hid in his tent, and the silver vnder it.

23 Therefore they tooke them out of the tent, and brought them vnto Ioshua, and vnto all the children of Israel, and laid them before the Lord.

24 Then Ioshua tooke Achan the sonne of Zerah, and the silver, and the garment, and the wedge of golde, and his sonnes, and his daughters, and his oxen, and his asses, and his sheepe, and his tent, and all that he had: and all Israel with him brought them vnto the valley of Achor.

25 And Ioshua sayd, In as much as thou hast troubled vs, the Lord shall tryable thee this day: and all Israel threw stones at him, and burned them with fire, and stoned them with stones.

26 And they cast vpon him a great heape of stones vnto this day: and so the Lord turned from his fierce wrath: therefore hee called the name of that place, The valley of Achor, vnto this day.

CHAP. VIII.

The siege, 19 And winning of A. 29 The King thereof's house, 30 Ioshua's prayer vpon Achan, 31 The multitude's curse vpon Achan, 32 And Achan's confession.

1 After, the Lord said vnto Ioshua, * Feare not, Another be thou faint hearted: take all the men of warre with thee and arise, goe vp to Ai: behold, I haue giuen into thine hand the King of Ai, and his people, and his citie, and his land.

2 And thou shalt doe so Ai and to the King thereof, as thou diddest vnto Jericho and to the King thereof: neuertheless the spoyle thereof and * the cattell ther. of shalt ye take vnto you for a praye: thou shalt lie in waite against the citie on the backside thereof.

3 ¶ Then Ioshua arose, and all the men of warre to goe vp against Ai: and Ioshua chose out thirtie thousand strong men, and valiant, and sent them away by night.

4 And hee commanded them, saying, Behold, ye shall lie in waite against the citie on the backside of the citie: goe not very farr from the citie, but be ye all in a readinesse.

5 And I and all the people that are with mee, will approche vnto the citie: and when they shall come out against vs, as they did at the first time, then will we flee before them.

6 For they will come out after vs, till we haue brought them out of the citie: for they will say, They flee before vs as at the first time: so we will flee before them.

7 Then you shall rise vp from lying in waite and I I destroy the citie: for the Lord your God will deliuer it into your hand.

8 And when yee haue taken the citie, yee shall set it on fire: according to the commandment of the Lord that ye doe: behold, I haue charged you.

9 ¶ Ioshua then sent them forth, and they went to lie in waite, and abode betwene Beth-el and Ai, on the Westside of Ai: but Ioshua lodged that night among the people.

10 And Ioshua rose vp early in the morning, and numbred the people: and he and the Elders of Israel went vp before the people against Ai.

11 Also all the men of warre that were with him went vp and drew neere, and came against the citie, and pitched on the Northside of Ai: and there was a valley betwene them and Ai.

12 And hee tooke about fise thousand men, and set them to lie in waite betwene Beth-el and Ai, on the Westside of the citie.

13 And the people set all the hoste that was on the Northside against the citie, and the Iyers in

Or, asphers. Some read, a plain others, a road and feast a tongue.

In this judgement only appearement to God, and to whom he will reuolue it to men he hath enuincet d

not to punish the childe for the law their fault, Deut. 24. 16.

He declares h that this is Gods iudgement, because he ha: ordered, and called others to be blame.

* Deut. 1. 31. 29. and 3. 18.

* Chap. 2. 30.

* Deut. 32. 14.

a Meaning, on the Westside, vnto 9.

b God would not destroy Ai by miracle, as Jericho, to the intent that other nation might feare the power and police of his people.

c Or, draw out (the inhabitants) of the citie.

e With the rest of the armie.

d That is, viewed or mustered them, and set them in aray.

e He sent these fower, that the others which lay in ambush might not be discouered.

f To the intent that they in the ci- tie might the better discouer his stratie.

g As they which feared to see for Iſrael.

h Or, lift vp the banner, so signifie when they shall invade the cite.

l Or toward the centre.

i Which came out of the ambush.

k Deuter. 31.

l For the fire, which they had before set in the cite, was not to consume it, but to signifie vnto Iosua that they feared.

m Num. 31. 23 & 24.

n Thus it could neuer be built againe.

o According to it was commanded, Deut. 31. 22.

p Chap. 3. 5, 26.

waite on the West, against the cite: and Iosua went the same night into the midst of the valley.

14 ¶ And when the King of Ai saw it, then the men of the cite hastened and role vp early, and went out against Iſrael to batle, he and all his people at the time appointed, before the plaine: for hee knew not that any lay in waite against him on the backside of the cite.

15 Then Iosua and all Iſrael *g* were beaten before them, fled by the way of the wilderness.

16 And all the people of the cite were called together, to pursue after them: and they pursued after Iosua, & were drawn away out of the city.

17 So that there was not a man left in Ai, nor in Beth-el, that went not out after Iſrael: and they left the cite open, and pursued after Iſrael.

18 Then the Lord said vnto Iosua, *h* Stretch out the spear that is in thine hand, toward Ai: for I will giue it into thine hand: and Iosua stretched out the speare that hee had in his hand, toward the cite.

19 And they that lay in waite, arose quickly out of their place, and ranne as soone as hee had it stretched out his hand, and they entered into the cite, and tooke it, and halted, and set the cite on fire.

20 And the men of Ai looked behinde them, and saw: for loe, the smoke of the cite ascended vp || to heauen, and they had no || power to see this way || that way: for the people that fled to the wilderness, turned backe vpon the pursuers.

21 When Iosua and all Iſrael sawe that they that lay in waite, had taken the cite, and that the smoke of the cite mounted vp, then they turned againe and slew the men of Ai.

22 Also the other issued out of the cite against them: so were they in the middes of Iſrael, these being on the one side, and the rest on the other side: and they slew them, so that they let none of them *i* remaine nor escape.

23 And the King of Ai they tooke aliue, and brought him to Iosua.

24 And when Iſrael had made an ende of slaying all the inhabitants of Ai in the field, *that is*, in the wilderness, where they chased them, and when they were all fallen on the edge of the sword, vntill they were consumed, all the Iſraelites returned vnto Ai, and *k* smote it with the edge of the sword.

25 And all that fell that day, both of men and women, were twelue thousand; euen all the men of Ai.

26 For Iosua drewe not his hande backe againe which he had stretched out with the speare, vntill he had utterly destroyed all the inhabitants of Ai.

27 *¶* Onely the cattell and the spoyle of this cite, Iſrael tooke for a praye vnto themselves, according vnto the worde of the Lorde, which hee commanded Iosua.

28 And Iosua burnt Ai, and made it an heape for *l* euer, and a wilderness vnto this day.

29 And the King of Ai beehanged on a tree, vnto the euening. And as soone as the sunne was down, Iosua commanded *m* that they should take his carkeis downe from the tree, and cast it at the entering of the gate of the cite, and *n* lay thereon a great heape of stones, *that remaineth* vnto this day.

30 ¶ Then Iosua build an altar vnto the Lord God of Iſrael, in mount Ebal.

31 As Moses the seruant of the Lord had com-

manded the children of Iſrael, as it is written in the *o* booke of the Lawe of Moses, an altar of whole stone, ouer which no man had lift an yron: and they offered thereon burnt offerings vnto the Lord, and sacrificed peace offerings.

32 Also he wrote there vpon the stones, *p* a remembrance of the Lawe of Moses, which hee wrote in the presence of the children of Iſrael.

33 And all Iſrael (and their Elders, and officers, and their iudges stood on this side of the Arke, and on that side, before the *q* presence of the Leuites, which bare the Arke of the covenant of the Lord) as well the stranger, as he that is borne in the country: halfe of them were ouer against mount Gerizim, and halfe of them ouer against mount Ebal, *r* as Moses the seruant of the Lorde had commanded before, that they should blesse the people of Iſrael.

34 Then afterward he read all the wordes of the Law, the blessings and cursings, according to all that is written in the booke of the Law.

35 There was not a worde of all that Moses had commanded, which Iosua read not before all the Congregation of Iſrael, *s* as well before the women and the children, as the stranger that was conuerſant among them.

CHAP. IX.

1 Diuers Kings assemble themselves against Iosua. *2* The craft of the Gibeonites. *3* Iosua maketh a league with them. *4* For their craft they are condemned to perpetual slavery.

And when all the Kings that *a* were beyonde Iordan, in the mountains and in the valles, and by all the coastes of the *b* great Sea ouer *c* the gaineit Lebanon (as the Hittites, and the Amorites, the Canaanites, the Perizzites, the Hiuities, and the Jebusites) heard thereof,

2 They gathered themselves together, *d* to fight against Iosua, & against Iſrael with one *e* accord.

3 ¶ But the inhabitants of Gibeon heard what Iosua had done vnto Iericho, and to Ai.

4 And therefore they wrought craftily: for they went, and fayned themselves ambassadors, and tooke olde sackes vpon their asses, and olde bottles for wine, both rent and *f* bound vp,

5 And olde shooes and clouted vpon their feete: also the rayment vpon them *g* was olde, and all their provision of bread was dried, and moulded.

6 So they came vnto Iosua into the holle to Gilgal, and sayd vnto him, and vnto the men of Iſrael, Wee be come from a faire country: now therefore make a league with vs.

7 Then the men of Iſrael sayd vnto the *h* Hiuities, It may be that thou dwellest among vs, how then can I make a league with thee?

8 And they sayd vnto Iosua, We are thy seruants. Then Iosua said vnto them, Who are ye? and whence come ye?

9 And they answered him, From a very faire country thy seruants are come for *i* the Name of the Lorde thy God: for we haue heard his fame and all that hee hath done in Egypt.

10 And all that hee hath done to the two Kings of the Amorites that were beyond Iordan, to Sihon king of Heshbon, and to Og king of Bashan, which were at Hithorah.

11 Wherefore our elders, and all the inhabitants of our country spake to vs, saying, Take vi- tuals *j* with you for the journey, and goe to meete them, and say vnto them, Wee are your seruants: now therefore make ye a league with vs.

Five Kings hanged.

the mouth of the caue, and set men by it for to keepe them.

¶ Thus saith all their traine or suite.

19 But stand yet not still: followe after your enemies, and [†] smite all the hindmost, suffer them not to enter into their cities: for the Lord your God hath giuen them into your hand.

20 And when Ioshua and the children of Israel had made an ende of slaying them with an exceeding great slaughter till they were confumed, and therell that remained of them were cased in to walled cities.

¶ Or in secret, so that none hear them as much as an snail word.

21 Then all the people returned to the campe, to Ioshua at Makkedah in peace: no man moued his tongue against the children of Israel.

22 After, Ioshua sayd, Open the mouth of the caue, and bring out these five Kings vnto me forth of the caue.

23 And they did so, and brought out those five Kings vnto him forth of the caue, *vnto* the King of Ierusalem, the King of Hebron, the King of Iarmuth, the King of Lachish, and the King of Eglon.

h Signifying what should become of the rest of Gods enemies, seeing that kings themselves were not spared.

24 And when they had brought out those Kings vnto Ioshua, Ioshua called for all the men of Israel, and saide vnto the chiefe of the men of warre, which went with him, Come neere, set your feete vpon the ^h neckes of these Kings: and they came neere and set their feete vpon their neckes.

25 And Ioshua sayd vnto them, Feare not, nor be faint hearted, *but* be strong and of a good courage: for thus will the Lord doe to all your enemies, against whom ye fight.

26 So then Ioshua smote them, and slew them, and hanged them on five trees, and they hanged still vpon the trees vntill the eueniing.

** Deut. 21.22, chap 8.32.*

27 And at the going downe of the sunne, Ioshua gaue commandement, that they should take [†] them downe off the trees, and cast them into the caue (wherein they had bene hid) and they layde great stones vpon the caues mouth, *which remaine* vntill this day.

¶ Ioshua taketh Makkedah.

*¶ Or, surry person. * Chap. 6.31.*

28 ¶ And that same day Ioshua tooke [¶] Makkedah and smote it with the edge of the sword, and the King thereof destroyed hee with them, and [¶] all the foules that were therein, hee let none remaine: for hee did to the King of Makkedah [¶] as hee had done vnto the King of Iericho.

¶ Libnah is taken.

¶ Or person.

29 Then Ioshua went from Makkedah, and all Israel with him vnto Libnah, and fought against Libnah.

30 And the Lord gaue [¶] it also and the King thereof into the hand of Israel: and hee smote it with the edge of the sword, and all the [¶] foules that were therein: hee let none remaine in it: for hee did vnto the King thereof, as hee had done vnto the King of Iericho.

¶ Lachish is taken.

31 ¶ And Ioshua departed from Libnah, and all Israel with him vnto Lachish, and besieged it, and assaulted it.

¶ The King of Gazer is taken.

32 And the Lord gaue [¶] Lachish into the hand of Israel, which tooke it the second day, and smote it with the edge of the sword, and all the foules that were therein, according to all as hee had done to Libnah.

33 ¶ Then Horam King of [¶] Gazer came vp to helpe Lachish: but Ioshua smote him and his people, vntill none of his remained.

¶ Eglon is taken.

34 ¶ And from Lachish Ioshua departed vnto Eglon, and all Israel with him, and they besieged it, and assaulted it.

35 And they tooke it the same day, and smote

Ioshua.

Cities and countreys taken by Ioshua.

it with the edge of the sword, and all the foules that were therein hee vterly destroyed the same day, according to all that hee had done to Lachish.

36 Then Ioshua went vp from Eglon, and all Israel with him vnto Hebron, and they fought against it.

37 And when they had taken [¶] it, they smote [¶] it with the edge of the sword, and the King thereof, and all the cities thereof, and all the foules that were therein: hee left none remaining, according to all as hee had done to Eglon: for hee destroyed it vterly, and all the foules that were therein.

38 ¶ So Ioshua returned, and all Israel with him to Debir, and fought against it.

39 And when hee had taken [¶] it, and the King thereof, and all the cities thereof, they smote them with the edge of the sword, and vterly destroyed all the foules that were therein, hee let none remaine: as hee did to Hebron, so hee did to Debir, and to the King thereof, as hee had also done to Libnah, and to the King thereof.

40 ¶ So Ioshua smote all the hill countreys, and the South countreys, and the valleys, and the [¶] sides, and all their kings, and let none remaine, but vterly destroyed euery soule, as the Lord God of Israel had commanded.

41 And Ioshua smote them from Kadesh-barnea euen vnto Azzah, and all the countrey of Goshen, euen vnto Gibeon.

42 And all these Kings, and their land did Ioshua take at [¶] one time, because the Lord God of Israel fought for Israel.

43 Afterward, Ioshua and all Israel with him returned vnto the campe in [¶] Gilgal.

CHAP. XI.

1 Diuers Kings and cities, and countreys overcome by Ioshua. 25 Ioshua did all that Moses had commanded him, 30 God had done to the enemies how it that they might be destroyed.

And when Iabin King of Hazor had heard this, then hee [¶] sent to Jobab King of Madon, and to the King of Shimron, and to the King of Achthaph,

2 And vnto the Kings that were by the North in the mountaines and plaines toward the South-side of [¶] Cinneroth, and in the valleys, and in the borders of Dor Westward,

3 And vnto the Canaanites, *both* by East, and by West, and vnto the Amorites, and Hittites, and Perizzites, and Iebusites in the mountaines, and vnto the Hittites vnder [¶] Hermon in the land of Mirzeph.

4 And they came out and all their hostes with them, many people as the sand that is on the sea shore for multitude, with horses and charets exceeding many.

5 So all these Kings met together, and came and pitched together at the waters of Merom, for to fight against Israel.

6 ¶ Then the Lord sayd vnto Ioshua, Bee not afraid for them: for to morrow about this time will I deliuer them all flaine before Israel: thou shalt [¶] slough their horses, and burne their charets with fire.

7 Then came Ioshua and all the men of warre with him against them by the waters of Merom suddenly, and fell vpon them.

8 And the Lord gaue them into the hand of Israel: and they smote them, and chased them vnto great Zidon, and vnto [¶] Mirzephothaim, and vnto the valley of Mirzeph Eastward, and smote them vntill they had none remaining of them.

And Ioshua did vnto them as the Lord bade him: he houghed their horses, and burnt their chariots with fire.

At that time also Ioshua turned backe, and tooke Hazor, and smote the King thereof with the sword: for Hazor before time was the head of all those kingdomes.

Moreover, they smote all the persons that were therein with the edge of the sword, vterly destroying all, leauing none aliue, and hee burnt Hazor with fire.

So all y cities of those kings, & all the kings of them did Ioshua take, and smote them with the edge of the sword, and vterly destroyed them, as Moses the seruant of the Lord had commanded.

But Israel burnt none of the cities that stood fill in their strength, save Hazor onely, that Ioshua burnt.

And all the spoyle of these cities and the cattel the children of Israel tooke forth their praye, but they smote euery man with the edge of the sword vntill they had destroyed them, not leauing one aliue.

As the Lord^e had commaunded Moses his seruant, so did Moses^e commaund Ioshua, and so did Ioshua, he left nothing vndone of all that the Lord had commanded Moses.

So Ioshua tooke all this lande of the mountaines, and all the South, and all the land of Goshen, and the lowe country, and the plaine, and the mountaine of Israel, and the lowe country of the same,

From the mount^e Halak, that goeth vp to Seir, euen vnto Baal-gad in the valley of Lebanon, vnder mount Hermon: and all their Kings he tooke, and smote them, and slewed them.

Ioshua made warre long time with all those Kings,

Neither was there any citie that made peace with the children of Israel, save those Hittites that inhabited Gibeon: all other they tooke by battell.

For it came of the Lord^e, to harden their hearts that they should come against Israel in battell to the intent that they should destroy them vterly, and shew them no mercie, but that they should bring them to nought: as the Lord had commanded Moses.

And that same season came Ioshua, and destroyed the Anakims out of the mountaines: as out of Hebron, out of Debir, out of Anab, and out of all the mountaines of Iudah, and out of all the mountaines of Israel: Ioshua destroyed them vterly with their cities.

There was no Anakim left in the land of the children of Israel: onely in Azzah, in Gath, and in Ashdod were they left.

So Ioshua tooke the whole land, according to all that the Lord had sayde vnto Moses: and Ioshua gaue it for an inheritance vnto Israel according to their portions through their tribes: then the land was at rest without warre.

CHAP. XII.

Which Kings Ioshua and the children of Israel killed on both sides of Jordan, which were in number thirtie and one.

And these are the Kings of the land, which the children of Israel smote and possessed their land, on the other side Iordan toward the rising of the sunne, from the riuer Arnon, vnto mount Hermon, and all the plaine Eastward.

* Sihon King of the Amorites, that dwelt in Helebbon, hauing dominion from Aroer, which is beside the riuer of Arnon, and from the middle of the riuer, and from halfe Gilead vnto the riuer Iabbok, in the border of the children of Ammon.

And from the plaine vnto the sea of Cinneroth Eastward, and vnto the Sea of the plaine, euen the salt Sea Eastward, the way to Beth-elshimoth, and from the South vnder the springs of Pithan.

They conquered also the coast of Og king of Bahan of the remnant of the gyants, which dwelt at Ashtaroth, and at Edrei,

And reigned in mount Hermon, and in Salcah, and in all Bashan, vnto the border of the Geshurites, and the Maachabites, and halfe Gilead, euen the border of Sihon king of Helebbon.

Moses the seruant of the Lord, and the children of Israel smote them: Moses also the seruant of the Lord gaue them land for a possession vnto the Reubenites, and vnto the Gadites, and to halfe the tribe of Manasseth.

These also are the Kings of the country, which Ioshua and the children of Israel smote on this side Iordan, Westward, from Baal-gad in the valley of Lebanon, euen vnto the mount^e Halak that goeth vp to Seir, and Ioshua gaue it vnto the tribes of Israel for a possession, according to their portions:

In the mountaines, and in the valleys, and in the plaine, and in the hill sides, and in the wilderness, and in the South, where were the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hittites, and the Iebusites.

* The King of Iericho was one: the King of Ai, which is beside Beth-el, one:

* The King of Ierusalem, one: the King of Hebron, one:

* The King of Iarmuth, one: the King of Lachish, one:

* The King of Eglon, one: the King of Geder, one:

* The King of Debir, one: the King of Geder, one:

* The King of Hormah, one: the King of Arad, one:

* The King of Libnah, one: the King of Asdud, one:

* The King of Makedah, one: the King of Beth-el, one:

* The King of Tappuah, one: the King of Hepher, one:

* The King of Aphek, one: the King of Lasharon, one:

* The King of Madon, one: the King of Hazor, one:

* The King of Shimon-meron, one: the King of Achish, one:

* The King of Taanach, one: the King of Megiddo, one:

* The King of Kedesh, one: the King of Iokneam, one: the King of Carmel, one:

* The King of Dor, in the country of Dor, one: the King of the nations of Gilgal, one:

* The King of Tirzah, one. All the Kings were thirtie and one.

CHAP. XIII.

The borders and coasts of the land of Canaan. The possession of the Reubenites, Gadites, & of halfe the tribe of Manasseth. The Lord is the inheritance of Levi, as Balaam was flaine.

a Being almost an hundredth an ten yeere olde.
 f Eldr. women into yere.

b After that the countie are counte come.
 f Eldr. borders.
 f Eldr. borders.
 f Eldr. upon the face of Egypt.

f Eldr. Manasse.

f Eldr. the plaine of Gad.

c Reade Chap. 11. v.

f Eldr. valley.

* Num. 32. 35. dmi. 3. 13. chap. 22. 4.

d Because they destroyed not all as God had commanded, they that remayned, were staves and prickles to hurt them.

Num. 33. 1. chap. 33. 1. Judges 2. 3. e Levi shall line by the sacrifices, Num. 18. 31.

f Eldr. the places of Baal.

f Eldr. the valley.
 * Deuter. 3. 17.

* Num. 31. 8.

Now when Joshua was olde, and ^a stricken in yeeres, the Lord said vnto him, Thou art olde and [†] grown in age, and there remayneth exceeding much land to be ^b possessed:

2 This is the land that remaineth, all the [†] regions of the Philistines, and all Geshuri,

3 From [†] Nilus which is [†] in Egypt, euen vnto the borders of Ekron Northward: this is counted of the Canaanites, euen fise Lordships of the Philistines, the Azithites, and the Afhdodites, the Efshkelonites, the Gittites, and the Ekronites, and the Auites:

4 From the South, all the land of the Canaanites, and the [†] caue that is beside the Sidonians, vnto Aphek, and to the borders of the Amorites:

5 And the land of the Gibilites, and all Lebanon, toward the tunnelling from [†] Bahal-gad vnder mount Hermon, vntill one come to Hamath.

6 All the inhabitants of the mountains from Lebanon vnto: Misrephothaim, and all the Sidonians, I will cast them out from before the children of Israel: only diuide thou it by lot vnto the Israelites, to inherit, as I have commanded thee.

7 Now therefore diuide this lande to inherit, vnto the nine tribes, and to the halfe tribe of Manasseh.

8 For with halfe thereof of the Reubenites & the Gadites haue receiued their inheritance, * which Moses gaue them beyond Iorden Eastward, euen as Moses the seruant of the Lord had giuen them,

9 From Aroer that is on the brinke of the riuer Arnon, and from the citie that is in the mids of the [†] riuer, & all the plaine of Medeba vnto Dibon,

10 And all the cities of Sihon King of the Amorites, which reigned in Heshbon, vnto the borders of the children of Ammon,

11 And Gilead, and the borders of the Geshurites and of the Maachathites, and all mount Hermon, with all Bashan vnto Salchah:

12 All the kingdome of Og in Bashan, which reigned in Ashtaroth and in Edrei: (who remained of the * rest of the gyants) for these did Moses smite, and cast them out.

13 But the children of Israel ^d expelled not the Geshurites nor the Maachathites: but the Geshurites and the Maachathites dwell among the Israelites euen vnto this day.

14 Onely vnto the tribe of Leui he gaue none inheritance, ^b but the sacrifices of the Lord God of Israel are ^c his inheritance, as he sayd vnto him.

15 ¶ Moses then gaue vnto the tribe of the children of Reuben inheritance, according to their familie.

16 And their coast was from Aroer, that is on the brinke of the riuer Arnon, and from the citie that is in the middes of the riuer, and all the plaine which is by Medeba:

17 Heshbon with all the cities thereof, that are in the plaine: Dibon and [†] Bamoth-baal, and Beth-baal-meon:

18 And Iahazah, and Kedemoth & Mcphaath:

19 Kiriahaim also, and Sibmah, and Zereth-shahar in the mount of [†] Emek:

20 And Beth-peor, and * A'shdoth-piggah, and Beth-ieshimoth:

21 And all the cities of the plaine: and all the kingdome of Sihon King of the Amorites, which reigned in Heshbon, whom Moses smote: with the Princes of Midian, Eui, and Rekem, and Zur, and Hur, and Reba, the dukes of Sihon, dwelling

in the country.

22 And [†] Balaam the sonne of Beor the sooth-sayer did the children of Israel slay with the sword, among them that were slaine.

23 And the border of the children of Reuben was Iorden with the coastes. This was the inheritance of the children of Reuben according to their families, with the cities and their villages.

24 ¶ Also Moses gaue inheritance vnto [†] tribe of Gad, euen vnto the children of Gad according to their families.

25 And their coastes were Iazer, and all the cities of Gilead and halfe the land of the children of Ammon vnto Aroer, which is before Rabbah:

26 And from Heshbon vnto Ramoth, Mizpeh, and Betonim: and from Mahanaim vnto the borders of Debir:

27 And in the valley Beth-atram, and Bethnimrah, and Succoth, and Zaphon, the rest of the kingdome of Sihon King of Heshbon, vnto Iorden and the borders euen vnto the Sea coast of Cimmereth, beyond Iorden Eastward.

28 This is the inheritance of the children of Gad, after their families, with the cities, and their villages.

29 ¶ Also Moses gaue inheritance vnto the halfe tribe of Manasse: and this belonged to the halfe tribe of the children of Manasseh according to their families.

30 And their border was from Mahanaim, euen all Bashan, to [†] w. all the kingdome of Og King of Bashan, and all the townes of Iair which are in Bashan, threescore cities,

31 And halfe Gilead, and Ashtaroth, and Edrei, cities of the kingdome of Og in Bashan, * ^b were giuen vnto the ^c children of Machir the sonne of Manasseh, to halfe of the children of Machir after their families.

32 These are the heritages, which Moses did distribute in the plaine of Moab beyond Iorden, toward Iericho Eastward.

33 * But vnto the tribe of Leui Moses gaue none inheritance: ^b for the Lord God of Israel is their inheritance, * as he said vnto them.

CHAP. XIII.

a The lands of Canaan was divided among the nine tribes: and the halfe. b Caleb requesteth the heritage that was promised him. 13 Hebron was giuen him.

These also are the places which the children of Israel inherited in the land of Canaan, * which Elcazar the Priest, and Joshua the sonne of Nun and the chief fathers of the tribes of the children of Israel, distributed to them,

1 * By the helve of their inheritance, as the Lord had commanded by the hand of Moses, to giue to the nine tribes, and the halfe tribe.

2 For Moses had giuen inheritance vnto * two tribes and an halfe tribe, beyond Iorden: but vnto the Leuites he gaue none inheritance among them.

3 For the children of Joseph were ^b two tribes, Manasseh and Ephraim: therefore they gaue no part vnto the Leuites in the lande, save cities to dwell in, with the suburbs of the same for their beastes and their substance.

4 * As the Lord had commanded Moses, fo the children of Israel did when they deuided the land.

5 ¶ Then the children of Iudah came vnto Joshua in Gilegal: and Caleb the sonne of Iephunneh the Kenetite sayde vnto him, Thou knowest what the Lord saide vnto Moses the man of God, concerning

f So that which they which olde and the wisd conuiler pished by the indigment of the

g That is the land of Moab

* Num. 32. 35. b Hebron is a city in the land of Canaan

* Gen. 12. 13.

* Num. 13. 14.

* Num. 32. 35. and 33. 54.

a At Hebron Gad and half the tribe of Manasse were giuen to the children of Joseph

b So that the halfe tribe of Manasse and the tribe of Ephraim were giuen to the children of Joseph

* Num. 32. 35. and 33. 54.

The Hebrew word signifies a city, and is used either for a city or for a town, as in the case of Hebron, which is a city and a town.

concerning me and thee in Kadesh-barnaa.

7 Fourtie yeere olde was I, when Moses the servant of the Lord sent mee from Kadesh-barnaa to espie the land, and I brought him word againe, as I thought in mine heart.

8 But my brethren that went vp with mee, discouraged the heart of the people: yet I folowed still the Lord my God.

9 Wherefore Moses sware the same day, saying, Certainly the land whereon thy feete haue troden, shall be thine inheritance, and thy childrens for ever, because thou hast followed constantly the Lord my God.

10 Therefore behold now, the Lord hath kept me alive, as he promised: this is the fourtie and fift yeere since the Lord spake this thing vnto Moses, while the children of Israel wandered in the wilderness: and now loe, I am this day foure score and fife yeere olde.

11 And yet am as strong at this time, as I was when Moses sent mee: as strong as I was then, so strong am I now, either for warre, or for gouernement.

12 Nowe therefore giue mee this mountaine wherof the Lord spake in that day (for thou heardest in that day, howe the Anakims were there, and the cities great and walled): if so be the Lord will be with me, I may drine them out, as the Lord said.

13 Then Ioshua blessed him, and gaue vnto Caleb the sonne of Iephunnah, Hebron for an inheritance.

14 Hebron therefore became the inheritance of Caleb the sonne of Iephunnah the Kenzite, vnto this day: because he folowed constantly the Lord God of Israel.

15 And the name of Hebron was beforetime, Kiriath-arba: which Arba was a great man among the Anakims: thus the land ceased from warre,

* Chap. 46. 9.

† 12. 30. goe out and come in.

Or giants.

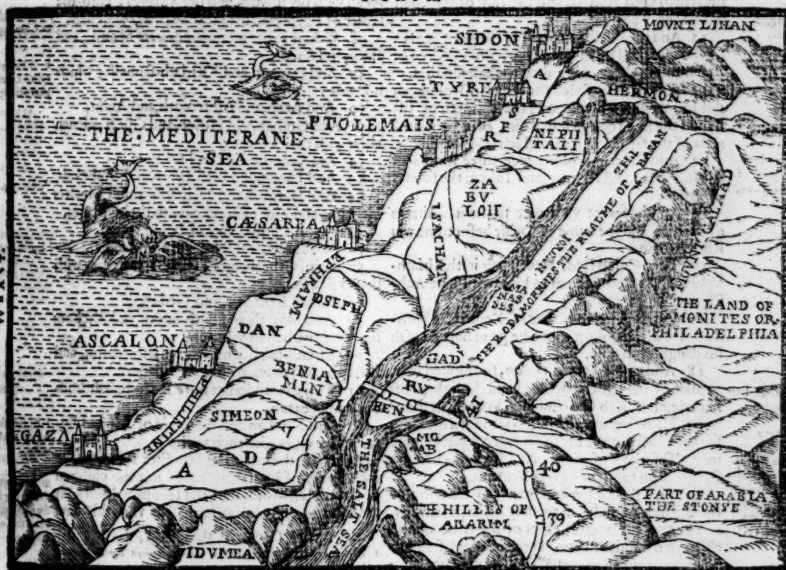
• This he spake of modestie, and not of doubting.

* Chap. 31. 12. 1. Macc. 2. 36.

* Chap. 1. 9. 12.

† Either for his power or person.

NORTH.



SOUTH.

CHAP. XV.

1 The lot of the children of Iudah, and the names of the cities and villages of the same. 22 Cities portion. 28 The request of Achish.

1 His then was the lot of the tribe of the children of Iudah by their families: *even* to the border of Edom and the wilderness of * Zin, Southward on the Southcoast.

2 And their South border was the salt Sea coast, from the * poynt that looketh Southward.

3 And it went out on the Southside towards Maaleth-akrabbim, and went along to Zin, and ascended vp on the Southside vnto Kadesh-barnaa, and went along to Hebron, and went vp to Adar, and for a compass to Karkaa.

4 From thence went it along to Azmon, and

reached vnto the river of Egypt, and the ende of that coast was on the Westside: this shall be your South coast.

5 Also the Eastborder shall be the salt Sea, vnto the * end of Iorden: and the border on the North quarter from the poynt of the Sea, and from the end of Iorden.

6 And this border goeth vp to Beth-hogla, and goeth along by the Northside of Beth-arabah: so the border from thence goeth vp to the * stone of Bohan the sonne of Reuben.

7 Again this border goeth vp to Debir from the valley of Achor, and Northward, turning to ward Gilgal, that lyeth before the going vp to Adummim, which is on the Southside of the river: also this border goeth vp to the waters of

b Meaning, the mouth of the river where it runneth into the salt Sea.

c Which was a make a part their country.

1. 4. || En-Ghemath.

For the fountain
of the fountain
1. 2. 1. 2. 3.

¶ En-themesh, and endeth at * En-rogel.

¶ Then this border goeth vp to the valley of the sonne of Hinnom, on the Southside of the Iebusites: the same is Ierusalem. Also this border goeth vp to the top of the mountaine that lieth before the valley of Hinnom Westward, which is by the end of the valley of the giants Northward.

¶ En-Raphaim.

9 So this border compasseth from the top of the mountaine vnto the fountaine of the water of Nephteah, and goeth out to the cities of mount Ephron: and this border draweth to Baalah, which is ¶ Kiriath-icarim.

¶ Or, the city of
woods.

10 Then this border compasseth from Baalah Westward vnto mount Seir, and goeth along vnto the side of mount Iearim, which is Chesalon on the Northside: so it cometh downe to Beth-themesh, and goeth to Timnah.

11 Also this border goeth out vnto the side of Ekron Northward: and this border draweth to Shicron, and goeth along to mount Baalah, and stretcheth vnto Iabbel: and the ends of this coast are to the Sea.

d Meaning, to
ward Syria.

12 And the West-border is to the great Sea: so this border shall be the bounds of the children of Iudah round about, according to their families.

13 ¶ And vnto Caleb the sonne of Iephunneh did Iosuaue give a part among the children of Iudah, as the Lord commanded him, *even* ¶ Kiriath-arba of the father of Anak, which is Hebron.

¶ Chap. 14. 15.

14 And Caleb *e* droue thence three sonnes of Anak, Shephai, and Ahiman, and Talmai the sonnes of Anak.

e This was done
after the death of
Iosuaue, iudg. 1. 19,
20.

15 And hee went vp thence to the inhabitants of Debir: and the name of Debir beforetime was Kiriath-sepher.

16 Then Caleb sayd, Hee that smiteth Kiriath-sepher, and taketh it, euen to him will I giue Achish my daughter to wife.

¶ Or, cousin.

17 And Othniel, the sonne of Kenaz, the ¶ brother of Caleb tooke it: and he gaue him Achish his daughter to wife.

18 And as he went in *to him*, the moued him, to aske of her father a field: and she lighted off her asse, and Caleb said vnto her, What wilt thou?

f Because her husband
carried too
long.

19 Then she answered, ¶ Giue mee a blessing: for thou hast giuen me the South country: giue mee also springs of water. And hee gaue her the springs aboue and the springs beneath.

¶ Or, against me
thou position.
g Because her
country was barren,
she desired of
her father a field
that had springs,
Iudges 1. 14, 15.

20 This shalbe the inheritance of the tribe of the children of Iudah according to their families.

21 And the utmost cities of the tribe of the children of Iudah, towards the coastes of Edom Southward were Kabzeel, and Eder, and Iagur,

22 And Kinah, and Dimonah, and Adadah,

23 And Kedesh, and Hazor, and Ithnan,

24 Ziph, and Telem, and Bealoth,

25 And Hazor, Hadattah, and Kerioth, Hesron

(which is Hazor)

26 Amam, and Shema, and Moladah,

27 And Hazar, Gaddah, and Heslomon, and

Beth-palet,

28 And Hafar-huail, and Beertheba, and Biziothiah,

29 Baalah, and Iim, and Azem,

30 And Etrolad, and Chesil, *h* and Hormah,

31 And Ziklag, and Madmannah, & Sanannah,

32 And Lebaoth, and Shilhim, and Ain, and

Rimmon: *all these cities are* twentie and nine with

h Which before
was called Ze-
phaniah, iudg. 1. 17.

their villages.

33 ¶ In the lowe country were Eshtaoi, and

Zorah, and Ashnah,

34 And Zanoah, and En-gannim, Tappuah, and Enam,

35 Iarmuth, and Adullam, Socoh, and Azekah,

36 And Sharam, and Adithaim, & Gederoth, and

Gederothaim: *fourteen cities with their villages.*

37 Zenan, and Hadathah, and Migdal-gad,

38 And Dilcaim, and Mizpeh, and Ioktoel,

39 Lachish, and Borkath, and Eglon,

40 And Gabbon, and Lahmam, and Kithlish,

41 And Gederoth, Beth-dagon, and Naamah,

42 And Makkeah: *sixteen cities with their villages,*

43 Lebnah, and Ether, and Ashan,

44 And Iiphtah, and Ashnah, and Nezihi,

45 And Ktilah, and Aczib, and Maresbah: *nine cities with their villages.*

46 Ekron with her *†* towne and her villages, *†* Ekron,

47 From Ekron, euen vnto the Sea, *all that lieth*

about Ashdod with their villages.

48 Ashdod with her towne and her villages: Azah with her towne and her villages, vnto the

riuer of Egypt, and the great Sea was their coast.

49 ¶ And in the mountaines were Shamir, and

Iatir, and Socoh,

50 And Danah, and ¶ Kiriath-gannath (which is Debir)

51 And Anab, and Aftemoth, and Anim,

52 And Goshen, and Holon, and Giloh: *eleuen cities with their villages,*

53 Arab, and Dumah, and Eshtean,

54 And Janum, and Beth-tappuah, & Aphekah,

55 And Humtah, and ¶ Kiriath-arba, (which is Hebron)

56 And Zior: *nine cities with their villages.*

57 Maon, Carmel, and Ziph, and Iutrah,

58 And Izreel, and Iokdeam, and Zanoah,

59 Kain, Gibeah, and Timnah: *ten cities with their villages.*

60 Halhul, Beth-zur, and Gedor,

61 And Maarah, and Beth-anoth, and Elekron: *six cities with their villages.*

62 Kiriath-baal, which is Kiriath-icarim, and

Rabbah: *two cities with their villages.*

63 ¶ In the wilderness were Beth-arabah, Mid-

dim, and Secacah,

64 And Nibshan, and the *†* citie of salt, and En-

gedi: *six cities with their villages.*

65 Neuertheless, the Iebusites that were the

inhabitants of Ierusalem, could not the children

of Iudah cast *†* out, but the Iebusites dwell with

the children of Iudah at Ierusalem vnto this day.

CHAP. XVI.

1 The lot or part of Ephraim, to the Canaanite dwelled among them.

AND the lot fell to the *†* children of Ioseph

from Iorden by Iericho vnto the water of Iericho Eastward, and to the wilde-nesse that

goeth vp from Iericho by the mount Beth-el:

2 And goeth out from Beth-el, to *†* Luz, and

runneth along vnto the borders of Archiatroch,

3 And goeth downe Westward to the coast of

Iaphleti, vnto the coast of Beth-horon the nether,

4 And to Gezer: and the ends *†* thereof are at the Sea.

5 So the children of Ioseph, Manasseh and Ephraim *†* tooke their inheritance.

¶ Also the borders of the children of Ephraim according to their families, euen the

borders of their inheritance on the Eastside were

Atroth-addar, vnto Beth-horon the upper,

6 And this border goeth out to the Sea vnto

Michmethah on the Northside, and this border

returneth

1 Of this citie
salt is his
name.

2 That is, the
children of
Ephraim, in the
wilderness
dwelt.

3 That is, the
children of
Ephraim, in the
wilderness
dwelt.

4 That is, the
children of
Ephraim, in the
wilderness
dwelt.

5 That is, the
children of
Ephraim, in the
wilderness
dwelt.

6 That is, the
children of
Ephraim, in the
wilderness
dwelt.

7 That is, the
children of
Ephraim, in the
wilderness
dwelt.

8 That is, the
children of
Ephraim, in the
wilderness
dwelt.

9 That is, the
children of
Ephraim, in the
wilderness
dwelt.

10 That is, the
children of
Ephraim, in the
wilderness
dwelt.

11 That is, the
children of
Ephraim, in the
wilderness
dwelt.

12 That is, the
children of
Ephraim, in the
wilderness
dwelt.

13 That is, the
children of
Ephraim, in the
wilderness
dwelt.

14 That is, the
children of
Ephraim, in the
wilderness
dwelt.

15 That is, the
children of
Ephraim, in the
wilderness
dwelt.

16 That is, the
children of
Ephraim, in the
wilderness
dwelt.

returneth Eastward vnto Taanach, Shiloh, and passeth it on the Eastside vnto Iamoth.

7 And goeth downe from Iamoth to Ataroth, and Naarath, and cometh to Jericho, and goeth out at Iorden.

8 And this border goeth fro Tappuah Westward vnto the river Kanah, and the ends thereof are at the Sea: this is the inheritance of the tribe of the children of Ephraim by their families.

9 And the separate cities for the children of Ephraim were among the inheritance of the children of Manasseh: all the cities with their villages.

10 And they cast not out the Canaanite that dwelt in Gezer, but the Canaanite dwelt among the Ephraimites vnto this day, and serued vnder tribute.

CHAP. XVII.

The portion of the half tribe of Manasseh, 3 The daughters of Zelophehad, 13 The Canaanites are become tributaries, 19 Manasseh and Ephraim require a greater portion of heritage.

THIS was also the lot of the tribe of Manasseh: for he was the first borne of Ioseph, so was of Machir the first borne of Manasseh, and the father of Gilead: now because hee was a man of warre, he had Gilead and Bashan.

2 And also of the rest of the sonnes of Manasseh by their families, euen of the sonnes of Abiezer, and of the sonnes of Helek, & of the sonnes of Asriel, and of the sonnes of Shechem, and of the sonnes of Hepher, and of the sonnes of Shemida: these were the males of Manasseh, the sonne of Ioseph, according to their families.

3 ¶ But Zelophehad the sonne of Hepher, the sonne of Gilead, the sonne of Machir, the sonne of Manasseh, had no sonnes, but daughters: and these are the names of his daughters, Mahlah, and Noah, Hoglah, Milcah and Tirzah:

4 Which came before Eleazar the Priest, and before Ioshua the sonne of Nun, and before the princes, saying, The Lord commanded Moses to giue vs an inheritance among our brethren: therefore according to the commandement of the Lord he gaue them an inheritance among the brethren of their father.

5 And there fell ten portions to the Manasseh, beside the land of Gilead and Bashan, which is on the other side Iorden.

6 Because the daughters of Manasseh did inherit among his sonnes: and Manassehs other sonnes had the land of Gilead.

7 ¶ So the borders of Manasseh were from Asher to Michmethah that lieth before Shechem, and this border goeth on the right hand, euen vnto the inhabitants of En-tappuah.

8 The land of Tappuah belonged to Manasseh, but 4 Tappuah beside the border of Manasseh belongeth to the sonnes of Ephraim.

9 Also this border goeth downe vnto the river Kanah Southward to the river: these cities of Ephraim are among the cities of Manasseh: and the border of Manasseh is on the Northside of the river, and the ends of it are at the Sea.

10 The South pertaineth to Ephraim, and the North to Manasseh, and the Sea is his border: and they met together in Asher Northward, and in Issachar Eastward.

11 And Manasseh had in Issachar and in Asher, Beth-shean, and her townes, and Ibleam, and her townes, and the inhabitants of Dor with 9 townes

thereof, and the inhabitants of En-dor, with the townes thereof, and the inhabitants of Taanach with her townes, and the inhabitants of Megiddo with the townes of the same, euen three countreys.

12 Yet the children of Manasseh could not destroy those cities, but the Canaanites dwelled still in that land.

13 Neuerthelesse, when the children of Israel were strong, they put the Canaanites vnder tribute, but cast them not out wholly.

14 Then the children of Ioseph spake vnto Ioshua, saying, Why hast thou giuen mee but one lot, and one portion to inherit, seeing I am a great people, for as much as the Lord hath blessed mee hitherto?

15 Ioshua then answered them, If thou be much people, get thee vp to the wood, and cut trees for thy selfe there in the lande of the Perizzites, and of the giants, if mount Ephraim be too narrowe for thee.

16 Then the children of Ioseph sayde, The mountaine will not be ynough for vs: and all the Canaanites that dwell in the lowe countrey haue chariots of yron, as well they in Beth-shean, and in the townes of the flane, as they in the valley of Izreel.

17 And Ioshua spake vnto the house of Ioseph, to Ephraim and to Manasseh, saying, Thou art a great people, and hast great power, and shalt not haue one lot.

18 Therefore the mountaine shall bee thine: for it is a wood, and thou shalt cut it downe, and the ends of it shall be thine, and thou shalt cast out the Canaanites, though they haue yron chariots, and though they be strong.

CHAP. XVIII.

The Tabernacle set in Shiloh, 4 Certaine are sent to divide the land to the other nine tribes, 11 The lot of the children of Benjamin.

AND the whole Congregation of the children of Israel came together at Shiloh: for they set vp the Tabernacle of the Congregation there, after the land was subiect vnto them.

2 Nowe there remained among the children of Israel seuen tribes, to whom they had not decided their inheritance.

3 Therefore Ioshua said vnto the children of Israel, How long are ye so slacke to enter and possess the land which the Lord God of your fathers hath giuen you?

4 Giue from among you for euery tribe three men, that I may send them, and that they may rise, and walke through the land, and distribute it according to their inheritance, and returne to me.

5 And that they may decide it vnto them into seuen parts, (Judah shall abide in his coast at the South, and the house of Ioseph shall stande in their coasts at the North)

6 Yee shall describe the land therefore into seuen partes, and shall bring them hither to me, and I will cast lots for you here before the Lord our God.

7 But the Leuites shall haue no part among you: for the Priesthood of the Lorde is their inheritance also Gad and Reuben, and halfe the tribe of Manasseh haue receiued their inheritance beyond Iorden Eastward, which Moses the seruant of the Lord gaue them.

8 ¶ Then the men arose, and went their way: and Ioshua charged them that went to describe the

For at their they lacked courage, and after agreed with them on condition, contrary to Gods commandment.

According to my father Iakobs prophesie, Gen. 48. 19.

If this mount be not large ynough, why dost thou not destroy Gods enemies, as he hath commanded?

So that thou shalt enlarge thy portion thereby.

For they had now removed it from Gilgal and set it vp in Shiloh. As Eleazar, Ioshua, and the heads of the tribes had done to Iudah, Ephraim, and halfe of Manasseh.

That is, into seuen portions, to euery tribe one.

For these had their inheritance already appointed.

Before the Ark of the Lord.

That is, he sacrifices and offerings, Chap. 13. 14.

The portion of Benjamin.

Ioshua.

Simeon, Zebulun, Issachar,

g By writing the names of every country and city.

the land, saying, Depart, and goe through the land, and § describe it, and returne to me, that I may here caſt lots for you before the Lord in Shiloh.

9 So the men departed, and paſſed through the land, and deſcribed it by cities into ſeven parts in a booke, and returned to Ioshua into the campe at Shiloh.

h That every one should be content with Gods appointment.

10 ¶ Then Ioshua caſt lots for them in Shiloh before the Lord, and there Ioshua divided the land vnto the children of Iſrael according to their portions.

i Their inheritance bordered vpon Iudah and Ioseph.

11 ¶ And the lot of the tribe of the children of Benjamin came ſoorth according to their families, and the coaſt of their lot lay ¹ betweene the children of Iudah, and the children of Ioseph.

12 And their coaſt on the Northſide was from Iorden, and the border went vp to the ſide of Iericho on the Northpart, and went vp through the mountaines Weſtward, and the endes thereof are in the wildeſſe of Beth-zuen:

k Which was in the tribe of Ephraim another Beth-el was in the tribe of Benjamin.

13 And this border goeth along from thence to Luz, ^{enue} to the Southſide of Luz (the ſame is ^l Beth-el) and this border defendeth to Atroth-addar, neere the mount: that lieth on the Southſide of Beth-horon the neether.

14 So the border turneth, and compaſſeth the corner of the Sea Southward, from the mount that lieth before Beth-horon Southward: and the endes thereof are at Kiriath-baal (which is Kiriath-earim) a city of the children of Iudah: this is the Weſt quarter.

l To be the sea.

15 And the South quarter is from the ende of Kiriath-earim, and this border goeth out ¶ Weſtward, and commeth to the fountaine of waters of Nephtoi.

m To be the sea.

16 And this border defendeth at the ende of the mountaine, that lieth before the valley of Ben-hinnom, which is in the valley of the ¶ gyants Northward, and defendeth into the valley of Hinnom by the ſide of ¶ Ieſufi Southward, and goeth downe to En-rogel.

n Which is in the tribe of Ephraim. * Chap. 13, 6.

17 And compaſſeth from the North, and goeth forth to ¶ En-ſhemeth, and ſtretcheth to Geliloth, which is toward the going vp vnto Adummim, and goeth downe to the ¶ ſtrome of Bohan the ſonne of Reuben.

18 So it goeth along to the ſide ouer againſt the plaine Northward, and goeth downe into the plaine.

o To be the very Strait, where the river runneth into the ſalt ſea.

19 After, this border goeth along to the ſide of Beth-hoglah Northward: and the endes thereof, that is, of the border, reach to the point of the ſalt Sea Northward, and to the ¶ ende of Iorden Southward: this is the South coaſt.

20 Also Iorden is the border of it on the Eaſtſide: this is the inheritance of the children of Benjamin by the coaſts thereof round about, according to their families.

21 Nowe the cities of the tribe of the children of Benjamin, according to their families, are Iericho, and Beth-hoglah, and the valley of Keziz.

22 And Beth-arabah, and Zemaraim, and Beth-el.

23 And Aumim, and Parah, and Ophrah, 24 And Chephar, Ammonai, and Ophni, and Gabai: twelue cities with their villages.

25 Gibeon, and Ramah, and Beeroth,

26 And Mizpeh, and Chephirah, and Moza,

27 And Rekem, and Irpeel, and Taralah,

28 And Zela, Eleph, and Iebuſi, (which is ¶ Jeruſalem) Gibeath, and Kiriath: fouretee cities with their villages: this is the inheritance of the children of Benjamin, according to their families.

CHAP. XIX.

1 The portion of Simeon, 10 Of Zebulun, 19 Of Iſſachar, 24 Of Aſſer, 23 Of Naphtali, 40 Of Dan, 49 The poſſeſſion of Iuſſaſſa.

¶ And the ſecond lot came out to Simeon, ^{enue} for the tribe of the children of Simeon, according to their families: and their inheritance was in the ¶ middes of the inheritance of the children of Iudah.

2 Nowe they had in their inheritance, Beerſeba, and Sheba, and Moladah,

3 And Hazur-ſhual, and Balah, and Azem,

4 And Eltolad, and Bethul, and Hornah,

5 And Ziklag, and Beth-marcaboth, and Hazar-ſuſah,

6 And Beth-iebaath, and Sharuhin: thirtee cities with their villages.

7 Ain, Remmon, and Ether, and Afhan: foure cities with their villages.

8 And all the villages that were round about: theſe cities, vnto Baalath-beer, ¶ Ramoth Southward: this is the inheritance of the tribe of the children of Simeon, according to their families.

9 Out of the portion of the children of Iudah came the inheritance of the children of Simeon: for the part of the children of Iudah was too ¶ much for them: therefore the children of Simeon had their inheritance within their inheritance.

10 ¶ Also the third lot aroſe for the children of Zebulun, according to their families: and the coaſts of their inheritance came to Serid,

11 And their border goeth vp ¶ Weſtward, ¶ enue to Maralah, and reacheth to Dabbatheth, and meeteth with the river that lieth before Jokneam,

12 And turneth from Serid Eaſtward toward the ſunne riſing vnto the border of Chiloth. ^{enue} bor, and goeth out to Daberath, and aſcendeth to Iaphia,

13 And from thence goeth along Eaſtward toward the ſunne riſing to Gittah-hepher to Irab-kazin, and goeth forth to Rimmon, and turneth to Neah.

14 And this border compaſſeth it on the North ſide to Hannathon, and the endes thereof are in the valley of Iſphrah-el.

15 And Kattath, and Nahallal, and Shimron, and Idalah, and ¶ Beth-lehem: twelue cities with their villages.

16 This is the inheritance of the children of Zebulun, according to their families: ^{enue} that is, theſe cities and their villages.

17 ¶ The fourth lot came out to Iſſachar, ^{enue} for the children of Iſſachar, according to their families.

18 And their coaſt was Izreelah, and Cheſul-loth, and Shunem,

19 And Hapharaim, and Shihon, and Anabath,

20 And Harabibh, and Kiſhion, and Abez,

21 And Remeth, and ¶ En-gannim, and En-haddah, and Beth-pazzez.

22 And this coaſt reacheth to Tabor, and Shazimath, and Beth-ſhemeth, and the endes of their coaſt reach to Iorden: ſixtee cities with their villages.

Which was the whole of the tribe of Benjamin, and the part of it was in the tribe of Iudah.

According to Iſachar's property, that he should be scattered among the other tribes, Gen. 33, 7.

According to Iſachar's property, that he should be scattered among the other tribes, Gen. 33, 7.

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According to Iſachar's property, that he should be scattered among the other tribes, Gen. 33, 7.

23 This is the inheritance of the tribe of the children of **Issachar** according to their families: *that is,* the cities and their villages.

24 ¶ Also the fifth lot came out for the tribe of the children of **Asher** according to their families.

25 And their coast was **Helcath**, and **Hali**, and **Beten**, and **Achhab**,

26 And **Alaxmelech**, and **Amad**, and **Milheal**, and came to **Carmel Westward**, and to **Shihor Libnath**,

27 And turneth towards the sunne rising to **Beth dagon**, and cometh to **Zebulun**, and to the valley of **Liphtah el**, toward the Northside of **Beth-emek**, and **Neiel**, and goeth out on the left side of **Cabul**,

28 And to **Elhron**, and **Rehob**, and **Hammon**, and **Kanah**, vnto great **Zidon**.

29 Then the coast turneth to **Ramah** and to the strong cite of **Szor**, and this border turneth to **Hofah**, and the ends thereof are at the Sea from **Hebel to Achzib**,

30 **Vmnah** also and **Aphek**, and **Rehob**: two and twentie cities with their villages.

31 This is the inheritance of the tribe of the children of **Asher**, according to their families: *that is,* these cities and their villages.

32 ¶ The sixth lot came out to the children of **Naphtali**, *even* to the children of **Naphtali** according to their families.

33 And their coast was from **Helcath**, and from **Allon in Zaananim**, and **Adaminekeb**, and **Iabneel**, *uen* to **La-kum**, and the ends thereof are at **Iordan**,

34 So this coast turneth Westward to **Aznath-tabor**, and goeth out from thence to **Huk-kok**, and reacheth to **Zebulun** on the Southside, and goeth to **Asher** on the Westside, and to **Iudah** by **Iordan** toward the sunne rising.

35 And the strong cities are **Ziddim**, **Zer**, and **Hammath**, **Lakkath**, and **Cinnereth**,

36 And **Adamah**, and **Ramah**, and **Hazor**,

37 And **Kedeth**, and **Edrei**, and **En-hazor**,

38 And **Iron**, and **Migdal-el**, **Horem**, and **Beth-anah**, and **Beth-shelem**: nineteen cities with their villages.

39 This is the inheritance of the tribe of the children of **Naphtali** according to their families: *that is,* the cities and their villages.

40 ¶ The seventh lot came out for the tribe of the children of **Dan**, according to their families.

41 And the coast of their inheritance was **Zorah**, and **Esh-taol**, and **Ir-shelemeth**,

42 And **Shaalabbin**, and **Aialon**, and **Ithlah**,

43 And **Elon**, and **Tennathah**, and **Ekron**,

44 And **Eltekeh**, and **Gibbethon**, and **Baalah**,

45 And **Iehud**, and **Bene-berak**, and **Gath-rimmon**,

46 And **Me-iarkon**, and **Rakkon**, with the border that lieth before **Iapho**.

47 But the coastes of the children of **Dan** fell out too little for them: therefore the children of **Dan** went vp to fight against **Leshem**, and tooke it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called **Leshem**, **Dan** after the name of **Dan** their father.

48 This is the inheritance of the tribe of the children of **Dan** according to their families: *that is,* these cities and their villages.

49 ¶ When they had made an ende of diuiding the land by the coastes thereof, then the children of **Israel** gave an inheritance vnto **Ioshua** the sonne of **Nun** among them,

50 According to the word of the Lord they gave him in the cite which hee asked, *even* **Tim-nath-serah** in mount **Ephraim**: and hee built the cite and dwelt therein.

51 ¶ These are the heritages which **Elezazar** the Priest, and **Ioshua** the sonne of **Nun**, and the chiefe fathers of the tribes of the children of **Israel** diuided by lot in **Shiloh** before the Lord at the doore of the **Tabernacle** of the Congregation: so they made an ende of diuiding the country.

C H A P. XX.

1 The Lord commanded **Ioshua** to appoint cities of refuge.

2 He left thereof, 7 and their names.

3 The Lord also spake vnto **Ioshua**, saying,

4 Speake to the children of **Israel**, and say,

5 Appoyne you cities of refuge, wherof I spake vnto you by the hand of **Moses**,

6 That the slayer that killeth any person by ignorance, and vnwittingly, may flee thither, and they shall be your refuge from the auenger of blood.

7 And hee that doeth flee vnto one of those cities, shall stand at the entering of the gate of the cite, and shall shew his cause to the Elders of the cite: and they shall receiue him into the cite vnto them, and giue him a place, that he may dwell with them.

8 And if the auenger of blood pursue after him, they shall not deliuer the slayer into his hand because he smote his neighbour ignorantly, neither hated he him beforetime:

9 But hee shall dwell in that cite vntill he stand before the Congregation in iudgement, or vntill the death of the hie Priest that shall be in those dayes: then shall the slayer returne, and come vnto his owne cite, and vnto his owne house, *even* vnto the cite from whence he fled.

10 ¶ Then they appointed **Kedeth** in **Galil** in mount **Naphtali**, and **Shechem** in mount **Ephraim**, and **Kiriath-arba**, (which is **Hebron**) in the mountaine of **Iudah**.

11 And on the other side **Iordan** toward **Iericho** Eastward, they appointed **Bezer** in the wilderness vpon the plaine, out of the tribe of **Reuben**, and **Ramoth** in **Gilead**, out of the tribe of **Gad**, and **Golan** in **Bashan**, out of the tribe of **Manassh**.

12 These were the cities appointed for all the children of **Israel**, and for the stranger that sojourned among them, that whosoever killed any person ignorantly, might flee thither, and not die by the hand of the auenger of blood, vntill he stood before the Congregation.

C H A P. XXI.

1 The cities giuen to the Levites, as in number eight and thirtie.

2 The Lord according to his promise gave the children of **Israel** rest.

3 Then came the principall fathers of the **Leuites** vnto **Elezazar** the Priest, and vnto **Ioshua** the sonne of **Nun**, and vnto the chiefe fathers of the tribes of the children of **Israel**,

4 And spake vnto them at **Shiloh** in the land of **Canaan**, saying, ¶ The Lord commanded by the hand of **Moses**, to giue vs cities to dwell in, with the suburbs thereof for our cattell.

5 So the children of **Israel** gave vnto the **Leuites**, out of their inheritance at the commenda-

* Chap. 24. 24.

* Num. 34. 17.

* Exod. 31. 13. Num. 35. 6, 11, 14. deut. 19. 2.

* At vnwares, and bearing him no grudge.

* In the ears of the Elders.

* That is, hee sell kinsman of him that is slaine.

* Till his ends were procured. * Num. 35. 25.

10r, Galil.

d Out of the halfe tribe of Manassh beyond Iordan.

a Before the iudges.

10r, the chiefe of the fathers.

* Num. 32. 2. a By Moses, whose minde God shewed his power.

b Hee meaneth them that were Priests: for some were but Levites, c Every tribe gaue more or fewer cities according to their inheritance was great or little, Num 35.8.

d For Aaron came of Kohath, & therefore the Priests of hisse remained in that familie.

* Chap. 14. 19. a. chrou. 6. 36.

e That is, the Priest of the familie of the Kohathites, of whom Aaron was chief.

f The suburbs were a thousand cubites from the wall of the citie round about, Num 35.4.

g That were not Priests.

h Hebron and Shechem were the two cities of refuge vnder the Kohathites.

i Which dwelt in Canaan.

ment of the Lord these cities with their suburbs,
4 And the lot came out for the families of the Kohathites, and the children of Aaron the Priest, which were of the Levites, had by lot, out of the tribe of Iudah, and out of the tribe of Simeon, and out of the tribe of Benjamin, thirteen cities.
5 And the rest of the children of Kohath had by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the halfe tribe of Manasseh, ten cities.
6 Also the children of Gerson had by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the halfe tribe of Manasseh in Bashan, thirteen cities.
7 The children of Merari according to their families had out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.
8 So the children of Israel gaue by lot vnto the Levites these cities with their suburbs, as the Lord had commanded by the hand of Moses.
9 ¶ And they gaue out of the tribe of the children of Iudah, and out of the tribe of the children of Simeon, these cities which are here named,
10 And they were the childrens of ^d Aaron being of the families of the Kohathites, and of the sonnes of Levi, (for theirs was the first lot)
11 So they gaue them Kiriath-arba of the father of Anok (which is Hebron) in the mountaine of Iudah, with the suburbs of the same round about it.
12 (But the lande of the citie, and the villages thereof, gaue they to * Caleb the sonne of Iephunneh to be his possession)
13 ¶ Thus they gaue to the ^e children of Aaron the Priest, a citie of refuge for the slayer, ^h Hebron with her suburbs, and Libnah with her suburbs,
14 And Jattir with her suburbs, and Eshtemoa, and her suburbs,
15 And Holon with her suburbs, and Debir with her suburbs,
16 And Ain with her suburbs, and Iuttah with her suburbs, Beth-shehem with her suburbs: nine cities out of those two tribes.
17 And out of the tribe of Benjamin they gaue Gibeon with her ^f suburbs, Geba with her suburbs,
18 Anathoth with her suburbs, and Almon with her suburbs: four cities.
19 All the cities of the children of Aaron Priests, were thirteene cities with their suburbs,
20 ¶ But to the families of the children of Kohath of the Levites, g which were the rest of the children of Kohath (for the cities of their lot were out of the tribe of Ephraim)
21 They gaue them the citie of refuge for the slayer, ^h Shechem with her suburbs in mount Ephraim, and Gazer with her suburbs,
22 And Kibzaim with her suburbs, and Beth-horon with her suburbs: four cities.
23 And out of the tribe of Dan, Eltekeh with her suburbs, Gibeon with her suburbs,
24 Aitah with her suburbs, and Gath-rimmon with her suburbs: four cities.
25 And out of the ⁱ halfe tribe of Manasseh, Tanach with her suburbs, and Gath-rimmon with her suburbs: two cities.
26 All the cities for the other families of the

children of Kohath were ten with their suburbs,
27 ¶ Also vnto the children of Gerson of the families of the Levites, they gaue out of the halfe tribe of Manasseh, the citie of refuge for the slayer, ⁱ Golan in Bashan with her suburbs, and Becherterah with her suburbs: two cities.
28 And out of the tribe of Issachar, Kishon with her suburbs, Daberth with her suburbs,
29 Iarmuth with her suburbs, En-gannim with her suburbs: four cities.
30 And out of the tribe of Asher, Mithal with her suburbs, Abdon with her suburbs,
31 Helkath with her suburbs, and Rehob with her suburbs: four cities.
32 And out of the tribe of Naphtali, the citie of refuge for the slayer, Kedeth in Galil, with her suburbs, and Hammoth-dor with her suburbs, and Kartan with her suburbs: three cities.
33 All the cities of the Gersonites according to their families, were thirteene cities with their suburbs.
34 ¶ Also vnto the families of the children of Merari the ⁱ rest of the Levites, they gaue out of the tribe of Zebulun, Jokneam with her suburbs, and Kartah with her suburbs,
35 Dimnah with her suburbs, Nahalal, with her suburbs: four cities.
36 And out of the tribe of Reuben, ^m Bezer with her suburbs, and Iahazah with her suburbs,
37 Kedemoth with her suburbs, and Mephath with her suburbs: four cities.
38 And out of the tribe of Gad they gaue for a citie of refuge for the slayer, Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs,
39 Heshbon with her suburbs, and Iazer with her suburbs: four cities in all.
40 So all the cities of the children of Merari according to their families (which were the rest of the families of the Levites) were by their lot, twelue cities.
41 And all the cities of the Levites ⁿ within the possession of the children of Israel, were eight and fourtie with their suburbs.
42 These cities lay every one ^o fourscore with their suburbs round about them: so were all these cities.
43 ¶ So the Lord gaue vnto Israel all the land, which hee had sworne to gaue vnto their fathers: and they possessed it, and dwelt therein.
44 Also the Lord gaue them rest round about according to all that hee had sworne vnto their fathers: and there stood not a man of all their enemies before them: for the Lord deliuered all their enemies into their hand.
45 ¶ There failed nothing of all the good things, which the Lord had sayde vnto the house of Israel, but all came to passe.

CHAP. XXII.

1 Reuben, Gad, and half the tribe of Manasseh are sent againe to their possion. 10 They build an altar for a memoriall. 15 The Ephraimites reproue them. 21 Their answers for the sake of the same.
T Hem Ioshua called the Reubenites, and the Gadites, and the halfe tribe of Manasseh,
2 And sayde vnto them, Yee haue kept all that Moses the seruant of the Lord ^b commanded you, and haue obeyed my voyce in all that I commanded you:
3 You haue not forsaken your bretheren this long season vnto this day, but haue diligently kept

l Golan and Becherterah were cities of refuge for the slayer, as the Gersonites, Num 35.34.

m Bezer.

n They are here called the rest, to witte they are all numbered, with garri within the rest brother, Gen 46.11. m Bezer and Iahazah were cities of refuge for the slayer, as the Merarites, Num 35.34.

o Thus sayde to Iahazah prophesies, they were scattered through out the country, which God did to his people, his people hee instructed in the true religion by them.

p Chap. 14. 19.

q After that the Israelites came out of the land of Egypt, Num 32.38.

kept the commandment of the Lord your God,
4 And nowe the Lorde hath given rest vnto your brethren as hee promised them: therefore now returne,yee and goe to your tents, to the land of your possession, which Moses the seruant of the Lord * hath giuen you beyond Iorden,

5 But take diligent heede , to doe the commandment and Lawe, which Moses the seruant of the Lord commanded you: *that is,* * that yee clouse the Lorde your God , and walke in all his wayes, and keepe his commandements, and cleaue vnto him, and serue him with all your heart , and with all your soule.

6 So Ioshua ^d blessed them, and sent them away, and they went vnto their tents.

7 ¶ Nowe vnto *one* halfe of the tribe of Manasseh Moses had giuen a *possession* in Bashan: and vnto the *other* halfe thereof gaue Ioshua among their brethren on this side Iorden Westwarle: therefore when Ioshua sent them away vnto their tents, and blessed them,

8 Thus hee spake vnto them, saying, Returne with much riches vnto your tents, and with a great multitude of cattell, with siluer and with golde, with brasse and with yron, and with great abundance of rayment: deuide the spoyle of your enemies with your brethren.

9 ¶ So the children of Reuben, and the children of Gad, and halfe the tribe of Manasseh returned, and departed from the children of Israel from Shiloh (which is in the land of Canaan) to goe vnto the countrey of Gilead to the lande of their possession, which they had obtained, according to the word of the Lord by hand of Moses.

10 ¶ And when they came vnto the borders of Iorden (which are in the land of Canaan) then the children of Reuben, and the children of Gad, and the halfe tribe of Manasseh, built there an altar by Iorden, a great altar to see to.

11 ¶ When the children of Israel heard say, Beholde, the children of Reuben, and the children of Gad, and the halfe tribe of Manasseh haue built an altar in the forefront of the land of Canaan vpon the borders of Iorden at the passage of the children of Israel:

12 When the children of Israel heard it, then the whole Congregation of the children of Israel gathered them together at Shiloh to goe vp to warre against them.

13 Then the children of Israel sent vnto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manasseh into the land of Gilead, Phinehas the sonne of Eleazar the Priest,

14 And with him ten princes, of euery chiefe house a prince, according to all the tribes of Israel: for euery one was chiefe of their fathers household among the thousands of Israel.

15 ¶ So they went vnto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manasseh, vnto the land of Gilead, and spake with them, saying,

16 Thus saith the whole congregation of the Lord, What transgression is this that ye haue transgressed against the God of Israel, to turne away this day from the Lorde, in that yee haue built you an altar for to rebell this day against the Lord?

17 Haue we too little for the wickednesse * of Peor, whereof we are not clenfed vnto this day, though a plague came vpon the Congregation of the Lord?

18 Yee also are turned away this day from the Lord: and seeing ye rebell to day against the Lord, euen to morowe hee will be wroth with all the Congregation of Israel.

19 Notwithstanding if the land of your possession be *vn*cleane, come ye ouer vnto the land of the possession of the Lord, wherein the Lords Tabernacle dwelleth, and take possession among vs: but rebell not against the Lorde, nor rebell not against vs in building you an altar, beside the altar of the Lord our God.

20 Did not Achan the sonne of Zerah trespass grievously in the execrable thing, and wrath fell on all the Congregation of Israel? and this man alone perished not in his wickednesse.

21 ¶ Then the children of Reuben and the children of Gad, and halfe the tribe of Manasseh answered, and said vnto the heads ouer the thousands of Israel,

22 The Lord God of gods, the Lorde God of gods, he knoweth, and Israel himselfe shall knowe it by rebellion, or by transgression against the Lord we haue done it, saue thou vs not this day.

23 If we haue built vs an altar to returne away from the Lord, either to offer thereon burnt offering, or meate offering, or to offer peace offerings thereon, let the Lord himselfe require it:

24 And if wee haue not rather done it for feare of this thing, saying, In time to come your children might say vnto our children, What haue yee to doe with the Lord God of Israel?

25 For the Lorde hath made Iorden a border betwene vs and you, yee children of Reuben, and of Gad: therefore ye haue no part in the Lord: so shall your children make our children * cease from fearing the Lord.

26 Therefore we said, We will now goe about to make vs an altar, not for burnt offering, nor for sacrifice,

27 But it shall bee a * witness betwene vs and you, and betwene our generations after vs, to execute the seruice of the Lorde, before him in our burnt offerings, and in our sacrifices, and in our peace offerings, and that your children should not say to our children in time to come, Yee haue no part in the Lord.

28 Therefore said we, If so be that they should say to vs or to our generations in time to come, then will we answer, Behold the facion of the altar of the Lorde, which our fathers made, not for burnt offering nor for sacrifice, but it is a witness betwene vs and you.

29 God forbid, that wee should rebell against the Lorde, and turne this day away from the Lord, to build an altar for burnt offering, or for meate offering, or for sacrifice, salue the altar of the Lord our God, that is before his Tabernacle.

30 ¶ And when Phinehas the Priest, and the princes of the Congregation and heads ouer the thousands of Israel which were with him, heard the words, that the children of Reuben, and children of Gad, and the children of Manasseh spake, they were well content.

31 And Phinehas the sonne of Eleazar the Priest said vnto the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceiue, that the Lord is among vs, because ye haue not done this trespass against the Lord: now ye haue deliuered the children of Israel out of the hand of the Lord,

^k In your iudgement.

^l To see any other seruice then God hath appointed, is to rebell against God, 1 Sam. 13. 23.

^m Chap. 7. 1. 5. Signifying, that if many suffered for one mans fault, for the fault of many all should suffer.

ⁿ Let him possib

^o Or, to mne backe from the right God.

^p Gen. 31. 48. chap. 24. 27. ver. 34.

^q They signify a wonderful care that they beare toward their posteritie, that they might line in the true seruice of God.

^r I.e. it was good in their eyes.

^s By preferring vs and gouerning vs. Whom it he had affected he would haue punished with you.

32 ¶ Then Phinchas the sonne of Eleazar the Priest with the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, vnto the land of Canaan, to the children of Israel, and brought them answere.

For great fidel.
of the iud.

33 And the saying pleased the children of Israel: and the children of Israel ¶ blessed God and minded not to goe against them in battell, for to destroy the land, wherein the children of Reuben, and Gad dwelt.

For with the
of the iud.

34 Then the children of Reuben, and the children of Gad called the akar ¶ 184: for it shall be a witnesse betwene vs, that the Lord is God.

CHAP. XXIII.

¶ Ioshua exhorteth the people, that they loyue not themselves to the Gentiles, 7 that they haue not their idols. 13. The promise ¶ they feare God, 15. And shewing ¶ they feare him.

For, remember into
of the iud.

¶ And a long season after that the Lord had giuen rest vnto Israel from all their enemies round about, and Ioshua was olde, and ¶ stricken in age,

¶ 2 Then Ioshua called all Israel, and their Elders, and their Heads, and their Judges, and their officers, and said vnto them, I am olde, and stricken in age.

¶ Your eyes be
ing witness.

3 Also yee haue seene all that the Lord your God hath done vnto all these nations ¶ before you, howe the Lord your God himselfe hath fought for you.

For, remember into
of the iud.

4 Beholde, I haue ¶ deuised vnto you by lot these nations that remaine, to be an inheritance according to your tribes, from Iorden, with all the nations that I haue destroyed, euen vnto the great Sea ¶ Westward.

¶ 184: as the sword
is.

5 And the Lord your God shall expell ¶ them before you, and cast them out of your fight, and yee shall possesse their land, as the Lord your God hath said vnto you.

¶ Deut. 32.
and 38, 14.

6 Be ye therefore of a valiant courage, to obserue and doe all that is written in the booke of the Lawe of Moses, ¶ that yee turne not therefrom to the right hand nor to the left.

¶ And not yet
induced.

7 Neither companie with these nations: ¶ they is, with them which are ¶ left with you, neither ¶ make mention of the name of their gods, ¶ nor care to sweare by them, neither serue them nor bowe vnto them:

¶ 184: as the sword
is.

8 But stick fast vnto the Lord your God, as yee haue done vnto this day.

¶ Levitic. 24.
dicit. 32, 30.

9 For the Lord hath cast out before you great nations and mightie, and no man hath stand before your face hitherto.

¶ For, feare.
of the iud.

10 ¶ One man of you shall chase ¶ a thousand: for the Lord your God, he ¶ fighteth for you, as hee hath promised you.

¶ For, feare.
of the iud.

11 Take good heede therefore vnto your ¶ felicitie, that yee loue the Lord your God.

¶ For, feare.
of the iud.

12 Elie, if yee goe backe, and cleaue vnto the rest of these nations: ¶ they is, of them that remaine with you, and shall ¶ make marriages with them, and ¶ goe vnto them and they to you,

¶ 184: as the sword
is.

13 Knowe ye for certaine, that the Lord your God will cast out no more of these nations from before you: ¶ but they shall be a snare and destruction vnto you, and a whip on your sides, and thornes in your ¶ eyes, vntill yee perish out of this good land, which ¶ Lord your God hath giue you.

¶ 184: as the sword
is.

14 And beholde, this day do I ¶ enter into the way of all the world, & yee know in al your ¶ hearts and in all your soules, that ¶ nothing hath failed

of all the good things which the Lord your God promised you, ¶ but all are come to passe vnto you: nothing hath failed thereof.

15 Therefore as all ¶ good things are come vpon you, which the Lord your God promised you, so shall the Lord bring vpon you euer ¶ euill thing, vntill he haue destroyed you out of this good land, which the Lord your God hath giuen you.

16 When yee shall ¶ transgresse the covenent of the Lord your God, which hee commanded you, and shall goe and serue other gods, and bowe you ¶ felus to them, then shall the wrath of the Lord waxe hote against you, and yee shall perish quickly out of the good land which hee hath giuen you.

CHAP. XXIII.

¶ Ioshua rehearsing Gods benediction, 14. and exhorteth the people to feare God, 25. The ingathering betweene God and the people, 29. Ioshua death, 31. The bones of Iephthah are buried, 31. Eliezer death.

¶ And Ioshua assembled ¶ againe all the tribes of Israel to Shechem, and called the Elders of Israel, and their heades, and their Judges, and their officers, and they presented themselves before ¶ God.

¶ 2 Then Ioshua said vnto all the people, Thus saith the Lord God of Israel, ¶ Your fathers dwelt beyond the ¶ flood in old time, euen Terah the father of Abraham, and the father of Nachor, and serued other gods.

3 And I tooke your father Abraham from beyond the flood, and brought him through all the land of Canaan, and multiplied his seed, and ¶ gaue him Izhak.

4 And I gaue vnto Izhak, ¶ Isakob and Esau: and I gaue vnto ¶ Esau mount Seir, to possesse it: but ¶ Isakob and his children went downe into Egypt.

5 ¶ I sent Moses also and Aaron, and I plagued Egypt and when I had ¶ done among them, I brought you out.

6 So I ¶ brought your fathers out of Egypt, and yee came vnto the Sea, and the Egyptians pursued after your fathers with charets and horsemen vnto ¶ the red Sea.

7 Then they cryed vnto the Lord, and hee put ¶ a darkenesse betweene you, and the Egyptians, and brought the sea vpon them, and couered them: so your eyes haue seene what I haue done in Egypt: also yee dwelt in the wilderness ¶ a long season.

8 After, I brought you into the lande of the Amorites, which dwelt beyond Iorden, ¶ and they fought with you: but I gaue them into your hand, and yee possessed their countrey, and I destroyed them out of your sight.

9 ¶ Also Balak the sonne of Zippor King of Moab arose and warred against ¶ Israel, and sent to call Balaam the sonne of Beor for to curse you, but I would not heare Balaam: therefore hee blessed you, and I deliuered you out of his hand.

10 And yee went ouer Iorden, and came vnto Iericho, and the ¶ men of Iericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hiuites, and the Iebusites, and I deliuered them into your hand.

11 And I sent ¶ hornets before you, which cast them out before you, euen the two Kings of the Amorites, and not with thy sword, nor with thy bow.

12 And I haue giuen you a land, wherein yee

For, remember into
of the iud.

¶ 184: as the sword
is.

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did not labour, and cities which yee dwelt not, and yee dwell in them, and eate of the vineyardes and olue trees, which yee planted not.

14 Now therefore I feare the Lord, and ferue him in vprightnesse and in tructh, and put away the gods, which your fathers serued beyond the flood and in Egypt, and ferue yee the Lord.

15 And if it seeme euill vnto you to serue the Lorde, chuse you this day whome yee will serue, whether the gods which your fathers serued (that were beyond the flood) or the gods of the Amorites, in whose lande yee dwell: & but I and mine houle will serue the Lord.

16 Then the people answered and sayde, God forbid, that wee should forsake the Lord, to serue other gods.

17 For the Lord our God, hee brought vs and our fathers out of the lande of Egypt, from the house of bondage, and he did thofe great miracles in our sight, and preferred vs in all the way that we went, and among all the people through whom we came.

18 And the Lord did cast out before vs all the people, euen the Amorites which dwelt in the land: therefore will we also ferue the Lord, for he is our God.

19 And Iofhua sayde vnto the people, Ye can not serue the Lord: for he is an holy God: he is a ielous God: he will not pardon your iniquitie nor your finnes.

20 If yee forsake the Lorde and serue strange gods, * then hee will retorne and bring euill vpon you, and consume you, after that he hath done you good.

21 And the people sayd vnto Iofhua, Nay, but we will serue the Lord.

22 And Iofhua sayd vnto the people, Yee are witnessers against your selues, that yee haue chosen the Lord, to serue him: and they sayd, We

are witnesses.

23 Then put away now, *Gayde be*, the strange gods which are among you, and low your hearts vnto the Lord God of Israel.

24 And the people sayd vnto Iofhua, The Lord our God will we ferue, and his voyce will we obey.

25 So Iofhua made a covenant with the people the same day, and gaue them an ordinance and lawe in Shechem.

26 And Iofhua wrote these words in the booke of the Law of God, and tooke a great stone, and pitched it there vnder an oke that was in the Sanctuary of the Lord.

27 And Iofhua sayde vnto all the people, Behold, this stone shall be a witness vnto vs: for it hath heard all the wordes of the Lord which hee spake with vs: it shalbe therefore a witness against you, left you denie your God.

28 Then Iofhua let the people depart, euerie man vnto his inheritance.

29 And after these things Iofhua the sonne of Nun, the seruant of the Lord died, being an hundred and ten yeres olde.

30 And they buried him in the border of his inheritance in * Timnath-serah, which is in mount Ephraim, on the Northside of mount Gaath.

31 And Israel * serued the Lord all the dayes of Iofhua, and all the dayes of the Elders that ouerlived Iofhua, and which had knowen all the workes of the Lord that he had done for Israel.

32 And the * bones of Ioseph, which the children of Israel brought out of Egypt, buried they in Shechem in a parcell of ground which Iacob bought of * the sonnes of Hamor the father of Shechem, for an hundred pices of silver, and the children of Ioseph had them in their inheritance.

33 Also Eleazar the sonne of Aaron died, whome they buried in the hill of Phinehas his sonne, which was giuen him in mount Ephraim.

THE BOOKE OF IVDGES.

THE ARGUMENT.

Altho there is nothing that more pronoketh Gods wrath, then mans ingratitude: yet is there nothing so displeasing and hainous that can turne backe Gods loue from his Church. For now when the Israelites were euided into the land of Canaan, and saw the truth of Gods promise performed, in stead of acknowledging his great benefites and giuing thanks for the same, they fell to most horrible obliuion of Gods graces, contrary to their solemne promise made vnto Iofhua and so prouoked his vengeance (as much as in them stood) to their vtter destruction. Whereof as they had most euident signes by the mutabilitie of their state: (for he suffered them to be most cruellly vexed and tormented by tyrants: & pulled them from libertie, and cast them into slavery, so the intent they might feelee their own miseries & fcafe vnto him & be deliuered) So to shew that his mercie endure for euer, he raised vp from time to time such as should deliuer them and assure them of his fauour and grace, if they would turne to him by true repentance. And these deliuerers the Scripture calleth Iudges, because they were executors of Gods iudgements, not chosin of the people nor by succession, but raised vp: as it seemed best to God, for the gouernance of his people. They were fowereteene in number beside Iofhua, and gouerned from Iofhua vnto Saul the first King of Israel. Iofhua and these vnto the tyme of Saul ruled 377. yeres. In this booke are many notable things declared, but two especially first, the basel that the Church of God hath for the maintenance of true religion against idolatrie and superstition: next, what great danger what common weleth is in, when as God giueth not a Magistrate to rectifie his people in the purenes of religion and his true seruice.

CHAP. I.

1 After Iofhua was dead, Iudah was constituted captaines. & A. domilexix. a. tere. 14 The request of Achish. 16 The children of Reu. 18 The Canaanites are made tributaries, but not destroyed.

After that Iofhua was dead, the children of Israel asked the Lord, saying, Who shall goe vp for vs against the Canaanites, to fight first against them?

2 And the Lorde sayd Iudah shall goe vp: behold, I haue giuen the land into his hand.

3 And Iudah sayd vnto Simeon his brother, Come vp with me into my lot, that wee may fight against the Canaanites: and I likewise will goe thetue of Iudah, with three into thy lot: so Simeon went with him.

4 Then Iudah went vp & the Lorde deliuered the Canaanites & the Perizzites into their hands, and they slew of them in Bezek ten thousand men.

5 And

h Out of your hearts and other-wise.

I By saying God and the people together: also he reuocated the promises and threatening out of the lawe.

107. elms.

m Rather then mans dissimulation should not be punished, the diuine creatures shall cease for vengeance.

* Chap. 18. vs. 2. 107. 1. 19.

n Such are the people commonly as their rulers are.

* Gen. 50. vs. 12. 107. 1. 19.

* Gen. 33. vs. 19.

† Eze. 40. vs. 1. 107. 1. 19.

Or, the lord of
Bezek.

5 And they founde Adoni-bezek in Bezek: and they fought against him, and slew the Canaanites, and the Perizzites.

6 But Adoni-bezek fled, and they pursued after him, & caught him, and cut off the thumbs of his hands and of his feete.

7 And Adoni-bezek sayd, Seuenie Kings hauing the thumbs of their hands and of their feete cut off, gathered bread vnder my table: as I haue done, so God hath rewarded me. fo they brought him to Ierusalem, and there he died.

8 When the children of Iudah had fought against Ierusalem, and had taken it, and smitten it with the edge of the sworde, and had set the citie on fire.)

9 Afterwarde also the children of Iudah went downe to fight against the Canaanites, that dwelt in the mountaine, and towards the South, and in the lowe country.

10 And Iudah went against the Canaanites that dwelt in Hebron, which Hebron beforetime was called * Kiriath-sepher, and they slew f Shefhai, and Ahiman and Talmai.

11 And from thence he went to the inhabitants of Debir, and the name of Debir in olde time was Kiriath-sepher.

12 And Caleb sayde, He that smiteth Kiriath-sepher, and taketh it, euē to him will I giue Achsah my daughter to wife.

13 And Othniel the sonne of Kenaz Calebs younger brother tooke it, to whom he gaue Achsah his daughter to wife.

14 And when she came to him, she moued him to aske of her father a field, & she the lighted off her asse, and Caleb sayde vnto her, What wilt thou?

15 And she answered him, Giue mee a blessing: for thou hast giuen mee a South country, giue mee also springs of water: and Caleb gaue her the springs about and the springs beneath.

16 ¶ And the children of * Beni Moser father in law went vp out of the citie of the palm trees with the children of Iudah, into the wilderness of Iudah, that lieth in the South of Arad, and went and dwelt among the people.

17 But Iudah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, and vterly destroyed it, and called the name of the citie * Hormah.

18 Also Iudah tooke i Azzah with the coastes thereof, and Alkelon with the coastes thereof, and Ekron with the coastes thereof.

19 And the Lord was with Iudah, and hee possessed the mountaines: for he could not driue out the inhabitants of the valleys, because they had charrets of yron.

20 And they gaue Hebron vnto Caleb, as * Moses had sayde, and hee expelled thence the three sonnes of Anak.

21 But the children of Benjamin did not cast out the Iebusites, that inhabited Ierusalem: therefore the Iebusites dwell with the children of Benjamin in Ierusalem vnto this day.

22 ¶ They also that were of the house of Ioseph, went vp to Beth-el, and the Lord was with them.

23 And the house of Ioseph caused to viewe Beth-el (and the name of the citie beforetime was * Luz.)

24 And the spies sawe a man come out of the citie, and they sayde vnto him, Shewe vs, we pray

thee, the way into the citie, * and wee will shewe thee mercie.

25 And when he had shewed them the way into the citie, they smote the citie with the edge of the sword, but they let the man and all his household depart.

26 Then the man went into the land of the Hittites, and built a citie, and called the name thereof Luz, which is the name thereof vnto this day.

27 ¶ Neither did Manasse destroy Beth-shean with her towne, nor Taanach with her towne, nor the inhabitants of Dor with her towne, nor the inhabitants of Ibleam with her towne, neither the inhabitants of Megiddo with her towne: 1 but the Canaanites dwelled still in that land.

28 Neuertheless when Israel was strong, they put the Canaanites to tribute, and expelled them not wholly.

29 ¶ Likewise Ephraim expelled not the Canaanites that dwelt in Gezer, but the Canaanites dwelt in Gezer among them.

30 ¶ Neither did Zebulun expell the inhabitants of Kitron, nor the inhabitants of Nahalol, but the Canaanites dwelt among them, and became tributaries.

31 ¶ Neither did Asher cast out the inhabitants of Acco, nor the inhabitants of Zidon, nor of Ashdod, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob,

32 But the Asherites dwelt among the Canaanites the inhabitants of the land: for they did not driue them out.

33 ¶ Neither did Naphtali driue out the inhabitants of Beth-shehem, nor the inhabitants of Beth-anah, but dwelt among the Canaanites the inhabitants of the land: neuertheless the inhabitants of Beth-shehem, and of Beth-anah became tributaries vnto them.

34 And the Amorites droue the children of Israel into the mountaine: so that they suffred them not to come downe to the valley.

35 And the Amorites dwelt still in mount Heres in Aialon, and in Shaalbim, and when the hand of Iosephs familie preuailed, they became tributaries.

36 And the coast of the Amorites was from Maaleh-akrabim, euē from P Seiah and vpward.

CHAP. II.

1 The Angel tribueth the people because they had made peace with the Canaanites. 2 The Israelites kill to Molatrie after Iussus death. 3 They are deliuered into the hands of the Amorites. 4 God deliuereth them by Judges. 5 Why God suffered idolaters to remaine among them.

And an Angel of the Lorde came vp from Gilgal to Bochim, and said, I made you to goe vp out of Egypt, and haue brought you vnto the land which I had sworne vnto your fathers, and sayd, I will neuer breake my couenant with you.

2 ¶ Yet also shall make no couenant with the inhabitants of this land, * but shall breake downe their altars: but yete haue not obeyed my voyce. Why haue ye done this?

3 Wherefore, I sayd also, I will not cast them out before you, but they shall be * as thornes vnto your sides, and their gods shall be your idollatry.

4 And when the Angel of the Lorde spake these wordes vnto all the children of Israel, the people lift vp their voyce, and wept.

5 Therefore they called the name of that place,

d This was Gods iudgement, as they trust himselfe conceited, that as he had done, so did he receive, Leuit. 24. 12. 20.

e Which was afterwards built againe, and possessed by the Iebusites, 2 Sam. 5. 6.

f 1st. 15. 14. f These three were giants, and the children of Anak,

g Reads Ioth, 15. 18.

h This was one of the names of Mosers father in law, reads Num. 20. 29.

i Num. 31. 3. i These cities and others were afterwards possessed of the Philistines, 2 Sam. 6. 17.

k Num. 14. 24. 25. 14. 26. 12. and 15. 14.

l For as much as the tribe of Iudah had burnt it, they built it againe.

m Gen. 28. 19.

l Wherefore promised to the Canaanites to dwell still in the land, reads Chap. 24.

m That is, the tribe of Zebulun, as is also in the declaration of the

n But made no payment to them, as is also in the declaration of the

o Meaning that he was brought there by them.

p Which was the city in which, as is also in the declaration of the

q That is, the people of the Amorites, as is also in the declaration of the

r That is, the people of the Amorites, as is also in the declaration of the

s That is, the people of the Amorites, as is also in the declaration of the

t That is, the people of the Amorites, as is also in the declaration of the

u That is, the people of the Amorites, as is also in the declaration of the

CHAP. III.

place, [Bochim, and offered sacrifices there vnto the Lord.

6 ¶ Now when Ioshua had b sent the people away, the children of Israel went euery man into his inheritance, to possesse the land.

7 And the people had serued the Lord all the dayes of Ioshua, and all the dayes of the Elders that outliued Ioshua, which had seene all the great workes of the Lord that he did for Israel.

8 But Ioshua the sonne of Nun the seruant of the Lord dyed, when he was an hundred and ten yeres olde:

9 And they buried him in the coastes of his inheritance, in a Timnath-heres in mount Ephraim, on the Northside of mount Gaash.

10 And so all that generation was gathered vnto their fathers, and another generation arose after them, which neither knew the Lord, nor yet the workes, which he had done for Israel.

11 ¶ Then the children of Israel did wickedly in the sight of the Lord, and serued a Baalim,

12 And forsooke y Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, euen the gods of the people that were round about them, and bowed vnto them, and prouoked the Lord to anger.

13 So they forsooke the Lord, and serued a Baal, and a Ashtaroth.

14 And the wrath of the Lord was hote against Israel, & he deliuered them into the hands of spoylers, that spoyled them, and he s sold them into the hands of their enemies round about them, so that they could no longer stand before their enemies.

15 ¶ Whiche soeuer they went out, the hand of the Lord was fore against them, as the Lord had sayd, and as the Lord had sworne vnto them: so he punished them sore.

16 ¶ Notwithstanding, the Lord rayfed vp iudges, which deliuered them out of the hands of their oppressours.

17 But yet they would not obey their Iudges: they went a whoring after other gods, & worshipped them, & turned quickly out of the way, wherein their fathers walked, obeying the commandements of the Lord: they did not so.

18 And when the Lord had rayfed them vp Iudges, the Lord was with the Iudge, and deliuered them out of the hand of their enemies all the dayes of the Iudge (for the Lord had compassion on their groanings, & because of them that oppressed them and tormented them)

19 Yet when the Iudge was dead, they returned, and did worse then their fathers, in following other gods to serue them and worshipec them: they ceased not from their owne inuentions, nor from their rebellious way.

20 Wherefore the wrath of the Lord was kindled against Israel, and he sayd, Because this people hath transgressed my couenant, which I commanded their fathers, and hath not obeyed my voyce,

21 Therefore will I no more cast out before them any of the nations, which Ioshua left when he dyed,

22 That through them I may proue Israel, whether they will keepe the way of the Lord, to walke therein, as their fathers kept it, or not.

23 So the Lord left those nations, and droue them not out immediately, neither deliuered them into the hand of Ioshua.

1 The Canaanites were left to this Israel. 9 Othniel deliuereth Israel. 21 Ehud killeth King Eglon. 31 Shamgar killeth the Philistims.

These now are the nations which the Lorde left, that he might proue Israel by them (euen as many of Israel as had not knowne all the warres of Canaan,

2 Only to make the generations of the children of Israel to knowe, and to teach them warre, which doubtlesse their predecessours knew & not)

3 Five princes of the Philistims, and all the Canaanites, and the Sidonians, & the Hittites that dwelt in mount Lebanon, from mount Baal-hermon vntill one come to Hamath.

4 And these remayned to proue Israel by them, to wit, whether they would obey the commandements of the Lord, which he commanded their fathers by the hand of Moses.

5 And the children of Israel dwelt among the Canaanites, the Hittites, and the Amorites, and the Perizzites, and the Hittites, and the Iebusites,

6 And they tooke their daughters to bee their wiues, and gaue their daughters to their sonnes, and serued their gods.

7 ¶ So the children of Israel did wickedly in the sight of the Lord, and forgate the Lord their God, and serued Baalim, and a Ashtaroth.

8 Therefore the wrath of the Lord was kindled against Israel, and he sold them into the hand of Chulhan-rishathaim King of a Aram-naharaim, and the children of Israel serued Chulhan-rishathaim eight yeres.

9 ¶ And when the children of Israel cried vnto the Lord, the Lord stirred vp a sauiour to the children of Israel, and he saued them, euen Othniel the sonne of Kenaz, Caleb's yonger brother.

10 And the spirit of the Lord came vpon him, and he Iudged Israel, and went out to warre: and the Lord deliuered Chulhan-rishathaim King of a Aram into his hand, and his hand preuailed against Chulhan-rishathaim.

11 So the lande had rest ffourtie yeres, and Othniel the sonne of Kenaz dyed.

12 ¶ Then the children of Israel againe committed wickednesse in the sight of the Lord: and the Lord s strengthened Eglon King of Moab against Israel, because they had committed wickednesse before the Lord.

13 And he gathered vnto him the children of Ammon, and Amalek, and went and smote Israel, and they possessed the cite of palme trees.

14 So the children of Israel serued Eglon King of Moab eightene yeres.

15 But when the children of Israel cried vnto the Lorde, the Lord stirred them vp a sauiour, Ehud the sonne of Gera the sonne of a Iemini, a man of leue of his right hand: and the children of Israel sent a present by him vnto Eglon King of Moab.

16 And Ehud made him a dagger with two edges of a cubite length, and he did gird it vnder his raiment vpon his right thigh,

17 And he presented the gift vnto Eglon King of Moab (and Eglon was a very fat man)

18 And when he had now presented y present, he sent away the people that bare the present,

19 But hee turned againe from the quarris, that were by Gilgal, & said, I haue a secret errand vnto thee, O King. Who said, Keepe y silence: and

Which were sacrificed by the hand of God, and not by the power of man. b For they trusted in God, and hee fought for them.

c Contrary to Gods commandment, Deut. 7. 3

d Trees or woods erected for idolatry. 10r, Mr. p. 10r.

e He was stirred up by the Spirit of the Lord. 10r, Syria.

f That is, 32. vnder Ioshua, and eight vnder Othniel.

g So that the enemies of Gods people haue no power ouer them, but by Gods appointment.

h Or, Brauiamus. 10r, 1st bound.

i Or, caused a dagger to be made.

k Or, as some read, from the places of idolatry. i Till all be punished.

all that flood about him, went out from him.

20 Then Ehud came vnto him, (and he fate alone in a summer parter, which he had) and Ehud sayd, I haue a meſſage vnto thee from God. Then he aroſe out of his throne,

21 And Ehud put forth his left hand, & tooke the dagger from his right thigh, and thruſt it into his bellie,

22 So that the haſte went in after the blade, and the ſatte cloſed about the blade, ſo that hee could not drawe the dagger out of his bellie, but the dirt came out.

23 Then Ehud gate him out into the porch, and ſhut the doores of the parter vpon him, and locked them.

24 And when he was gone out, his ſeruautes came: who ſeing that the doores of the parter were locked, they ſaid, Surely he doeth his caſe in his ſummer chamber.

25 And they tarried till they were aſhamed: and ſeing he opened not the doores of the parter, they tooke the key, and opened them, & beheld, their lord was fallen dead on the earth.

26 So Ehud eſcaped (while they tarried) & was paſſed the quarries, and eſcaped vnto Seirath.

27 And when he came home, he blew a trumpet in mount Ephraim, and the children of Iſrael went downe with him from the mountaine, and he went before them.

28 Then ſaid he vnto them, Follow me: for the Lord hath deliuered your enemies, euen Moab into your hand. So they went downe after him, and tooke the paſſages of Iordan toward Moab, and ſuffred not a man to paſſe out.

29 And they ſlew of the Moabites the ſame time about ten thouſand men, all ſed men, and all were warriours, and there eſcaped not a man.

30 So Moab was ſubdued that day, vnder the hand of Iſrael: and the land had reſt fouretyeeres.

31 ¶ And after him was Shamgar the ſonne of Anath, which ſlew of the Philiftims fixe hundred men with an oxe goade, and he alſo deliuered Iſrael.

CHAP. IIII.

1 Iſrael ſinne & are giuen into the hands of Iabin. 4 Deborah iudgeth Iſrael, and exhorteth Barak to deliuer the people. 15 Siſera ſerth, 17 and is killed by Iael.

And the children of Iſrael began againe to doe wickedly in the ſight of the Lord when Ehud was dead.

2 And the Lord ſolde them into the hand of Iabin King of Canaan, that reigned in Hazor, whole cheefe Captaine was called Siſera, which dwelt in Harotheth of the Gentiles.

3 Then the children of Iſrael cryed vnto the Lord: (for he had nine hundred charres of yron, and twentie yeeres he had vexed the children of Iſrael very fore)

4 ¶ And at that time Deborah a Prophetesse the wife of Lapidoth iudgeth Iſrael.

5 And this Deborah dwelt vnder a palme tree, betwene Ramah and Beth-el in mount Ephraim, and the children of Iſrael came vp to her for iudgement.

6 Then ſhe ſent and called Barak the ſonne of Abinoam out of Kedeth of Naphtali, and ſayde vnto him, Hath not the Lord God of Iſrael commanded, ſaying, Goe, and drawe toward me mount Tabor, and take with thee ten thouſande

men of the children of Naphtali and of the children of Zebulun?

7 And I will drawe vnto thee to the * ſtruer Kihon Siſera, the captaine of Iabins armie with his charrets, and his multitude, and will deliuer him into thine hand.

8 And Barak ſaid vnto her, * If thou wilt goe with me, I will goe: but if thou wilt not goe with me, I will not goe.

9 Then ſhe answered, I will ſurely goe with thee, but thy journey that thou takeſt, ſhall not be for thine honour: for the Lord ſhall ſell Siſera into the hand of a woman. And Deborah aroſe and went with Barak to Kedeth.

10 ¶ And Barak called Zebulun and Naphtali to Kedeth, and he went vp on his ſeete with ten thouſand men, and Deborah went vp with him.

11 (Now Heber the Kenite, which was of the children of * Hobab the father in lawe of Moſes, was departed from the * Kenites, and pitched his tent vntill the playne of Zaanaim, which is by Kedeth)

12 Then they ſhewed Siſera, that Barak the ſonne of Abinoam was gone vp to mount Tabor.

13 And Siſera called for all his charres, euen nine hundred charres of yron, and all the people that were with him from Harotheth of the Gentiles, vnto the riuier Kihon.

14 Then Deborah ſaid vnto Barak, ¶ Vp: for this is the day that the Lord hath deliuered Siſera into thine hand. Is not the Lord gone out before thee? So Barak went downe from mount Tabor, and ten thouſand men after him.

15 And the Lord deſtroyed Siſera and all his charrets, & all his horſe with the edge of the ſword before Barak, ſo that Siſera lighted downe off his charret, and fled away on his ſeete.

16 But * Barak purſued after the charrets, and after the hoſte vnto Harotheth of the Gentiles: and al the hoſte of Siſera fel vpon the edge of the ſword: there was not a man left.

17 Howbeit Siſera fled away on his ſeete to the tent of Iael the wife of * Heber the Kenite: (for peace was betwene Iabin the King of Hazor, and betwene the houſe of Heber the Kenite)

18 And Iael went out to meeete Siſera, & ſayde vnto him, Turne in, my lord, turne in to me: feare not. And when hee had turned in vnto her into her tent, ſhe couered him with a mantle.

19 And he ſaid vnto her, Giue me, I pray thee, a little water to drinke: for I am thiſt. And ſhe opened * a bottell of milke, and gaue him drinke, and couered him.

20 Againe hee ſayd vnto her, Stande in the doore of the tent, and when any man doeth come and enquire of thee, ſaying, Is any man here: thou ſhalt ſay, Nay.

21 Then Iael Hebers wife tooke a * nayle of the tent, and tooke an hammer in her hand, and went ſoſly vnto him, and ſmote the nayle into his temples, and ſtattened it into the ground, (for hee was faſt aſleepe, and weary) and ſhe dyed.

22 And behold, as Barak purſued after Siſera, Iael came out to meeete him, and ſayde vnto him, Come, and I will ſhew thee the man, whom thou ſeekeſt: and when he came into her tent, behold, Siſera lay dead, and the nayle in his temples.

23 So God brought downe Iabin the King of Canaan that day before the children of Iſrael.

24 And the hande of the children of Iſrael

† prospered,

¶ 10, 11, 12.

† 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31.

¶ 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31.

¶ 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31.

¶ 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31.

¶ 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31.

¶ 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31.

¶ 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31.

¶ 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31.

† prospered, and prevailed against Iabin the King of Canaan, vntill they had destroyed Iabin King of Canaan.

CHAP. V.

1 The song and thanksgiving of Deborah and Barak, after the victory.

2 Hen sang Deborah, and Barak the sonne of Abinoam the same day, saying,

3 Praise ye the Lord for the auenging of Israel, and for the people that offered themselves willingly.

4 Hear, ye Kings, hearken ye princes: I, Leuen I will sing vnto the Lord: I will sing praise vnto the Lord God of Israel.

5 Lord, * when thou wentest out of Seir, when thou departedst out of the field of * Edom, the earth trembled, and the heauens rained, the cloudes also dropped water.

6 * The mountaines melted before the Lord, as did that Sinai before the Lord God of Israel.

7 In the dayes of * Shammgar the sonne of Anath, in the dayes of * Iael, the hie wayes were b vnoccupied, and the travellers walked through bywayes.

8 The townes were not inhabited: they decayed, I say, in Israel, vntill I Deborah came vp, which rofe vp as a mother in Israel.

9 They chose new gods: then was warre in the gates. Was there a shield or speare seene among fourtie thousand of Israel?

10 Mine heart is set on the gouernours of Israel, and on them that are willing among the people: praise ye the Lord.

11 Speake ye that rise on * white asses, ye that dwell by Middun, and that walke by the way.

12 For the noyse of the archers appeared among the drawers of water: there shall they rehearse the righteousnesse of the Lord, his righteousnesse of his townes in Israel: then did the people of the Lord goe downe to the gates.

13 Vp Deborah, vp, a rise, and sing a song: arise Barak, and leade thy captiuitie captiue, thou sonne of Abinoam.

14 For they that remaine, haue dominion ouer the mightie of the people: the Lord hath giuen me dominion ouer the strong.

15 Of Ephraim: their roote arose against Amalek: and after thee, Benjamin shall fight against thy people, O Amalek: of Machir came rulers, &c of Zebulun, they handle the pen of the * writer.

16 And the Princes of Issachar were with Deborah, and Issachar, and also Barak: he was set on his feet in the valley: for the diuisions of Reuben were great * thoughts of heart.

17 Why abodest thou among the sheepefolde, to heare the bleatings of the flockes? for the diuisions of Reuben were great thoughts of heart.

18 * Gilead abode beyond Iordan: and why doeth Dan remaine in ships? After fate on the sea floare, and taried in his * decayed places.

19 Now the people of Zebulun and Naphtali haue incoparded their liues vnto the death in the hie places of the field.

20 The Kings came and fought: then fought the Kings of Canaan in Tanaach by the waters of Megiddo: they receiued no gaine of money.

21 They fought from heauen, euen the starres in their courses fought against Sifera.

22 The River Kishon swept them away, that ancient river the river Kishon. O my soule,

thou hast marched valiantly.

23 Then were the horse-hooues broken with the oft beating together of their mightie men.

24 Cuisse ye * Meroz: (said the Angel of the Lord) curse the inhabitants thereof, because they came not to helpe the Lord, to helpe the Lord against the mightie.

25 Iael the wife of Heber the Kenite shall be blessed above other women: blessed shall shee be above women dwelling in tents.

26 He asked water, and shee gaue him milke: shee brought forth butter in a lordly dish.

27 She put her hand to the naile, and her right hand to the workemans hammer: with the hammer smote she Sifera: she smote off his head, after she had wounded, and peensed his temples.

28 He bowed him downe at her feete, hee fell downe, and lay still: at her feete hee bowed him downe, and fell: and when he had sunke downe, he lay there † dead.

29 The mother of Sifera looked out at a window, and cried thorow the lattise, Why is his chariot so long accoming? why tary the wheels of his chariots?

30 Her wife ladies answered her, Yea, † shee answered her selfe with her owne words,

31 Haue they not gotten, and they diuile the spoyle? euery man hath a mayde or two. Sifera hath a pray of diuers coloured garments, a pray of sundry colours made of needle worke: of diuers colours of needle worke on both sides, for the chiefe of the spoyle.

32 So let all thine enemies perish, O Lord: but they that loue him, (shall be as the * Sunne when he riseth in his might, and the land had rest fourtie yeeres.

CHAP. VI.

1 Israel is oppressed of the Midianites for their wickednesse. 2 Gideon is sent to bee their deliuerer. 37 How aduers a fight.

2 Afterward the children of Israel committed wickednesse in the sight of the Lord, and the Lord gaue them into the hands of Midian seuen yeeres.

3 And the hand of Midian prevailed against Israel, and because of the Midianites the children of Israel made them dennes in the mountaines, and caues, and strong holdes.

4 When Israel had sowne, then came vp the Midianites, the Amalekites, and they of the || East, and came vpon them,

5 And camped by them, and destroyed the fruite of the earth, euen till thou came vnto Azazah, and left no foode for Israel, neither sheepe, nor oxe, nor asse.

6 For they went vp, and their cattel, and came with their teates as gralhoppers in multitude: so that they and their camels were without number: and they came into the land to destroy it.

7 So was Israel exceedingly impouertised by the Midianites: therefore the children of Israel cried vnto the Lord.

8 ¶ And when the children of Israel cried vnto the Lord because of the Midianites,

9 The Lord sent vnto the children of Israel a Prophet, who sayde vnto them, Thus saith the Lord God of Israel, I haue brought you vp from Egypt, and haue brought you out of the house of bondage,

10 And I haue deliuered you out of the hand

† It was a citie nere Tabors, where they fought.

† Some read, chummed milke in a great cup.

† Iael destroyed.

|| East.

† That is, shee comforted her selfe.

u Because he was chiefe of the army

x Shall growe daily more and more in Gods fauour.

a For feare of the Midianites, they fledde into the dennes of the mountaines.

b Euen almost the whole country.

c This is the end of Gods punishment, to call him to repentance, that they may seeke for helpe of him.

of the Egyptians, and out of the hand of all that oppressed you, and haue cast them out before you, and giuen you their land.

10 And I sayde vnto you, I am the Lord your God: * feare not the gods of the Amorites in whose land you dwell: but yee haue not obeyed my voyce.

11 ¶ And the Angel of the Lord came, and sate vnder the oke which was in Ophrah, and pertained vnto Ioash the father of the Ezrites, and his sonne Gideon threshed wheate by the winepresse, to hide it from the Midianites.

12 Then the Angel of the Lord appeared vnto him, and said vnto him, The Lord is with thee, thou valiant man.

13 To whom Gideon answered, * Ah my Lord, if the Lord be with vs, why then is all this come vpon vs? and where be al his miracles which our fathers tolde vs of, and said, Did not the Lord bring vs out of Egypt? but nowe the Lord hath forsaken vs, and deliuered vs into the hand of the Midianites.

14 And the Lord looked vpon him, and said, Goe in this thy might, and thou shalt saue Israel out of the hands of the Midianites: haue not I sent thee?

15 And he answered him, Ah my Lord, where by shall I saue Israel? beholde, my father is poore in Manasseh, and I am the least in my fathers house.

16 Then the Lord said vnto him, I will therefore be with thee, and thou shalt smite the Midianites, as one man.

17 And he answered him, I pray thee, if I haue found fauour in thy sight, then shew me a signe, that thou talkest with me.

18 Depart not hence, I pray thee, vntill I come vnto thee, and bring mine offering, and lay it before thee. And he said, I will tary vntill thou come againe.

19 ¶ Then Gideon went in, and made readie a kiddie, and vneleauened bread of an Ephah of floure, and put the flesh in a baskett, and but the broth in a pot, and brought it out vnto him vnder the oke, and presented it.

20 And the Angel of the Lord said vnto him, Take the flesh and the vneleauened bread, and lay them vpon this stone, and powre out the broth: and he did so.

21 ¶ Then the Angel of the Lord put forth the end of the staffe that he held in his hand, and touched the flesh of the vneleauened bread: and there arose vp fire out of the stone, & consumed the flesh and the vneleauened bread: so the Angel of the Lord departed out of his sight.

22 And when Gideon perceived that it was an Angel of the Lord, Gideon then said, Alas, my Lord God: * for because I haue seene an Angel of the Lord face to face, I shall die.

23 And the Lord said vnto him, Peace be vnto thee: feare not, thou shalt not die.

24 Then Gideon made an altar there vnto the Lord, and called it, Jehouah shalom: vnto this day it is in Ophrah, of the father of the Ezrites.

25 ¶ And the same night the Lord said vnto him, Take thy fathers yong bullocke, and another bullocke of seuen yeeres olde, and destroy the altar of Baal that thy father hath, and cut downe the groue that is by it.

26 And build an altar vnto the Lord thy God

vpon the top of this rocke, in a plaine place: and take the second bullocke, and offer a burnt offering with the wood of the groue, which thou shalt cut downe.

27 Then Gideon tooke tenne men of his seruants, and did as the Lord bade him: but because he feared to do it by day for his fathers household, and the men of the cite, he did it by night.

28 ¶ And when the men of the cite arose early in the morning, behold, the altar of Baal was broken, and the groue cut downe that was by it, and the second bullocke offered vpon the altar that was made.

29 Therefore they saide one to another, Who hath done this thing? and when they inquired and asked, they said, Gideon the sonne of Ioash hath done this thing.

30 Then the men of the cite said vnto Ioash, Bring out thy sonne, that he may die: for he hath destroyed the altar of Baal, & hath also cut downe the groue that was by it.

31 And Ioash said vnto all that stood by him, Will ye pleade Baals cause, or will ye saue him? he that will contend for him, let him die or the morning. If he be God, let him pleade for himselfe against him that hath cast downe his altar.

32 And in that day was Gideon called Ierubbaal, that is, Let Baal pleade for himselfe because he hath broken downe his altar.

33 Then all the Midianites and the Amalekites and they of the East, were gathered together, and went and pitched in the valley of Izreel.

34 Eur the Spirit of the Lord came vpon Gideon, and he blew a trumpet, and * Abiezer was ioyned with him.

35 And he sent messengers thorowout all Manasseh, which also was ioyned with him, and he sent messengers vnto Acher, and to Zebulun and to Naphtali, and they came vp to meete them.

36 Then Gideon said vnto God, If thou wilt saue Israel by mine hand, as thou hast said,

37 Beholde, I will put a fleece of wooll in the threshing place: if the dew come on the fleece onely, and it be drie vpon all the earth, then shall I be sure, that thou wilt saue Israel by mine hand, as thou hast said.

38 And so it was: for he rose vp early on the morowe, and thrust the fleece together, and wringed the dewe out of the fleece, and filled a bowl of water.

39 Again, Gideon sayde vnto God, Bee not angry with me, that I may speake once more: let me proue once againe, I pray thee, with the fleece: let it now be drie onely vpon the fleece, and let dew be vpon all the ground.

40 And God did so that same night: for it was drie vpon the fleece onely, and there was dewe on all the ground.

CHAP. VII.

The Lord commaunded Gideon to send away a great part of his company. The Midianites are discomfited by a wonderfull fort. Oreb and Zeeb are slaine.

Then Ierubbaal (who is Gideon) rose vp early, and all the people that were with him, and pitched beside the well of Harod, so that the holl of the Midianites was on the Northside of them in the valley by the hill of Tormor.

2 And the Lord said vnto Gideon, The people that are with thee, are too many for mee to giue the Midianites into their hands, lest Israel make their

* 2. King. 23. 18.
1. 1. 1. 1.

10r, to prepare his
figs.

d This came not
of distrust, but of
weaknesse of
faith, which is in
the most perfect:
for no man in this
life can haue a perfect
faith: yet the
children of God
haue a true faith
whereby they
be iustified.
e That is, Christ
appearing in visible
form.
f Which I haue
giuen thee.
10r. simile.

g So that we see
how the flesh is
eame into Gods
vocation, which
cannot be per-
fected without
signes.

h Of Ephah, reade
Exod. 16. 36.

i By the power
of God only, as
in the sacrifice of
Heliast. King. 18.
38.

* Exod. 23. 20.
chap 13. 20.

10r. The Lord
of peace.

k That is, as the
Childe text writ-
eth, hee fed seuen
yeeres.

m Meaning
the bull, which
was kept to be
offered vnto
him.

n Thus we see
that to iustifie
thee, thou art
made of Gods
will, though
thou art not
made of his
will.

o This is the
same as the
one which is
in the
text.

p This is the
proceeding
of the
text, which
is the same
as the one
which is in
the text.

* Gid. 1.

q Whence
it was
named
Gid.

r 10r. 1. 1. 1.

s The Lord
said to Gideon
that he should
not be afraid
of the Midianites.

their vaunt against me, and say, Mine hand hath eased me. Now therefore proclaim in the audience of the people, and say, * Who is timorous or fearefull, let him returne, and depart early from mount Gilead: And there returned of the people which were at mount Gilead, two and twentie thousand: so ten thousand remayned.

4 And the Lord sayd vnto Gideon, The people are yet too many: bring them downe vnto the water: and I will trie them for thee there: and of whom I say vnto thee, This man shall goe with thee, the same shall goe with thee: and of whom I say vnto thee, This man shall not goe with thee, the same shall not goe.

5 So he brought downe the people vnto the water. And the Lord sayd vnto Gideon, As many as lap the water with their tongues, as a dog lappeth, them put by themselves, and eury one that shall bow downe his knees to drinke, put aparte.

6 And the number of them that lapped by putting their hands to their mouths, were three hundred men: but all the remnant of the people kneeled downe vpon their knees to drinke water.

7 ¶ Then the Lord sayde vnto Gideon, By these three hundred men that lapped, will I saue you, and deliuer the Midianites vnto thine hand: and let all the other people goe eury man vnto his place.

8 ¶ So the people tooke vitayles with them, and their trumpets: & he sent all the rest of Israel, eury man vnto his tent, and he retained the three hundred men: and the hoste of Midian was beneath him in a valley.

9 ¶ And the same night the Lord sayd vnto him, Arise, & get thee downe vnto the hoste: for I haue deliuered it into thine hand.

10 But if thou feare to goe downe, then go thou, and Phurah thy seruant downe to the hoste.

11 And thou shalt hearken what they say, and so shall thine hands be strong to goe downe vnto the hoste. Then went he downe and Phurah his seruant vnto the outside of the souldiers that were in the hoste.

12 ¶ And the Midianites, and the Amalekites and all they of the East, lay in the valley like grasshoppers in multitude, and their camels were without number, as the sande which is by the sea side for multitude.

13 And when Gideon was come, behold, he, a man tolde a dreame vnto his neighbour, and sayd, Behold, I dreamed a dreame, & lo, a cake of barley bread tumbled from aboue into the hoste of Midian, and came vnto a tent, and smote it that it fell, and ouertumed it, that the tent fell downe.

14 And his fellow answered, and sayde, This is nothing els but the sword of Gideon the sonne of Ioash a man of Israel: for into his hand hath God deliuered Midian and all the hoste.

15 ¶ When Gideon heard the dreame tolde, and the interpretation of the same, he worshiped, and returned vnto the hoste of Israel, & sayd, Vp: for the Lord hath deliuered into your hand the hoste of Midian.

16 And hee deuicid the three hundred men into three bandes, and gaue eury man a trumpet in his hand with empty pitchers, and lamps within the pitchers.

17 And he sayd vnto them, Lookoe on me, and do likewise, when I come to the side of the hoste:

even as I doe, so doe you.

18 When I blowe with a trumpet, and all that are with me, blowe with trumpets also on eury side of the hoste, and say, * For the Lord, and for Gideon.

19 ¶ So Gideon and the hundred men that were with him, came vnto the outside of the hoste, in the beginning of the middle watch, and they raised vp the watchmen, and they blew with their trumpets, and brake the pitchers that were in their hands.

20 And the three companies blew with trumpets and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blowe withall: and they cryed, * The sword of the Lord and of Gideon.

21 And they roode, eury man in his place round about the hoste: and all the hoste fled, and cryed, and fled.

22 And the three hundred blew with trumpets, and the Lord set eury mans sword vpon his neighbour, and vpon all the host: so the hoste fled to Beth-haithra in Zererah, and to the border of Abel-meholah, vnto Tabbath.

23 Then the men of Gideon by night gathered together out of Naphtali, and out of Asher, and out of all Manasse, pursued after the Midianites.

24 And Gideon sent messengers vnto all mount Ephraim, saying, Come downe against the Midianites, and take before them the waters vnto Beth-barah and Iorden. Then all the men of Ephraim gathered together and tooke the waters vnto Beth-barah, and Iorden.

25 And they tooke two princes of the Midianites, Oreb and Zeeb, and slew Oreb vpon the rocke Oreb, and slew Zeeb at the winepress of Zeeb, and pursued the Midianites, and brought the heads of Oreb and Zeeb to Gideon beyond Iorden.

CHAP. VIII.

1 Ephraim murmured against Gideon, a who appeareth them, 4 He passeth the Iordan, 16 He reuengeth himselfe on them of Succoth and Penael, 27 He maketh an Ephod to which was the cause of idolatry, 30 Of Gideons journey and of his death.

¶ Then the men of Ephraim sayde vnto him, Why hast thou serued vs thus that thou calledst vs not, when thou wentest to fight with the Midianites? and they chode with him sharply. 2 To whom he said, What haue I now done in comparison of you? is not the gleaning of grapes of Ephraim better, then the vintage of Abiezer? 3 God hath deliuered into your hands the princes of Midian, Oreb & Zeeb: and what was I able to doe in comparison of you? & when he had thus spoken, then their spirits abated toward him.

4 ¶ And Gideon came to Iorden to passe ouer, hee, and the three hundred men that were with him, weary yet pursuing them. 5 And he said vnto the men of Succoth, Giue, I pray you, 6 morsels of bread vnto the people that follow me (for they be weary) that I may follow after Zebah, & Zalmunna kings of Midian. 6 And the princes of Succoth sayd, Are the

hands of Zebah and Zalmunna now in thine hands, that we should giue bread vnto thine army? 7 Gideon then sayde, Therefore when the Lord hath deliuered Zebah and Zalmunna into mine hand, I will 8 tear your flesh with thornes of the wilde crosse and with bryers.

i That is, the victorious shall be the Lordes & Gideons his servant.

k Shall destroy the enemies, [Or, brake their arms].

* I.e. g. d. l The Lord caused the Midianites to kill one another.

m Meaning, the passages or the fordes, that they should not escape.

* Ps. lxx. iij. i.e. i. 26.

n These places had their names of the aduers that was done there.

a They began to cawill because he had the glorie of the victorie.

b Which haue slaine two princes, Oreb and Zeeb.

c This last adde of the whole tribe is more famous, then the whole enterprise of one man of one familie.

d Or, some small portion. Eke that are as my selfe.

e Because thou hast overcome an handfull, this keeth thou to haue overcome the whole people, to be in peace.

8 ¶ And he went vnto Penuel, and spake vnto them likewise, and the men of Penuel answered him, as the men of Succoth answered.

9 And he layde also vnto the men of Penuel, When I come againe ^{in peace}, I will breake downe this towre.

10 ¶ Now Zebah & Zalmunna were in Karior, and their hostes with them, about fifteene thousande, all that were left of all the hostes of them of the East: for there was slaine an hundred and twentie thousand men, that drew swordes.

11 ¶ And Gideon went through them that dwelt in ² Tabernacles on the East side of Nobah and Jogbehah, and smote the hoste: for the hoste was careless.

12 And when Zebah and Zalmunna fled, hee followed after them, and tooke the two kings of Midian, Zebah and Zalmunna, and discomfited all the hoste.

13 ¶ So Gideon the sonne of Ioash returned from battell, i the sunne being yet hie,

14 And tooke a seruant of the men of Succoth, and inquired of him: and he ¹ wrote to him the princes of Succoth and the Elders thereof, ^{seven} seuenie and seuen men.

15 And he came vnto the men of Succoth, and sayd, Behold Zebah and Zalmunna, by whom yee vpbayed me, saying, Are the hands of Zebah & Zalmunna already in thine hands, that we should giue bread vnto thy weay men?

16 Then he tooke the Elders of the citie, and the thorvs of the wilderness and briars, and [†] did teare the men of Succoth with them.

17 Also hee brake downe the towre of ^{*} Penuel, and slew the men of the citie.

18 ¶ Then said he vnto Zebah & Zalmunna, What manner of men were they, whom yee slew at Tabor? and they answered, ¶ As thou art, so were they: ^{euery} one was like the children of a King.

19 And he said, They were my brethren, euen my ¹ mothers children: as the Lord lieth, if yee had saved their liues, I would not slay you.

20 Then hee sayde vnto Iether his first borne sonne, Vp, and slay them: but the boy drew not his sword: for he feared, because he was yet yong.

21 Then Zebah and Zalmunna said, Rise thou, and fall vpon vs: for ¹ as the man is, so ^{is} his strength. And Gideon arose and slew Zebah and Zalmunna, and tooke away the ¹ ornaments, that were on their camels neckes.

22 ¶ Then the men of Israel sayd vnto Gideon, Reigne thou ouer vs, both thou, & thy sonne, and thy ¹ sonnes sonne: for thou hast deliuered vs out of the hand of Midian.

23 And Gideon sayde vnto them, I will not reigne ouer you, neither shall my childre reigne ouer you, ^{but} the Lord shall reigne ouer you.

24 Againe Gideon sayd vnto them, I would desire a request of you, that you would giue mee euery man the earings of his praye (for they had golden earings because they were Immites).

25 And they answered, Wee will giue them. And they spread a garment, and did cast therein euery man the earings of his praye.

26 And the weight of the golden earings that hee required, was a thousand and seuen hundred shekels of golde, beside collers ¹ and iewels, and purple rayment that was on the kings of Midian, and beside the cheynes that were about their camels neckes.

27 And Gideon made an Ephod thereof, and put it in Ophrah his citie: and all Israel went a whoring there after it, which was the destruction of Gideon and his house.

28 Thus was Midian brought lowe before the children of Israel, so that they lift vp their heads no more: and the country was in quietnes fourtie yeeres in the dayes of Gideon.

29 Then Ierubbaal the sonne of Ioash went, and dwelt in his owne house.

30 And Gideon had seuenie sonnes [†] begotten of his body: for he had many wiues.

31 And his concubine that was in Shechem, bare him a sonne also, whose name he called Abimelech.

32 So Gideon the sonne of Ioash dyed in a good age, & was buried in the sepulchre of Ioash his father in Ophrah, of the ¹ father of the Ezrites.

33 But when Gideon was dead, the children of Israel turned away and went a whoring after Baalim, and made ¹ Baal-berith their god.

34 And the children of Israel remembered not the Lord their God, which had deliuered the out of the hands of all their enemies on euery side.

35 Neither ¹ shewed they mercy on the house of Ierubbaal, ^{or} Gideon, according to all ¹ goodnesse which he had shewed vnto Israel.

CHAPTER IX.

1 Abimelech ¹ usurpeth the kingdom, and putteth his brethren to death. 2 Iotham propheseth a parable, 23 Hee rebuketh Abimelech and the Shechemites. 26 Gual confisgates against him, and is cutt off. 33 Abimelech is wounded to death by a woman.

Then Abimelech the sonne of Ierubbaal went to Shechem vnto his ¹ mothers brethren, and communed with them, and with all the familie, and house of his mothers father, saying,

2 Say, I pray you, in the audience of all the men of Shechem, Whether is better for you, that all the sonnes of Ierubbaal, which are seuenie persons, reigne ouer you, either that one reigne ouer you? Remember also, that I am your ¹ bone, and your flesh.

3 Then his mothers brethren spake of him in the audience of all the men of Shechem, all these wordes: and their hearts were moued to follow Abimelech: for sayd they, He is our brother.

4 And they gaue him seuenie pieces of siluer out of the house of Baal-berith, wherewith Abimelech hired ¹ wayne and light fellows which followed him.

5 And he went vnto his fathers house at Ophrah, and ¹ slew his brethren, the sonnes of Ierubbaal, ^{about} seuenie persons vpon one stone: yet Iotham the yongest sonne of Ierubbaal was left: for he hid himselfe.

6 ¶ And all the men of Shechem gathered together with all the house of ¹ Millo, & came and made Abimelech King in the plaine, where the stone was crected in Shechem.

7 And when they told it to Iotham, he went and stood in the top of mount Gerizim, and lift vp his voyce, and cryed, and said vnto them, Hearken vnto mee, you men of Shechem, that God may hearken vnto you.

8 ¶ The trees went forth to anoynt a King ouer them, and sayde vnto the oliue tree, Reigne thou ouer vs.

9 But the oliue tree said vnto them, Should I leaue my fatnesse, wherewith by me they honour God & man, & go to aduance me above the trees?

10 Then

f Having gotten the victorie.

g A cite Eastward by beyonde Iordan,

h He went by the wilderness where the Arabians dwell in tents,

i Some reade, be fore the sunne rose vp. ¹ Or, after it.

† Hee brake in pieces, as hee sheweth here come. ¹ L King. 12. 25.

10r, they were like vnto this.

k We came all out of one belly: therefore I will be reuenged.

l Meaning, that they would be rid out of their paine as once, or els to haue a valiant man to put them to death. ¹ Or, collers, m Thor is, thy posteritie.

n This intent was to see himselfe thankfull for this victorie by restoring of religion, which, because it was not according as God had commanded, turned to their destruction.

10r, sweete balls,

o That is, such things as were used to the use of the Tabernacle. Looker mone of it phod, Eze. 44. 6. 1 Sam. 14. 34. 1 Sam. 24. 44. chap. 27. 5.

p This is the one of his high

q Which is the longest talle of Eze. q This is the which they bound themselves by covenants. r They were minister of G. & vnto him, by whom they had come to great things.

To prefer his kinred to the straggling the kingdom

b Offspring by my name

10r, I will be reuenged

c That is, the established lawe of God, which was the lawe of the covenant which he made with the fathers of Israel.

d Which was the lawe of the covenant which he made with the fathers of Israel.

e By this he sheweth that he was not content with the lawe of the covenant which he made with the fathers of Israel, but that he was content with the lawe of the covenant which he made with the fathers of Israel.

10 Then the trees sayde to the fig tree, Come thou, and be King ouer vs.

11 But the fig tree answered them, Should I forsake my sweetnesse, and my good fruites, and goe to aduance me about the trees?

12 Then sayd the trees vnto the vine, Come thou, and be king ouer vs.

13 But the Vine sayde vnto them, Should I leaue my wine, whereby I cheare God and man, and goe to aduance me about the trees?

14 Then said all the trees vnto the Bramble, Come thou, and reigne ouer vs.

15 And the bramble said vnto the trees, If ye will in deepe any more King ouer you, come, and put your trust vnto my shadow: and if not, the fire shall come out of the bramble, and consume the Cedars of Lebanon.

16 Now therefore, if ye doe truly and vncorruptly to make Abimelech King, and if ye haue dealt well with Ierubbaal and with his house, and haue done vnto him according to the destroying of his hands,

17 (For my father sought for you, and I aduenced his life, and deliuered you out of the hands of Midian.)

18 And yee are risen vp against my fathers house this day, and haue slaine his children, about seuentie persons vpon one stone, and haue made Abimelech the sonne of his mayde seruant, King ouer the men of Shechem, because he is your brother.)

19 If ye then haue dealt truly and purely with Ierubbaal, and with his house this day, then I reioyce yee with Abimelech, and let him reioyce with you.

20 But if not, let a fire come out from Abimelech, and consume the men of Shechem and the house of Millo: also let a fire come forth from the men of Shechem, and from the house of Millo, and consume Abimelech.

21 And Iotham ran away, and fled, and went to Beer, and dwelt there for feare of Abimelech his brother.

22 So Abimelech reigned three yeere ouer Israel.

23 But God sent an euill spirit betwene Abimelech, and the men of Shechem: and the men of Shechem brake their promise to Abimelech,

24 That the crueltie toward the seuentie sonnes of Ierubbaal and their blood might come and be laid vpon Abimelech his brother, which had slaine them, and vpon the men of Shechem, which had aided him to kill his brethen.

25 So the men of Shechem set men in wait for him in the tops of the mountaines: who robbed all that passed that way by them: and it was tolde Abimelech.

26 Then Gaal the sonne of Ebed came with his brethen, and they went to Shechem: and the men of Shechem put their confidence in him.

27 Therefore they went out into the field, and gathered in their grapes and troade them, and made mery, & went into the house of their Gods, and did eate and drinke, and cursed Abimelech.

28 Then Gaal the sonne of Ebed sayde, Who is Abimelech? and who is Shechem, that wee should serue him? Is he not the sonne of Ierubbaal? and Zebul is his officer? Serue rather the men of Hamor the father of Shechem: for why should we serue him?

29 Nowe would God this people were vnder mine hand: then would I put away Abimelech. And he said to the Abimelech, Increase thine armie, and come out.

30 ¶ And when Zebul the ruler of the cite heard the words of Gaal the sonne of Ebed, his wrath was kindled.

31 Therefore he sent messengers vnto Abimelech, priuily saying, Beholde, Gaal the sonne of Ebed, and his brethen be come to Shechem, and beholde, they fortifie the cite against thee.

32 Now therefore arise by night, thou and the people that is with thee, and lie in wait in the field.

33 And rise early in the morning as soone as the sunne is vp, and assaile the cite: and when he and the people that is with him, shall come against thee, doe to him what thou canst.

34 ¶ So Abimelech rose vp, and all the people that were with him by night: and they lay in wait against Shechem in foure vands.

35 Then Gaal the sonne of Ebed went out & stood in the entring of the gate of the cite: and Abimelech rose vp, and the folke that were with him, from lying in wait.

36 And when Gaal sawe the people, he said to Zebul, Beholde, there come people downe from the tops of the mountaines: and Zebul said vnto him, The shadow of the mountaines seeme men vnto thee.

37 And Gaal spake againe, and said, See, there come folke downe by the middle of the land, and another band cometh by the way of the plaine of Meonenim.

38 Then said Zebul vnto him, Where is now thy mouth that said, Who is Abimelech, that wee should serue him? Is not this the people that thou hast despised? Goe out now, I pray thee, and fight with them.

39 And Gaal went out before them of Shechem, and fought with Abimelech.

40 But Abimelech pursued him, and hee fled before him: and many were ouerthrowen and wounded, euen vnto the entring of the gate.

41 And Abimelech dwelt at Arumah: and Zebul thrust out Gaal and his brethen that they should not dwell in Shechem.

42 ¶ And on the morowe, the people went out into the field: which was told Abimelech.

43 And hee tooke the people, and diuided them into three bandes, and layde wayte in the fieldes, and looked, and beholde, the people were come out of the cite, and he rose vp against them, and smote them.

44 And Abimelech, and the bands that were with him, rushed forward, and stood in the entring of the gate of the cite: and the two other bandes ranne vpon all the people that were in the field and slew them.

45 And when Abimelech had fought against the cite all that day, he tooke the cite, and slew the people that was therein, and destroyed the cite and sowed salt in it.

46 ¶ And when all the men of the towne of Shechem heard it, they entred into an holde of the house of the god Berith.

47 And it was tolde Abimelech, that all the men of the towne of Shechem were gathered together.

48 And Abimelech gate him vp to mount

M 4

Zalmou,

Braggingly, as though he had bene present, or to his captaine Zebul.

His craftily.

His what thing he can do.

Thou art afraid of a shadow.

By the way.

Or charmer.

As this captaine.

Which were of his company.

That it should be vaine, and neuer serue to any vyle.

That is, of Babel, as chap. 8.33.

Zalmox, becaus all the people that were with him: and Abimelech tooke axes with him, and cut downe boughes of trees, and tooke them, and bare them on his shoulder, and said vnto the folke that were with him, What ye haue seene me doe, make haste, and doe like me.

49 Then all the people also cut downe euery man his bough, and followed Abimelech, and put them to the holde, and set the hold on fire with them: so all the men of the towne of Shechem died also, about a thousand men and women.

q Meaning that all were destroyed, as well they in the towne as the other.

50 ¶ Then went Abimelech to Tebez, and besieged Tebez, and tooke it.

51 But there was a strong towre within the cite, and thither fled all the men and women, and all the chiefe of the citie, and that it to them, and went vp to the top of the towre.

52 And Abimelech came vnto the towre and foughte against it, and went hard vnto the doore of the towre to set it on fire.

r 2 Sam. 14. 21.

53 But a certaine woman * cast a piece of a millstone vpon Abimelechs head, and brake his braine pan.

54 Then Abimelech called hastily his page that bare his harnis, and sayde vnto him, Drawe thy sword and slay me, that men say not of me, A woman slew him. And his page * trust him thorow, and he died.

r Thus God by such miserable death taketh vengeance on tyrants even in this life.

55 And when the men of Israel sawe that Abimelech was dead, they departed euery man vnto his owne place.

56 Thus God rendred the wickednesse of Abimelech, which he did vnto his father, in slaying his seuerite brethren.

57 Also all the wickednesse of the men of Shechem did God bring vpon their heads: So vpon them came the * curse of Iotham the sonne of Jerubbab.

r For making a tyrant their king.

CHAP. X.

a Tola dieth. 5. Isai also dieth. 7. The Ephraimites are punished for their sinnes. 10. They cry vnto God, and hee heareth their cry.

AFTER Abimelech there arose to defend Israel Tola, the sonne of Puah, the sonne of Isidodo, a man of Issachar: which dwelt in Shamir in mount Ephraim.

10r his wife.

2 And hee || iudged Israel three and twentie yeere and died, and was buried in Shamir.

10r gouerned.

3 ¶ And after him arose Isai a Gileadite, and iudged Israel two and twentie yeere.

4 And hee had thirte sonnes that * rode on thirte asse-colts, and they had thirte cities, which are called || Hauoth Isai vnto this day, and are in the land of Gilead.

a Signifying, they were men of authority. 10r the towne of Isai. 10r Dm. 3. 14.

5 And Isai died, and was buried in Kamon.

6 ¶ And the children of Israel wrought wickednesse againe in the sight of the Lord, and serued Baalim and * Astaroth, and the gods of Aram, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistims, and forsooke the Lord and serued not him.

b Chap. 1. 1. and 3. 7. and 4. 1. and 6. 1. and 13. 10r Chap. 2. 13. 10r Syria.

7 Therefore the wrath of the Lord was kindled against Israel, and hee || solde them into the hands of the Philistims, and into the hands of the children of Ammon:

10r sold.

8 Who from that yeere vexed and oppressed the children of Israel eightene yeeres, b euen all the children of Israel that were beyond Iorden, in the land of the Amorites, which is in Gilead.

b As the Reubenites, Gadites, and half the tribe of Manasse.

9 Moreover, the children of Ammon were ouer Iorden to fight against Iudah, and against Benjamin, and against the house of Ephraim: so that Israel was sore tormented.

10 Then the children of Israel cried vnto the Lord, saying, We haue sinned against thee, euen because we haue forsaken our owne God, & haue serued Baalim.

c They pray to the Lord and beseech him.

11 And the Lord * sayd vnto the children of Israel, Did not I deliver you from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistims?

d By bringing Israel, Did not I deliver you from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistims?

12 The Zidonians also, and the Amalckites, and the Maonites did oppresse you, and yee cried to me, and I saved you out of their hands.

e Thus I have this present ger.

13 Yet yee * haue forsaken me, and serued other gods: wherefore I will deliuer you no more.

f Dem. 2. 17. 10r 2. 17.

14 Go, and cry vnto the gods which yee haue chosen: let them saue you in the time of your tribulation.

15 And the children of Israel sayde vnto the Lord, We haue sinned: doe thou vnto vs whatsoever please thee: onely we pray thee to deliuer vs * this day.

16 Then they put away the strange gods from among them, and serued the Lord: and || his soule was grieved for the miserie of Israel.

g Thus I have this present ger.

17 Then the children of Ammon gathered themselves together, and pitched in Gilead: and the children of Israel assembled themselves, and pitched in Mizpeh.

h Thus I have this present ger.

18 And the people and princes of Gilead said one to another, Whosoever will beginne the battell against the children of Ammon, the same shall be * head ouer all the inhabitants of Gilead. Chap. 11.

CHAP. XI.

a Iphthah being chased away by his brethren, was after made captain ouer Israel, so hee maketh a raffe warre. 32. Hee vanquisheth the Ammonites, 39. and sacrificeth his daughter according to his vow.

TEN Gilead begate Iphthah, and Iphthah the Gileadite was † a valiant man, but the sonne of an || harlot.

i Thus I have this present ger.

2 And Gileads wife bare him sonnes, & when the womans children were come to age, they thrust out Iphthah, and said vnto him, Thou shalt not inherite in our fathers house: for thou art the sonne of a * strange woman.

k Thus I have this present ger.

3 Then Iphthah fled from his brethren, and dwelt in the land of † Tob: and there gathered idle fellows to Iphthah, and * went out with him.

l Thus I have this present ger.

4 ¶ And in processe of time the children of Ammon made warre with Israel.

5 And when the children of Ammon fought with Israel, the Elders of Gilead went to set Iphthah out of the land of Tob.

m Thus I have this present ger.

6 And they said vnto Iphthah, * Come and be our captain, that we may fight with the children of Ammon.

n Thus I have this present ger.

7 Iphthah then answered the Elders of Gilead, Did not yee hate me, and * expell me out of my fathers house? how then come ye vnto me now in time of your tribulation?

o Thus I have this present ger.

8 Then the Elders of Gilead said vnto Iphthah, Therefore we turne againe to thee now, that thou mayest goe with vs, and fight against the children of Ammon, and bee our head ouer all the inhabitants of Gilead.

p Thus I have this present ger.

9 And Iphthah said vnto the Elders of Gilead, If ye bring me home againe to fight against the children

q Thus I have this present ger.

children of Ammon, if the Lord giue them before me, shall I be your head?

10 And the Elders of Gilead saide to Iphthah, The Lord is witness betwene vs, if wee doe not according to thy words.

11 Then Iphthah went with the Elders of Gilead, and the people made him head and captaine ouer them: and Iphthah rehearfed all his wordes before the Lord in Mizpeh.

12 ¶ Then Iphthah sent messengers vnto the king of the children of Ammon, saying, What hast thou to doe with me, that thou art come against me, to fight in my Land?

13 And the King of the children of Ammon answered vnto the messengers of Iphthah, * Because Israel tooke my land, when they came vp from Egypt, from Arnō vnto Iabbok, & vnto Iordan: now therefore restore those lands quickly.

14 Yet Iphthah sent messengers againe vnto the King of the children of Ammon,

15 And said vnto him, Thus saith Iphthah, * Israel tooke not the land of Moab, nor the land of the children of Ammon.

16 But when Israel came vp from Egypt, and walked through the wilderness vnto the red sea, then they came to Kadesh.

17 * And Israel sent messengers vnto the King of Edom, saying, Let me, I pray thee, goe thorow thy land: but the King of Edom would not consent: and also they sent vnto the King of Moab, but he would not: therefore Israel abode in Kadesh.

18 Then they went through the wilderness, and compassed the lande of Edom, and the land of Moab, and came by the Eastside of the land of Moab, and pitched on the other side of Arnō, * and came not within the coast of Moab: for Arnō was the border of Moab.

19 Also Israel * sent messengers vnto Sihon, King of the Amorites, the King of Heshbon, and Israel said vnto him, Let vs passe, we pray thee, by thy land vnto our place.

20 But Sihon is contented not to Israel, that he should goe through his coast: but Sihon gathered all his people together, and pitched in Iahaz, and fought with Israel.

21 And the Lord God of Israel gaue Sihon, and all his folke into the hands of Israel, and they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that country:

22 And they possessed * all the coast of the Amorites, from Arnō vnto Iabbok, and from the wilderness euen vnto Iordan.

23 Nowe therefore vnto the Lord God of Israel hath callt out the Amorites before his people Israel, and shouldst thou possesse it?

24 Wouldst not thou possesse that which Chemosh thy god giueth thee to possesse? So whomeuer the Lord our God driueth out before vs, whom will we possesse.

25 * And art thou nowe farre better then Esak the sonne of Zippor King of Moab? did he not strue with Israel and fight against them,

26 When Israel dwelt in Heshbon and in her townes, and in Arer and in her townes, and in all the cities that are by the coasts of Arnō, three hundred yeere? why did yee not then recouer them in that space?

27 Wherefore, I haue not offended thee: but thou doest me wrong to warre against me. The

Lord the Iudge: he iudge this day betwene the children of Israel, and the children of Ammon.

28 Howbeit the King of the children of Ammon hearkened not vnto the wordes of Iphthah, which he had sent him.

29 ¶ Then the Spirit of the Lord came vpon Iphthah, and he passed ouer to Gilead, and to Manasseh, and came to Mizpeh in Gilead, and from Mizpeh in Gilead he went vnto the children of Ammon.

30 And Iphthah vowed a vowe vnto the Lord, and sayd, If thou shalt deliuer the children of Ammon into mine handes,

31 Then that thing that cometh out of the doores of mine house to meete me, when I come home in peace from the children of Ammon, shall be the Lonies, and I will offer it for a burnt offering.

32 And so Iphthah went vnto the children of Ammon to fight against them, and the Lord deliuered them into his handes.

33 And hee smote them from Arer euen till thou comest to Minnith, twentie cities, & so forth to Abel of the vineyardes, with an exceeding great slaughter. Thus the children of Ammon were humbled before the children of Israel.

34 ¶ Now when Iphthah came to Mizpeh vnto his house, beholde his daughter came out to meete him with timbrels and daunces, which was his onely child: hee had none other sonne, nor daughter.

35 And when he saw her, he rent his clothes, and sayd, Alas my daughter, thou hast brought me lowe, and art of them that trouble me: for I haue opened my mouth vnto the Lord, and cannot goe backe.

36 And she said vnto him, My father, if thou hast opened thy mouth vnto the Lord, doe with me as thou hast promised, seeing that the Lord hath auenged thee of thine enemies the children of Ammon.

37 Also she sayde vnto her father, Doe thus much for me: suffer metwo moneths, that I may goe to the mountaines, and pbeuail my virginity, I and my fellowes.

38 And he sayde, Goe: and he sent her away two moneths: so she went with her companions, and lamented her virginity vpon the mountaines.

39 And after the ende of two moneths, she turned againe vnto her father, who did with her according to his vowe which he had vowed, and she had knowen no man. And it was a custome in Israel:

40 The daughters of Israel went yeere by yeere to lament the daughter of Iphthah the Gileadite, foure dayes in a yeere.

CHAP. XII.

¶ Iphthah killeth two and fourtie thousand Ephraimites. After Iphthah succedeth Barak, 21. Ison, 12. and Abdon.

¶ The men of Ephraim gathered themselves together, and went Northward, and said vnto Iphthah, Wherefore wastest thou to fight against the children of Ammon, and diddest not call vs to goe with thee? wee will therefore burne thine house vpon thee with fire.

2 And Iphthah said vnto them, I and my people were at great strife with the children of Ammon, and when I called you, ye deliuered me not out of their handes.

3 So when I sawe that yee deliuered me not,

To punish the offences.

1 That is, the spirit of strength and zeale.

m As the Apostle commendeth Iphthah for his worthy enterprise in deliuering the people, Heb. 11. 32. so by his rash vowe and wicked performance of the same, his vitorie was defaced: and here we see that the finnes of the godly doe not necessarily censure their fault.

n According to the manner after the vitorie.

o Being over come with blinde zeale, and not considering whether the vowe was lawfull or no.

p For it was counted as a shame in Israel, to die without children, and therefore they reioiced to be married.

a After they had passed Iordan.

b That ambition enuied Gods worke in others, as they did also against Gideon, Chap. 8. r.

c That is, I vented my life and when mine help failed, put my trust only in God.

d Verane from vs, and chose Gilead, and now in respect of vs, ye are nothing.

e Which signifies the fall of water, or an age of coene.

f Some thinke that this was Boaz the husband of Ruth.

† 28. James James. *†* Or, barcolides.

¶ Chap. 13. v. 7. and 4. and 6. and 10. 6.

a Signifying that their delivrance came only of God, and not by mans power.

¶ 2. Sam. 6. 3. 3.

b 1. Sam. 1. 11. *b* Meaning, he should be separate from the world, and dedicate to God. *c* If he be not able to abide the sight of an Angel, howe much less the presence of God.

c I put my life in mine hands, and went vpon the children of Ammon: so the Lord delivered them into mine hands. Wherefore then are ye come vpon me now to fight against me?

4 Then Iphthah gathered all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye Gileadites are runnagates of Ephraim among the Ephraimites, and among the Manassites.

5 Also the Gileadites tooke the passages of Iordan before the Ephraimites, and when the Ephraimites that were escaped, saide, Let me passe, then the men of Gilead Gild vnto him, Art thou an Ephraimite? If he said, Nay,

6 Then said they vnto him, Say now *c* Shibboleth: and he said, Sibboleth: for hee could not so pronounce: then they rooke him, and slew him at the passages of Iordan: & there fell at that time of the Ephraimites two & fourtie thousand.

7 And Iphthah iudged Israel fixe yeere: then died Iphthah the Gileadite, and was buried in one of the cities of Gilead.

8 ¶ After him *f* Izbaz of Beth-lehem iudged Israel,

9 Who had thirtie sonnes and thirtie daughters, which he sent out, and tooke in thirtie daughters from abroad for his sonnes: and he iudged Israel seven yeere.

10 Then Izbaz died, and was buried at Beth-lehem.

11 ¶ And after him iudged Israel Elon, a Zebulonite: and he iudged Israel ten yeere.

12 Then Elon the Zebulonite died, and was buried in Aijalon the countrey of Zebulun.

13 ¶ And after him Abdon the sonne of Hillel the Pirathonite iudged Israel.

14 And he had fourtie sonnes and thirtie *†* nephewes that rode on *†* scuterie *†* assecolkes: and he iudged Israel eight yeeres.

15 Then died Abdon the sonne of Hillel the Pirathonite, & was buried in Pirathon, in the land of Ephraim, in the mount of the Amalekites.

C H A P. XIII.

a Israel for their wickedness is oppressed of the Philistims. *b* The Angel appeareth to Manoahs wife. *c* The Angel commandeth him to sacrifice vnto the Lord. *d* The birth of Samson.

BVt the children of Israel continued to commit wickednesse in the sight of the Lord, and the Lord delivered them into the hands of the Philistims fourtie yeere.

¶ Then there was a man in Zorah of the familie of the Danites, named Manoah, whose wife was *a* barren, and bare not.

3 And the Angel of the Lorde appeared vnto the woman, and said vnto her, Beholde nowe, thou art barren, and bearest not: but thou shalt conceive, and beare a sonne.

4 And nowe therefore beware* that thou drinke no wine, nor strong drinke, neither eate any vncleane thing.

5 For loe, thou shalt conceive and beare a sonne, and no rafor shall* come on his head: for the child shall be a Nazarite vnto God from his birth: and he shall begin to saue Israel out of the hands of the Philistims.

¶ Then the wife came, and tolde her husband, saying, A man of God came vnto me, and the facion of him was like the facion of the Angel of God exceeding *c* fearefull, but I asked him not

whence he was, neither told he me his name,

7 But he said vnto me, Beholde, thou shalt conceive, and beare a sonne, and nowe thou shalt drinke no wine, nor strong drinke, neither eate any vncleane thing: for the childe shall be a Nazarite to God from his birth to the day of this death.

8 Then Manoah *d* prayed to the Lorde, and sayde, I pray thee, my Lorde, let the man of God, whome thou sentest, come againe nowe vnto vs, and teach vs what we shall doe vnto the childe when he is borne.

9 And God heard the voyce of Manoah, and the Angell of God came againe vnto the wife, as she sate in the fiede, but Manoah her husband was not with her.

10 ¶ And the wife made haste and ranne, and shewed her husband and sayde vnto him, Behold, the man hath appeared vnto me, that came vnto me *e* to day.

11 And Manoah arose & went after his wife, and came to the man, and sayde vnto him, Art thou the man that spakest vnto the woman? and he said, Yea.

12 Then Manoah sayde, Nowe let thy lying come to passe: but how shall we order the childe, and doe vnto him?

13 And the Angell of the Lorde sayde vnto Manoah, The woman must beware of all that I said vnto her.

14 She may eate of nothing that cometh of the vine tree: the shall not drinke wine nor strong drinke, nor eate any *f* vncleane thing: let her observe all that I haue commanded her.

15 Manoah then sayde vnto the Angell of the Lorde, I pray thee, let vs retaine thee, vntill we haue made readie a kid for thee.

16 And the Angell of the Lorde said vnto Manoah, Though thou make me abide, I will not eate of thy bread, and if thou wilt make a burnt offering, offer it vnto the Lord: for Manoah knew not that it was an Angell of the Lord.

17 Againe Manoah said vnto the Angell of the Lorde, What is thy name, that when thy saying is come to passe, we may honour thee?

18 And the Angell of the Lorde sayde vnto him, Why askest thou thus after my name, which is secret?

19 Then Manoah tooke a kid with a meate offering, and offered it vpon a stone vnto the Lord: and the Angell did wonderfully, whilst Manoah and his wife looked on.

20 For when the flame came vp toward heaven from the altar, the Angel of the Lord ascended vp in the flame of the altar, and Manoah and his wife beheld it, and fell on their faces vnto the ground.

21 (So the Angell of the Lorde did no more appeare vnto Manoah and his wife.) Then Manoah knew that it was an Angell of the Lord.

22 And Manoah said vnto his wife, ¶ We shall surely die, because we haue seene God.

23 But his wife said vnto him, If the Lorde would kill vs, he would not haue recueed a burnt offering, and a meate offering of our hands: neither would he haue slewed vs all these things, nor would now haue told vs any such.

24 ¶ And the wife bare a sonne, and called his name Samson: and the childe grew, and the Lord blessed him.

25 And the Spirit of the Lorde beganne to strengthen him.

d He sheweth himselfe to Manoah, and therefore cometh to knowe in this.

e It seemeth that the Angell appeared vnto her in one day. *f* He calleth him man, because he seemed but to be Christ the exact way, which is time appointed because man.

g Anything is bidde by the Lawe.

h Shewing that hee thought himselfe to be some man, and not an Angell of God, who is invisible.

¶ Or, mercies.

i God sheweth from heaven of confidence that hee will be able to fulfill their faith in his promise.

¶ Exod. 33. chap. 4. 2.

k These good that we haue receiued of God his accepting our obedience, as true seruants, and loue toward his that ruling in heart.

strengthen him in the hoste of Dan, betweene Zorah, and Elthraol.

CHAP. XIII.

Samson desireth to haue a wife of the Philistines. 4 He kill-eth a Lyon. 12 Hee preponeth a riddle. 19 Hee killeth a heifer. 20 Hee wege forsaeketh him and taketh another.

Now Samson went downe to Timnath, and saw a woman in Timnath of the daughters of the Philistines,

And hee came vp and tolde his father and his mother, & said, I haue seene a woman in Timnath of the daughters of the Philistines: nowe therefore giue me her to wife.

Then his father and his mother sayde vnto him, Is there a neuer a wife among the daughters of thy brethren, and among all my people, that thou must goe to take a wife of the vncircumcised Philistines? And Samson sayd vnto his father, Giue me her, for the pleaseth me well.

But his father and his mother knew not that it came of the Lord, that he should seeke an occasion against the Philistines: for at that time the Philistines reigned ouer Israel.

¶ Then went Samson and his father and his mother downe to Timnath, and came to the vineyards at Timnath: and beholde, a yong Lyon roared vpon him.

And the Spirit of the Lorde came vpon him, and hee tare him, as one should haue rent a kid, and had nothing in his hand, neither tolde he his father nor his mother what he had done.

And he went downe, & talked with the woman which was beautifull in the eyes of Samson.

¶ And within a few dayes, when he returned to receiue her, he went aside to see the karkeis of the Lyon: and behold, there was a swarme of bees, and hony in the body of the Lyon.

And he tooke thereof in his hands, and went eating, and came to his father and to his mother, and gaue vnto them, and they did eate: but hee tolde not them, that he had taken the hony out of the body of the Lyon.

So his father went downe vnto the woman, and Samson made there a feast: for so vsed the yong men to doe.

And when they saw him, they brought thirtie companions to be with him.

Then Samson sayd vnto them, I will now put forth a riddle vnto you: and if you can declare it mee within seven dayes of the feast, and finde it out, I will giue you thirtie sheetes and thirtie change of garments.

But if you cannot declare it me, then shall ye giue mee thirtie sheetes and thirtie change of garments. And they answered him, Put forth thy riddle, that we may heare it.

And hee sayde vnto them, Out of the eater came meate, and out of the strong came sweetnesse: and they could not in three dayes expound the riddle.

And when the seuenth day was come, they said vnto Samsons wife, Entice thine husband, that hee may declare vs the riddle, lest wee burne thee and thy fathers house with fire. Haue ye called vs, to possesse vs? is it not so?

And Samsons wife wept before him, and sayde, Surely thou hatest mee and louest mee not: for thou hast put forth a riddle vnto the children of my people, and hast not tolde it mee. And hee sayd vnto her, Behold, I haue not tolde it my fa-

ther, nor my mother, and shall I tell it thee?

¶ Then Samsons wife wept before him 7 seuen dayes, while their feast lasted: and when the seuenth day came he tolde her, because she was importunate vpon him: so he tolde the riddle to the children of her people.

¶ And the men of the cite said vnto him the seuenth day before the sunne went downe, What is sweeter then bonie? and what is stronger then a Lyon? Then said he vnto them, If yee had not plowed with my heifer, yee had not found out my riddle.

¶ And the Spirit of the Lord came vpon him, and he went downe to Ashkelon, and slewe thirtie men of them and spoyled them, and gaue change of garments vnto them, which expounded the riddle: and his wrath was kindled, and he went vp to his fathers house.

¶ Then Samsons wife was giuen to his companion, whom he had vfed as his friend.

CHAP. XV.

Samson sleeth firebrands to the faces tolles. 6 The Philistines burne his father in lawe and his wife. 15 With the iawebone of an asse hee killeth a lion and so on. 29 One of a great tooth in it sawe God gaue him waier.

¶ Within a while after, in the time of wheate harvest, Samson visited his wife with a kid, saying, I will goe into my wife into the chamber: but her father would not suffer him to goe in.

¶ And her father sayde, I thought that thou hadst hated her: therefore gaue I her to thy companion. Is not her younger sister fayrer then shee? take her, I pray thee, in stead of the other.

¶ Then Samson sayde vnto them, Now am I more blamelesse then the Philistines: therefore will I doe them displeasure.

¶ And Samson went out, and tooke three hundred foxes, and tooke firebrands, and turned them taile to taile, and put a firebrand in the middes betweene two taires.

¶ And when hee had fet the brands on fire, he sent them out into the standing come of the Philistines, and burnt vp both the e rickes and the standing come with the vineyards and oliues.

¶ Then the Philistines sayde, Who hath done this? And they answered, Samson the sonne in lawe of the Timnite, because hee had taken his wife, and giuen her to his companion. Then the Philistines came vp and burnt her and her father with fire.

¶ And Samson sayde vnto them, Though ye haue done this, yet will I be auenged of you, and then I will cease.

¶ So hee noted them by hippe and thigh with a mightie plague: then hee went and dwelt in the top of the rocke Etam.

¶ Then the Philistines came vp, and pitched in Iudah, and were spread abroad in Lehi.

¶ And the men of Iudah sayde, Why are ye come vp vnto vs? And they answered, To binde Samson are we come vp, and to doe to him as he hath done to vs.

¶ Then three thousand men of Iudah went to the toppes of the rocke Etam, and sayd to Samson, Knowest thou not that the Philistines are rulers ouer vs? Wherefore then hast thou done thus vnto vs? And he answered them, As they did vnto me, so haue I done vnto them.

¶ Again they sayd vnto him, Wee are come to binde thee, and to deliuer thee into the hand

Or, to the se-
cend day, begin-
ning at the fourth

k If yd had not
vied the helpe of
my wife.

I Which was one
of the fine chiefe
cities of the Phi-
listines.

That is, I will
vie her as my wife.

For through
his father in lawes
occasion, he was
moued againe to
take vengeance
of the Philistines.

Or that which
was reaped and
gathered.

Or, the citizen
of Timnath.

So the wicked
punish not vice
for loue of iustice,
but for feare of
danger, which els
might come to
them.
Or, for seruice and
fustian.

Or, camped.

And so being
our prisoner, to
punish him.

Such was their
grosse ignorance,
that they iudged
Gods great bene-
fite to be a plague
vnto them.

of the Philistims. And Samson sayde vnto them, Swear vnto mee, that yee will not fall vpon me your selues.

h Thus they had rather betray their brother, then vie the meanes that God had giuen for their deliuerance.

13 And they answered him, saying, No, but wee will binde thee and *b* deliuer thee vnto their hand, but wee will not kill thee. And they bound him with two new cordes, and brought him from the rocke.

14 When hee came to Lehi, The Philistims shouted against him, and the Spirit of the Lord came vpon him, and the cordes that were vpon his armes, became as flaxe that was burnt with fire: for the bands loosed from his hands.

That is, of an affe lately flaine.

15 And hee found a *i* new iawbone of an affe, and put forth his hand, and caught it, and slewe a thousand men therewith.

16 Then Samson sayd, With the iaw of an affe are heapes vpon heapes: with the iaw of an affe haue I slaine a thousand men.

h Or hee lying up of the iaw.

17 And when he had left speaking, hee cast away the iawbone out of his hand, and called that place, Ramath-Lehi.

h Whereby appereth that he did the things in faith, and so with a true zeale to glorifie God, and deliuer his country.

18 And he was fore athrift, and *k* called on the Lord, and sayd, Thou hast giuen this great deliuerance into the hand of thy seruant: and now shall I die for thirft, and fall into the hands of the vncircumcised?

h Or hee sustaine of him that prayed.

19 Then God brake the cheeke tooth, that was in the iaw, and water came therout: and when he had drunke, his Spirit came againe, and he was reuiued: wherefore the name therof is called, En-hakkore, which is in Lehi vnto this day.

20 And hee iudged Israel in the dayes of the Philistims twentie yeres.

CHAP. XVI.

2 Samson carith away the gates of Azah, 18 Hee was de- cayed by Delilah. 30 Hee putteth downe the house vpon the Philistims, and dieth with them.

a One of the fine chiefe cities of the Philistims.

1 Then went Samson to *a* Azah, and saw there an harlot, and went in vnto her.

b That is, hee lodged with her. *h* Or, to the light of the morning.

2 And it was tolde to the Azzahs, Samson is come hither. And they went about, and layde waye for him all night in the gate of the cite, and were quiet all the night, saying, Abide till the morning early, and we shall kill him.

h Or, plaine.

3 And Samson slept till midnight, and arose at midnight, and tooke the doores of the gates of the cite, and the two postes, and lift them away with the barres, and put them vpon his shoulders, and caried them vp to the top of the mountaine that is before Hebron.

c Of the value of a shekel, reader Gen. 3. 15.

4 And after this hee loued a woman by the riuer of Sorek, whose name was Delilah:

5 Vnto whom said the princes of the Philistims, and said vnto her, Entice him, and see wherein his great strength lieth, and by what meane wee may ouercome him, that we may binde him, and punish him, and euery one of vs shall giue thee eleuen hundredth *c* shekels of siluer.

h Or, suret wisd.

6 ¶ And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength lieth, and wherewith thou mightest be bound, to doe thee hurt.

7 Samson then answered vnto her, If they binde me with *i* seven Greene cordes, that were neuer dried, then shall I be weakke, and be as another man.

8 And the princes of the Philistims brought her seven Greene cordes that were not dry, and she bound him therewith.

9 ¶ And he had *i* men lying in waite with her in the chamber. Then she said vnto him, The Philistims be vpon thee, Samson. And hee brake the cordes, as a theede of towne is broken, when it is teether fire: so his strength was not knowne.

c Certaine Philistims his kin chamber. *e* When first meth came to.

10 ¶ After Delilah sayd vnto Samson, See, thou hast mocked mee and tolde mee lies. I pray thee nowe, tell me wherewith thou mightest be bound.

f Though hee had binde himselfe to make him his life, yet hee had fedition to blind him, that hee could not beate.

11 Then hee answered her, If they binde mee with newe ropes that were neuer occupied, then shall I be weakke, and be as another man.

12 Delilah therefore tooke newe ropes, and bound him therewith, and saide vnto him, The Philistims be vpon thee, Samson: (and men lay in waite in the chamber) and hee brake them from his armes, as a theede.

It is impossible to give place to our wicked fictions, but length was fully destroyed.

13 ¶ Afterward Delilah said to Samson, Hitherto thou hast beguiled mee, and tolde mee lies: tell me howe thou mightest be bound, *g* And hee saide vnto her, If thou plattest seven lockes of mine head with the theeds of the woofe.

h For him that was vnto raye, hee there.

14 And hee fastened it with a pinne, and Gide vnto him, The Philistims be vpon thee, Samson. And hee awoke out of his sleepe, and went away with the pinne of the webbe, and the woofe.

15 Againe shee saide vnto him, Howe canst thou say, *h* I loue thee, when thine heart is not with me? thou hast mocked me thefe three times, and hast not tolde mee wherein thy great strength lieth.

16 And because shee was importunate vpon him with her wordes continually, and vexed him, his soule was pained vnto the death.

i Thus his mind derate diffused towards a wile woman an entire will to lose Gods blessing for his sake, when he should have rid.

17 Therefore hee tolde her all his heart, and saide vnto her, There neuer came rafor vpon mine head for I am a Nazarite vnto God from my mothers wombe: therefore if I be shauen, my strength will goe from me, and I shall be weakke, and be like all other men.

18 And when Delilah saue that hee had tolde her all his heart, she sent, and called for the Princes of the Philistims, saying, Come vp once againe: for hee hath shewed mee all his heart. Then the Princes of the Philistims came vp vnto her, and brought the money in their hands.

Contrary commandes of God and his lawe, under his lawe, hee would not be shauen.

19 And shee made him sleepe vpon her knees, and shee called a man, and made him to shauo off the seven lockes of his head, and shee began to vex him, and his strength was gone *k* from him.

k Not for lacke of his hair, but of his conscience, which was in the work that God had purged from him.

20 Then shee said, The Philistims be vpon thee, Samson. And hee awoke out of his sleepe, and thought, I will goe out nowe as at other times, and shake my selfe, but hee knewe not that the Lorde was departed from him.

21 Therefore the Philistims tooke him, and put out his eyes, and brought him downe to Azah, and bound him with fetters: and hee did grinde in the prison house.

l Yet hee had his strength, hee gaine, hee called upon God, and hee recoiled himselfe.

22 And the haire of his head began to grow againe after that it was shauen.

23 Then the Princes of the Philistims gathered them together for to offer a great sacrifice vnto Dagon their god, and to reioyce: for they said, Our god hath deliuered Samson our enemy into our hands.

24 And when the people saue him, they prayed their god: for they saide, Our god hath deliuered into our hands our enemy and destroyor of our country, which hath slaine many of vs.

25 And

25 And when their hearts were merry, they said, Call Samson, that he may make vs pastime, So they called Samson out of y^e prison house, and he was a laughing stocke vnto them, and they let him betwene the pillars.

26 Then Samson said vnto the seruant that led him by the hand, Lead me, that I may touch the pillars that the house standeth vpon, and that I may leane to them.

27 (Now the house was full of men and women, and there were all the princes of the Philistines: also vpon the roofoe were about three thousand men and women, that beheld while Samson played)

28 Then Samson called vnto the Lord, and sayd, O Lord God, I pray thee, thinke vpon me: O God, I beseech thee, strengthen me at this time only, that I may be at once ^a auenged of the Philistines for my two eyes.

29 And Samson laid hold on the two middle pillars whereupon the house stood, and on which it was borne vp: on the one with his right hand, and on the other with his left.

30 Then sayd Samson, O Let me lose my life with the Philistines: and bowed him with all his might, and the house fel vpon the princes, and vpon all the people that were therein: so the dead which he slew at his death were more then they which he had slaine in his life.

31 Then his brethren, and all the house of his father came downe and tooke him, and brought him vp and buried him betwene Zorah and Eshtaol, in the sepulchre of Manoah his father: now he had iudged Israel twenty yeres.

CHAP. XVII.

3 Michahs mother according to her vow made her sonne two idoles. 5 He made his Ioune a Priest for his idoles, 10 and after he hired a Leuite.

Here ^a was a man of Mount Ephraim, whose name was Michah,

3 And he sayd vnto his mother, The eleuen hundred shekels of silver that were taken from thee, for the which thou cursedst, and spakest it, euen in mine hearing, behold, the silver is with me, I tooke it. Then his mother sayd, Blessed be my sonne of the Lord.

3 And when he had restored the eleuen hundred shekels of silver to his mother, his mother said, I had dedicated y^e silver to the Lord of mine hand for my sonne, to make ^a a grauen and molten image. Now therefore I will giue it thee again.

4 And when he had restored the money vnto his mother, his mother tooke two hundred shekels of silver, and gaue them to the founder, which made thereof a grauen and molten image, and it was in the house of Michah.

5 And this man Michah had an house of gods, and made an ^a Ephod, and ^a d Teraphim, and consecrated one of his sonnes, who was his Priest.

6 * In those dayes there was no ^a King in Israel, but euery man did that which was good in his owne eyes.

7 ¶ There was also a yong man out of Beth-lehem Iudah, of the family of Iudah: who was a Leuite, and sojournd there.

8 And the man departed out of the city, euen out of Beth-lehem Iudah, to dwell where he could find a place: and as he journeyed, he came to

mount Ephraim to the house of Michah

9 And Michah sayd vnto him, Whence comest thou? And the Leuite answered him, I am come from Beth-lehem Iudah, and go to dwell where I may find a place.

10 Then Michah sayd vnto him, Dwell with me, and be vnto me a father and a Priest, and I will giue thee ten shekels of silver by yere, and a suite of apparell, and thy meat and drinke. So the Leuite went in.

11 And the Leuite was ^b content to dwell with the man, and the yong man was vnto him as one of his owne sonnes.

12 And Michah consecrated the Leuite, and the yong man was his Priest, and was in the house of Michah.

13 Then said Michah, Now I know that the Lord will be ^c good vnto me, seeing I haue a Leuite to my Priest.

CHAP. XVIII.

3 The children of Dan trade men to search the land. 11 Thru come the first banderth and take the gods, and the Treist of Michah away. 17 They destroy Laish, 18 They build it againe, 30 And set up idolaters.

In those daies there was no ^a King in Israel, and at the same time the tribe of Dan sought them an inheritance to dwell in: for vnto that time all their inheritance had not fallen vnto them among the tribes of Israel.

2 Therfore the children of Dan sent of their family, six men out of their coastes, euen men expert in warre, out of Zorah and Eshtaol: to view the land and search it out, and sayd vnto them, Go, and search out the land. Then they came to mount Ephraim to the house of Michah, and lodged there.

3 When they were in the house of Michah, they knew the ^c voyce of the yong man the Leuite: and being turned in thither, they sayd vnto him, Who brought thee hither? or what makest thou in this place? and what hast thou so doe here?

4 And he answered them, Thus and thus dealeth Michah with me, and hath hired mee, and I am his Priest.

5 Againe they sayd vnto him, Aske counsell now of God, that we may know whether the way which we go, shalbe prosperous.

6 And the Priest sayd vnto them, ¶ Go in peace: for the Lord guideth your way which ye goe.

7 Then the six men departed, and came to Laish, and sawe the people that were therein, which dwelt carelesse, after the manner of the Zidonians, quiet and sure, because no man made any trouble in the land, or vsurped any dominion: also they were farre from the Zidonians, and had no businesse with other men.

8 ¶ So they came againe vnto their brethren to Zorah and Eshtaol: and their brethren said vnto them, What haue ye done?

9 And they answered, Arise, that we may go vp against them: for we haue scene the land, and surely it is very good, and ^c do ye sit still? be not slouthfull to goe and enter to possesse the land:

10 (If ye will go, ye shall come vnto a carelesse people, and the country is large) for God hath giuen it into your hand. It is a place which doth lacke nothing that is in the world.

11 ¶ Then there departed thence of the familie

8 I g For in those daies the tribe of Dan was corrupt in all elders, and the Leuites were not looked vnto.

b Not considering that he sought the true worshipping of God for to maintain his owne belly.

i Thus the Idolaters perswade themselves of Gods fauour, when in deede he doth detest them.

a Meaning, no ordinarie Magistrate, so punish vice according to Gods word.

b For the portion which Iohas gave them, was not sufficient for all their tribe.

c They knew him by his speech that he was a stranger there.

d Thus God granteth the idolaters sometime their requests to their destruction that deale in errors.

e He made them flourish.

e Lost ye this good occasion through your slouthfulness?

milie of the Danites, from Zorah and from Eſthaol, fixe hundred men appointed with instruments of warre.

¶ Or, he sent of Dan.

12 And they went vp, and pitched in Kiriath-icarim in Iudah: wherefore they called that place, Mahaneh-Dan vnto this day: and it is behind Kiriath-icarim.

13 And they went thence vnto mount Ephraim, and came to the house of Michah.

f Because they before had had good ſucceſſe, they would that their brethren ſhould be encouraged by hearing the ſame tidings.

14 Then answered the five men, that went to ſpie out the country of Laiſh, and ſaid vnto their brethren, Know ye not, that there is in theſe houſes an Ephod, and Teraphim, and a grauen and molten image? Now therefore conſider, what ye haue to doe.

15 And they turned thitherward and came to the house of the young man the Leuite, *even* vnto the house of Michah, and ſluted him peaceably.

16 And the fixe hundred men appointed with their weapons of warre, which were of the children of Dan, stood by the entering of the gate.

g So ſuperſtition blinded them, that they thought Gods power was in theſe idoles, and that they ſhould haue good ſucceſſe by them, though by violence and robberie they did take them away.

17 Then the five men that went to ſpie out the land, went in thither, and tooke the grauen image and the Ephod, and the Teraphim, and the molten image: and the Prieſt ſtood in the entering of the gate with the fixe hundred men, that were appointed with weapons of warre.

18 And the other went into Michahs house, and ſet the grauen image, the Ephod, and the Teraphim, and the molten image. Then ſayd the Prieſt vnto them, What doe ye?

19 And they answered him, Hold thy peace: lay thine hand vpon thy mouth, and come with vs to be our father and Prieſt. Whether is it better that thou ſhouldest be a Prieſt vnto the house of one man, or that thou ſhouldest be a Prieſt vnto a tribe and to a familie in Iſrael?

h With the fixe hundred men.

i Suspecting them that did pursue them.

20 And the Prieſts heart was glad, and he tooke the Ephod and the Teraphim, and the grauen image, and went among the people.

21 And they turned and departed, and put the children, and the cattell, and the ſubſtance before them.

22 ¶ When they were farre off from the house of Michah, the men that were in the houses neere to Michahs house gathered together, and purſued after the children of Dan.

23 And cried vnto the children of Dan: who turned their faces, and ſayd vnto Michah, What ſaileth thee, that thou makeſt an outcry?

k This declareth what opinion the idolaters haue of their idoles.

24 And he ſaid, Ye haue taken away my gods, which I made, and the Prieſt, and goe your wayes: and what haue I more? how then ſay ye vnto me, What ſaileth thee?

l He, who haue their beaſt liueſt.

25 And the children of Dan ſayd vnto him, Let not thy voyce be heard among vs, leaſt ſundry fellows runne vpon thee, and thou loſt thy life with the liues of thine houſhold.

26 So the children of Dan went their wayes: and when Michah ſaw that they were too ſtrong for him, he turned, and went backe vnto his house.

l Meaning, the idoles, as verſe 28.

27 And they tooke the things which Michah had made, and the Prieſt which he had, and came vnto Laiſh, vnto a quiet people and without miſtruſt, & ſmote them with the edge of the ſword, and burnt the citie with fire.

¶ Or, he was ſlaine, in which after was called Calafas Philippi.

28 And there was none to helpe, becauſe Laiſh was farre from Zidon, and they had no buſiſſe with other men: alſo it was in the valley

that lyeth by Beth-rehob. After they built the citie, and dwelt therein.

29 ¶ And called the name of the citie Dan, after the name of Dan their father, which was borne vnto Iſrael: howbeit the name of the citie was Laiſh at the beginning.

30 Then the children of Dan ſet them vpon the grauen image: and Jonathan the ſonne of Geron, the ſonne of Manaſſeh and his ſonnes were the Prieſts in the tribe of the Danites, vntill the day of the captiuitie of the land.

31 So they ſet them vpon the grauen image, which Michah had made, all the while the houſe of God was in Shiloh.

CHAP. XIX.

¶ A Leuite wiſe being an harlot ſeeketh her husband, and he ſeeketh her againe. 25 ¶ At Gibeah ſhe was moſt villainouſly abuſed to the death. 29 ¶ The Leuite cauſeth her in peace, and ſendeth her to the twelue tribes.

¶ Lio in thoſe dayes, when there was no King in Iſrael, a certaine Leuite dwelt on the ſide of mount Ephraim, and tooke to wife a concubine out of Beth-lehem Iudah.

2 And his concubine played ſhe whore there, and went away from him vnto her fathers houſe to Beth-lehem Iudah, and there continued the ſpace of foure moneths.

3 And her husband aroſe and went after her, to ſpeake friendly vnto her, and to bring her againe: he had alſo his ſervant with him, and a couple of aſſes and the brought him vnto her fathers houſe, and when the young womans father ſaw him, he reioyced of his coming.

4 And his father in law, the young womans father retained him: and he abode with him three dayes: ſo they did eat and drinke, & lodged there.

5 ¶ And when the fourth day came, they aroſe early in the morning, and hee prepared to depart: then the young womans father ſayd vnto his ſonne in law, Comfort thine heart with a morſell of bread, and then goe your way.

6 So they ſate downe, and did eat and drinke both of them together. And the young womans father ſaid vnto the man, Be content, I pray thee, and tary all night, and let thine heart be merry.

7 And when the man roſe vp to depart, his father in lawe was earnest: therefore he returned, and lodged there.

8 And he aroſe vpon the fifth day to depart, and the young womans father ſayd, Comfort thine heart, I pray thee: and they taried vntill after midday, and they both did eate.

9 Afterward when the man aroſe to depart with his concubine and his ſervant, his father in law, the young womans father ſayd vnto him, Behold now, the day I draweth toward euening: I pray you, tary all night: behold, the ſunne goeth to reſt: lodge here, that thine heart may be merry, and to morrow get you early vpon your way, and goe to thy tent.

10 But the man would not tary, but aroſe, and departed, and came out againe Iebus, (which is Ieruſalem) and his two aſſes laden, and his concubine went with him.

11 When they were neere to Iebus, the day was ſpent, and the ſervant ſaid vnto his maſter, Come, I pray thee, and let vs turne into this citie of the Iebusiſtes, and lodge all night there.

12 And his maſter answered him, We will not turne into the citie of ſtrangers that are not of

¶ Then in ſtead of giving glory to God they abuſed the viduas to their iſolations, and honoured them therefore.

¶ That is, the Arke was taken, 1 Sam. 5. 1.

¶ 24. 25. ¶ 29. ¶ 30. ¶ 31.

¶ 2. ¶ 3. ¶ 4. ¶ 5. ¶ 6. ¶ 7. ¶ 8. ¶ 9. ¶ 10. ¶ 11. ¶ 12.

¶ 13. ¶ 14. ¶ 15. ¶ 16. ¶ 17. ¶ 18. ¶ 19. ¶ 20. ¶ 21. ¶ 22. ¶ 23.

¶ 24. ¶ 25. ¶ 26. ¶ 27. ¶ 28. ¶ 29. ¶ 30. ¶ 31.

¶ 32. ¶ 33. ¶ 34. ¶ 35. ¶ 36. ¶ 37. ¶ 38. ¶ 39. ¶ 40.

¶ 41. ¶ 42. ¶ 43. ¶ 44. ¶ 45. ¶ 46. ¶ 47. ¶ 48. ¶ 49.

¶ 50. ¶ 51. ¶ 52. ¶ 53. ¶ 54. ¶ 55. ¶ 56. ¶ 57. ¶ 58.

¶ 59. ¶ 60. ¶ 61. ¶ 62. ¶ 63. ¶ 64. ¶ 65. ¶ 66. ¶ 67.

¶ 68. ¶ 69. ¶ 70. ¶ 71. ¶ 72. ¶ 73. ¶ 74. ¶ 75. ¶ 76.

¶ 77. ¶ 78. ¶ 79. ¶ 80. ¶ 81. ¶ 82. ¶ 83. ¶ 84. ¶ 85.

of the children of Israel, but we will goe forth to Gibeah.

13 And he said vnto his seruant, Come, and let vs draw nere to one of these places, that wee may lodge in Gibeah or in Ramah.

14 So they went forward vpon their way, and the sunne went downe vpon them nere to Gibeah, which is in Benjamin.

15 ¶ Then they turned thither to goe in and lodge in Gibeah: and when he came, he fate him downe in a freete of the cite: for there was no man that tooke them into his house to lodging.

16 And behold, there came an olde man from his worke out of the field at euen, & the man was of mount Ephraim, but dwelt in Gibeah: and the men of the place were the children of ^e Iemini.

17 And when he had lift vp his eyes, he saw a wayfaring man in the freetes of the cite: then this olde man sayde, Whither goest thou, and whence comest thou?

18 And hee answered him, Wee came from Beth-lehem Iudah, vnto the side of mount Ephraim: from thence am I: and I went to Beth-lehem Iudah, and goe now to the house of the Lord: and no man receiue me to house,

19 Although we haue straw and prouender for our asses, and also bread & wine for me and thine handmayde, and for the boy that is with thy seruant: we lacke nothing.

20 And the olde man sayde, ¶ Peace be with thee: as for all that thou lackest, shall thou finde with me: onely abide not in the freete all night.

21 ¶ So he brought him into his house, & gaue fodder vnto the asses: and they washed their feet, and did eate and drinke.

22 And as they were making their hearts merrie, behold, the men of the cite, & wicked men beset the house round about, & s'more at the doore, and spake to this olde man the master of the house, saying, Bring forth the man that came into thine house that we may know him.

23 And * this man the master of the house went out vnto them, and sayd vnto them, Nay my Brethren, doe not so wickedly, I pray you: seeing that this man is come into mine house, doe not this villenie.

24 Behold, ^b here is my daughter, a virgin, and his concubine: will I bring out now, ^b and humble them, and doe with them what seemeth you good: but to this man doe not this villenie.

25 But the men would not hearken to him: therefore the man tooke his concubine, & brought her out vnto them: and they knewe her and abused her all the night vnto the morning: and when the day began to spring, they let her goe.

26 So the woman came in the dawning of the day, and i fell downe at the doore of the mans house where her lord was, till the light day.

27 And her lord arose in the morning, and opened the doores of the house, and went out to goe his way, and beholde, the woman his concubine ^{was} lay dead at the doore of the house, and her hands ^{was} vp vpon the threshold.

28 And he said vnto her, Vp, and let vs goe: but she answered not. Then he tooke her vp vpon the asse, and the man rose vp, and went vnto his place.

29 And when he was come to his house, hee tooke a knife, & laid hand on his concubine, and diuided her in pieces with her bones into twelue

parts, and sent her through all quarters of Israel.

30 And all that saw it, said, There was no such thing done or seene since the time that the children of Israel came vp from the land of Egypt vnto this day: consider the matter, consult and giue sentence.

C H A P. XX.

1 The Iffraclites assemble in Mizpeh, where the Levite declared his wrong. 2 They sent for them that did the villanie. 3 The Iffraclites are wise ouercomers, 4 And as he sought the villanie.

¶ Then * all the children of Israel went out, and the Congregation was gathered together as one man, from Dan to Beersebe, with the land of Gilead, vnto the Lord in Mizpeh.

2 And the chief of all the people, and all the tribes of Israel assembled in the Congregation of the people of God foure hundred thousand footmen that drew sword.

3 (Now the children of Benjamin heard that the children of Israel drew vp to Mizpeh) ¶ Then the children of Israel sayde, Howe is this wickednesse committed?

4 And the same Levite, the womans husband that was slaine, answered and sayde, I came vnto Gibeah that is in Benjamin with my concubine to lodge.

5 And the men of Gibeah arose against me, and beset the house round about vpon mee by night, thinking to haue slaine me, and haue forced my concubine that she is dead.

6 Then I tooke my concubine, and cut her in pieces, and sent her throughout all the country of the inheritance of Israel: for they haue committed abomination and villenie in Israel.

7 Behold, yee are all children of Israel: giue your aduise, and counsell herein.

8 Then all the people arose as one man, saying, There shall not a man of vs goe to his tent, neither any turne into his house.

9 But now this is that thing which wee will doe to Gibeah: we will ^{goe} up by lot against it,

10 And we will take ten men of the hundredth throughout all the tribes of Israel, & an hundredth of the thousand, and a thousand of ten thousand to bring it vitale for the people that they may do (when they come to Gibeah of Benjamin) according to all the villeny, that it hath done in Israel.

11 ¶ So all the men of Israel were gathered against the cite, knit together, as one man.

12 And the tribes of Israel sent men through all the tribe of Benjamin, saying, What wickednesse is this that is committed among you?

13 Now therefore deliuer vs those wicked men which are in Gibeah, that we may put them to death, and put away euill from Israel: but the children of Benjamin i would not obey the voice of their brethren the children of Israel.

14 But the children of Benjamin gathered them selves together out of the cities of Gibeah, to come out and fight against the children of Israel.

15 ¶ And the children of Benjamin were numbered at that time out of the cities fixe and twenty thousand men that drew sword, beside the inhabitants of Gibeah, which were numbered seuen hundredth chosen men.

16 Of all this people were seuen hundredth chosen men, being * left handed: all these could sling stones at an haire breadth, and not ffile.

17 ¶ Also the men of Israel beside Benjamin were numbered foure hundredth thousande men that

1 For this was like the faine of Sodom for the which God rained downe fire and brimstone from heauen.

¶ Hee. 10. 9.

a That is, all with one consint. b To aske counsell. c Meaning men able to handle their weapon.

d To the Levite, wickednesse committed?

¶ Or, & his wife in do.

e That is, her pieces to euery tribe a piece, chap. 19. 25. 1

f Before we haue reuenged this wickednesse.

g These onely should haue the charge to provide for vitale for the

h That is, euery family of the tribe.

i Because they would not suffer the wicked to be punished, they declared themselves to maintain their own in their euill, and therefore were all iustly punished.

¶ Chap. 1. 13.

that drew sword, euen all men of warre.

18 And the children of Israel arose, and went vp to the house of God, and asked of God, saying, Which of vs shall goe vp first to fight against the children of Beniamin? And the Lord sayd, Iudah shall be first.

19 Then the children of Israel arose vp early and camped against Gibeah.

20 And the men of Israel went out to battell against Beniamin, and the men of Israel put themselves in aray to fight against them beside Gibeah.

21 And the children of Beniamin came out of Gibeah, and slew downe to the ground of the Israelites that day two and twentie thousand men.

22 And the people, the men of Israel plucked vp their hearts, and set their battell againe in aray in the place where they put them in aray the first day.

23 (For the children of Israel had gone vp and wept before the Lord vnto the euening, and had asked of the Lord, saying, Shall I goe againe to battell against the children of Beniamin my brethren? and the Lord sayd, Goe vp against them.)

24 ¶ Then the children of Israel came neere against the children of Beniamin the second day.

25 Also the second day Beniamin came forth to meete them out of Gibeah, and slew downe to the ground of the children of Israel againe eighteen thousand men: † all they could handle the sword.

26 Then all the children of Israel went vp and all the people came also vnto the house of God, and wept & faste there before the Lord, and fasted that day vnto the euening, and offered burnt offrings and peace offrings before the Lord.

27 And the children of Israel asked the Lord (for there was the Arke of the couenant of God in those dayes,

28 And Phinehas the sonne of Eleazar, the sonne of Aaron ⁊ stood before it at that time) saying, Shall I yete goe any more to battell against the children of Beniamin my brethren, or shall I cease? And the Lord said, Goe vp: for to morow I will deliuer them into your hand.

29 And Israel set men to lie in waite round about Gibeah.

30 And the children of Israel went vp against the children of Beniamin the third day, and put themselves in aray against Gibeah, as at other times.

31 Then the children of Beniamin comming out against the people, were drawn from the cite: and they began to smite of the people and kill as at other times, euen by the waies in the field (whereof one goeth vp to the house of God, and the other to Gibeah) vpon a thirty men of Israel.

32 (For the children of Beniamin sayd, They are fallen before vs, as at the first. But the children of Israel sayde, Let vs see and plucke them away from the cite vnto the hie p wayes.)

33 And all the men of Israel rose vp out of their place, and put themselves in aray at Baal-tamar: and the men that lay in waite of the Israelites came forth of their place, euen out of the medowes of Gibeah.

34 And they came ouer against Gibeah, ten thousand chosen men of all Israel, and the battell was sore: for they knewe not that the 9 cuill was neere them.

35 ¶ And the Lord smote Beniamin before Israel, and the children of Israel destroyed of the

Beniamites the same day five and twentie thousand and an hundred men: all they could handle the sword.

36 So the children of Beniamin sawe that they were stricken downe: for the men of Israel gaue place to the Beniamites, because they trusted to the men that lay in waite, which they had layde beside Gibeah.

37 And they that lay in waite fasted, and brake forth toward Gibeah, and the ambushment drew themselves along, and smote all the cite with the edge of the sword.

38 Also the men of Israel had appoynted a certaine tyme with the ambushments, that they should make a great flame and smoke rise vp out of the cite.

39 And when the men of Israel retired in the battell, Beniamin began to smite and kill of the men of Israel about thirtie persons: for they said, Surely they are stricken downe before vs, as in the first battell.

40 But when the flame began to arise out of the cite, as a pillar of smoke, the Beniamites looked backe, and beholde, the flame of the cite began to ascend vp to heauen.

41 Then the men of Israel turned againe, and the men of Beniamin were astonied: for they saw that cuill was neere vnto them.

42 Therefore they fled before the men of Israel vnto the way of the wilderness, but the battell ouertooke them: also they which came out of the cities, slew them among them.

43 Thus they compassed Beniamites about, and chased them at ease, and ouerranue them, euen ouer against Gibeah on the Eastside.

44 And there were slaine of Beniamin eighteen thousand men, which were all men of warre.

45 And they turned and fled to the wilderness vnto the rocke of Rimmon: and the Israelites layed of them by the waye five thousand men, and pursued after them vnto Gilgal, and slew two thousand men of them.

46 So that all that were slaine that day of Beniamin, were 7 five and twenty thousand men that drew sword, which were all men of warre:

47 But sixe hundred men turned and fled to the wilderness vnto the rocke of Rimmon, and abode in the rocke of Rimmon four moneths.

48 Then the men of Israel returned vnto the children of Beniamin, and smote them with the edge of the sword from the men of the city vnto the beasts, and all that came to hand: also they set on fire all the 3 cities that they could come by.

CHAP. XXI.

1 The Israelites sweare that they will not marie their daughters to the Beniamites, to They take them of Jabesh Gilead, and giue their virgins to the Beniamites, 21 The Beniamites take the daughters of Shiloh.

Meouer, the men of Israel ⁊ sware in Mizpah, saying, None of vs shall giue his daughter vnto the Beniamites to wife.

2 And the people came vnto the house of God and abode there till euen before God, and lift vp their voyces, and wept with great lamentation.

3 And sayd, O Lord God of Israel, why is this come to passe in Israel, that this day one tribe of Israel should want?

4 ¶ And on the morow the people rose vp and made there an altar, and offered burnt offrings and peace offrings.

5. Then

2 That is, to the Arke, which was in Shiloh: in some think, in Mizpah verse 1.

This God permitted, because the Israelites partly trusted too much in their strength, and partly God would by this meanes punish their sinnes.

23 For all they draw the sword.

26 To wit, in Shiloh.

28 As, formed in the Priestly office at that time: for the lewes write, that he liued three hundred yeeres.

31 The police of the children of Israel.

33 Meaning crof. wayes or paths to diuers places.

34 They knew not that Gods iudgement was at hand to destroy them.

Retired, to the

137, made a long sound, made a noise,

1 For they were waxes hardly the two Beniamin victorias.

1 And with their canes.

1 For they were compassed every side, 137, euen from sleep.

1 They were by one and on, as they were agreed about.

1 Besides the hundredth that bene drawn to the four hundred Chap. xxi.

1 If they belong to the Beniamites.

1 This is one of the chiefest not of indignation for sinning by breaking the law, in that they were with a cruel heart, there was a great sin, when they were in the city, when they were in the city, when they were in the city.

15 Then the children of Israel said, Who is he among all the tribes of Israel, that came not vp with the Congregation vnto the Lord? for they had made a great othe concerning him that came not vp to the Lord to Mizpeh, saying, Let him die the death.

16 And the children of Israel were sorry for Benjamin their brother, and said, There is one tribe cut off from Israel this day.

17 How shall wee doe for wiuers to them that remaine, seeing we haue sworn by the Lord, that we will not giue them of our daughters to wiuers?

18 Also they sayd, Is there any of the tribes of Israel that came not vp to Mizpeh to the Lord? and behold, there came none of Iabesh Gilead vnto the hoste and to the Congregation.

19 For when the people were viewed, behold, none of the inhabitants of Iabesh Gilead were there.

20 Therefore the Congregation sent thither twelve thousand men of the most valiant, and commanded them, saying, Goe and smite the inhabitants of Iabesh Gilead with the edge of the sword, both women, and children.

21 * And this is it that ye shall doe: yee shall utterly destroy all the males and all the women that haue lien by men.

22 And they found among the inhabitants of Iabesh Gilead foure hundred maidens, virgins that had known no man by lying with any male: and they brought them vnto the hoste to Shiloh, which is in the land of Canaan.

23 ¶ Then the whole Congregation sent and spake with the children of Benjamin that were in the rocke of Rimmon, and called peaceably vnto them:

24 And Benjamin came againe at that time, and they gaue them wiuers which they had saved aloue of the women of Iabesh Gilead: but they had not so: for yough for them.

25 And the people were sorie for Benjamin,

because the Lord had made a breach in the tribes of Israel.

16 Therefore the Elders of the Congregation said, How shall we doe for wiuers for the remnant? for the women of Benjamin are destroyed.

17 And they sayd, there must be an inheritance for them that be escaped of Benjamin, that a tribe be not destroyed out of Israel.

18 Howbeit wee may not giue them wiuers of our daughters: for y children of Israel had sworn, saying, Cursed be he y giueh a wife to Benjamin.

19 Therefore they sayd, Behold, there is a feast of the Lord euery yere in Shiloh in a place, which is on the Northside of Beth-el, and on the Eastside of the way that goeth vp from Beth-el to Shechem, and on the South of Lebonah.

20 Therefore they commanded the children of Benjamin, saying, Goe, and lye in waite in the vineyards.

21 And when yeece that the daughters of Shiloh come out to dance in dances, then come yee out of the vineyards, and catch you euery man a wife of the daughters of Shiloh, and goe into the land of Benjamin.

22 And i when their fathers or their brethren come vnto vs to complaine, we will say vnto them, Haue pittie on them for our sakes, because we refused not to eche man his wife in the warre, and because ye haue not giuen vnto them hitherto, yee haue sinned.

23 And the children of Benjamin did so, and tooke wiuers of them that danced according to their number: which they tooke, and went away, and returned to their inheritance, and repaired the cities and dwelt in them.

24 So the children of Israel departed thence at that time, euery man to his tribe, and to his family, and went out from thence euery man to his inheritance.

25 * In those dayes there was no King in Israel, but euery man did y which was good in his eyes.

THE BOOKE OF RUTH.

THE ARGUMENT.

This booke is intituled after the name of Ruth: which is the principall person spoken of in this treatise. Wherin also figuratiuely is set forth the state of the Church which is subiect to manifold afflictions, and yet as length God giueth good and iustifis: teaching vs to abide with patience till God deliver vs out of troubles. Herein also is described how Iesus Christ, who according to the flesh ought to come of David, proceeded of Ruth, of whom the Lord Iesus did vouchsafe to come, notwithstanding shee was a Moabite of base condition, and a stranger from the people of God: declaring vnto vs thereby that the Gentiles should be sanctified by him, and ioyned with his people, and that there should bee one sheephould, and one sheephewer. And it seemeth that this history appertaineth to the time of the Iudges.

CHAP. I.

1 Elimelech went with his wife and children into the land of Moab, 3 Hee and his finnes die. 19 Naomi and Ruth come to Beth-lehem.



N the time that the Iudges ruled, there was a dearth in the land, and a man of Beth-lehem

of Iudah went for to sojourne in the country of Moab, hee, and his wife, and his two finnes.

2 And the name of the man was Elimelech, and the name of his wife, Naomi: and the names of his two finnes, Mahlon, and Chilion, Ephrathites of Beth-lehem Iudah: and when they came into the land of Moab, they continued there.

3 Then Elimelech the husbande of Naomi

died, and she remained with her two finnes,

4 Which tooke them wiuers of the Moabites: the ones name was Orpah, & the name of y other Ruth: and they dwelled there about ten yerees.

5 And Mahlon and Chilion died also both twine: so the woman was left destitute of her two finnes, and her husband.

6 ¶ Then she arose & her daughters in law, and returned from the country of Moab: for the had heere dwelt in the country of Moab, that the Lord had visited his people, and giuen them bread.

7 Wherefore shee departed out of the place where she was, and her two daughters in law with her, and they went on their way to returne vnto the land of Iudah.

8 Then Naomi saide vnto her two daughters
N. j. in lawe,

g Benjamin must be referred to haue the twelfth portion in the inheritance of Isaac.

h He describeth the place where the maydes vied yearly to dance, as the manner then was, and to sing Psalms and songs of Gods workes among them.

i Though they thought hereby to persuade men that they kept their othe, yet before God it was broken.

k Meaning two hundred.

* Chap. xij. sh. and 18. 1. and 19. 1.

c By this wonderful providence of God Ruth became one of Gods householde, of whom Christ came.

d By sending them shee pleaded againe.

in lawe, Goe, returne eche of you vnto her owne mothers house: the Lord shew fauour vnto you, as ye haue done with the dead, and with me.

9 The Lord graunt you, that you may finde rest, either of you in the house of her husband. And when she kissed them, they lift vp their voyce and wept.

10 And they said vnto her, Surely wee will returne with thee vnto thy people.

11 But Naomi said, Turne againe, my daughters: for what cause will ye go with me? are there any more finnes in my wombe, that they may be your husbands?

12 Turne againe, my daughters: goe your way: for I am too old to haue an husband. If I should say, I haue hope, and if I had an husband this night: yea, if I had some finnes,

13 Would ye tary for them, till they were of age? would ye be deferred for them from taking of husbands? nay my daughters: for I grieueth me much for your sakes that the hand of the Lord is gone out against me.

14 Then they lift vp their voyce and wept againe, and Orpah^h kissed her mother in lawe, but Ruth abode still with her.

15 And Naomi said, Beholde, thy sister in law is gone backe vnto her people and vnto her gods: returne thou after thy sister in lawe.

16 And Ruth answered, Intreate mee not to leaue thee, nor to depart from thee: for whither thou goest, I will goe: and where thou dwellest, I will dwell: thy people shall be my people, and thy God my God.

17 Where thou diest, will I die, and there will I be buried. The Lord do so to me and more also, if ought but death depart thee and me.

18 ¶ With the saw that he was stedfastly minded to goe with her, she left speaking vnto her.

19 So they went both vntill they came to Beth-lehem: and when they were come to Beth-lehem, it was^b boyed of them through all the citie, and they said, Is not this Naomi?

20 And she answered them, Cal me not Naomi, but call me Mara: for the Almightie hath giuen me much bitterness.

21 I went out full, and the Lord hath caused me to returne empty: why call ye me Naomi, seeing the Lord hath humbled me, and the Almightie hath brought me vnto aduersitie?

22 So Naomi returned and Ruth the Moabitess her daughter in law with her, when she came out of the countrey of Moab: and they came to Beth-lehem in the beginning of barley harvest.

CHAP. II.

1 Ruth gathereth corne in the fields of Boaz. 2 The gentleness of Boaz toward her.

Then Naomiss husband had a kinsman, one of great power of the family of Elimelech, and his name was Boaz.

2 And Ruth the Moabitess said vnto Naomi, I pray thee, let me goe to the feld, and I gather cares of corne after him, in whose sight I finde fauour. And she said vnto her, Goe my daughter.

3 ¶ And she went, and came and gleaned in the feld after the reapers, and it came to passe, that she met with the portion of the feld of Boaz, who was of the family of Elimelech.

4 And beholde, Boaz came from Beth-lehem, and said vnto the reapers, The Lord be with you: and they answered him, The Lord blesse thee.

5 Then said Boaz vnto his seruant that was appointed over the reapers, Whose maide is this?

6 And the seruant that was appointed over the reapers, answered, and said, It is the Moabitish maide, that came with Naomi out of the countrey of Moab:

7 And she saide vnto vs, I pray you, let mee glean and gather after the reapers: among the sheaves: so she came, and hath continued from that time in the morning vnto now, save that she tamed a little in the house.

8 ¶ Then said Boaz vnto Ruth, Hearst thou, my daughter? goe to none other feld to gather, neither goe from hence: but abide here by my maydens.

9 ¶ Let thine eyes be on the feld that they do reape, and goe thou after the maidens. Haue I not charged the seruants, that they touch thee not? Moreover whē thou art a thirst, go vnto my vessels, and drinke of that which y seruants haue drawen.

10 Then she fell on her face, and bowed her selfe to the ground, and said vnto him, How haue I found fauour in thine eyes, that thou shouldst know me, seeing I am a stranger?

11 And Boaz answered, and said vnto her, All is told and shewed me that thou hast done vnto thy mother in law, since the death of thine husband, and how thou hast left thy father & thy mother, & the land where thou wast borne, & art come vnto a people which thou knewest not in time past.

12 The Lord recompense thy worke, and a full reward be giuen thee of the Lord God of Israel, vnder whose wings thou art come to trust.

13 Then she said, Let me finde fauour in thy sight, my lord: for thou hast comforted me, and spoken comfortably vnto my mayde, though I be not like to one of thy maydes.

14 And Boaz said vnto her, At the meale time come thou hither, and eate of the bread, and dippe thy morrell in the vineger. And the sate beside the reapers, and her reached her parched corne: and she did eate, and was sufficed, and I left thereof.

15 ¶ And when she arose to glean, Boaz commanded his seruants, saying, Let her gather among the sheaves, and do not rebuke her.

16 Also let fall some of the sheaves for her, and let it lie, y she may gather it vp, & rebuke her not.

17 So she gleaned in the field vntill evening, and she threshed that she had gathered, and it was about an Ephah of barley.

18 ¶ And she tooke it vp, & went into the citie, & her mother in law saw what she had gathered: Also she tooke food, and gaue to her that which she had reserved, when she was sufficed.

19 Then her mother in lawe sayd vnto her, Where hast thou gleaned to day? & where wroughtest thou? blessed be he, that knew thee. And she shewed her mother in lawe, with whom she had wrought, and said, The mans name, with whom I wrought to day, is Boaz.

20 And Naomi said vnto her daughter in law, Blessed be he of the Lord: for hee dealed not to do good to the liuing and to the dead. Against Naomi said vnto her, The man is neere vnto vs, and of our affinity.

21 And Ruth the Moabitess said, He said also certainly vnto me, Thou shalt be with my seruants, vntill they haue ended all mine harvest.

22 And Naomi answered vnto Ruth her daughter in lawe, It is best, my daughter, that thou goe

^a Heroby it appeareth that Naomi by dwelling among idolaters was waxen colde in the true zeale of God, which rather hath respect to the eale of the body then to the comfort of the soule.

^h Or, more then yea

^f When shee gooke leaue and departed.

^g No persuasions can preuaile to turne them backe from God whom he hath chosen to be his.

^b Whereby appeareth that the of a great family and of good reputation. Her Jewanfull, Her sister.

ⁱ Which was in the month Nisan, that containeth part of March and yart of April.

^a Both for vertue, authoritie and riches.

^b This her humilitie declareth her great affection toward her mother in law, for much as she spake no painfull diligence to get both their dinings.

^h Or, rather than shee.

ⁱ The whole herd in which shee is as a reape.

^d Euen as the Moabitess, who are common Gods people.

^e Signifying that she shall now be as one of the people in Gods lawe vnder his protection.

^f Which he brought her mother in lawe.

^h Euel 16 lb.

^g To wit, the bagges of Chalkin.

ⁱ To wit, her husband and children, they were all, and now are.

Boaz upon this.

out with his maides, that they || meeete thee not in another field.

23 Then he kept her by the maides of Boaz, to gather vnto the end of barley haruest, and of wheate haruest, and || dwelt with her mother in law.

Boaz returned to her mother in law.

CHAP. III.

1 Naomi giueth Ruth counsell. 8 She slepeeth at Boaz feete. 13 He acknowledgeth himselfe to be her kinsman.

Afterward Naomi her mother in law sayd vnto her, My daughter, shall not I seeke a rest for thee, that thou mayest prosper?

A Meaning, that he would provide her of an husband, with whom she might liue quietly. Or, as the hebreis say.

2 Now also is not Boaz our kinsman, with whose maides thou wast? behold, he winnoweth barley to night in the || floore.

h Thou mayest yet say other.

3 Wai thy selfe therefore, and anoint thee, and put thy raiment vpon thee, & ges thee downe to the floore: let not the b man know of thee, vntill he haue left eating and drinking.

4 And when he shall sleepe, marke the place where he laieith him downe, and go, and vncouer the place of his feete, and lay thee downe, and he shall rell thee what thou shalt doe.

5 And she answered her, All that thou biddes me, I will doe.

6 So she went downe vnto the floore, and did accordi g to all that her mother in lawe bade her.

e That is had redressed him the morning his first.

7 And when Boaz had eaten, and drunken, & cheered his hear, he went to lie downe at the end of the heape of corne, & the came softly, and vncouered the place of his feet, and lay downe.

Or, as the hebreis say, he came to the end of the heape.

8 And at midnight the man was afraid, & I and caught hold: and loe, a woman lay at his feet.

9 Then he sayd, Who art thou? And she answered, I am Ruth thine handmaid: I spread therefore the wing of thy garment ouer thine handmaid: for thou art the kinsman.

f Thus sheweth she his love to her mother in law.

10 Then said he, Blessed be thou of the Lord, my daughter: thou hast d shewed more goodnes in the latter end, then at the beginning, in as much as thou folowedst not young men, were they poore or rich.

11 And now, my daughter, feare not: I will doe to thee all that thou requirest: for all the citie of my people doeth know, that thou art a vertuous woman.

12 And now, it is true that I am thy kinsman, howbeit there is a kinsman neerer then I.

g This will take care for his wife by the title of a kinsman, according to Gods law, Deute 25.

13 Tarie to night, & when morning is come, if he will doe the dutie of a Kinsman vnto thee, wel, let him doe the kinsmans dutie: but if he will not doe the kinsmans part, then will I doe the dutie of a Kinsman, as the Lord liueth: sleepe vntill the morning.

14 ¶ And the lay at his feete vntill the morning: & the arose before one could know another: for he sayd, Let no man know, that a woman came into the floore.

15 Also he said, Bring the || shee that thou hast vpon thee, and hold it. And when he held it, he measured fixe measures of barley, and Lyd them on her, and she went into the citie.

h Meaning by saying, that he had taken her to wife, she was his wife.

16 And when she came to her mother in law, she sayd, ¶ Who art thou, my daughter? ¶ And she told her all that the man had done to her.

17 And said, These fixe measures of barley gave me: for he said to mee, Thou shalt not come empie vnto thy mother in law.

18 Then sayd she, My daughter, sit still, vntill

thou know how the thing will fall: for the man will not be in rest, vntill he hath finished the matter this same day.

CHAP. IIIII.

1 Boaz spealeth to Ruth next kinsman touching her marriage. 7 The ancient customes in Israel. 10 Boaz marieth Ruth of whom he begyeth Obed. 18 The generation of Boaz.

Then went Boaz vp to the 2 gate, & fate there, and behold, the kinsman, of whom Boaz had spoken, came by: and he sayd, b Ho, such one, come, sit downe here. And he returned, and fate downe.

a Which was the place of iudgement. b The hebreis here vie two words which haue no proper signification, but serue to note a certaine person: as we say, so farre, or ho, such one.

2 Then he tooke ten men of the Elders of the citie, and sayd, Sit ye downe here. And they fate downe.

3 And he said vnto y kinsman, Naomi, that is come againe out of y cuntry of Moab, will sell a parcel of land, which was our brother Elimelechs.

4 And I thought to aduertise thee, saying, Buy it before the || affluants, and before the Elders of my people. If thou wilt redeeme it, redeeme it: but if thou wilt not redeeme it, tel me: for I know that there is none c besides thee to redeeme it, & I am after thee. Then he answered, I will redeeme it.

Or, as the hebreis say, For thou art the next of the kinsme.

5 Then said Boaz, What day thou buiest the field of the hand of Naomi, thou must also buy it of Ruth the Moabitess the wife of the dead, y to stirre vp the name of the dead, vpon his d inheritance.

d That his inheritance might be as his name that is dead.

6 And the kinsman answered, I can not redeeme it, lest I destroy mine own inheritance: redeeme my right to thee, for I cannot redeeme it.

7 Now this was the maner beforetime in Israel, concerning redeeing and changing, for to stablish all things: a man did plucke off his shoe, and gaue it his neighbour, and this was a sure c witness in Israel.

e That he had resigned his right. Deute 19.

8 Therefore the kinsman sayd to Boaz, Buy it for thee: and he drew off his shoe.

9 And Boaz sayd vnto the Elders & vnto all the people, Ye are witnesses this day, that I haue bought all that was Elimelechs, and all that was Chillions and Mahlons, of the hand of Naomi.

10 And moreover, Ruth the Moabitess the wife of Mahlon, haue I bought to be my wife, to stirre vp the name of the dead vpon his inheritance, and that the name of the dead be not put out from among his brethren, and from the gate of his f place: ye are witnesses this day.

f Or, of the citie where he remained.

11 And all the people that were in the gate, & the Elders sayd, ¶ We are witnesses: the Lord make the wife that cometh into thine house, like Rachel and like Leah, which twaine did build y house of Israel: and that thou mayest doe woorthily in Ephrathah, and be famous in Beth-lehem.

12 And that thine house be like the house of Pharez (* whom Thamar bare vnto Iudah) of the seed which the Lord shall giue thee of this young woman.

g Ephrathah and Beth-lehem are both one. Gen 38.29.

13 ¶ So Boaz tooke Ruth, & she was his wife: and when he went in vnto her, the Lord gaue that she conceived, and bare a sonne.

14 And the women sayd vnto Naomi, Blessed be the Lorde, which hath not left thee this day without a kinsman, and b his name shall be continued in Israel.

h He shall haue a continuall posterie.

15 And this shall bring thy life againe, & cheerish thine old age: for thy daughter in law which loueth thee, hath borne vnto him, and she is better to thee then i feuen sonnes.

i Meaning many sonnes.

16 And Naomi tooke the child, and layd it in her lap, and became nurse vnto it.

17 And the women her neighbours gaue it a name, saying, There is a child borne to Naomi, and called the name thereof Obed: the same was the father of Ithai, the father of Dauid.

18 ¶ These now are the generations of Pharez: Pharez begate Hezron,

19 And Hezron begate Ram, and Ram begate Amminadab,

20 And Amminadab begate Nahshon, & Nahshon begate Salmah,

21 And Salmon begate Boaz, & Boaz begate Obed,

22 And Obed begate Ithai, and Ithai begate Dauid.

* 1. Chron. 2. 4. mat. 1. 3. & This genealogie is brought in, to proue that Dauid by succession came of the house of Iudah,

THE FIRST BOOKE

OF SAMUEL.

THE ARGUMENT.

According as God had ordained, Deut. 17. 14. that when the Israelites should be in the land of Canaan, hee would appoint them a king: so here in this first booke of Samuel is declared the state of this people under their first king Saul, who not content with that order, which God had for a time appointed for the government of his Church, demanded a king, to the intent they might be as other nations & in a greater allowance as they thought: not because they might the better thereby serue God, as being under the safeguard of him which did represent Iesus Christ the true deliuerer: therefore he gaue them a tyrant and an hypocrite to rule ouer them, that they might learne, that the person of a king is not sufficient to defend them, except God by his power preserve and keepe them. And therefore he punisheth the ingratitude of his people, and sendeth them continuall warres both at home & abroad. And because Saul, whom of naming God had preferred to the honour of a king, did not acknowledge Gods mercy toward him, but rather disobeyed the word of God and was not zealous of his glory, he was by the voyce of God put downe from his estate, and Dauid the true figure of Messiah placed in his stead, whose patience, modesty, constancie, perfection by open enemies, flattered friends, and dissembling flatterers, are left to the Church & to euery member of the same, as a pattern and example to behold their state and vocation.

CHAP. I.

1 The genealogie of Elkanah father of Samuel. 2 His two wiues. 3 Hannah was barren and prayed to the Lord. 15 Her answer to Eli. 20 Samuel is born. 24 She doth dedicate him to the Lord.

a There were two Ramoth, so that in this cite in mount Ephraim were Zophim: that is, the learned men and Prophets,



Here was a man of one of fy two Ramothaim Zophim, of mount Ephraim, whose name was Elkanah the sonne of Ieroham, the son of Elihu, the sonne of Tohu, the sonne of Zuphan Ephrathite:

2 And hee had two wiues: the name of one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

3 * And this man went vp out of his city euery yeere, to worships and to sacrifice vnto the Lord of hostes in B Shiloh, where were the two sonnes of Eli, Hophni and Phinchas Priests of the Lord,

4 And on a day, when Elkanah sacrificed, he gaue to Peninnah his wife & to all her sonnes and daughters portions,

5 But vnto Hannah he gaue a woorthie portion: for he loued Hannah, & the Lord had made her barren,

6 ¶ And her aduersarie vexed her sore, forasmuch as she vpbraided her, because the Lord had made her barren.

7 (And so did he yeere by yeere) and as oft as shee went vp to the house of the Lord, this shee vexed her, that she wept and did not eate.

8 Then sayde Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thine heart troubled? am not I better to thee then ten ^asonnes?

9 So Hannah rose vp after that they had eaten and drunke in Shiloh (and the Priest fasten on a stoole by one of the postes of the Temple of the Lord)

10 And shee was troubled in her minde, and prayed vnto the Lord, and wept sore:

11 Also she vowed a vowe, and sayd, O Lord

of hostes, if thou wilt looke on the trouble of thine handmaid, and remember me, and not forget thine handmaid, but giue vnto thine handmaid a manchild, then I will giue him vnto the Lord all the dayes of his life, * and there shall no razor come vpon his head.

12 And as shee continued praying before the Lord, Eli marked her mouth.

13 For Hannah spake in her heart: her lips did moue onely, but her voyce was not heard: therefore Eli thought she had bene drunken.

14 And Eli sayde vnto her, Howe long wilt thou be drunken? Put away thy drunkeinesse from thee.

15 Then Hannah answered and sayde, Nay my lord, but I am a woman: I troubled in spirit: I haue drunke neither wine nor strong drinke, but haue * poured out my soule before the Lord.

16 Count not thine handmaid for a wicked woman: for of the abundance of my complaint and my griefe haue I spoken hitherto.

17 Then Eli answered, and sayd, Goe in peace, and the God of Israel grant thy petition that thou hast asked of him.

18 She sayd againe, Let thine handmaid finde grace in thy sight: so the woman went her way, and did eate, and looked no more sad.

19 ¶ Then they rose vp early, and worshipped before the Lord, and returned, and came to their house to Ramah. Nowe Elkanah knewe Hannah his wife, and the Lord remembered her.

20 For in processe of time Hannah conceived, and bare a sonne, and she called his name Samuel, Because, said she, I haue asked him of the Lord.

21 ¶ So the man Elkanah and all his house went vp to offer vnto the Lord the yeerely sacrifice and his vowe:

22 But Hannah went not vp: for she sayd vnto her husband, I will nurse vntill the child be weaned, then I will bring him that he may appeare before the Lord, and there abide for euer.

23 And Elkanah her husband sayd vnto her, Doe

* ^a 1. Sam. 1. 16.

b For the Arke was there at that time,

c Some read, a portion with an heavy cheere,

d Let this suffice thee: that I loue thee no lesse, then if thou hadst many children.

e That is, of the house where the Arke was,

* ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z

* ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z

* ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z

* ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z

* ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z

* ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z

* ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z

* ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z

* ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z

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* ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z

* ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z

* ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z

* ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z

* ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z

* ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z

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* ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z

* ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z

Do what seemeth thee best: tary vntil thou hast weined him: only the Lord accomplish his word. So the woman abode, and gaue her sonne sucke vntil she weined him.

24 ¶ And when she had weined him, she tooke him wither with three bullockes and an Ephah of floure and a bottel of wine, and brought him vnto the house of the Lord in Shiloh, and the child was 7 yong.

25 And they slew a bullocke, and brought the child to Eli.

26 And he said, Oh my lord, as thy ^h soule lieth, my lord, I am the woman that stood with thee here praying vnto the Lord.

27 I prayed for this child, and the Lorde hath giuen me my desire which I asked of him.

28 Therefore also I haue [†] giuen him vnto the Lord: as long as he liueth hee shall be giuen vnto the Lord: and heel worshipped the Lord there.

CHAP. II.

3 The song of Hannah. 12 The iouers of Eli, which. 13 The new custome of the Priests. 18 Samuel ministereth before the Lord. 20 Eli keepeth Elkanah and his wife. 22 Eli repro- ueth his sonnes. 27 God threasmeth a Prophet to Eli. 31 Eli is menaced for not chastising his children.

And Hannah [†] prayed, and said, Mine heart reioyced in the Lorde, mine ^h borne is exalted in the Lorde: my mouth is enlarged ouer mine enemies, because I receiue in thy saluation.

1 There is none holy as the Lord: yea, there is none besides thee, & there is no god like our God.

3 Speake ^h no more presumptuously: let not arrogancie come out of your mouth: for the Lord is a God of knowledge, and by him enterprises are established.

4 The bow and the mightie men are broken, and the weak haue girded themselves wth strength.

5 They that were full, are hired forth for [†] bread, and the hungry are no more hired, so that the barren haue borne ^h (seuen): and shee that had many children, is feeble.

6 * The Lord killeth and maketh aliuie: bringeth down to the graue and raiseih vp.

7 The Lord maketh poore & maketh rich: bringeth low, and exalteth.

8 * He raiseih vp the poore out of [†] dust, and lifteth vp the begger fro the dunghill, to set them among ^h princes, and to make them inherit the seate of glory: for the pillars of the earth are the ^h Lords, and he hath fet the world vpon them.

9 He wil keepe the seete of his Saints, and the wicked shal keepe silence in darkenesse: for in ^h his eyes might that no man is strong.

10 The Lords aduersaries shall be destroyed, and out of heauen shal he ^h thunder vpon them: the Lord shal iudge the endes of the worlde, and shal giue power vnto his ^h King, and exalt the borne of his Anoynted.

11 And Elkanah went to Ramah to his house, and the child did minister vnto the Lord before Eli the Priest.

12 ¶ Now the sonnes of Eli were wicked men, as he knew not the Lord.

13 For the Priests custome toward the people was this: when any man offered sacrifice, the Priests boy came, while the flesh was seething, and a fleshbooke with three teeth in his hand,

14 And thrust it into the kettie, or into the caldron, or into the panne, or into the pott: so that the fleshbooke brought vp, the Priest tooke for himselfe: thus they did vnto all the Israelites,

that came thither to Shiloh.

15 Yea, before they burnt the ^h fat, the priests boy came and said to the man that offered, Giue me flesh to roste for the priest: for he wil not haue foddren flesh of thee, but raw.

16 And if any man said vnto him, Let them burne the fat according to the custome, then take as much as thine heart ^h desireth: then he would answere, No, but thou shalt giue it now: and if thou wilt not, I will take it by force.

17 Therefore the sinne of the yong men was very great before the Lorde: for men ^h abhorred the offering of the Lord.

18 ¶ Now Samuel being a yong child ministered before ^h Lord, girded with a linen ^h Ephod.

19 And his mother made him a litle coat, and brought it to him from yeere to yeere, when she came vp with her husband, to offer the yeerly sacrifice.

20 And Eli blessed Elkanah and his wife, and said, The Lord giue thee seede of this woman, for the petition that she asked of the Lord: and they departed vnto their place.

21 And the Lord visited Hannah, so that she conceived & bare three sonnes, & two daughters. And the child Samuel grew before the Lord.

22 ¶ So Eli was very olde, and heard all that his sonnes did vnto all Israel, and how they lay with the women that [†] assembled at the doore of the tabernacle of the Congregation.

23 And he said vnto them, Why doe ye such things? for of all this people I heare euil reports of you.

24 Do no more, my sonnes: for it is no good report that I heare, which is, that yee make the Lords people to strefaile.

25 If one man sinne against another, the Iudge shal iudge it: but if a man sinne against the Lord, who wil pleade for him? Notwithstanding they obeyed not the voyce of their father, because the Lord ^h would lay them.

26 ¶ (Nowe the child Samuel profited and grew, and was in fauour both with the Lord and also with men.)

27 And there came a man of God vnto Eli, and said vnto him, Thus saith the Lorde, Did not I plainly appeare vnto the house of thy [†] father, when they were in Egypt in Pharaohs house?

28 And I chose him out of all the tribes of Israel to be my Priest, to offer vpon mine altar, and to burne incense, and to weare an Ephod before me, and * I gaue vnto the house of thy father all the offerings made by fire of the children of Israel.

29 Wherefore haue you [†] kicked against my sacrifice and mine offering, which I commanded in my Tabernacle, and honourst thy children about me, to make your selues fat of the first fruits of all the offerings of Israel my people?

30 Wherefore the Lorde God of Israel saith, I said, that thine house, and the house of thy father, should walke before mee for ever: but now the Lord saith, I it shal not bee so: for them that honour me, I wil honour, and they that despise mee, shall be despised.

31 Behold, the dayes come, that I wil cut off thine ^h arme, and the arme of thy fathers house, that there shal not be an olde man in thine house.

32 And thou shalt see thine enemy in the habitation of the Lord in all things wherewith God shal blesse Israel, and there shal not be an

Which was commanded first to haue bene offered to God.

1 Or, Lawe.

2 Not pasing for their owne profit: so that God might be serued right.

3 Seeing the horrible abuse there- of.

* Exod. 28. 4.

1 Or, for the thing that she hath said to the Lorde with Samuel.

2 Which was (as the Eritues write) after their traualle, when they came to be perfited, reade Exod. 28. 4. 1. and 2. 6.

3 Because they contemne their due tie to God, verse 17.

4 So that to obey Gods admonitions is Gods mercede, and to disobey them is his iust iudgement for sinne.

5 To wit, Aaron.

* Leuit. 10. 14.

6 Why haue you contemned my sacrifices, and as it were trod them vnder foote?

7 Gods promises are onely effectfull to such as haue giuen conscience vnto, to feare and obey him.

8 Thy power and authoritie. 9 The posteritie shall see the glory of the chief Priest translated to another, whom they shall enuie, 1. Kings 2. 37.

olde man in thine house for ever.

33 Nevertheless, I will not destroy every one of thine from mine altar, to make thine diet to faile, and to make thine heart forswollen: and all the multitude of thine house shall lie when they be men.

34 And this shall be a signe vnto thee, that shall come vpon thy two sonnes Hophni and Phinehas: in one day they shall die both.

35 And I will stirre me vp a faithful Priest, that shall doe according to mine heart, and according to my minde: & I will build him a sure house, and he shall walke before mine Anointed for ever.

36 And all that are left in thine house, shall come and bow downe to him for a piece of siluer and a moriel of bread, and shall say, Appoint me, I pray thee, to one of the priests offices, that I may eate a moriel of bread.

CHAP. III.

1 There was no second sight vnto him in the time of Eli. 2 The Lord calleth Samuel three times. 3 And howebeit what shall come vpon him & his house. 4 The Lord declareth Samuel to Eli.

NOW the child Samuel ministered vnto the Lord before Eli: and the word of the Lord was precious in those dayes: for there was no manifest vision.

2 And at that time, as Eli lay in his place, his eyes began to waxe dimme: that he could not see.

3 And yet the light of God went out, Samuel slept in the Temple of the Lord, where the Arke of God was.

4 Then the Lord called Samuel: and hee said, Here I am.

5 And he ranne vnto Eli, and said, Here am I, for thou calledst me. But he said, I called thee not: goe againe and sleepe. And he went and slept.

6 And the Lord called once againe, Samuel. And Samuel arose, and went to Eli, and said, I am here: for thou diddest call me. And he answered, I called thee not: my sonne: goe againe and sleepe.

7 Thus said Samuel, before hee knewe the Lord, and before the word of the Lord was reueiled vnto him.

8 And the Lord called Samuel againe the third time: and he arose, and went to Eli, and said, I am here: for thou hast called me. Then Eli perceived that the Lord had called the child.

9 Therefore Eli said vnto Samuel, Goe and sleepe: and if hee call thee, then say, Speake Lord, for thy seruant heareth. So Samuel went, and slept in his place.

10 ¶ And the Lord came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speake, for thy seruant heareth.

11 ¶ Then the Lord said to Samuel, Behold, I will do a thing in Israel, whereof whosoever shall heare, his two eares shall ring.

12 In that day I will raise vp against Eli all things which I haue spoken concerning his house: when I begin, I will also make an end.

13 And I haue tolde him that I will iudge his house for ever, for the iniquitie which hee knoweth, because his sonnes ranne into a slander, and hee stayed them not.

14 Nowe therefore I haue sworne vnto the house of Eli, that the wickednes of Eli house shall not be purged with sacrifice nor offering: for ever.

15 Afterward Samuel slept vntil the morning, and opened the doores of the house of the Lord, and Samuel feared to shew Eli the vision.

16 ¶ Then Eli called Samuel, and said, Samuel

my sonne. And he answered, Here I am.

17 Then he said, What is it, that the Lord said vnto thee? I pray thee hide it not from me. God doe so to thee, and more also, if thou hide any thing from me, of all that he said vnto thee.

18 So Samuel told him every whit, and hid nothing from him. Then he said, It is the Lord: let him do what seemeth him good.

19 ¶ And Samuel grew, & the Lord was with him, and let none of his words fall to the ground.

20 And all Israel from Dan to Beer-sheba knew that faithful Samuel was the Lords Prophet.

21 And the Lord appeared againe in Shiloh: for the Lord reuiled himselfe to Samuel in Shiloh by his word.

CHAP. IIIL.

1 Israel is overcome by the Philistines. 2 They do set the Arke, wherefore the Philistines do floure. 3 The Arke of the Lord is taken. 4 Eli and his children die. 5 The death of the wife of Phinehas the sonne of Eli.

AND Samuel spake vnto all Israel: and Israel went out against the Philistines to battell and pitched beside Ibbes-ezer: and the Philistines pitched in Aphek.

2 And the Philistines put themselves in aray against Israel: and when they ioyoned the battell, Israel was smitten downe before the Philistines: who slew of the armie in the fildie about foure thousand men.

3 So when the people were come into the campe, the Elders of Israel said, Wherefore hath the Lord smitten vs this day before the Philistines? let vs bring the Arke of the couenant of the Lord out of Shiloh vnto vs, that when it commeth among vs, it may saue vs out of the hande of our enemies.

4 Then the people sent to Shiloh, & brought from thence the Arke of the couenant of the Lord of hostes, who dwelleth betweene the Cherubims: and there were the two sonnes of Eli, Hophni and Phinehas, with the Arke of the couenant of God.

5 And when the Arke of the couenant of the Lord came into the host, all Israel shouted a mightie shout, so that the earth rang againe.

6 And when the Philistines heard the noise of the shout, they said, What meaneth the sound of this mightie shout in the host of the Ebrewes? and they vnderstood, that the Arke of the Lord was come into the host.

7 And the Philistines were affraide, and said, God is come into the host: therefore said they, We vnto vs: for it hath not bene so heretofore.

8 Wo vnto vs, who shall deliuer vs out of the hand of these mightie Gods? these are the Gods that smote the Egyptians with all the plagues in the wilderness.

9 Be strong and play the men, O Philistines, that ye be not seruants vnto the Ebrewes, as they haue serued you: be valiant therefore, and fight.

10 And the Philistines fought, and Israel was smitten downe, and died euerly man into his tent: and there was an exceeding great slaughter: for there fel of Israel thirtie thousand footemen.

11 And the Arke of God was taken, and the two sonnes of Eli, Hophni and Phinehas died.

12 And there ranne a man of Benjamin out of the armie, and came to Shiloh the same day with his clothes rent, and earth vpon his head.

13 And when hee came, loe, Eli late vpon a seat.

¶ Or, where they come to meete etc.

¶ Meaning Zedek, who succeeded Abimelech, and was the figure of Christ.

¶ That is, shall be inferior vnto him.

¶ The Childs text readeth, whiles Eli heard. ¶ Because there were very few Prophets to declare it. ¶ In the count next to the Tabernacle. ¶ That is, the Lampes which burne in the night. ¶ Tophias writeth that Samuel was twelue years old, when the Lord appeared to him.

¶ By vision.

¶ Such was the corruptio of those times, that the child Priest became dull and negligent to vnderstand the Lords appearing.

¶ King at vs. ¶ God declareth what hidden secret shall come vpon men, when they shall heare that the Arke is taken, and also the Elders house destroyed.

¶ Meaning, that his posteritie should neuer enioy the chiefes Priests office.

¶ God said that first, except thou art sanctified, thou shalt not see the Lord.

¶ The Lord accomplished what he had said, for he had said, I will build him a sure house, and he shall walke before mine Anointed for ever.

¶ From the dayes of the Israelites out of Egypt vnto the time of Samuel was one hundred and twenty years.

¶ For it may seeme that this warre was taken by Samuels commandment.

¶ For he said, I will raise up against Eli, and I will destroy his house: for I will destroy the children, and the Arke of the couenant shall be taken.

25, 26, 27.

¶ Therefore were they against us, as now God is against us to fight against us.

¶ For he said, I will raise up against Eli, and I will destroy his house: for I will destroy the children, and the Arke of the couenant shall be taken.

¶ Daniel said to this purpose, 28, 29, that they were consumed with fire: which they were when they were taken by the Philistines.

feare by the way side, waiting: for his heart was feared for the Arke of God: and when the man came into the cite to tell it, all the cite cried out.

14 And when Eli heard the noise of the crying he said, What meaneth this noise of the tumult? and the man came in hastily, and told Eli.

15 (Nowe Eli was fourecore and eightene yere old, and his eyes were dimme that he could not see)

16 And the man said vnto Eli, I came from the arme, and I fled this day out of the host: and he sayd, What thing is done, my sonne?

17 Then the messenger answered and sayd, Israel is fled before the Philistins, and there hath bene also a great slaughter among the people: and moreover thy two sonnes, Hophni and Phinchas were dead, and the Arke of God is taken.

18 And when he had made mention of the Arke of God, Eli fell from his seat backward by the side of the gate, and his necke was broken, & he died: for he was an old man and heauie: and he had iudged Israel fortie yeeres.

19 And his daughter in law Phinchas wife was with child: where her trauell: and when she heard the report that the Arke of God was taken, and that her father in law & her husband were dead, she bowed her self, and trauelled: for her paines came vpon her.

20 And about the time of her death, the women that stood about her, said vnto her, Feare not: for thou hast borne a sonne: but the answered not, nor regarded it.

21 And she named the child Iſchabod, saying, The glory is departed from Israel, because the Arke of God was taken, and because of her father in law and her husband,

22 She sayde againe, The glory is departed from Israel: for the Arke of God is taken.

CHAP. V.

3 The Philistins bring the Arke into the house of Dagon, which is the house of their gods. 4 The men of Ashdod are plagued. 5 The Arke is carried into Gath, and after to Ekron.

Then the Philistins tooke the Arke of God, & caried it from Eben-ezer vnto Ashdod.

2 Euen the Philistins tooke the Arke of God, and brought it into the house of Dagon, and set it by Dagon.

3 And when they of Ashdod rose the next day in the morning, behold, Dagon was fallen vpon his face on the ground before the Arke of the Lord, and they tooke vp Dagon, and set him in his place againe.

4 Also they rose vp early in the morning the next day, and behold, Dagon was fallen vpon his face on the ground before the Arke of the Lord, and the head of Dagon and the two palmes of his hands were cut off vpon the threshold: onely the stump of Dagon was left to him.

5 Therefore the Priests of Dagon, & all that come into Dagon's house tread not on the threshold of Dagon in Ashdod, vnto this day.

6 But the hand of the Lord was heavy vpon them of Ashdod, and destroyed them, and smote them with the emerods, both Ashdod, and the coasts thereof.

7 And when the men of Ashdod sawe this, they sayd, Let not the Arke of the God of Israel abide with vs: for his hand is fore vpon vs, & vpon Dagon our god.

8 They sent therefore & gathered all the prin-

ces of the Philistins vnto them, and said, What shall we doe with the Arke of the God of Israel? And they answered, Let the Arke of the God of Israel be caried about vnto Gath: & they caried the Arke of the God of Israel about.

9 And when they had caried it about, the hand of the Lord was against the cite with a very great destruction, and he smote the men of the cite both small and great, & they had emerods in their secret parts.

10 Therefore they sent the Arke of God to Ekron: and as soone as the Arke of God came to Ekron, the Ekronites cried out, saying, They have brought the Arke of the God of Israel to vs to slay vs and our people.

11 Therefore they sent, and gathered together all the princes of the Philistins and sayd, Send away the Arke of the God of Israel, and let it returne to his owne place, that it slay vs not and our people: for there was a destruction and death throughout all the cite, & the hand of God was very there.

12 And the men that died not, were smitten with the emerods: and the cry of the cite went vp to heauen.

CHAP. VI.

1 The time that the Arke was with the Philistins which they sent againe with a gift. 2 It cometh to Beth-shemesh. 3 The Philistins offer golden emerods. 4 The men of Beth-shemesh are stricken for looking into the Arke.

So the Arke of the Lord was in the country of the Philistins seven moneths.

2 And the Philistins called the priests and the soothsayers, saying, What shall we doe with the Arke of the Lord? tell vs wherewith we shall send it home againe.

3 And they sayd, If you send away the Arke of the God of Israel, send it not away empty, but giue vnto it a sinne offering: then shall ye bee healed, and it shall be knowne to you, why his hand departeth not from you.

4 Then sayd they, What shall be the sinne offering, which we shall giue vnto it? And they answered, Five golden emerods and five golden mice, according to the number of the princes of the Philistins: for one plague was on you all, and on your princes.

5 Wherefore ye shall make the similitudes of your emerods, & the similitudes of your mice that destroy the land: so ye shall giue glory vnto the God of Israel, that he may take his hand from you, and from your gods, and from your land.

6 Wherefore then should ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when bee wrought wonderfully among them, did they not let them goe, and they departed?

7 Now therefore make a newe cart, and take two milch kine, on whome there hath come no yoke: and tie the kine to the cart, and bring the calves home from them.

8 Then take the Arke of the Lord, and set it vpon the cart, and put the jewels of gold which ye giue it for a sinne offering in a coffer by the side thereof, and send it away: that it may goe.

9 And take heed, if it goe vp by the way of his owne coast to Beth-shemeth, it is he that did vs this great euill: but if not, we shall know then, that it is not his hand that smote vs, but it was a chance that happened vs.

4 Though they had felt Gods power and were as they would forsake try him, which thing God turned to their destruction and his glory.

2 The wicked when they see the hand of God, grieve and reuile him, where the godly humble themselves and cry for mercy.

2 They thought by continuance of time the plague would have ceased, so that they would have kept the Arke still.

2 The idolaters confesse there is a true God, who possiblie sinne fully.

2 This is Gods punishment vnto the idolaters that knowing the true God, they worship him not aright. 2 Ezech. 12.3.

2 Meaning, the golden emerods and the golden mice.

2 The God of Israel.

2 The wicked ascribe all things to fortune & chance, whereas in nothing there is anything done without Gods providence and decree.

And they fornes walk out in thy wayes: *make vs now a king to iudge vs like all nations.

6 But the thing displeased Samuel, when they sayd, Give vs a King to iudge vs; and Samuel prayed vnto the Lord.

7 And the Lord sayd vnto Samuel, Hearre the voice of the people in all that they shall say vnto thee: for they haue not cast mee away, but they haue cast me away, y I should not reigne ouer the.

8 As they haue euer done since, I brought them out of Egypt euen vnto this day, (and haue forsaken me, and serued other gods,) euen so do they vnto thee.

9 Nowe therefore hearken vnto their voice: howbeit, yet I will reise vnto them, and shew them the manner of the king that shall reigne ouer them.

10 So Samuel told all the words of the Lord vnto the people that asked a King of him.

11 And he sayd, This shall be the manner of the king that shall reigne ouer you: he will take your fornes, and appointe them to his chaires, and to be his horsemen, and (some) that runne before his charret.

12 Also he will make them his capitaines ouer thousands, and captaines ouer fifties, and to care his ground, and to reape his harvest, and to make instruments of warre, and the things that serue for his chaires.

13 He will also take your daughters and make them Apotaries, and Cookes, and Bakers.

14 And he will take your fields, and your vineyards, and your best Oliue trees, and giue them to his seruants.

15 And he will take the tenth of your feede, and of your vineyards, & giue it to his li Eupuches, and to his seruaunts.

16 And he will take your men seruants, and your mayd seruants, and the chiefe of your yong men, and your asses, and put them to his worke.

17 He will take the tenth of your sheepe, and ye shall be his seruants.

18 And ye shall cry out at that day, because of your king, whom ye haue chosen you, & the Lord will not heare you at that day.

19 But the people would not heare the voice of Samuel, but did say, Nay, but there shall be a king ouer vs.

20 And we also will be like all other nations, and our King shall iudge vs, & go out before vs, and fight our battels.

21 Therfore when Samuel heard all y words of y people, he reherced them in y cares of y Lord.

22 And the Lord sayd to Samuel, y Harken vnto their voice, and makethem a King. And Samuel sayd vnto the men of Israel, Go eueny man vnto his gate.

CHAP. IX.

Here was now a man of Benjamin, a mighty in power, named * Kith, the sonne of Abiel, the sonne of Zeror, the sonne of Bechorath, the sonne of Aphiah, the sonne of a man of Lemini.

2 And he had a sonne called Saul, a goodly young man and a faire: so that among the children of Israel there was none goodlier then he: from the shoulders vnto the head he was higher then any of the people.

3 And the asses of Kith Sauls father were lost: therefore Kith sayd to Saul his sonne, Take now one of the seruants with thee, and aske, goe, and seeke the asses.

4 So he passed thorow mount Ephraim, and went thorow the land of Shalishah, but they found them not. The y they went thorow the land of Shamir, and there they were not: he went also thorow the land of Lemini, but they found them not.

5 When they came to the land of Zuph, Saul sayd vnto his seruant that was with him, Come and let vs turne, lest my father leaue the care of asses, and take thought for vs.

6 And he sayd vnto him, Beholde now, in this city is a man of God, and he is an honorable man; all that he saych cometh to passe: let vs now go thither, if so be that he can shew vs what way we may go.

7 Then sayd Saul to his seruant, Well then let vs go: but what shall we bring vnto the man? For the bread is spent in our vessels, and there is no present to bring to the man of God: what haue we?

8 And the seruant answered Saul againe, and sayd, Beholde, I haue found about me the fourth part of a shekel of silver: that will I giue the man of God, to tell vs our way.

9 (Beforetime in Israel) when a man went to seeke an answer of God, thus he make, Come, and let vs goe to the Seer: for he that is calld a now a Prophet, was in the oldtime called a Seer.)

10 Then sayd Saul to his seruant, Well sayd, come, let vs go: so they went into the city where the man of God was.

11 ¶ And as they were going vp the high way to the city, they found maydes that came out to draw water, & said vnto them, Is there here a Seer?

12 And they answered them, and saide, Yea: loe, he is before you: make haste now, for he came this day, to the cite: for there is an offering of the people this day in the hie place.

13 When ye shall come into the cite, ye shall finde him straightway: yet he come vp to the hie place to eate: for the people will not eat vntill he come, because he will blesse the sacrifice: and then eate they that he bidden to the feast: now therefore go vp: for euen now shall ye finde him.

14 Then they went vp into the city, and when they were come into the middles of the city, Samuel came out against them, to go vp to the high place.

15 ¶ But the Lord had reuicled to Samuel secretly (a day before Saul came) saying,

16 To morrow about this time I will find thee a man out of the land of Benjamin: him I shall appoint to be gouernour ouer my people Israel, that he may I saue my people out of the hands of the Philistines: for I haue looked vpon my people, and their cry is come vnto me.

17 When Samuel therefor saw Saul, the Lord answered him, See, this is the man whom I spake to thee of: he shall rule my people.

18 Then went Saul to Samuel in the middes of the gate, and sayd, Tell me, I pray thee, where the Seer house is.

19 And Samuel answered Saul, and sayd, I am the Seer: goe vp before me vnto the high place: for ye shall eate with me to day, and to morrow I will let thee goe, and wilt tell thee all that is in thine heart.

c. All these circumstances were necessary to frame vnto Gods predestination, whereby Saul (though not approved of God) was made King. d Where was Ramath Zophim the city of Samuel.

e Which is about seven paces, Gen. xxiij.

f So called because he foresaw things to come.

g That is, a feast after the offering, which should be kept in an high place of the city appointed for that vntil.

h That is, give thanks; and distribute the meat according to their custom.

i Chap. xij. v. ally xxiij.

k Nowwithstanding their wickedness, yet God was euer mindful of his inheritance.

k Meaning all that thou desirest to know.

1 Whom doest
Israel desire to be
their king be-
cause?

m Where the
Lamb was.

n That is, the
shoulder with the
breast, which the
Priest had for his
family in all peace
offerings, Levit.
xvi. 24.

o That both by
the assembling of
the people, and by
the means prepa-
red for thee, thou
mightest under-
stand that I knew
of thy coming.
p To speak with
him secretly: for
the houses were
flat above.

q Gods comman-
dment as concei-
ving thee.

s In the Law this
anointing signi-
fied the gifts of the
holy Ghost, which
were necessary for
them that should
rule.

t Samuel confir-
meth him by these
signs, that God
hath appointed
him king.

for jobs.

Job's afflic-
tion.

e Which was as
high place in the
city Kiriat-jesi-
m, where the
Ark was, chap.
xvi. 1.

20 And as for thine asses that were lost three
dayes ago, care not for them: for they are found:
and on whom is yet all the desire of Israel? is it
not upon thee, and on all thy fathers house?

21 ¶ But Saul answered, & sayd, Am not I the
sonne of Lemuel of the smallest tribe of Israel? and
my familie is the least of all the families of the
tribe of Benjamin. Wherefore then speakest thou
so to me?

22 And Samuel tooke Saul and his servant, and
brought them into the chamber, & made them sit
in the chiefest place among them that were
bidden: which were at out thirtie persons.

23 And Samuel sayd vnto the Cooke, Bring
forth the portion which I gave thee, and whereof
I sayd vnto thee, Keepe it with thee.

24 And the Cooke tooke vp the shoulder, and
that which was vpon it, and set it before Saul.
And Samuel sayd, Behold, that which is left, set it
before thee, and eat: for hitherto hath it bene
kept for thee, saying, Also I will haue called the
people. So Saul did eat with Samuel that day.

25 And when they were come downe from the
high place into the city, he communed with Saul
vpon the top of the house.

26 And when they arose early about the spring
of the day, Samuel called Saul to the top of the
house, saying, Vp that I may send thee away. And
Saul arose, and they went out, both he, & Samuel.

27 And when they were come downe to the
end of the cite, Samuel sayd to Saul, Bid the ser-
uant goe before vs, (and he went) but stand thou
still now, that I may shew thee the word of
God.

CHAP. X.

1 Saul is anointed King by Samuel. God chaungeth Sauls
heart, and he prophesieth. 27 Samuel offereth the people,
and sheweth them their hearts. 31 Saul a chafin King by
his. 33 Samuel smiteth the King off.

1 Then Samuel tooke a vial of oil, & pou-
red it vpon his head, and kissed him, and sayd,
Hath not the Lord anointed thee to be gouernour
ouer his inheritance?

2 When thou shalt depart from me this day,
thou shalt finde two men by Rabels sepulchre in
the border of Benjamin, cūen at Zelzah, and they
will say vnto thee, The asses which thou wentest
to seeke, are found: and loe, thy father hath left
the care of the asses, and sowe with for you, saying,
What shall I do for my sonne?

3 Then shalt thou go forth from thence, and
shalt come to the plaine of Tabor, & there shalt
meet thee three men going vp to God to Beth-
el: one carrying three kiddes, and another carrying
three loaves of bread, and another carrying a bot-
tle of wine:

4 And they will aske thee if all be well, and
will giue thee the two loaves of bread, which thou
shalt receive of their hands.

5 After that shalt thou come to the hill of
God, where is the garison of the Philistines: and
when thou art come thither to the city, thou shalt
meete a company of Prophets coming downe
from the hill place with a vial, and a tymbrell, &
a pipe, and an harpe before them, and they shall
prophesie.

6 Then the spirit of the Lord will come vpon
thee, and thou shalt prophesie with them, and
shalt be turned into another man.

7 Therefore when these signes shall come vnto

to thee, doe as occasion shall serue: for God is
with thee.

8 And thou shalt goe downe before mee to
Gilgal: and I also will come downe vnto thee to
offer burnt offerings, and to sacrifice sacrifices of
peace. ¶ Tary for me seven dayes, till I come to
thee: and then shalt thou shalt doe.

9 And when he had turned his backe to goe
from Samuel, God gaue him another heart: and
all those tokens came to passe that same day.

10 ¶ And when they came thither to the hill,
beholde, the company of Prophets met him, and
the Spirit of God came vpon him; and he pro-
phesied among them.

11 Therefore all the people that knew him be-
fore, when they saw that he prophesied among
the Prophets, sayd ech to other, What is come
vnto the sonne of Kith? is Saul also among the
Prophets?

12 And one of the same place answered, and
sayd, But who is their father? Therefore it was a
prouerbe, Is Saul also among the Prophets?

13 And when he had made an end of pro-
phesying, he came to the high place.

14 And Sauls vncle sayd vnto him, and to his
seruant, Whither went ye? And he sayd, To seeke
the asses: and when we saw that they were no
where, we came to Samuel.

15 And Sauls vncle sayd, Tell me, I pray thee,
what Samuel sayd vnto you.

16 Then Saul sayd to his vncle, He tolde vs
plainly that the asses were found: but concern-
ing the kingdom whereof Samuel spake, tolde
he him not.

17 ¶ And Samuel gathered the people vnto
the Lord in Mizpeh.

18 And hee sayd vnto the children of Israel,
Thus saith the Lord God of Israel, I haue brought
Israel out of Egypt, and delivered you out of the
hand of the Egyptians, and out of the hands of all
kingdomes that troubled you.

19 But yett haue this day cast away your God,
who only deliuereth you out of all your aduersi-
ties and tribulations: and ye sayd vnto him, No,
but appoint a King ouer vs. Now therefore stand
ye before the Lord according to your tribes, and
according to your thousands.

20 And when Samuel had gathered together
all the tribes of Israel, the tribe of Benjamin was
taken.

21 Afterward he assembled the tribe of Ben-
jamin according to their families, and the familie
of Matri was taken. So Saul the sonne of Kith was
taken, and when they sought him, he could not be
found.

22 Therefore they asked the Lord againe, if
that man should yett come thither. And the Lord
answered, Beholde, he hath hid himselfe among
the flusse.

23 And they ranne, and brought him thence:
and when hee stood among the people, hee was
higher then any of the people from the shoulders
viward.

24 And Samuel sayd to all the people, See ye
not him, whom the Lord hath chosen, that there is
none like him among all the people? and
all the people shouted and sayd, ¶ God saue the
King.

25 Then Samuel tolde the people the duty
of the kingdom, and wrote it in a booke, and
layd

1. Whom doest Israel desire to be their king because? 2. Where the Lamb was. 3. That is, the shoulder with the breast, which the Priest had for his family in all peace offerings, Levit. xvi. 24. 4. That both by the assembling of the people, and by the means prepared for thee, thou mightest understand that I knew of thy coming. 5. To speak with him secretly: for the houses were flat above. 6. Gods commandment as conceiving thee. 7. In the Law this anointing signified the gifts of the holy Ghost, which were necessary for them that should rule. 8. Samuel confirmeth him by these signs, that God hath appointed him king. 9. for jobs. 10. Job's affliction. 11. Which was as high place in the city Kiriat-jesim, where the Ark was, chap. xvi. 1. 12. And as for thine asses that were lost three dayes ago, care not for them: for they are found: and on whom is yet all the desire of Israel? is it not upon thee, and on all thy fathers house? 13. But Saul answered, & sayd, Am not I the sonne of Lemuel of the smallest tribe of Israel? and my familie is the least of all the families of the tribe of Benjamin. Wherefore then speakest thou so to me? 14. And Samuel tooke Saul and his servant, and brought them into the chamber, & made them sit in the chiefest place among them that were bidden: which were at out thirtie persons. 15. And Samuel sayd vnto the Cooke, Bring forth the portion which I gave thee, and whereof I sayd vnto thee, Keepe it with thee. 16. And the Cooke tooke vp the shoulder, and that which was vpon it, and set it before Saul. And Samuel sayd, Behold, that which is left, set it before thee, and eat: for hitherto hath it bene kept for thee, saying, Also I will haue called the people. So Saul did eat with Samuel that day. 17. And when they were come downe from the high place into the city, he communed with Saul vpon the top of the house. 18. And when they arose early about the spring of the day, Samuel called Saul to the top of the house, saying, Vp that I may send thee away. And Saul arose, and they went out, both he, & Samuel. 19. And when they were come downe to the end of the cite, Samuel sayd to Saul, Bid the seruant goe before vs, (and he went) but stand thou still now, that I may shew thee the word of God. 20. And as for thine asses that were lost three dayes ago, care not for them: for they are found: and on whom is yet all the desire of Israel? is it not upon thee, and on all thy fathers house? 21. But Saul answered, & sayd, Am not I the sonne of Lemuel of the smallest tribe of Israel? and my familie is the least of all the families of the tribe of Benjamin. Wherefore then speakest thou so to me? 22. And Samuel tooke Saul and his servant, and brought them into the chamber, & made them sit in the chiefest place among them that were bidden: which were at out thirtie persons. 23. And Samuel sayd vnto the Cooke, Bring forth the portion which I gave thee, and whereof I sayd vnto thee, Keepe it with thee. 24. And the Cooke tooke vp the shoulder, and that which was vpon it, and set it before Saul. And Samuel sayd, Behold, that which is left, set it before thee, and eat: for hitherto hath it bene kept for thee, saying, Also I will haue called the people. So Saul did eat with Samuel that day. 25. And when they were come downe from the high place into the city, he communed with Saul vpon the top of the house. 26. And when they arose early about the spring of the day, Samuel called Saul to the top of the house, saying, Vp that I may send thee away. And Saul arose, and they went out, both he, & Samuel. 27. And when they were come downe to the end of the cite, Samuel sayd to Saul, Bid the seruant goe before vs, (and he went) but stand thou still now, that I may shew thee the word of God. 28. 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And when they were come downe from the high place into the city, he communed with Saul vpon the top of the house. 34. And when they arose early about the spring of the day, Samuel called Saul to the top of the house, saying, Vp that I may send thee away. And Saul arose, and they went out, both he, & Samuel. 35. And when they were come downe to the end of the cite, Samuel sayd to Saul, Bid the seruant goe before vs, (and he went) but stand thou still now, that I may shew thee the word of God.

layed it vp before the Lorde, and Samuel ſent al the people away euery man to his houſe.

16 Saul alſo went home to Gibeah, and there followed him a band of men, whoſe heart God had touched,

17 But the wicked men ſaid, How ſhal he ſaue vs? ſo they deſpiſed him, and brought him no preſents: but he ^had his tongue.

CHAP. XI.

1 ^a Nahah the Ammonite warren^b againſt Iſrahel, who ſeeketh helpe of the Iſrahelites, 2 Saul promiſeth helpe. 11 The Ammonites are ſcared. 14 The kingdom is reuersed.

THEN Nahah the Ammonite ^acame vp, and beſieged Iabesh Gilead: and al the men of Iabesh ſaid vnto Nahah, Make a couenant with vs, and we will be thy ſeruants.

2 And Nahah the Ammonite answered them, On this condition will I make a couenant with you, that I may thruſt out all your ^bright eyes, and bring that ſhame vpon all Iſrahel.

3 To whom the Elders of Iabesh ſaid, Giue vs ſeuen dayes reſpect, that we may ſende meſſengers vnto al the coaſtes of Iſrahel: and then if no man deliuer vs, we will come out to thee.

4 ¶ Then came the meſſengers to Gibeah of Saul, and tolde theſe tidings in the eares of the people: and al the people liſt vp their voyces and wept.

5 And behold, Saul came following the cattel out of the field, and Saul ſaid, What aileth this people that they weepe? And they told him the tidings of the men of Iabesh.

6 Then the Spirit of God ^ccame vpon Saul, when he heard thoſe tidings, and he was exceeding angrie.

7 And tooke a yoke of oxen, and hewed them in pieces, and ſent them throughout all the coaſtes of Iſrahel by the handes of meſſengers, ſaying, Whoſeuer cometh not forth after Saul, and after Samuel, ſo ſhal his oxen be ſerued. And the feare of the Lord fel on the people, and they came out ^dwith one conſent.

8 And when he numbred them in Bezek, the children of Iſrahel were three hundred thouſande men: and the men of Iudah thirtie thouſand.

9 Then ^ethey ſaide vnto the meſſengers that came, So ſay vnto the men of Iabesh Gilead, To morrow by then the ſunne be hote, ye ſhall haue helpe. And the meſſengers came and ſhewed it to the men of Iabesh, which were glad.

10 Therefore the men of Iabesh ſaid, To morrow we will come out vnto ^fyou, and ye ſhall doe with vs all that pleaſeth you.

11 ¶ And when the morow was come, Saul put the people in three bands, and they came in vpon the hoſt in the morning watch, and ſlew the Ammonites vnill the heat of the day: & they that remained, were ſcattered, ſo that two of them were not left together.

12 Then the people ſaid vnto Samuel, ^gWho is he that ſayd, Shall Saul reigne ouer vs? bring thoſe men that we may ſlay them.

13 But Saul ſaid, There ſhal no man ^hdie this day: for to day the Lord hath ſaued Iſrahel.

14 ¶ Then ſaid Samuel vnto the people, Come, that we may go to Gilgal, & renew the kingdom there.

15 So all the people went to Gilgal, & made Saul king there before the Lord in Gilgal: & there they offered ⁱpeace offerings before the Lord: and

there Saul and all the men of Iſrahel reioiced exceedingly.

CHAP. XII.

1 Samuel declaring to the people his integrity, propoſeth their ingratitude. 19 God by miracle conuerts the people to conſider their ſtate. 20 Samuel reuersed the people to follow the Lord.

SAMUEL then ſaid vnto all Iſrahel, Behold, I haue ^ahearkened vnto your voyce in all that ye ^ahaue gramed ſayd vnto me, and haue appointed a King ouer you.

2 Now therefore behold, ^byour King walketh before you, and I am olde & gray headed, and behold, my ſonnes are with you: and I haue walked before you from my childhood vnto this day.

3 Behold, here I am: ^cbeare record of me before the Lord, and before his anointed. ^dWhoſe oxe haue I taken? or whoſe aſſe haue I taken? or whom haue I done wrong to? or whom haue I hurt? or of whoſe hand haue I receiued any bribe to blind mine eyes therewith, and I will reſtore it you?

4 Then they ſayde, Thou haſt done vs no wrong, nor haſt hurt vs, neither haſt thou taken ought of any mans hand.

5 And he ſayd vnto them, The Lord is witneſſe againſt you, and his ^eAnoynted is witneſſe this day, that ye haue ſeide nought in mine hands. And they answered, He is witneſſe.

6 Then Samuel ſayd vnto the people, It is the Lord that ^fmade Moſes and Aaron, and that brought your fathers out of the land of Egypt.

7 Nowe therefore ſtand ſtill, that I may reaſon with you before the Lord according to all the ^grighteouſneſſe of the Lord, which he ſhewed to you and to your fathers.

8 ¶ After that Iaakob was come into Egypt, ^hand your fathers cried vnto the Lord, then the Lord ⁱſent Moſes and Aaron which brought your fathers out of Egypt, and made them dwell in this place.

9 ¶ And when they forgot the Lord their God, he ſolde them into the hand of Siſera ^jcapitaine of the hoſte of Hazor, and into the hand of the Philiftines, and into the hand of the king of Moab, and they fought againſt them.

10 And they cried vnto the Lord, and ſayd, We haue ſinned, becauſe we haue forſaken the Lord, and haue ſerued Baalim and Aſhtaroth. Now therefore deliuer vs out of the hands of our enemies, and we will ſeruethee.

11 Therefore the Lord ſent Ierubbab ^kand Bedan and ^lIſhtab, and ^mSamuel, and deliuered you out of the hands of your enemies on euery ſide, and ye dwelled ſafe.

12 Notwithſtanding when you ſaw that Nahah the King of the children of Ammon came againſt you, ye ſayd vnto me, ⁿNo, but a King ſhal reigne ouer vs: when yet the Lord your God was your King.

13 Now therefore beholde the King whom ye haue choſen, ^owhom ye haue deſired: loe therefore, the Lord hath ſet a King ouer you.

14 If ye will feare the Lord and ſerue him, and heare his voice, and not diſobey the word of the Lord, both ye, and the King that reigneth ouer you, ſhall ^pfollow the Lord your God.

15 But if ye will not obey ^qhis voice of the Lord, but diſobey the Lords mouth, then ſhall the hand of the Lord be vpon you, and on your ^rfathers.

16 Nowe

^b To gouerne you in peace & warre,

^c He that would that this condition ſhould be a perſon for all them that haue any charge or office,

^d Your King, who is anointed by the commendment of the Lord,

^e Or, exalted,

^f Or, ſeruiſt,

^g Gen. 48. 16,

^h 2. Sam. 4. 16,

ⁱ Judg. 4. 2. ^j Capſine of Iſrahel hoſte king of Hazor,

^k That is, Samiſon, Judg. 13. 25. ^l Judg. 11. 1. ^m Chap. 4. 1.

ⁿ Leauing God to ſeeke helpe of man, Chap. 8. 3.

^o He ſhall be preſerued as they that follow the Lords will. ^p Meaning, the gouernour.

Is that ye have forsaken him, who hath all power in his hand, let it be mortal sin.

Not only at other times, but now chiefly.

Hee sheweth that there is no sinne so great, but it shall be forgiven, if the sinner turne againe to God.

Oh his free mercie, & not of your merites, and therefore he will not forsake you.

Vainly, and without hope.

Whiles these things were done, before hee tooke upon him the haire of a king.

Of Kirish-iesim, where the Arke was, Chap. 30. 5. d That every one should prepare themselves to warre.

Which was also called Beth-el, in the tribe of Benjamin.

Where the two tribes the halfe remained.

16 Now wills stande and see this great thing which the Lord wil doe before your eyes.

17 Is it not now what I haue said? I wil call vnto the Lord, and hee shall send thunder and raine, that ye may perceiue and see, how that your wickednes is against, which ye haue done in the fight of the Lord in asking you a King.

18 Then Samuel called vnto the Lord, and the Lord sent thunder and raine the same day: and all the people feared the Lord and Samuel exceedingly.

19 And all the people said vnto Samuel, Pray for thy seruants vnto the Lord thy God, that we die not: for wee haue sinned in asking vs a King, beleeue al our other sinnes.

20 And Samuel said vnto the people, Feare not: (ye haue in deede done al this wickednesse, yet depart not from following the Lord, but sende the Lord with al your heart.)

21 Neither turne ye backe: for that should be after vaine things which cannot profite you, nor deliuer you, for they are but vanitie.

22 For the Lord wil not forake his people for his great Names sake: because it hath pleased the Lord to make you his people.

23 Moreover God forbid, that I should sinne against the Lord, and cease praying for you, but I wil shew you the good and right way.

24 Therefore feare you the Lord, and sende him in the truth with all your heartes, and consider how great things he hath done for you.

25 Butt ye doe wickedly, ye shall perishe, both ye, and your King.

C H A P. XIII.

The Philistims are senten of Saul and Ionathan. 23 Saul being disobedient to Gods commandment, is threatned with death that he shall not reigne. 24 The great feare, wherewith the Philistims feare the Lord.

Saul now had bene King one yere, and he reigned 2 two yeres ouer Israel.

2 Then Saul chose him three thousand of Israel: and two thousand were with Saul in Michmash, and in mount Beth-el, and a thousand were with Ionathan in Gibeah of Benjamin: and the rest of the people he sent euery one to his tent.

3 And Ionathan smote the garison of the Philistims, that was in the hill: and it came to the Philistims eares: and Saul blew the trumpet throughout all the land, saying, Heare, O ye Ebrewes.

4 And all Israel heard say, Saul hath destroyed a garison of the Philistims: wherefore Israel was had in abomination with the Philistims: and the people gathered together after Saul to Gilgal.

5 The Philistims also gathered themselves together to fight with Israel, thirte thousand chariots, and six thousand horsemen: for the people was like the sand which is by the sea side in multitude, and came vp, and pitched in Michmash Eastward from Beth-aucen.

6 And when the men of Israel saw that they were in a strait (for the people were in distress) the people hid themselves in caves, and in holds, and in rocks, and in towres, and in pits.

7 And some of the Ebrewes went out Iordan vnto the land of Gad and Gilead: and Saul was yet in Gilgal, and all the people for feare followed him.

8 And he taried foure dayes, according vnto the time that Samuel had appointed: but Samuel

came not to Gilgal, therefore the people were scattered from him.

9 And Saul sayde, Bring a burnt offering to me and peace offerings: and he offered a burnt offering.

10 And asone as he had made an end of offering the burnt offering, behold, Samuel came: and Saul went soorth to meete him, to salute him.

11 And Samuel sayd, What hast thou done? Then Saul said, Because I saw that the people was scattered from me, & that thou camest not within the dayes appointed, and that the Philistims gathered themselves together to Michmash.

12 Therefore said I, The Philistims wil come downe vpon vpon me to Gilgal, and I haue not made supplication vnto the Lord, I was bold therefore and offered a burnt offering.

13 And Samuel sayd to Saul, Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God: which hee commanded thee: for the Lord had now stablished thy King. Dom vpon Israel for euer.

14 But now thy kingdom shal not continue: the Lord hath sought him a man after his owne heart, and the Lord hath commanded him to be gouernor ouer his people, because thou hast not kept that which the Lord had commanded thee.

15 And Samuel arose, and gate him vp from Gilgal in Gibeah of Benjamin: and Saul numbered the people that were found with him, about six hundred men.

16 And Saul and Ionathan his sonne, and the people that were found with them, had their abiding in Gibeah of Benjamin: but the Philistims pitched in Michmash.

17 And there came out of the host of the Philistims three bands to destroy, one band turned vnto the way of Ophrah vnto the land of Shual,

18 And another band turned toward the way to Beth-horon, and the third band turned toward the way of the coast that looketh toward the valley of Zeboim, toward the wilderness.

19 Then there was no man found thoroughout all the land of Israel: for the Philistims sayd, Let the Ebrewes make them swords or speares.

20 Wherefore, all the Israelites went downe to the Philistims, to sharpen euery man his thare, his mattocke, and his axe, and his wedding hook.

21 Yet they had a file for the flukes, and for the mattocks, and for the pickes, forks, and for the axes, and for to sharpen the goads.

22 So when the day of battell was come, there was neither sword nor speare found in the hands of any of the people that were with Saul and with Ionathan: but onely with Saul and Ionathan his sonne was there found.

23 And the garison of the Philistims came out to the passage of Michmash,

C H A P. XIII.

24 Ionathan and his armour bearer put the Philistims to flight. 25 Saul smiteth the people by an oak, not to ease till evening. 26 The people eat with the blood. 28 Saul would put Ionathan to death. 35 The people attaine him.

Then on a day Ionathan the sonne of Saul said vnto the young man that bare his armour, Come and let vs go ouer toward the Philistims garison, that is yonder on the other side, but he tolde not his father,

Thinking in the absence of Prophecie, they should have beene able to see the end of the world.

Though the cause were so clear, yet the people were so blinded, that they could not see the end of the world.

Who will there to stay in, and will speak words spoken by the Prophet.

I And we are in the city of Sam.

For the purpose of the war, the people were in the city of Sam.

That is, the people were in the city of Sam.

To do this, the people were in the city of Sam.

To do this, the people were in the city of Sam.

By this, the people were in the city of Sam.

2 And Saul taried in the border of Gibeah vnder a pomegranate tree, which was in Migron, and the people that were with him, were about fixe hundred men.

3 And Ahiah the sonne of Ahitub, * Icha- bods brother, the sonne of Phinehas, the sonne of Eli, was the Lordes Priest in Shiloh, and ware an Ephod: and the people knew not that Jonathan was gone.

4 ¶ Now in the way wherby Jonathan fought to go ouer to the Philistins garison, there was a liharpe rocke on the one side, and a sharpe rocke on the other side: the name of the one was called Bozez, and the name of the other Sench.

5 The one rocke stretched from the North toward Michmash, and the other was from the South toward Gibeah.

6 And Jonathan sayd to the yong man that bare his armour, Come, and let vs go ouer vnto the garison of these b vncircumcised: it may be that the Lord will worke with vs: for it is not hard to the Lord * to faue with many, or with few.

7 And he that bare his armour, sayd vnto him, Doe all that is in thine heart: goe where it pleaseth thee: beholde, * I am with thee as thine heart desireth.

8 Then sayd Jonathan, Beholde, we goe ouer vnto those men, and will shewe our selues vnto them.

9 If they say on this wise to vs, Tary vntill we come to you, then we will stand still in our place, and not go vp to them.

10 But if they say, Come vp vnto vs, then we will goe vp: for * the Lord hath deliuered them into our hand: and this shalbe a signe vnto vs.

11 So they both shewed themselves vnto the garison of the Philistins: and the Philistins sayd, See, the Ebrewes come out of the * holes wherein they had hid themselves.

12 And the men of the garison answered Jonathan, and his armour bearer, and sayd, Come vp to vs: for we will shew you a thing. Then Jonathan sayd vnto his armour bearer, Come vp after me: for the Lord hath deliuered them into the hand of Israel.

13 So Jonathan went vp vpon his hands and vpon his feet, and his armour bearer after him: and some fell before Jonathan, and his armour bearer slew others after him.

14 So the first slaughter which Jonathan and his armour bearer made, was about twenty men, as it were within halfe an acre of land which two oxen plow.

15 And there was feare in the hoste, and in the field, and among all the people: the garison also, and they that went out to spoile, were afraid themselves: and the earth trembled: for it was broken with feare by God.

16 ¶ Then the watchmen of Saul in Gibeah of Beni min lawe: and beholde, the multitude was discomfited, and smitten as they went.

17 Therefore sayd Saul vnto the people that were with him, Search now and see, who is gone from vs. And when they had num red, beholde, Jonathan and his armour bearer were not there.

18 And Saul sayd vnto Ahiah, Bring hither the Arke of God (for the Arke of God was at that time with the children of Israel)

19 ¶ And while Saul talked vnto the Priest, the noise that was in the hoste of the Philistins,

spread farther abroad, and encreased: therefore Saul sayd vnto the Priest, Withdraw thine hand.

20 And Saul was assembled with all the people that were with him, and they came to the battell: and beholde, * euery mans sword was against his fellow, & there was a very great discomfure.

21 Moreover, the Ebrewes that were with the Philistins before time, and were come with them into all parts of the hoste, euen they also turned to be with the * Israelites that were with Saul and Jonathan.

22 Also all the men of Israel which had hid themselves in mount Ephraim, when they heard that the Philistins were fled, they followed after them in the battell.

23 And so the Lord saued Israel that day: and the battell continued vnto Beth-auen.

24 ¶ And at that time the men of Israel were pressed with hunger: for Saul charged the people with an othe, saying, Cursed be the man that eateth * foode till night, that I may be auenged of mine enemies: so none of the people tasted any sustenance.

25 And all they of the lande came to a wood, where hony lay vpon the ground.

26 And the people came into the wood, and beholde, the hony dropped, and no man moued his hand to his mouth: for the people feared the * othe.

27 But Jonathan heard, not when his father charged the people with the othe: wherefore he put forth the end of the rod that was in his hand, and digg it in an honycombe, and put his hand to his mouth, and his * eyes receiued light.

28 Then answered one of the people, and said, Thy father made the people to sweare, saying, Cursed bee the man that eateth sustenance this day: and the people were faint.

29 Then sayd Jonathan, My father hath troubled the land: see now how nine eyes are made cleare, because I haue tasted a litle of this hony.

30 How much more, if the people had eaten to day of the spoile of their enemies which they found: for had there not bene now a greater slaughter among the Philistins?

31 ¶ And they smote the Philistins that day, from Michmash to Aialon: and the people were exceeding faint.

32 So the people turned to the spoile, and rooke sheepe, and oxen, and calues, and slew them on the ground, and the people did eat them * with the blood.

33 Then men tolde Saul, saying, Beholde, the people sinne against the Lord, in that they eate with the blood. And he sayd, Ye haue trespassed: p roule a great stone vnto me this day.

34 Again Saul sayd, Goe abroad among the people, & bid them bring me euery mans his oxe, and euery man his sheepe, and slay them here, and eate and sinne not against the Lord in eating with the blood. And the people brought euery man his oxe in his hand that night, and slew them there.

35 Then Saul made an altar vnto the Lord, and that was the first altar that he made vnto the Lord.

36 ¶ And Saul sayd, Let vs goe downe after the Philistins by night, and spoile them vntill the morning shine, and let vs not leaue a man of them. And they sayd, Doe whatsoeuer the vntun- keff best. Then sayd the Priest, Let vs drawe

1 Let the Ephod alone for I haue no leaue now to aske counsell of God. Num. 27. 21. * Judg. 7. 11. 14. 2 Sam. 2. 23.

k Though before for feare of the Philistins they declared themselves as enemies to their brethren.

l Such was his hypocricie and arrogancie, that hee thought to attribute to his policy that which God had giuen by the hand of Jonathan. 1 Sam. 14. 45.

m There is the punishment, if they brake their othe.

n Which were dimme before for wearines and hunger.

o By making this cruell Lawe.

* Leuit. 7. 26. and 19. 26. Deut. 12. 16.

p That the blood of the beastes that shall be slaine, may be pressed out vpon it.

q Or, of that stone began vs to build an altar.

r To aske counsell of him.

nece

The people saue Ionathan from death.

I. Samuel.

The Amalekites are destroyed.

neere hither vnto God.

37 So Saul asked of God, saying, Shall I goe downe after the Philistims? wilt thou deliuer the into the hands of Israel? But he answered him not at that time.

¶ 1. Sam. 28. 6.

38 ¶ And Saul said, * All ye chiefe of the people, come ye hither, and know, and see by whom this sinne is done this day.

39 For as the Lord iudgeth, which saueh Israel, though it be done by Ionathan my sonne, he shall die the death. But none of all the people answered him.

40 Then he sayd vnto all Israel, Be ye on one side, and I and Ionathan my sonne will be on the other side. And the people sayd vnto Saul, Doe what thou thinkest best.

¶ 1. Sam. 28. 17.
Cause the lot to fall on him that hath broken the othe: but he doth not consider his presumption in commanding the same othe.

41 Then Saul sayd vnto the Lord God of Israel, Giue me a perfit lot. And Ionathan and Saul were taken, but the people escaped.

42 And Saul sayd, Cast lot betweene me and Ionathan my sonne. And Ionathan was taken.

43 Then Saul sayd to Ionathan, Tell me what thou hast done. And Ionathan told him, and said, I tasted a little bony with the end of the rod, that was in mine hand, and loe, I must die.

44 Againe Saul answered, God doe so & more also, vnto thee thou die the death, Ionathan.

¶ 1. Sam. 28. 18.
The people thought it their dutie to refuse him, who of ignorance had broken a rash law, and by whom they had received so great a benefit.

45 And the people said vnto Saul, Shall Ionathan die, who hath so mightily deliuered Israel? God forbid. As the Lord iudgeth there (hal not one haire of his head fall to the ground: for he hath wrought with God this day. So the people deliuered Ionathan that he died not.

46 Then Saul came vp from the Philistims, and the Philistims went to their owne place.

47 ¶ So Saul belde the kingdom ouer Israel, and fought against all his enemies on euery side, against Moab, and against the children of Ammon, and against Edom, and against the Kings of Zobah, and against the Philistims: and whither soeuer he went, he handled them as wicked men.

¶ 1. Sam. 31. 1.

48 He gathered all an hoste and smote the Amalek, and deliuered Israel out of the hands of them that spoiled them.

¶ 1. Sam. 31. 2.

49 Nowe the sonnes of Saul were Ionathan, and Ishui, and Malchishui: and the names of his two daughters, the elder was called Merab, & the younger was named Michal.

¶ 1. Sam. 31. 3.

50 And the name of Sauls wife was Ahinoam the daughter of Ahimaaz: and the name of his chiefe captain was Abner the sonne of Ner, Sauls vnckle.

¶ 1. Sam. 31. 4.

51 And Kish was Sauls father: and Ner the father of Abner was the sonne of Abiel.

¶ 1. Sam. 31. 5.

52 And there was fore warre against the Philistims all the dayes of Saul: and whomsoever Saul saw to be strong man, and meet for the warre, he tooke him vnto him.

CHAP. XV.

Saul is commanded to slay Amalek. He sheweth Agag and the best things. Samuel reprooueth him. Saul is visited of the Lord, and his kingdom giuen to another. Samuel begetteth Agag in pieces.

¶ 1. Sam. 15. 1.

Afterward Samuel sayd vnto Saul, * The Lord sent me to anoint thee King ouer his people, ouer Israel: now therefore * obey the voice of the words of the Lord.

¶ 1. Sam. 15. 2.

2 This sayd the Lord of hosts, I remember what Amalek did to Israel, * how they layd wait for them in the way, as they came vp from Egypt.

¶ 1. Sam. 15. 3.

3 Now therefore goe, and smite Amalek, and destroy ye all that perceiueh vnto them, and haue no compassion on them; but slay both man and woman, both infant and suckling, both oxe, and sheepe, both camell, and asse.

¶ 1. Sam. 15. 4.
That this might be an example of Gods vengeance against them that despise his people.

4 ¶ And Saul assembled the people, & numbered them in Telsaim, two hundred thousand footmen, and ten thousand men of Iudah.

5 And Saul came to a city of Amalek, and set watch at the river.

6 And Saul sayd vnto the Kenites, Goe, depart, and get you downe from among the Amalekites, lest I destroy you with them: for ye shewed mercy to all the children of Israel, when they came vp from Egypt: and the Kenites departed from among the Amalekites.

7 So Saul smote the Amalekites from Heilah, as thou comest to Shur, that is before Egypt.

8 And Saul Agag the king of the Amalekites aliae, and destroyed all the people with the edge of the sword.

9 But Saul and the people spared Agag, and the better sheepe, and the oxen, and the fat calves, and the lambs, and all that was good, and they would not destroy them: but euery thing that was vile and nought worthy, that they destroyed.

10 ¶ Then came the word of the Lord vnto Samuel, saying,

11 It repenteth mee that I haue made Saul King: for he is turned from me, and hath not performed my commandments. And Samuel was moued, and cried vnto the Lord all night.

12 And when Samuel arose early to meete Saul in the morning, one tolde Samuel, saying, Saul is gone to Carmel: and behold, hee hath made him there a place, from whence he returned, and departed, and is gone downe to Gilgal.

13 ¶ Then Samuel came to Saul, and Saul said vnto him, Blessed be thou of the Lord, Thane fulfilled the commandment of the Lord.

14 But Samuel sayd, What meaneth then the bleating of the sheepe in mine eares, and the lowing of the oxen which I heare?

15 And Saul answered, They haue brought them from the Amalekites: for the people spared the best of the sheepe, and of the oxen to sacrifice them vnto the Lord thy God, and the remnant haue we destroyed.

16 Againe Samuel sayd to Saul, Let me tell thee what the Lord hath sayd to mee this night. And he sayd vnto him, Say on.

17 Then Samuel sayd, When thou wast a little in thine owne sight, wast thou not made the king of the tribes of Israel? for the Lord anointed thee King ouer Israel.

18 And the Lord sent thee on a iourney, and sayd, Goe, and destroy those sinners the Amalekites, and fight against them, vntill thou destroy them.

19 Now wherefore hast thou not obeyed the voice of the Lord, but hast turned to the pray, and hast done wickedly in the sight of the Lord?

20 And Saul sayd vnto Samuel, Yea, I haue obeyed the voice of the Lord, and haue gone the way which the Lord sent me, and haue brought Agag the King of Amalek, & haue destroyed the Amalekites.

21 But the people tooke of the spoile, sheepe, and oxen, and the chiefe of the things which should haue bene destroyed, to offer vnto the

¶ 1. Sam. 15. 22.
God is to be praised for his mercie, and for his grace, that hee should not punish him for his sinne.

¶ 1. Sam. 15. 23.
This is the nature of hypocrites, to be in paines against the Lord, to condemn others, and yet themselves.

¶ 1. Sam. 15. 24.
Thou shalt see what will be the end of this.

¶ 1. Sam. 15. 25.

¶ 1. Sam. 15. 26.

¶ 1. Sam. 15. 27.

¶ 1. Sam. 15. 28.

¶ 1. Sam. 15. 29.

Lord thy God in Gilgal.

22 And Samuel saide, Hath the Lord as great pleasure in burnt offerings and sacrifices, as when the voyce of the Lord is obeyed? beholde, * to obey is better then sacrifices, and to hearken is better then the fat of rammes.

23 For rebellion is as the sinne of witchcraft, and transgression is wickednesse and idolatrie. Because thou hast cast away the worde of the Lord, therefore hee hath cast away thee from being King.

24 Then Saul saide vnto Samuel, I haue sinned: for I haue transgressed the commandment of the Lord, and thy wordes, because I feared the people, and obeyed their voyce.

25 Nowe therefore I pray thee, take away my sinne, and turne againe with mee, that I may worship the Lord.

26 But Samuel saide vnto Saul, I will not returne with thee: for thou hast cast away the worde of the Lord, and the Lord hath cast away thee, that thou shalt not be King ouer Israel.

27 And as Samuel turned himselfe to goe away, hee caught the lappe of his coate, and it rent.

28 Then Samuel saide vnto him, The Lord hath rent the kingdome of Israel from thee this day, and hath giuen it to thy neighbour, that is better then thou.

29 For in deede the strength of Israel will not lye nor repent: for hee is not a man that hee should repent.

30 Then he saide, I haue sinned: but honour mee, I pray thee, before the Elders of my people, and before Israel, and turne againe with mee, that I may worship the Lord thy God.

31 So Samuel turned againe, and followed Saul: and Saul worshipped the Lord.

32 Then Samuel saide, Bring ye hither to mee Agag the King of the Amalekites: and Agag came vnto him pleasantly, and Agag saide, Truly the bitterness of death is passed.

33 And Samuel saide, As thy sword hath made women childlesse, so shall thy mother bee childlesse among other women. And Samuel hewed Agag in pieces before the Lord in Gilgal.

34 So Samuel departed to Ramah, and Saul went vp to his house to Gibeah of Saul.

35 And Samuel came no more to see Saul vntill the day of his death: but Samuel mourned for Saul, and the Lord repented that hee made Saul king ouer Israel.

CHAP. XVI.

1 Samuel is reproued of God, and is sent to anoynt Dauid. 7 God reuerendeth the heart. 13 The spirit of the Lord cometh vpon Dauid. 19 The wicked spirit is sent vpon Saul, 19 Saul searcheth for Dauid.

THE Lord then sayd vnto Samuel, How long wilt thou mourne for Saul, seeing I haue cast him away from reigning ouer Israel? fill thine home with oile & come, I will fend thee to Ithai the Bethlehemite: for I haue promised me a King among his sonnes.

2 And Samuel saide, How can I go? for if Saul shall heare it, he will kill me. Then the Lord answered, Take an heifer with thee, and say, I am come to do sacrifice to the Lord.

3 And call Ithai to the sacrifice, and I will shew thee what thou shalt do, & thou shalt anoynt vnto me him whom I name vnto thee.

4 So Samuel did that the Lord bade him, &

came to Beth-lehem, and the Elders of the towne were astonished at his coming, and sayd, Come melt thou peaceably?

5 And he answered, Yea: I am come to do sacrifice vnto the Lord: to sanctifie your felues, and come with me to the sacrifice. And he sanctified Ithai & his sonnes, & called them to the sacrifice.

6 And when they were come, he looked on Eliab, and said, Surely the Lords Anointed is before him.

7 But the Lord said vnto Samuel, Look not on his countenance, nor on the height of his stature, because I haue refused him: for God seeth not as man seeth: for man looketh on the outward appearance, but the Lord beholdeth the heart.

8 Then Ithai called Abinadab, and made him come before Samuel. And he sayd, Neither hath the Lord chosen this.

9 Then Ithai made Shamrah come. And he said, Neither yet hath the Lord chosen him.

10 Againe Ithai made his seuen sonnes to come before Samuel: and Samuel sayd vnto Ithai, The Lord hath chosen none of these.

11 Finally, Samuel said vnto Ithai, Are there no more children but these? And he sayd, There remaineth yet a little one behinde, that keepeth the sheepe. Then Samuel sayd vnto Ithai, Send and fet him: for we will not sit downe, till he be come hither.

12 And he sent, and brought him in: and he was ruddy, and of a good countenance, and comely visage. And the Lord sayd, Arise, and anoynt him: for this is he.

13 Then Samuel tooke the horne of oyle, and anoynted him in the middes of his brethren. And the spirit of the Lord came vpon Dauid, from that day forward: then Samuel rose vp, and went to Ramah.

14 But the spirit of the Lord departed from Saul, and an euill spirit of the Lord vexed him.

15 And Sauls seruants said vnto him, Beholde now, the euill spirit of God vexeth thee.

16 Let our Lord therefore command thy seruants, that are before thee, to seeke a man that is a cunning player vpon the harpe: that when the euill spirit of God cometh vpon thee, he may play with his hand, and thou mayest be eased.

17 Saul then sayd vnto his seruants, Provide me a man, I pray you, that can play well, and bring him to me.

18 Then answered one of his seruants, and sayd, Beholde, I haue seene a sonne of Ithai, a Bethlehemite, that can play, and is strong, valiant and a man of warre: and wife in matters, & a comely person, and the Lord is with him.

19 Wherefore Saul sent messengers vnto Ithai, and said, Send me Dauid thy sonne, which is with the sheepe.

20 And Ithai tooke an ass laden with bread and a flaggon of wine and a kid, and sent them by the hand of Dauid his sonne vnto Saul.

21 And Dauid came to Saul, and stood before him: and hee loued him very well, and he was his armour bearer.

22 And Saul sent to Ithai, saying, Let Dauid now remaine with me: for he hath found fauour in my sight.

23 And so when the euill spirit of God came vpon Saul, Dauid tooke an harpe and played with his

* Fearing, least some grieuous crime had been committed, because the Prophet was not wont to come thither.

d Thinking that Eliab had been appointed of God to be made king.

* 1. Chr. 28. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

* Eliab, one of the children of Eli.

* 1. Sam. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

* 1. Chr. 7. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

* The wicked spirits are at Gods commandment to execute his will against the wicked.

* Though Dauid was now anointed king by the Prophet, yet God would exercise him in sundrie sorts before hee had the vie of his kingdome.

* For Samuel being

g God would that Saul should receive this benefit as at Davids hands, at his condemnation might be the more evident for his cruel hate to ward him.

his hand, and Saul was s refreshed and was tased: for the evil spirit departed from him.

C H A P. XVII.

The Philistines make warre against Israel. 10 Goliath defieeth Israel. 17 David is sent to his brethren. 24 The strength and boldness of David. 47 The Lords Janes hat by Jacobs new shew. 50 Davids killeth Goliath, and the Philistines flee.

NOW the Philistines gathered their armies to battell, and came together to Shochoh, which is in Iudah, and pitched between Shochoh and Azekah, in the coast of Dammin.

And Saul, and the men of Israel assembled, and pitched in battell aray to meete the Philistines.

And the Philistines hoode on a mountaine on the one side, and Israel hoode on a mountaine on the other side: so a valley was betweene them.

Then came a man betweene them: both out of the tents of the Philistines, named Goliath of Gath: his height was sixe cubites and an hand breadth.

And had an helme of brasse vpon his head, and a brigandine vpon him: and the weight of his brigandine was five thousand shekels of brasse.

6 And he had bootes of brasse vpon his legs, and a shield of brasse vpon his shoulders.

7 And the shaft of his speare was like a weavers beame: and his speare head weighed sixe hundred shekels of yron: and one bearing a shielde went before him.

8 And he stood, and cried against the hoste of Israel, and saide vnto them, Why are ye come to set your battell in aray? am not I a Philistin, and you seruants to Saul? chuse you a man for you, and let him come downe to me.

9 If he be able to fight with me, and kill me, then wil we bee your seruants: but if I ouercome him, and kil him, then shall ye be our seruants; and saue vs.

10 Also the Philistin said, I defie the hoste of Israel this day: giue mee a man, that we may fight together.

11 When Saul and al Israel heard those words of the Philistin, they were discouraged, and greatly afraid.

12 Nowe this David was the sonne of an Ephrathite of Beth-lehem Iudah, named Ithai, which had eight sonnes: and Ithai man was taken for an old man in the dayes of Saul.

13 And the three eldest sonnes of Ithai went and folowed Saul to the battell: and the names of his three sonnes that went to battell, were Eliab the Eldest, and the next Abinadab, and the third Shamnah.

14 So David was the least: and the three Eldest went after Saul.

15 David also went, but hee returned from Saul to feed his fathers sheepe in Beth-lehem.

16 And the Philistim drew neere in the morning, and euening, and continued fourtie dayes.

17 And Ithai said vnto David his sonne, Take nowe for thy brethren an Ephah of this parched come, and these ten cakes, and run to the hoste to thy brethren.

18 Also carie these ten fresh cheefes vnto the captaine, and looke how thy brethren fare, & receiue their pledge.

19 (Then Saul and they, and all the men of Israel were in the valley of Elah, fighting with the

Philistims)

20 So David rose vp early in the morning, and left the sheepe with a keeper, and tooke and wengas Ithai had commanded him, and came within the compass of the hoste: and the hoste went out in aray, and shouted in the battell.

21 For Israel and the Philistims had put themselves in aray, army against army.

22 And David left the things, which he bare, vnder the hands of the keeper of the carriage, & ran into the hoste, & came, & asked his brethren how they did.

23 And as he talked with them, behold, the man that was betweene the two armies, came vp, (whose name was Goliath the Philistin of Gath), out of the armie of the Philistims, and spake such words, and David heard them.

24 And all the men of Israel when they sawe the man, ranne away from him, and were for a frayd.

25 For every man of Israel sayd, Sawe ye not this man that cometh vp? euen to reuile Israel is he come vp: and to him that killeth him, will the king giue great riches, and will giue him his daughter, yea, and make his fathers house free in Israel.

26 Then David spake to the men that stood with him, and sayd, What shall be done to the man that killeth this Philistin, and taketh away the shame from Israel? for who is this vncircumcised Philistin, that he should reuile the holte of the liuing God?

27 And the people answered him after this manner, saying, Thus shall it be done to the man that killeth him.

28 And Eliab his eldest brother heard when he spake vnto the men, and Eliab was very angry with David, and sayd, Why camest thou downe hither? and with whom hast thou left those few sheepe in the wilderness? I know thy pride and the malice of thine heart, that thou art come downe to see the battell.

29 Then David sayd, What haue I now done? is there not a cause?

30 And hee departed from him into the presence of another, and spake of the same manner, and the people answered him according to the former words.

31 And they that heard the wordes which David spake, rehearsed them before Saul, which caused him to be brought.

32 So David sayd to Saul, Let no mans heart faile him, because of him: thy seruant wil go, and fight with this Philistin.

33 And Saul sayd to David, Thou art not able to goe against this Philistin to fight with him: for thou art a boy, and he is a man of warre from his youth,

34 And David answered vnto Saul, Thy seruant kept his fathers sheepe, and there came a lion, and likewise a beare, and tooke a sheepe out of the flocke,

35 And I went out after him, and smote him, and tooke it out of his mouth: and when he receiued against me, I caught him by the beard, and smote him, and slew him.

36 So thy seruant slew both the lion, and the beare: therefore this vncircumcised Philistin shall be as one of them, seeing hee hath railled on the hoste of the liuing God.

17 ¶ Then Saul sayd to David, Beholde mine eldest daughter Merab, her I will giue thee to wife: onely be a valiant sonne vnto me, & fight the Lords battels: for Saul thought, Mine hand shall not be vpon him, but the hand of the Philistims shall be vpon him.

18 And David answered Saul, What am I? and what is my life, or the family of my father in Israel, that I should be sonne in law to the King?

19 Howbeit when Merab Sauls daughter should haue bene giuen to David, ^h he was giuen vnto Adriel a Meholathite to wife.

20 ¶ Then Michal Sauls daughter loued David: & they shewed Saul, & the thing pleased him.

21 Therefore Saul said, I will giue him her, that she may be a snare to him, and that the hand of the Philistims may bee against him. Wherefore Saul sayd to David, Thou shalt this day bee my sonne in law in one of the twaine.

22 And Saul commanded his seruants, ^e speake with David secretly, & say, Behold, the King hath a fauour to thee, and all his seruants loue thee: be now therefore the Kings sonne in law.

23 And Sauls seruants spake these wordes in the eares of David. And David sayd, ^k Seemeth it to you a light thing to be a Kings sonne in lawe, seeing I am a poore man & of small reputation?

24 And then Sauls seruants brought him word againe, saying, Such wordes spake David.

25 And Saul said, This wife shall ye say to David, The King desireth no dowrie, but an hundred foreskinnes of the Philistims, to bee augmented of the Kings enemies: for Saul thought to make David fall into the hands of the Philistims.

26 And when his seruants tolde David these wordes, it pleased David well, to be the Kings sonne in law: and the dayes were not expired.

27 Afterward David arose with his men, and went and slew of the Philistims two hundred men: and David brought their foreskinnes, and ^m they gaue them wholly to the King that hee might be the Kings sonne in law: therefore Saul gaue him Michal his daughter to wife.

28 Then Saul saw, and vnderstoode that the Lord was with David, and that Michal the daughter of Saul loued him.

29 Then Saul was more and more affraide ⁿ of David, and Saul became alway Davids enemy.

30 And when the Princes of the Philistims went forth, at their going forth ^o David behaued himselfe more wisely then all the seruants of Saul, so that his name was much set by.

CHAP. XIX.

^a Jonathan declares to David the wicked purpose of Saul.
^b Michal his wife saith him, ^c 18 David commeth to Sam.
^d 21 The quest of prophesie cometh on Saul.

¶ Then Saul spake to Jonathan his sonne, and to all his seruants, that they should ^a kill David: but Jonathan Sauls sonne had a great fauour to David.

2 And Jonathan tolde David, saying, Saul my father goeth about to slay thee: now therefore, I pray thee, take heede vnto thy selfe vnto the morning, and abide in a secret place, & hide thy selfe.

3 And I will goe out, and stand by my father in the field where thou ^b art, and will commune with the father of thee, and I will see what ^c he saith, and will tell thee.

4 ¶ And Jonathan spake good of David vnto Saul his father, & said vnto him, Let not the King

sinne against his seruant, against David: for hee had not sinned ^d in it thee, but his workes haue bene to thee very good.

5 For he ^e did ^f put his life in danger, and slew the Philistim, and the Lord wrought a great saluation for all Israel: thou wast it, and thou reioicest: wherefore then wilt thou sinne against innocent blood, and slay David without a cause?

6 Then Saul hearkened vnto the voyce of Jonathan, and Saul ^g sware, As the Lord lieth, hee shall not die.

7 So Jonathan called David, and Jonathan shewed him all those wordes, and Jonathan brought David to Saul, and hee was in his presence as in times past.

8 ¶ Again the warre began, and David went out and fought with the Philistims, and slew them with a great slaughter, and they fled from him.

9 ¶ And the euill spirit of the Lord was vpon Saul, as he late in his house hauing his speare in his hand, and David ^h played with his hand.

10 And Saul intended to smite David to the wall with the speare: but hee turned aside out of Sauls presence, and he smote the speare against the wall: but David fled, and escaped the same night.

11 Saul also sent messengers vnto Davids house, to watch him, and to slay him in the morning: and Michal Davids wife told it him, saying, If thou haue not thy selfe this night, to morowe thou shalt be slaine.

12 So Michal ⁱ let David downe through a window: and he went, and fled, and escaped.

13 Then Michal tooke an image, and laid it in the bed, and put a pillow fluffed with goates haire vnder the head of it, and couered it with a cloth.

14 And when Saul sent messengers to take David, hee said, He is sicke.

15 And Saul sent the messengers againe to see David, saying, Bring him to me in the ^j bed, that I may slay him.

16 And when the messengers were come in, beholde, an image ^k was in the bed, with a pillow of goates haire vnder the head of it.

17 And Saul sayd vnto Michal, Why hast thou mocked me so, and sent away mine enemy, that he is escaped? And Michal answered Saul, Hee said vnto me, Let me goe, or els I will kill thee.

18 ¶ So David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him: and he and Samuel went and dwelt in ^l Ramah.

19 But one tolde Saul, saying, Behold, David ^m is at Naioth in Ramah.

20 And Saul sent messengers to take David, and when they sawe a company of Prophets prophesying, and Samuel standing ⁿ as appoynted ouer them, the Spirit of God fell vpon the messengers of Saul, and they also ^o prophesied.

21 And when it was tolde Saul, he sent other messengers, and they prophesied likewise: againe Saul sent the third messengers, and they prophesied also.

22 Then went he himselfe to Ramah, & came to a great well that is in Sechu, and he asked, and sayd, Where are Samuel and David? and one sayd, Behold, they be at Naioth in Ramah.

23 And he ^p went thither, came to Naioth in Ramah, and the Spirit of God came vpon him also, and he went prophesying vntill hee came to Naioth in Ramah.

^g Fight against them that warre against Gods people.

^h By whom he had fine women, which David put to death at the request of the Gibeonites, 2 Sam. 21. 8.

ⁱ So his hypocrisis appeares: for vnder pretence of honour he sought his destruction.

^k Meaning, that he was not able to endowe his wife with riches.

^l Because hee thought himselfe able to compassie the Kings request.

^m Meaning David and his soldiers.

ⁿ To be deprived of his kingdom.

^o That is, David had better success against the Philistims then Sauls men.

^a Before Saul single Davids life secretly, but now his hypocrite burneth forth to open cruelty.

^b That I may giue thee warning what to doe.

^g He put his speare in his hand, ready to slay him.

^h Whom hee preceded not, whereby hee was made of malice.

ⁱ He played with his harpe to mitigate the rage of Saul.

^j Then Sauls need both the image & daughter of the tyrant to loose David against their faces.

^k Not able to mock their rage, neither regard of nor friendship, God saw on.

^l Naioth was a school where the words of Gods prophets were taught.

^m Being their chief rulers.

ⁿ Changeling men and old God.

^o With Saul to persecute him.

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24 And he stripe off his clothes, and he prophesied alfo before Samuel, and fell down naked all that day and all that night: therefore they say, Is Saul also among the Prophets?

CHAP. XX.

1 Ionathan comforteth Dauid. 2 They reare their flaggs. 3 Saul would haue killed Ionathan. 38 Ionathan aduise-
eth Dauid by three arrowes, of his fathers sword.

And Dauid came and layde before Ionathan, What haue I done? what is mine iniquitie? and what time haue I committed befoere thy father, that hee seeketh my life?

2 And hee sayd vnto him, God forbid, thou shalt not die: behold, my father will doe nothing great nor small, but hee will shewe it me: and why should my father hide this thing from mee? hee will not doe it.

3 And Dauid sware againe and sayd, Thy father knoweth that I haue found grace in thine eyes: therefore hee thinketh, Ionathan shall not knowe it, lest hee bee shamed: but in deede, as the Lord liueth, and as thy soule liueth, there is but a step betwene me and death.

4 Then said Ionathan vnto Dauid, Whatfoeuer thy soule requireth, that I will doe vnto thee.

5 And Dauid said vnto Ionathan, Behold, to morowe is the first day of the moneth, and I should sit with the King at meat: but let me goe, that I may hide my selfe in the fieldes, vnto the third day at euen.

6 If thy father make mention of mee, then say, Dauid asked leaue of mee, that he might goe to Beth-lehem to his owne clie: for there is a yeerly sacrifice for all that familie.

7 And if hee say thus, It is well, thy seruant shall haue peace: but if hee be angry, be sure that wickednesse is concluded of him.

8 So shall thou shewe mercy vnto thy seruant: for thou hast ioynd thy seruant vnto a covenant of the Lord with thee, and if there be in mee iniquitie, slay thou mee: for why shouldst thou bring me to thy father?

9 ¶ And Ionathan answered, God keepe thee from this: for if I knewe that wickednesse were concluded of my father to come vpon thee, would not I tell it thee?

10 Then said Dauid to Ionathan, Who shall tell me howe shall I knowe, if thy father answer thee cruelly?

11 And Ionathan sayde to Dauid, Come and let vs goe out into the field: and they twaine went out into the field.

12 Then Ionathan sayde to Dauid, O Lord God of Israel, when I haue groped my fathers minde to morow at this time, or within this three dayes, and if it be well with Dauid, and I then send not vnto thee, and shew it thee,

13 The Lord & doe so much more vnto Ionathan: but if my father haue minde to doe thee euill, I will shewe thee also, and send thee away, that thou mayst not goe in peace: and the Lord be with thee as he hath bene with my father.

14 Likewise I require not whilles I liue: for I doubt not but thou wilt shewe me the mercie of the Lord, that I die not.

15 But I require that thou cut not off thy mercie from mine house for euer: no, not when the Lord hath destroyed the enemies of Dauid, euery one from the earth.

16 So Ionathan made a bond with the house of Dauid, saying, Let the Lord require it at the hands of Dauids enemies.

17 And againe Ionathan sware vnto Dauid, because hee loued him (for hee loued him as his owne soule)

18 Then said Ionathan to him, To morowe is the first day of the moneth: and thou shalt bee looked for, for thy place shall be emptye.

19 Therefore thou shalt hide thy selfe three dayes, then thou shalt goe downe quickly and come to the place where thou diddest hide thy selfe, when this matter was in hand, and shalt remaine by the stone of Beth-el.

20 And I will shoote three arrowes on the side thereof, as though I shot at a marke.

21 And after I will send a boy, saying, Goe, seeke the arrowes. If I say vnto the boy, See, the arrowes are on this side thee, bring them, & come thou: for it is yet well with thee and no hurt, as the Lord liueth.

22 But if I say thus vnto the boy, Behold, the arrowes are beyond thee, goe thy way: for the Lord hath sent thee away.

23 As touching the thing which thou and I haue spoken of, behold, the Lord be betwene thee and me for euer.

24 ¶ So Dauid hid himselfe in the field: and when the first day of the moneth came, the King fate to eate meate.

25 And the King fate, as at other times vpon his seat, euen vpon his seat by the wall: and Ionathan arose, & Abner fate by Sauls side, but Dauids place was emptye.

26 And Saul sayd nothing that day: for hee thought, Some thing hath befallen him, though he were clean, as hee because he was not purified.

27 But on the morow which was the second day of the moneth, Dauids place was emptye againe: and Saul said vnto Ionathan his sonne, Wherefore cometh not the sonne of Ishai to meat, neither yesterday nor to day?

28 And Ionathan answered vnto Saul, Dauid required of me, that he might goe to Beth-lehem.

29 For he said, Let me go, I pray thee: for our familie offshew a sacrifice in the citie, & my brother hath sent for me: therefore now if I haue found fauour in thine eyes let me goe, I pray thee, & see my brethren: this is the cause that he cometh not vnto the Kings table.

30 Then was Saul angry with Ionathan, & sayd vnto him, Thou & sonne of the wicked rebellious woman, doe not I know, that thou hast chosen the sonne of Ishai to thy confusion, and to the confusion and shame of thy mother?

31 For as long as the sonne of Ishai liueth vpon the earth, thou shalt not be stablished, nor thy kingdom: wherefore now send and fet him vnto me, for hee shall surely die.

32 And Ionathan answered vnto Saul his father, and said vnto him, Wherefore shall hee die? what hath hee done?

33 And Saul cast a spear at him to hit him, whereby Ionathan knew, that it was determined of his father to slay Dauid.

34 ¶ So Ionathan arose from the table in a great anger, and did eat no meate the second day of the month: for he was fory for Dauid, & because his father had reuiled him.

35 On the next morning therefore Iona-

For Ionathan said,

¶ Else, if the way, because it is ferred as a sign to shew the way to shew that passed by.

¶ Else, peace.

i The Lord is the author of thy departure.

& Yet he might haue some business to let him.

i Thus he speaketh contemptuously of Dauid.

m That is, a peace offering.

n Meaning, all his kinship.

o Thou art euer company vnto me as thy mother is.

¶ Else, cause of death.

p For it were too great tyrannie to put one to death and not to shew the cause why.

For this was the third day, as it was agreed upon, veil 5.

than went out into the field, & at the time appointed with David, and a little boy with him.

36 And hee ſayd vnto his boy, Runne now, ſeek the arrowes which I ſhoote, and as the boy ran, he ſhot an arrow beyond him.

37 And when the boy was come to the place where the arrowe was that Ionathan had ſhot, Ionathan cried after the boy, and ſayde, Is not the arrowe beyond thee?

38 And Ionathan cryed after the boy, Make ſpeede, haſte and ſtand not ſtill: and Ionathans boy gathered vp the arrowes, and came to his maſter,

39 But the boy knewe nothing: onely Ionathan and David knew the matter.

40 Then Ionathan gaue his ſ bowe and arrowes vnto the boy that was with him, and ſayde vnto him, Goe, carie them into the citie.

41 ¶ Aſſoone as the boy was gone, David aroſe out of a place that was towards the South, and fell on his face to the ground, and bowed him ſelfe three times: and they killed one another, and wept both twaine, till David exceeded.

42 Therefore Ionathan ſaid to David, Goe in peace: that which we haue ſworne both of vs in the Name of the Lord, ſaying, The Lord be betweene me and thee, and betweene my ſeede and betweene thy ſeede, *let it ſtand for euer.*

43 And he aroſe and departed, and Ionathan went into the citie.

CHAP. XXI.

1 David ſeeth to Noh to Ahimelech the Priſt, & he getteth of him the ſhewbread to ſatiſſie his hunger. 2 Dore Sauls ſeruants was preſent, 3 David ſeeth to King Achish, 13 and ſheweth himſelfe mad.

Then came David to a Nob to Ahimelech the Priſt, and Ahimelech was alone at the meeting of David, and ſaid vnto him, Why art thou alone, and no man with thee?

2 And David ſaide to Ahimelech the Priſt, The King hath commaunded mee a certaine thing, and hath ſayd vnto me, Let no man know whereabout I ſend thee, and what I haue commanded thee: and I haue appointed my ſeruants to ſuch and ſuch places.

3 Nowe therefore if thou haſt ought vnder thine hand, giue me ſixe cakes of bread, or what commeth to hand.

4 And the Priſt answered David, and ſayde, There is no common bread vnder mine hand, but here is * halowed bread, if the young men hau kept themſelues, at leaſt from women,

5 David then answered the Priſt, and ſayde vnto him, Certainly women haue bene ſeparate from vs theſe two or three dayes ſince I came out: and the * veſſels of the young men were holy, though the way were prophane, & how much more then ſhall *euery one* be ſanctified this day in the veſſell?

6 So the Priſt gaue him halowed bread: for there was no bread there, ſaue the ſhewbread that was taken from before the Lord, to purſhote bread there, the day that it was taken away.

7 (And there was the ſame day one of the ſeruants of Saul * abiding before the Lord, named Doeg the Edomite, the chiefſt of Sauls heard-men)

8 And David ſaid vnto Ahimelech, Is there not here vnder thine hand a ſpeare or a ſword? for I haue neuer brought my ſword nor mine har-

neſſe with me, becauſe the Kings buſineſſe required haſte.

9 And the Priſt ſayd, The ſword of Goliath the Philitiſt, whom thou ſlewſt in the * valley of Elah, behold, it is wrapt in a cloth behinde the Ephod: if thou wilt take that to thee, take it: for there is none other ſaue that here: And David ſayd, There is none to chat, giue it me.

10 And David aroſe and ſed the ſame day from the preſence of Saul, & went to Achish the King of Gath.

11 And the ſeruants of Achish ſaid vnto him, Is not this David the * King of the land? did they not ſing vnto him in daunces, ſaying, * Saul hath ſlaine his thouſand, and David his ten thouſand?

12 And David ſaid conſidered theſe wordes, and hee was fore afraid of Achish the King of Gath.

13 And hee changed his behauiour before them, and ſained himſelfe mad in their haules, and ſet ſtable on the doores of the gate, and let his ſpettle fall downe vpon his beard.

14 Then ſaid Achish vnto his ſeruants, Loe, ye ſee the man is beſide himſelfe, wherefore haue ye brought him to me?

15 Haue I neede of mad men, that ye haue brought this fellowe to play the mad man in my preſence? * ſhall he come into mine houſe?

CHAP. XXII.

1 David ſlaid his bowſſe in a cave. 2 Many ſhott were in trouble came vnto him. 3 Dore ſeruants, 18 Saul ſaith to the Priſt, 20 A harbar ſeraph.

David therefore departed thence, and ſued himſelfe in the cave * of Adullam: & when a Which he brethren and all his fathers houſe heard it, they went downe thither to him.

2 And there gathered vnto him all men that were in trouble, and all men that were in debt, and all thoſe that were vexed in minde, and hee was their prince, & there were with him about foure hundred men.

3 ¶ And David went thence to Mizpeh in Moab, and ſaid vnto the King of Moab, I pray thee, let my father and my mother come and abide with you, till I know what God will doe for me.

4 And he brought them before the King of Moab, and they dwelt with him all the while that David was in the holde.

5 And the Prophet Gad ſayde vnto David, Abide not in the holde, but depart and goe into the land of Iudah. Then David departed & came into the foreſt of Hareth.

6 ¶ And Saul heard that David was * diſco- uered, and the men that were with him, and Saul remayned in Gibeah vnder a tree in Ramah, hauing his ſpeare in his hand, and all his ſeruants ſtood about him.

7 And Saul ſaid vnto his ſeruants that ſtoode about him, Heare now, ye ſonnes of Beniamin, will I yether ſonne of Iſhiai euery one of you fields and vineyards? will hee make you all captaines ouer thouſands, and captaines ouer hundreds?

8 That all ye haue conſpired againſt me, and there is none that telleth mee that my ſonne hath made a covenant with the ſonne of Iſhiai? and there is none of you that is forſoy for mee, or therewith me, that my ſonne hath ſlired vp my ſeruant to lie in waite againſt me, as appeareth this day?

9 ¶ Then answered Doeg the Edomite, (who his ſer-

† Ebr. inſtruments.

† It ſeemeth that he had ſhot on the Northſide of the ſtone, left the boy ſhould haue eſcaped David.

† Which othe he calleth in the right verſe the coucnant of the Lord.

a Where the Arke then was, to ask counſell of the Lord.

b Theſe infirmities that we ſee in the faintes of God, teach vs that none hath his iuſtice in himſelfe, but receiue it of Gods mercy.

* Exod. 16. 30. Iud. 19. 5. mat. 12. 3. 4. c If they haue not compared with their wiues.

d That is, their bodies.

e Shall be more careful to keepe his veſſell holy, when he ſhall haue eaten of this holy loode?

† Taryng to worſhip before the Arke.

† Or, maſter of them who kept Sauls gariſon.

* Chap. 23.

† Behold the place where the ſie Priſt kept his meſſage.

* That is, Sauls dominion.

* Chap. 27. 5. * Chap. 31. 5. * 1 Sam. 29. 5.

† Ebr. paſſing words in his hand.

† By making marks & ſigns.

† He ſaith when ſome ſaith him ſe in a King houſe.

† For ſe.

† Which he the riſe of a diſt, and ſeruant.

† For that the net to be weaved deſcending king in the ſea.

† For he the ſeruant of Moab.

† For he the ſeruant of Moab.

† This is provided according to the ſeruant of Moab.

† For he the ſeruant of Moab.

† For he the ſeruant of Moab.

† For he the ſeruant of Moab.

† For he the ſeruant of Moab.

† For he the ſeruant of Moab.

was appoynted ouer the seruants of Saul) & sayd, I saw the sonne of Ithai when he came to Nob, to Ahimelech the sonne of Ahitub,

10 Who asked counsell of the Lord for him and gaue him vitayles, and hee gaue him also the sword of Goliath the Philistim.

11 Then the King sent to call Ahimelech the Priest the sonne of Ahitub, and all his fathers house, & the Priests that were in Nob; and they came all to the King.

12 And Saul said, Heare now thou sonne of Ahitub. And he answered, Here I am, my lord.

13 Then Saul sayde vnto him, Why haue yee conspired against me, thou and the sonne of Ithai, in that thou hast giuen him vitayle, and a sword, and hast asked counsell of God for him, that hee should rise against me, and lye in waite as appeareth this day?

14 ¶ And Ahimelech answered the King, and sayde, Who is so faithfull among all thy seruants as David, being also the Kings sonne in law, and goeth at thy commandement, and is honourable in thine house?

15 I haue I this day first begun to aske counsell of God for him? be it farre from me, let not the King impute any thing vnto his seruant, nor to all the house of my father: for thy seruant knew nothing of all this, lesse nor more.

16 Then the King sayd, Thou shalt surely die, Ahimelech, thou, and all thy fathers house.

17 And the king sayde vnto the ¶ sergeants that stood about him, Turne, and slay the Priests of the Lorde, because their hand also is with David, and because they knew when hee fled, and shewed it not to me. But the seruants of the King would not moue their hands to fall vpon the Priests of the Lord.

18 Then the King sayde to Doege, Turne thou and fall vpon the Priests. And Doege the Edomite turned, and ran vpon the Priests, and slew that same day foure score and siue persons that did weare a linen Ephod.

19 Also Nob the citie of the Priests smote he with the edge of the sword, both man & woman, both childe and suckling, both ox, and asse, and sheepe with the edge of the sword.

20 But one of the sonnes of Ahimelech the sonne of Ahitub (whose name was Abiathar) escaped and fled after David.

21 And Abiathar shewed David, that Saul had slayne the Lords Priests.

22 And David sayd vnto Abiathar, I knewe it the same day, when Doege the Edomite was there, that he would tell Saul. I am the cause of the death of all the persons of thy fathers house.

23 Abide thou with me, & feare not: for ¶ he that seeketh my life, shall seeketh thy life also: for with me thou shalt be in safegard.

CHAP. XXIII.

3 David chaseth the Philistims from Keilah, 13 David departeth from Keilah, and remaineth in the wilderness of Ziph, 26 Jonathan comforteth David, 28 Sauls enterprise is broken in pursuing David.

Then they tolde David, saying, Beholde, the Philistims fight against a Keilah, and spoyle the barnes.

2 Therefore Dauid asked counsell of the Lord, saying, Shal I goe and smite these Philistims? And the Lord answered Dauid, Goe and smite the Philistims, and saue Keilah.

3 And Dauids men sayd vnto him, See, we be afrayde here in Judah, how much more if wee come to Keilah against the host of the Philistims?

4 Then Dauid asked counsell of the Lord againe. And the Lord answered him, & sayd, Arise, goe downe to Keilah: for I will deliuer the Philistims into thine hand.

5 ¶ So Dauid and his men went to Keilah, and fought with the Philistims, and brought away their cattell, & smote them with a great slaughter: thus Dauid saved the inhabitants of Keilah.

6 (And when Abiathar the sonne of Ahimelech fled to Dauid to Keilah, he brought an Ephod with him)

7 ¶ And it was tolde Saul that Dauid was come to Keilah, & Saul sayd, God hath deliuered him into mine hand: for he is shut in, seeing he is come into a citie that hath gates and barres.

8 Then Saul called all the people together to warre, for to goe downe to Keilah, and to besiege Dauid and his men.

9 ¶ And Dauid hauing knowledge that Saul imagined mischief against him, sayd to Abiathar the Priest, Bring the Ephod.

10 Then sayde Dauid, O Lord God of Israel, thy seruant hath heard, that Saul is about to come to Keilah to destroy the citie for my sake.

11 Will the lordes of Keilah deliuer me vp into his hand? and wil Saul come downe, as thy seruant hath heard? O Lord God of Israel, beseech thee, tell thy seruant. And the Lord sayd, He will come downe.

12 Then sayd Dauid, Wil the lords of Keilah deliuer me vp, and the men that are with me, into the hand of Saul? And the Lord sayde, They will deliuer thee vp.

13 ¶ Then Dauid and his men, which were about fixe hundred, arose, & departed out of Keilah, and went whither they could. And it was tolde Saul, that Dauid was fled from Keilah, and he left off his journey.

14 And Dauid abode in the wilderness in ¶ holdes, and remained in a mountaine in the wilderness of Ziph. And Saul sought him euery day, but God deliuered him not into his hand.

15 And Dauid saw that Saul was come out for to seeke his life: and Dauid was in the wilderness of Ziph in the wood.

16 ¶ And Jonathan Sauls sonne arose and went to Dauid into the wood, and comforted him in God,

17 And said vnto him, Feare not: for the hand of Saul my father shall not finde thee, & thou shalt be ¶ King ouer Israel, and I shall be next vnto thee: and also Saul my father knoweth it.

18 So they twaine made a couenent before the Lord: and Dauid did remayne in the wood: but Jonathan went to his house.

19 ¶ Then came vp the Ziphims to Saul to Gibeath, saying, Doeth not Dauid hide himselfe by vs in holdes, in the wood in the hill of Hachilah, which is on the right side ¶ of Ieshimon?

20 Now therefore, O King, come downe according to all that thine heart can desire, and our part shall bee to deliuer him into the Kings handes.

21 Then Saul said, Beye blessed of the Lord: for ye haue had compassion on me.

22 Goe, I pray you, and prepare yet better: know and see his place where he ¶ haunteth, and who

b That is, in the middest of Iudah, much more when we come to the borders against our enemies.

c 1 Kings 22. 26. c By Gods providence the Ephod was preferred and kept with David the true King. 1 Ebr. in his hand.

d To consult with the Lord by Urim and Thummim.

10 Kings 22. 26.

¶ Or, to goe to, & having no certaine place to goe to.

¶ Or, strong places.

e No power nor policie can penetrate against Gods children, but when he appointeth the time.

¶ Ebr. his hand.

f Jonathan afflicted David, that God will accomplish his promise, and that his fathers sinne against him owne conscience.

¶ Or, of the wilderness.

g The Lord recompense this friendship. 1 Ebr. where his foot hath been.

who had seene him there: for it is sayd to me, He is fustile, and craftie.

h In your country of Ziph, which is in Iudah,

23 See therefore & know all the secret places where he hideth himselfe, and come ye againe to me with the certaintie, and I will goe with you: and if he be in the *b* laude, I will search him out throughout all the thousands of Iudah.

24 Then they arose and went to Ziph before Saul, & said Dauid and his men were in the wilderness of Maon, in the playne on the right hand of Ieshimon.

i Which was also in the tribe of Iudah, Iotha, 15. 35.

25 Saul also & his men went to seeke him, and they told Dauid: wherefore he came downe vnto a rocke, and abode in the wilderness of Maon. And when Saul heard that, he followed after Dauid in the wilderness of Maon.

k Thus the Lord can pull backe the bridle of the tyrants, and deliuer his out of their mouth.

26 And Saul and his men went on the one side of the mountaine, and Dauid and his men on the other side of the mountaine: and Dauid made haste to get from the presence of Saul: for Saul and his men compassed Dauid and his men round about, to take them.

l That is the fount of diuision, because there they diuided themselves one from another.

27 But there came a messenger to Saul, saying, Haste thee, and come: for the Philistins haue invaded the land.

28 Wherefore Saul returned from pursuing Dauid, and went against the Philistins. Therefore they called that place, *i* Sela-hammalechoth.

CHAP. XXIIII.

1 Dauid hid in a caue parath Saul. 20. He forsooke Saul his inuener. 18. Saul acknowledging his fault. 22. He can sit Dauid to Iouene vnto him to be faine able to liue.

a That is in strong place, which was defended by nature.

And Dauid went thence, and dwelt in *a* holds at Engedi.

b A citie of Iudah, Iotha, 15. 62.

2 When Saul was returned from the Philistins, they tolde him, saying, Behold, Dauid is in the wilderness of *b* Engedi.

f He do cover his feet.

3 Then Saul tooke three thousand chosen men out of all Israel, and went to seeke Dauid and his men vpon the rocks among the wilde goates.

g He is in the files.

4 And he came to the shepcoates by the way where there was a caue, and Saul went in to doe his easement: and Dauid and his men fate in the *h* inward parts of the caue.

e Here wee see how ready we are to hasten Gods promise, if the occasion true neuer to liue.

5 And the men of Dauid sayd vnto him, See, the day is come, whereof the Lorde sayd vnto thee, Beholde, I will deliuer thine enemy into thine hand, and thou shalt doe to him as it shall seeme good to thee. Then Dauid arose and cut off the lap of Sauls garment privately.

d For seeing it was his owne private cause, he repented that he had touched his enemys.

6 And afterward Dauid was touched in his heart, because he had cut off the lappe which was on Sauls garment.

e Contrary to the filse report of the that saye, Dauid was Sauls enemy, he proueth himself to be his friend.

7 And he said vnto his men, The Lorde keepe mee from doing that thing vnto my master the Lorde Anyotned, to lay mine hand vpon him: for he is the Anyotned of the Lorde.

8 So Dauid ouercame his seruants with these words, and suffered them not to arise against Saul: so Saul rose vp out of the caue and went away.

9 Dauid also arose afterward, and went out of the caue, and cryed after Saul, saying, O my lorde the King. And when Saul looked behinde him, Dauid inclined his face to the earth, and bowed himselfe.

10 And Dauid sayd to Saul, Wherefore giuest thou an eare to mens words, that saye, Behold, Dauid seeketh euill against thee?

11 Behold, this day thine eyes haue seene, that the Lorde had deliuered thee this day into mine

hand in the caue, and some bade me kill thee, but I had compassion on thee, and sayd, I will not lay mine hand on my master: for hee is the Lorde Anyotned.

12 Moreover my father, behold: behold, I say, the lappe of thy garment in mine hand: for when I cut off the lap of thy garment, I killed thee not. Vnderstand and see, that there is neither euill nor wickednesse in mee, neither haue I sinned against thee, yet thou huntst after my soule, to take it.

13 The Lorde be iudge betweene thee and me, and the Lorde avenge me of thee, and let not mine hand be vpon thee.

l Or, for proued my enemies was.

14 According as the *l* olde prouerbe sayeth, Wickednesse proceedeth from the wicked, but mine hand be not vpon thee.

15 After whom is the king of Israel come out? after whom doest thou pursue? after a dead dog, and after a flea?

16 The Lorde therefore be iudge, and iudge betweene thee and me, and see, and pleade my cause, and I deliuer me out of thine hand.

l He is iudge.

17 When Dauid had made an end of speaking these words to Saul, Saul sayd, I is this thy voyce, my sonne Dauid? & Saul lift vp his voice, & wept.

l Though he was a man of warre, yet he was so meane to Dauid, that by his great gentleness, his words came compell him to weep.

18 And sayd to Dauid, Thou art more righteous then I: for thou hast rendered me good, and I haue rendered thee euill.

19 And thou hast shewed this day, that thou hast dealt well with mee: forasmuch as when the Lorde had closed me in thine hands, thou killedst me not.

20 For who shall finde his enemy, and let him depart free? wherefore the Lorde render thee good for that thou hast done vnto me this day.

l He is a guide.

21 For now behold, I know that thou shalt be King, and that the kingdome of Israel shall be stablished in thine hand.

l Though he was not law & could not see the lawes of God, yet he could not not perfect him against his owne conscience.

22 Swear now therefore vnto me by the Lorde, that thou wilt not destroy my seede after mee, and that thou wilt not abolish my name out of my fathers house.

23 So Dauid swore vnto Saul, and Saul went home: but Dauid & his men went vp vnto *h* hold.

CHAP. XXV.

1 Samuel dieth. 2. Nabal & Abigail. 38. The Lord killeth Nabal. 42. Abigail and Abimeon Dauids wives. 44. Nabal is giuen to Pholai.

Then Samuel dyed, and all Israel assembled, and mourned for him, and buried him in his owne house at Ramah. And Dauid arose and went downe to the wilderness of Paran.

l He is 28 years, 46. 12.

2 Now in *b* Maon was a man, who had his possession in Carmel, & the man was exceeding mightie and had three thousand sheepe, and a thousand goates: and he was sheering his sheepe in Carmel.

a That is, his house, his dwelling.

3 The name also of the man was Nabal, and the name of his wife Abigail, and she was a woman of singular wisdom, and be-utifull, but the man was churlish, and euill conditioned, and was of the familie of Caleb.

4 And Dauid heard, in the wilderness, that Nabal did there his sheepe.

a Mass & Carb were cities in the tribe of Iudah, met the mountain was in Gath.

5 Therefore Dauid sent tenne yong men, and Dauid said vnto the yong men, Go vp to Carmel, and doe to Nabal, and like him in my name *h* he doeth.

l He is yong. Some make mayd the word in prophet in next year, yet the word is the same.

6 And thus shal ye say *h* for salutation, Brethren, and thine house, and all that thou hast, be in peace, wealth and prosperitie.

7 Behold,

7 Beholde, I haue heard, that thou hast she-
rers: now thy shepherds were with vs, and we did
them no hurt, neither did they misse any thing all
the while they were in Carmel.

8 Aske thy seruants, and they shall shew thee,
Wherefore let these yong men finde fauour in
thine eyes: for we come in a good season) giue I
pray thee, whatsoeuer ^d cometh to thine hand
vnto thy seruants, and to thy sonne Dauid.

9 ¶ And when Dauids yong men came, they
tolde Nabal all those wordes in the name of Da-
uid, and held their peace.

10 Then Nabal answered Dauids seruants, and
sayd, Who is Dauid? and who is the ^e sonne of
Ihah? there be many seruants nowe a dayes, that
breake away euery man from my master.

11 Shall I then take my bread, and my water,
and my fleish that I haue killed for my shepers,
and giue it vnto men, whom I know not whence
they be?

12 ¶ So Dauids seruants turned their way, and
went againe, and came, and tolde him all those
things.

13 And Dauid said vnto his men, Gird euery
man his sword ^{about him}. And they girded euery
man his sword: Dauid also girded his sword. And
about foure hundred men went vp after Dauid,
and two hundred abode by the carriage.

14 Nowe one of the seruants tolde Abigail
Nabals wife, saying, Beholde, Dauid sent mesen-
gers out of the wilderness to salute our master,
and he refused them.

15 Notwithstanding the men were very good
fvynto vs, and we had no displeasure, neither mis-
sed wee any thing as long as we were conuerfant
with them, when we were in the fields,

16 They were as a wall vnto vs both by night
and by day, all the while we were with them keep-
ing thepe.

17 Nowe therefore take heede, and see what
thou shalt doe: for euill ^f will surely come vpon
our master, and vpon all his familie: for he is so
wicked, that a man can not speake to him.

18 ¶ Then Abigail made haste, and tooke two
hundred cakes, & two bottles of wine, and fise
sheepe ready dressed, & fise measures of parched
corne, and an hundred ^g frailes of raisins, and two
hundred of figs, and laded them on asses.

19 Then she laid vnto her seruants, Go ye be-
fore me: beholde, I will come after you: yete the
tolde ^h not her husband Nabal.

20 And as shee rode on her asse, shee came
downe by a secret place of the mountaine, and be-
hold, Dauid and his men came downe against her,
and the met them.

21 And Dauid sayd, In deede I haue kept all
in vaine that this fellow had in the wilderness, so
that nothing was misse of all that he persecuted vnto
him: for he hath required me euill for good.

22 So and more also doe God vnto the ene-
mies of Dauid: for surely I will not leaue of all
that he hath, by the dawning of the day, ⁱ any that
is pusht against the wall.

23 And when Abigail saw Dauid, shee hastened
and lighted off her asse, and fell before Dauid on
her face, and bowed her selfe to the ground,

24 And fell at his feete, and said, Oh, my lord,
I haue committed the iniquitie, and I pray thee, let
thine handmaide speake ^j to thee, and heare thou
the wordes of thine handmaide.

25 Let not my lord, I pray thee, regard this
wicked man Nabal: for as his name is, so is hee:
Nabal is his name, and folle is with him: but I ^k forgoe.
thine handmaide sawe not the yong men of my
lord whom thou sentest.

26 Now therefore for my lord, as the Lord liueth,
and as thy soule liueth (the Lord, I say, that hath
withholde these from comming to shed blood,
and that I thine hand should not haue thee) so now
thine enemies shall be as Nabal, and they that in-
tend to doe my lord euill.

27 And now, this blessing which thine hand-
maide hath brought vnto my lord, let it be giuen
vnto the yong men that follow my lord.

28 I pray thee, forgiue the trespass of thine
handmaide: for the Lord will make my lord a
sure house, because my lord fighteth the battels
of the Lord, and none euill hath bene found in
thee ^l in all thy life.

29 Yet a man hath risen vp to persecute thee,
and to seeke thy soule, but the soule of my lord
shall be bound in the ^m bundle of life with the
Lord thy God: and the soule of thine enemies shall
God cast out, as out of the middle of a sling.

30 And when the Lord shall haue done to my
lord, all the good that he hath promised thee, and
shall haue made thee ruler ouer Israel,

31 Then shall it be no griefe vnto thee, nor
offence of minde vnto my lord, that he hath not
shed blood causelesse, nor that my lord hath ⁿ not
preferred himselfe: and when the Lord shall haue
dealt well with my lord, remember thine hand-
maide.

32 Then Dauid said to Abigail, Blessed be the
Lord God of Israel, which sent thee this day to
meeceme.

33 And blessed be thy counsell, and blessed be
thou, which hast kept me this day from comming
to shed blood, ^o and that mine hand hath not sa-
fued me.

34 For in deede, as the Lord God of Israel li-
ueth, I who hath kept mee backe from hurting
thee, except thou haddest hastened and met mee,
surely there had not bene left vnto Nabal by the
dawning of the day, ^p any that pusht against the
wall.

35 Then Dauid receiued of her hand that
which shee had brought him, and said to her, Goe
vp in peace to thine house: beholde, I haue heard
thy voyce, and haue ^q granted thy petition.

36 ¶ So Abigail came to Nabal, and beholde,
hee made a feast in his house, like the feast of a
King, and Nabals heart was merry within him, for
hee was very drunken: wherefore shee tolde him
^r nothing, neither lesse nor more, vntill the morn-
ning arose.

37 Then in the morning when the wine was
gone out of Nabal, his wife told him those wordes,
and his heart died within him, and he was like a
stone.

38 And about ten dayes after, the Lord smote
Nabal, that he died.

39 ¶ Now when Dauid heard, that Nabal was
dead, he said, Blessed be the Lord that hath ^s iud-
ged the cause of my re iuke of the hand of Nabal,
and hath kept his seruant from euill: for the Lord
hath recompensed the wickednesse of Nabal vpon
his owne head. Also Dauid sent to commune
with Abigail to ^t take her to his wife.

40 And when the seruants of Dauid were come

i That is, shee
thou shouldst
not be enuenged
of thine enemy.
[Original.]

k shee walkes as
the flocks.

k Confirm his
kingdome to his
posteritie.
l From thy
deere.
l To wit, Saul,
to God shall
preuail these long
his seruice and
destroy thine
enemies.

n That he hath
not auenged him-
selfe, which things
would haue tor-
mented his con-
science.

o Reade verse 24.

p Hee attributeth
it to the Lords
mercie and not to
himselfe that he
was stayed.

q Hee receiued
the flocks.

q For he had
no reason either to
enueigle, or to
giue thanks for
this great benefite
of deliverance.
r For feare of the
great danger.

s [Original.]

t For he had ex-
perience of her
great godlienesse,
wise and ad-
humilitie.

to Abigail to Carmel, they spake vnto her, saying, David lent vs to thee, to take thee to his wife.

41 And the arofe, and bowed her selfe on her face to the earth, and said, Behold, let thine hand-maid be a seruant to wash the feete of the seruants of my lord.

42 And Abigail halted, and arofe, and rode vpon an asse, and her five maides followed her, and she went after the messengers of Dauid, and was his wife.

43 Dauid also tooke Ahinoam of *Izreel, and they were both his wives.

44 Now Saul had giuen * Michal his daughter Dauids wife to Phalti the sonne of Laish, which was of Gallim.

C H A P. XXVI.

1 Dauid was discouered vnto Saul by the Ziphims. 12 Dauid taketh away Sauls spear, and a pot of water that stood at his head. 21 Saul confesseth his sinne.

A Gaine the Ziphims came vnto Saul to Gibeath, saying, * Doeth not Dauid hide himselfe in the hill of Hachilah before I Ieshimon?

2 Then Saul arofe, and went downe to the wilderness of Ziph, hauing three thousand * chosen men of Israell with him, for to seeke Dauid in the wilderness of Ziph.

3 And Saul pitched in the hill of Hachilah, which is before Ieshimon by the way side. Now Dauid abode in the wilderness, and he saw that Saul came after him into the wilderness.

4 (For Dauid had sent out spies, and vnderstood, that Saul was come in in very deede)

5 Then Dauid arofe, and came to the place where Saul had pitched, and when Dauid beheld the place where Saul lay, and * Abner the sonne of Ner which was his chiefe captaine, (for Saul lay in the fort, and the people pitched round about him)

6 Then spake Dauid, and said to Ahimelech the Hittite, and to Abihai the sonne of Zeruiah, brother to * Iobab, saying, Who will go downe with me to Saul to the hofte? Then Abihai said, I will goe downe with thee.

7 So Dauid and Abihai came downe to the people by night: and beholde, Saul lay sleeping within the fort, and his speare did sticke in the ground at his head: and Abner and the people lay round about him.

8 ¶ Then saide Abihai to Dauid, God hath closed thine enemy into thine hand this day: now therefore, I pray thee, let me smite him once with a speare to the earth, and I will not smite him againe.

9 And Dauid sayde to Abihai, Destroy him not: for who can lay his hand e on the Lords anoynted, and be gilty?

10 Moreover Dauid said, As the Lord liueth, either the Lord shall smite him, or his day shall come to die, or he shall defend into battell, and perill.

11 The Lord keepe me from laying mine hand vpon the Lords anoynted: but, I pray thee, take now the speare that is at his head, and the pot of water, and let vs go hence.

12 So Dauid tooke the speare and the pot of water from Sauls head, and they gate them away, and no man saw it, nor marked it, neither did any awake, but they were all asleepe: for the Lord had lent a dead sleepe vpon them.

13 Then Dauid went into the other side, and

flooded on the toppe of an hill asfarre off, a great space being betweene them.

14 And Dauid cried to the people, and to Abner the sonne of Ner, saying, ¶ Hearest thou not, Abner? Then Abner answered, and said, Who art thou that criest to the King?

15 ¶ And Dauid said to Abner, Art not thou a man? and who is like thee in Israell? wherefore then hast thou not kept thy lord the King? for there came one of the folke in to destroy the King thy lord.

16 This is not well done of thee: as the Lord liueth, ye are worthy to die, because ye haue not kept your master the Lords anoynted: & now see wherethe Kings speare is, and the pot of water that was at his head.

17 And Saul knewe Dauids voyce, and sayde, Is this thy voyce, g my sonne Dauid? and Dauid said, It is my voyce, my lord O King.

18 And he sayde, Wherefore doeth my lord thus persecute his seruant? for what haue I done? or what euill is in mine hand?

19 Now therefore, I beseech thee, let my lord the King heare the wordes of his seruant. If the Lord haue stirred thee vp against mee, let him smell the sauour of a sacrifice: but if the children of men haue done it, cursed be they before the Lord: for they haue cast mee out this day from abiding in the inheritance of the Lord, saying, Goe, serue iother gods.

20 Nowe therefore let not my blood fall to the earth before the face of the Lord: for the King of Israell is come out to seeke a flea, as one would hunt a partridge in the mountaines.

21 Then sayde Saul, I haue sinned: come againe, my sonne Dauid: for I will doe thee no more harme, because my soule was precious in thine eyes this day: beholde, I haue done foolishly, and haue erred exceedingly.

22 Then Dauid answered, and saide, Beholde the Kings speare, let one of the young men come out and fetch it.

23 And let the Lord reward euery man according to his righteousnesse and faithfulness: for the Lord had deliuered thee into mine hands this day, but I would not lay mine hand vpon the Lords anoynted.

24 And beholde, like as thy life was much fet by this day in mine eyes: so let my life be fet by in the eyes of the Lord, that hee may deliuer me out of all tribulation.

25 Then Saul said to Dauid, Blessed art thou, my sonne Dauid: for thou shalt doe great things, and also praeise. So Dauid went his way, and Saul returned to his place.

C H A P. XXVII.

1 Dauid fleeth to Achish king of Gath, who giueth him Zitha. 8 Dauid destroyeth certayne of the Philistines. 10 Achish is discouered by Dauid.

A ND Dauid said in his heart, I shall nowe perish one day by the hand of Saul: is it not better for me that I shal me selfe in the land of the Philistims, and that Saul may haue no hope of mee to seeke me any more in all the coasts of Israell, and escape out of his hand?

2 Dauid therefore arofe, and he, and the six hundred men that were with him, went vnto Achish the sonne of Maach King of Gath.

3 And Dauid dwelt with Achish at Gath, hee, and his men, euery man with his household.

Dauid

† Elz, went as her sister.

† 10th. 15. 56.

† 2 Sam. 3. 24. 15. † Which was a place bordering on the countrey of the Moosites.

† Chap. 23. 19. † Or, in Gibeath. † Or, the wilderness.

† That is, of the most skilfull and valiant souldiers.

† Or, so a certaine place.

† Chap. 14. 50. and 17. 55.

b Who was a sister and not an Israélite. c Who afterward was Dauids chiefe captaine.

† Or, better.

d Meaning, he would make him sure at one stroke. e To wit, in his owne private cause: for lehu slew two kings at Gods appoyment, 1. King. 9. 24.

† Elz, the beaue. † The of the Lord was fallen vpon shem.

† Elz, went as her sister. † Elz, went as her sister. † Elz, went as her sister.

† Elz, went as her sister.

† Elz, went as her sister. † Elz, went as her sister. † Elz, went as her sister.

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† Elz, went as her sister. † Elz, went as her sister. † Elz, went as her sister.

† Elz, went as her sister. † Elz, went as her sister. † Elz, went as her sister.

David with his two wiues, Ahinoam the Izreelite, and Abigail Nabals wife the Carmelite.

4 And it was tolde Saul that David was fled to Gath: so he fought no more for him.

5 And David saide vnto Achish, If I haue now found grace in thine eyes, let them giue me a place in some other cite of the country, that I may dwell there: for why should thy seruant dwell in the head cite of the kingdome with thee?

6 Then Achish gaue him Ziklag that same day: therefore Ziklag pertaineth vnto the kings of Iudah vnto this day.

7 ¶ And at the time that David dwelt in the country of the Philistims, was foure moneths and certaine dayes.

8 Then David and his men went vp, and invaded the 4 Gethurites, and the Girzites, and the Amalekites: for they inhabited the land from the beginning, from the way, as thou goest to Shur, euen vnto the land of Egypt.

9 And David smote the land, and left neither man nor woman aliuē, & tooke sheepe, and oxen, and asses, and camels, and apparell, and returned and came to Achish.

10 And Achish sayde, ¶ Where haue ye bene a routing this day? And David answered, Against the South of Iudah, and against the South of the Ierahmeelites, & against the South of 5 Kenites.

11 And David faced neither man nor woman aliuē, to bring them to Gath, saying, Left they should tell on vs, and say, So did David, and so will be his maner all the while that he dwelleth in the country of the Philistims.

12 And Achish beleued David, saying, ¶ Hee hath made his people of Israel vterly to abhorre him: therefore hee shall be my seruant for euer.

C H A P. XXV I I I.

1 David hath the cheefe charge psonified about Achish, 8 Saul consulteth with a witch, and she causeth him to speake with Samuel, 18 Who declareth his name.

NOWE at that time the Philistims assembled their bandes and armie to fight with Israel: therefore Achish said to David, Be sure, thou shalt go out with me to the battell, thou, and thy men.

2 And David said to Achish, Surely thou shalt know, what thy seruant can doe. And Achish sayd to David, Surely I will make thee keeper of mine head for euer.

3 (* Samuel was then dead, and all Israel had lamented him, & buried him in Ramah his owne cite: and Saul had put away the forcerers, and the Soothsayers out of the land)

4 Then the Philistims assembled themselves, and came, and pitched in Shunem: and Saul assembled all Israel, and they pitched in Gilboa.

5 And when Saul saw the hoste of the Philistims, he was afraid, & his heart was fore astonied.

6 Therefore Saul asked counsell of the Lord, and the Lorde answered him not, neither by dreames, nor by 4 Vrim, nor yet by Prophets.

7 ¶ Then sayd Saul vnto his seruants, Seeke mee a woman that hath a familiar spirite, that I may goe to her, and aske of her. And his seruants said to him, Beholde, there is a woman at En-dor that hath a familiar spirit.

8 Then Saul 4 changed him selfe, and put on other rayment, and hee went, and two men with him, and they came to the woman by night, and hee sate. I pray thee, coniecture vnto mee by the familiar spirite, and bring me him vp whome

I shall name vnto thee.

9 And the woman said vnto him, Beholde, thou knowest what Saul hath done, how hee hath destroyed the forcerers, and the soothsayers out of the land: wherefore then seekest thou to take me in a snare to cause me to die?

10 And Saul ware to her by the Lord, saying, As the Lord liueth, no harme shall come to thee for this thing.

11 Then said the woman, Whom shall I bring vp vnto thee? And hee answered, Bring me vp 6 Samuel.

12 And when the woman sawe Samuel, shee cryed with a loude voyce, and the woman spake to Saul, saying, Why hast thou decieued me? for thou art Saul.

13 And the King said vnto her, bee not afraid: for what sawest thou? And the woman sayd vnto Saul, I saw 7 gods ascending vp out of the earth.

14 Then hee sayde vnto her, What facion is he of? And the answered, An olde man cometh vp lapped in a mantell: and Saul knewe that it was 8 Samuel, and hee enclined his face to the ground, and bowed himselfe.

15 ¶ And Samuel said to Saul, Why hast thou disquieted me, to bring mee vp? Then Saul answered, I am in great distresse: for the Philistims make warre against mee, and God is departed from mee, and answereth mee no more, neither by Prophets, neither by dreames: therefore I haue called thee, that thou mayest tell me, what I shall doe.

16 Then said Samuel, Wherefore then doest thou aske of me, seeing the Lorde is gone from thee, and is thine enemy?

17 Euen the Lorde hath done to 9 him, as hee spake * by mine 10 hand: for the Lord will rent the kingdome out of thine hand, and giue it thy neighbour David.

18 Because thou obeydest not the voyce of the Lord, nor executedst his fierce wrath vpon the Amalekites, therefore hath the Lorde done this vnto thee this day.

19 Moreover the Lord will deliuer Israel with thee into the hands of the Philistims: 11 and to morrow shalt thou, and thy sonnes be with me, and the Lorde shall giue the hoste of Israel into the hands of the Philistims.

20 Then Saul fell freight way all along on the earth, and was fore 12 afraid because of the words of Samuel, so that there was no strength in him: for he had eaten no bread all the day nor all the night.

21 Then the woman came vnto Saul, and sawe that he was fore troubled, and said vnto him, See, thine handmaide hath obeyed thy voyce, and I 13 haue put my soule in mine hand, and haue obeyed thy words which thou saydest vnto me.

22 Now therefore, I pray thee, hearken thou also vnto 14 my voyce of thine handmaide, & let mee set a morfell of bread before thee, that thou mayest eate and get thee strength, and go on thy journey.

23 But he refused, and said, I will not eate: but his seruants and the woman together compelled him, and he obeyed their voyce: so he arose from the earth, and sate on the bed.

24 Nowe the woman had a fat calfe in the house, and shee hasted, and killed it, and tooke floure and kneaded it, and baked of it 15 vnleavened bread.

25 Then

e He speaketh according to his grosse ignorance, not considering the state of the sinners after this life, and howe Satan hath no power ouer them. ¶ Or, An excellent person.

f To his imagination, albeit it was Satan, who to blinde his eyes tooke vpon him the forme of Samuel, as he can doe o an Angel of light. ¶ Else, the hand of Prophets.

g That is, to David. ¶ Chap. 15. 28. ¶ Or, mine sister.

h Ye shall be dead, Chap. 2. 4.

i The wicked, when they heare Gods iugement, tremble and feare, but cannot seeke for mercie by repentance.

k I haue ventred my life.

l Because it required halfe.

25 Then he brought them before Saul, and before his servants: and when they had eaten, they floode vp, and went away the same night.

CHAP. XXIX.

4 The princes of the Philistims came Dauid to her feet backe from the battell against Achish, because they distrusted him.

So the Philistims were gathered together with all their armies in Aphek: and the Israelites pitched by the fountaine, which is in Izreel.

2 And the princes of the Philistims went forth by hundreds and thousands, but Dauid and his men came behinde with Achish.

3 Then said the princes of the Philistims, What doe these Hebrews here? And Achish said vnto the princes of the Philistims, Is not this Dauid the seruant of Saul the King of Israel, who hath bene with me these dayes, or these yeres, and I haue found nothing in him, since he dwelt with mee vnto this day?

4 But the princes of the Philistims were wroth with him, and the princes of the Philistims sayde vnto him, * Sende this fellow backe: that he may goe againe to his place which thou hast appointed him, and let him not goe downe with vs to battell, least that in the battell he be an aduersarie to vs: for wherewith should he obtaine the fauour of his master? should it not be with the heads of these men?

5 Is not this Dauid, of whom they sang in dances, saying, * Saul slewe his thousand, and Dauid his ten thousand?

6 ¶ Then Achish called Dauid, and sayde vnto him, As the Lord liueth, thou shalt bene vp-right and good in my sight, when thou dweltst out: and in with mee in the hoste, neither haue I founde euill with thee, since thou camest to mee vnto this day, but the princes doe not fauour thee.

7 Wherefore now returne, and goe in peace, that thou displeasest not the princes of the Philistims.

8 ¶ And Dauid said vnto Achish, But what haue I done? and what hast thou founde in thy seruant as long as I haue bene with thee vnto this day: that I may not goe and fight against the enemies of my Lord the King?

9 Achish then answered, and said to Dauid, I know thou pleasest me, as an Angell of God: but the princes of the Philistims haue saine, Let him not goe vp with vs to battell.

10 Wherefore now rise vp early in the morning with thy followers seruants that are come with thee: and when ye be vp early, as soone as ye haue light, depart.

11 So Dauid and his men rose vp early to depart in the morning, and to returne into the land of the Philistims: and the Philistims went vp to Izreel.

CHAP. XXX.

3 The Amalekites burnt Ziklag, 5 Dauid's two wives are taken prisoners, 6 The people would slay him, 8 Hee asketh counsell of the Lord, and pursuing his enemies recouereth the prey, 24 Hee slaueth is equally, 26 And slaueth parts to his friends.

But when Dauid and his men were come to Ziklag the third day, the Amalekites had invaded vpon the South, euen vnto Ziklag, and had smitten Ziklag, and burnt it with fire,

2 And had taken the women that were therein, prisoners, both small and great, and slewe not a

man, but caried them away, and went their wayes.

3 ¶ So Dauid and his men came to the citie, and beholde, it was burnt with fire, and their wives, and their sonnes, and their daughters were taken prisoners.

4 Then Dauid and the people that was with him, lift vp their voyces and wept, vntill they could weepe no more.

5 Dauid's two wives were taken prisoners also, Ahinoam the Izreelite, and Abigail the wife of Nabal the Carmelite.

6 And Dauid was in great sorrow for the people: he entended to stone him, because the hearts of all the people were vexed euery man for his sonnes and for his daughters: but Dauid comforted himselfe in the Lord his God.

7 ¶ And Dauid sayde to Abiathar the Priest Ahimelechs sonne, I pray thee, bring mee the Ephod. And Abiathar brought the Ephod to Dauid.

8 Then Dauid asked counsell at the Lord, saying, Shall I followe after this companie? shall I ouertake them? And he answered him, Follow: for thou shalt surely ouertake them, and recover all.

9 ¶ So Dauid and the sixe hundred men that were with him, went, and came to the riuer Besor, where a part of them abode:

10 But Dauid and foure hundred men followed (for two hundred abode behinde), being too wearie to goe out thieriu before.

11 And they found an Egyptian in the field, and brought him to Dauid, and gaue him bread, and he did eate, & they gaue him water to drinke.

12 Also they gaue him a fewe figges, and two clusters of raisins: and when hee had eaten, his spirit came againe to him: for hee had eaten no bread, nor drunke any water in three dayes, and three nights.

13 ¶ And Dauid sayde vnto him, To whom belongeth thou? and whence art thou? And hee saide, I am a yong man of Egypt, and seruant to an Amalekite: and my master left mee three dayes agoe, because I fell sicke.

14 We roued vpon the South of Chereth, and vpon the coast belonging to Iudah, and vpon the South of Caleb, and we burnt Ziklag with fire.

15 And Dauid sayde vnto him, Canst thou bring mee to this companie? And he said, I Swear vnto me by God, that thou wilt neither kill mee, nor deliuer me into the hands of my master, and I will bring thee to this companie.

16 ¶ And when hee had brought him thither, beholde, they lay scattered abroad vpon all the earth, eating and drinking, and dauncing, because of all the great prey that they had taken out of the land of the Philistims, and out of the land of Iudah.

17 And Dauid smote them from the twilight, euen vnto the euening: of the next morowe, so that there escaped not a man of them, saue foure hundred yong men, which rode vpon camels, and fled.

18 And Dauid recovered all that the Amalekites had taken: also Dauid rescued his two wives.

19 And they lacked nothing, small or great, sonne or daughter, or of the spoyle of all that they had taken away: Dauid recovered them all.

For hee was by remained in the citie, which was vnto him.

8 Thus write that in the scroll, and aduersarie doe not consider our promise, but like raging beaust espieth, both our owne Gods appoyntment ouer vs.

9 Theophilus sent to leaue for a tingeat if we trust in him, we shall lose to fede comfort.

10 God by his providence hath good of the necessitie of the people things, and made him goe to Dauid to accompy his uttermost.

11 For other were in allg had in moru were come a promyng his then.

12 The which is a pleatation like not the indgement God, which is there in hande frome them. Some canke vnto the counte of the two counte this is, these dayes.

10 In sin.

10, captiues. According to their bandes, or enligens.

b Meaning a long time, that is foure monthes and certayne dayes, Chap. 17. 7. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

c Would not Saul receiue him to fauour, if he could be lay vs. * Chap. 18. 7. and 21. 11.

d That is, well conuerit with mee.

10 The, how art not goe in the eyes of the princes.

e This difficulta- tion cannot be excused: for it grieued him to goe against the people of God.

11 With them that fled vnto mee from Saul.

a After that hee departed from Achish. b That is, destroy- ed the citie.

10 David also tooke all the sheepe, and the oxen, and they slaued them before his cattell, and said, This is Dauids praye.

11 ¶ And David came to the two hundredth men that were too wearie for to followe David: whome they had made also to abide at the diuer besor: and they came to meete David, and to meete the people that were with him: so when David came neere to the people, he saluted them.

12 Then answered all the euill and wicked of the men that went with David, and sayde, Because they went not with vs, therefore will wee giue them none of the praye that wee haue recovered, saue to euery man his wife and his children: therefore let them carie them away and depart.

13 Then sayde David, Yee shall not doe so, my brethren, with that which the Lorde hath giuen vs, who luth preferred vs, and delineared the companie that came against vs, into our hands.

14 For who will obey you in this matter? but as his part is, that goeth downe to the battell, so shall part alike.

15 ¶ So from that day forward he made it a statute and a law in Israel, vntill this day.

16 ¶ When David therefore came to Ziklag, he sent of the praye vnto the Elders of Iudah and to his friends, saying, See, *there is* a blessing for you of the spoyle of the enemies of the Lord.

17 He sent to them of Beth-el, and to them of South Ramoth, and to them of Iattir,

18 And to them of Aroer, and to them of Siphmoth, and to them of Elitemoa,

19 And to them of Rethai, and to them of the cities of the Ierahmeelites, and to them of the cities of the Kenites,

20 And to them of Horham, and to them of Choibathan, and to them of Atbach,

21 And to them of Hebron, and *to* all the places where David and his men had haunted.

CHAP. XXXI.

¶ Saul lieth himselfe. 6 His children are slaine in the battell. 13 The men of Iabesh take downe his body, which was hangt on the wall.

Now *the Philistins fought against Israel, and the men of Israel fled away from *the* Philistins, and they fell downe *in* wounded in mount Gilboa.

2 And the Philistins praised sore vpon Saul and his sonnes, and Ieon Jonathan, and Abinadab, and Melchiana Sauls sonnes.

3 And when the battel went fore against Saul, the archers and bowmen *†* hit him, and hee was sore *in* wounded of the archers.

4 Then sayde Saul vnto his armour bearer, Drawe out thy sword, and thrust mee through therewith, left the vncircumcised come and thrust me through and mocke me: but his armour bearer would not, for hee was foreafraid. Therefore Saul tooke a sword and fell vpon it.

5 And when his armour bearer saw that Saul was dead, he fell likewise vpon his sword, and died with him.

6 So Saul died and his three sonnes, and his armour bearer, and all his men that same day together.

7 ¶ And when the men of Israel that were on the other side of the *the* valley, and they of the other side of Iorden saw that the men of Israel were put to flight, and that Saul and his sonnes were dead, then they left the cities, and ran away: and the Philistins came and dwelt in them.

8 ¶ And on the morowe when the Philistins were come to spoyle them that were slaine, they found Saul and his three sonnes lying in mount Gilboa,

9 And they cut off his head, & stripped him out of his armour, and sent into the land of the Philistins on euery side, that they should *publish* it in the temple of their idoles, and among the people.

10 And they layed vp his armour in the house of Ashtaroth, but they hanged vp his body on the wall of Beth-shan.

11 ¶ When the inhabitants of Iabesh Gilead heard, what the Philistins had done to Saul,

12 Then they arose (as many as were strong men) and went all night, and tooke the body of Saul, and the bodies of his sonnes, from the wall of Beth-shan, and came to Iabesh, and *burnt* them there,

13 And tooke their bones and *buried* them vnder a tree at Iabesh, and *fasted* seven dayes,

* 1. Chron. 10. 7.

† 2. Sam. 17. 51.

† 2. Sam. 17. 51.

† 2. Sam. 17. 51.

† 2. Sam. 17. 51.

2 So we see that his euill life hath a deperet ende, as it commonly seene in them that persecute the children of God.

b Neere to Gilboa.

c The tribes of Reuben and Gad, and halie the tribe of Manasseh.

d In token of victorie and triumph.

e Whom he had delivered from their enemies, Chap. 1. 1. 1.

f 2. Sam. 1. 4.

g According to the custome of mourners.

THE SECOND BOOKE OF SAMVEL.

THE ARGUMENT.

This booke and the former beare the title of Samuel, because they containe the conception, nativity and the whole course of his life, and also the liues and a Te of two Kings, to wit, of Saul and David, whome hee anoynted and consecrated Kings by the ordinance of God. And as the first booke containeth those things, which God brought to passe among this people vnder the gouernment of Samuel and Saul: so this second booke declarath the noble actts of David, after the death of Saul, when hee began to reigne, vnto the ende of his kingdome: and howe the same by him was wonderfully augmented: also his great troubles and dangers, which hee sustained both within his house and without: what horrible and dangerous insurrections, vperes, and treasons were wrought against him, partly by false counsellors, fayned friends and flatterers, and partly by some of his owne children: and howe by Gods assistance hee overcame all these vlties, and enioyed his kingdome in rest and peace. In the person of David the Scripture foresheweth Christ Iesus the chiefe King, who came of David according to the flesh, and was persecuted on euery side with outward and inward enemies, as well in his owne person, as in his members, but at length hee overcometh all his enemies, and giueth his Church victorie against all power both spirituall and temporall: and foretelleth with them, King for euermore.

CHAP.

C H A P. I.

4 It was told David of Sauls death, 15 He canſeth him to be ſlain that brought the ſidings, 19 The lameneth the death of Saul and Iouathan.

23 Sam. 3. 17.

a Seeming to lameneth the overthrow of the people of Iſrael.



After the death of Saul, when David was returned fro the * ſlaughter of the Amalekites and had bene two dayes in Zikiag.

2 Beholde, a man came the third day out of the hoſte from Saul with his clothes rent, and earth vpon his head: and when he came to David, he fell to the earth, and did obeiſance.

3 Then David ſayd vnto him, Whence commeſt thou? And he ſayd vnto him, Out of the hoſt of Iſrael I am eſcaped.

4 And David ſayd vnto him, What is done? I pray thee, tell me. Then he ſaid, that the people is fled from the battell, and many of the people are overthrowen and dead, and alſo Saul & Iouathan his ſonne are dead.

5 And David ſayde vnto the yong man that tolde it him, How knoweſt thou that Saul and Iouathan his ſonne be dead?

6 Then the yong man that tolde him, answered, b As I came to mount Gilboa, beholde, Saul leaped vpon his ſpeare, and loe, the charrets and || horſemen followed hard after him.

7 And when he looked backe, he ſaw me, and called me. And I answered, Here am I.

8 And he ſayd vnto me, Who art thou? And I answered him, I am an c Amalekite.

9 Then ſaid he vnto mee, I pray thee come vpon me, and ſlay me: for anguiſh is come vpon me, becauſe my d life is yet whole in me.

10 So I came vpon him, and ſlew him, and becauſe I was ſure that he could not liue, after that he had fallen, I tooke the crowne that was vpon his head, and the bracelet that was on his arme, and brought them hither vnto my lord.

11 Then David tooke holde on his clothes, and rent them, and likewiſe all the men that were with him.

12 And they mourned and wept, and faſted vntill euen, for Saul and for Iouathan his ſonne, and for the people of the Lord, and for the houſe of Iſrael, becauſe they were ſlaine with the ſword.

13 ¶ Afterward David ſaid vnto the yong man that tolde it him, Whence art thou? And he answered, I am the ſonne of a ſtranger an Amalekite.

14 And David ſaid vnto him, * How waſt thou not afraid, to put forth thine hand to deſtroy the Anoynted of the Lord?

15 Then David called one of his yong men, and ſaid, Goe here, and fall vpon him. And he ſmote him that he died.

16 Then ſaid David vnto him, f Thy blood be vpon thine owne head: for thine owne mouth hath teſtified againſt thee, ſaying, I haue ſlaine the Lords Anoynted.

17 ¶ Then David mourned with this lamentation ouer Saul, and ouer Iouathan his ſonne,

18 (Alſo hee bade them teach the children of Iudah to ſing, as it is written in the booke of * || Iſaiah)

19 O noble Iſrael, h hee is ſlaine vpon thy high places: how are the mightie overthrowen!

20 * Tell it not in Gath, nor publiſh it in the ſtreets of Aſhkelon, leſt the daughters of the Philiftines reioyce, leſt the daughters of the yn-

circumciſed triumph.

21 Ye mountains of Gilboa, vpon you be neither dewe nor raine, nor i be ſtore fieldes of offerings: for there the ſhield of the mightie is caſt downe, the ſhield of Saul, as though he had not bene anoynted with oyle.

22 The bow of Iouathan neuer turned backe, neither did the ſword of Saul reſume emptie from the blood of the ſlaine, and from the fatte of the mightie.

23 Saul and Iouathan were louely and pleaſant in their liues, and in their deaths they were not k diuided: they were ſwifter then egles, they were ſtronger then lions.

24 Yee daughters of Iſrael, weepe for Saul, which clothed you in ſcarlet, i with pleaſures, and hanged ornaments of gold vpon your apparell.

25 Howe were the mightie ſlaine in the mids of the battell! O Iouathan, thou waſt ſlaine in thine high places.

26 Wo is me for thee, my brother Iouathan: very kinde haſt thou bene vnto me: thy loue to me was wonderfull, paſſing the loue of m women: how are the mightie overthrowen, and the weapons of warre deſtroyed!

C H A P. II.

1 David is anoynted king in Hebron. 2 Abner maketh Iſh-bobeth King ouer Iſrael. 3 The battell of the ſeruaunts of David and Iſh-bobeth. 4 The battell of Abſalom.

After this David aſked counſell of the Lord, a ſaying, Shall I goe vp into any of the cities of Iudah? And the Lord ſayd vnto him, Goe vp. And David ſayd, Whither ſhall I goe? He then answered, vnto b Hebron.

3 So David went vp thither, and his two wiues alſo, Ahinoam the Iſreelite, and Abigail Nabals wife the Carmelite.

4 And David brought vp the men that were with c him, euery man with his houſhold, and they dwelt in the cities of Hebron.

¶ Then the men of Iudah came, and there they anoynted David King ouer the houſe of Iudah. And they tolde David, ſaying, * that the men of Iabesh Gilead buried Saul,

5 And David ſent meſſengers vnto the men of Iabesh Gilead, and ſayd vnto them, Bleſſed are ye of the Lords, that ye haue ſhewed ſuch kindeſſe vnto your lord Saul, that you haue buried him.

6 Therefore now the Lord ſhew mercy and d trueth vnto you: and I will recompence you this benefite, becauſe ye haue done this thing.

7 Therefore now let your handes be ſtrong, and be you valiant: albeit your maſter Saul be dead, yet neuertheleſſe the houſe of Iudah hath anoynted me e King ouer them.

8 ¶ But Abner the ſonne of Ner that was captain of Sauls hoſte, tooke Iſh-bobeth the ſonne of Saul, and brought him to Mahanaim,

9 And made him King ouer Gilead, and ouer the Aſhurites, and ouer Iſrael, and ouer Ephraim, and ouer Benjamin, and ouer all Iſrael.

10 Iſh-bobeth Sauls ſonne was fourtie yeere old when he began to reigne ouer Iſrael, and reigned two yeere: but the houſe of Iudah followed David,

11 (And the time which David reigned in Hebron ouer the houſe of Iudah, was ſeuene yeere f and fixe months)

12 ¶ And Abner the ſonne of Ner, and the ſeruaunts of Iſh-bobeth the ſonne of Saul were

b As I ſlede in the chate.

|| Or, captaiues.

c He was an Amalekite borne, but renounced his country, and ioyned with the Iſraelites.

† Elie, ſlede vpon, d I am ſure, becauſe I am yet alive.

† Elie, I ſlede vpon him.

* Chap. 1. 31. and 12. 31.

e After the lameneth, he examined him againe.

* 7. 1. 105. 15.

f Thou art iuſtly puniſhed for thy fault.

g That they might be able to march their enemies the Philiftines in that art.

20 * 7. 1. 10. 13.

|| Or, righteous.

h Meaning, Saul,

h 2. 2. 10.

i Let their fieldes be barren, and bring forth no fruite vnto the Lord.

k They ſlede together in Gilboa.

l As rich garments and costly newels.

m Either treat their husbands, their children.

n By the means of the big pond, 27. Sam. 23. 15.

o Which city was called Kirith-aim, 1. 10. 1. 15.

p In the time of his perfection.

* 1. Sam. 1. 10.

d Accordiſg his promiſe, i to recompence them their merit.

e So dayes ſhall not waxe captiue and deſide.

f I ſlede him, i. I ſlede him, i. I ſlede him.

g Over the

h After that was expreſſed the reſpect which the commiſſioners

out of Mahanaim to Gibeon.

13 And Ioaab the sonne of Zeruiah, and the seruants of Dauid went out and met one another by the pools of Gibeon: and they fate downe, the one on the one side of the pool, and the other on the other side of the pool.

14 Then Abner said to Ioaab, Let the yong men now arise, and play before vs. And Ioaab said, Let them arise.

15 Then there arose and went ouer twelue of Benjamin by number, which pertained to Ish-bosheth the sonne of Saul, and twelue of the seruants of Dauid.

16 And euery one caught his fellow by the head, and thrust his sword in his fellows side, so they fell downe together: wherefore the place was called Helkath-hazzurim, which is Gibeon.

17 And the battell was exceeding for that same day: for Abner and the men of Israel fell before the seruants of Dauid.

18 And there were three sonnes of Zeruiah there, Ioaab, and Abithai, and Afabel. And Afabel was as light on foote as a wild roe.

19 And Afabel followed after Abner, and in going he turned neither to the right hand nor to the left from Abner.

20 Then Abner looked behind him, and sayd, Art thou Afabel? He answered, Yea.

21 Then Abner sayd, Turne thee either to the right hand or to the left, and take one of the yong men, and take thee his weapons: but Afabel would not depart from him.

22 And Abner sayd to Afabel, Depart from me: wherefore should I smite thee to the ground? how then should I be able to hold vp my faceto Ioaab thy brother?

23 And when he would not depart, Abner with the hinder end of the speare smote him vnder the fifth rib, that the speare came out behind him: and hee fell downe there, and dyed in his place. And as many as came to the place where Afabel fell downe and dyed, stood still.

24 Ioaab also and Abithai pursued after Abner: and the sunne went downe, when they were come to the hill Ammah, that lieth before Giah, by the way of the wilderness of Gibeon.

25 And the children of Benjamin gathered themselves together after Abner, and were on an heape, and stood on the top of an hill.

26 Then Abner called to Ioaab, and said, Shall the sword deuoure for euer? knowest thou not, that it will be bitternesse in the latter end? how long then shall it be, or thou bid the people returne from following their brethren?

27 And Ioaab said, As God liueth, if thou haddest not spoken, surely enen in the morning the people had departed euery one backe from his brother.

28 So Ioaab blew a trumper, and all the people stood still, and pursued after Israel no more, neither fought they any more.

29 And Abner and his men walked all that night through the plaine, and went ouer Iordan, and past through all Bithron till they came to Mahanaim.

30 Ioaab also returned backe from Abner: and when hee had gathered all the people together, there lacked of Dauids seruants nineteene men and Afabel.

31 But the seruants of Dauid had smitten of

Benjamin, and of Abners men, so that three hundred and threescore men dyed.

32 And they tooke vp Afabel, and buried him in the sepulchre of his father, which was at Bethlehem: and Ioaab and his men went all night, and when they came to Hebron, the day arose.

C H A P. III.

1 Long warre betweene the houses of Saul and Dauid. 2 The children of Dauid in Hebron. 3 Abner turneth to Dauid. 4 Ioaab killeth him.

Here was then a long warre betweene the house of Saul and the house of Dauid: but Dauid waxed stronger, and the house of Saul waxed weaker.

2 ¶ And vnto Dauid were children borne in Hebron: and his eldest sonne was Amnon of Ahinam the Izreelite.

3 And his second, was Chileb of Abigail the wife of Nabal the Carmelite: and the third, Absalom the sonne of Maach the daughter of Talmai the King of Geshur.

4 And the fourth Adonijah the sonne of Haggiah, and the fifth, Shephatiah the sonne of Abital.

5 And the sixth, Itream by Egiah Dauids wife: these were borne to Dauid in Hebron.

6 ¶ Now while there was warre betweene the house of Saul, and the house of Dauid, Abner made all his power for the house of Saul.

7 And Saul had a concubine named Rizpah, the daughter of Aijah. And Ish-bosheth sayd to Abner, Wherefore hast thou gone in to my fathers concubine?

8 Then was Abner very wroth for the wordes of Ish-bosheth, and sayd, Am I a dogges head, which against Iudah do shew mercie this day vnto the house of Saul thy father, to his brethren, and to his neighbours, and haue not deliuered thee into the hand of Dauid, that thou chargest me this day with a fault concerning this woman?

9 So do God on Abner, and more also, except, as the Lord hath sworn to Dauid, euen so I doe to him.

10 To remoue the kingdome from the house of Saul, that the throne of Dauid may be stablished ouer Israel, and ouer Iudah, euen from Dan to Beer-sheba.

11 And he durst no more answere to Abner: for he feared him.

12 ¶ Then Abner sent messengers to Dauid on his behalfe, saying, Whose is the land? who should as I say, Make couenant with me, and behold, mine hand shall be with thee, to bring all Israel vnto thee.

13 Who sayd, Well, I will make a couenant with thee: but one thing I requie of thee, that is, that thou see not my face except thou bring Michal Sauls daughter when thou comest to see me.

14 ¶ Then Dauid sent messengers to Ish-bosheth Sauls sonne, saying, Deliuer me my wife Michal, which I married for a hundred shekels of the Philistims.

15 And Ish-bosheth sent, and tooke her from her husband Phaltiel the sonne of Laish.

16 And her husband went with her, and came weeping behind her, vnto Bahurim: then said Abner vnto him, Go, and returne. So he returned.

17 ¶ And Abner had communication with the Elders of Israel, saying, Ye fought for Dauid

That God would confirme his in his kingdome by the destruction of his aduersaries.

a That is, with out intermission during two years, which was the whole reigne of Ish-bosheth.

b Who is called also Daniel, 2 Chron. 3. 1.

c Within few years and fixe monethes.

d Doest thou esteeme me no more then a dog, for all my seruice done to thy fathers house?

e We see how the wicked can not abide to be admonished of their faults, but seeketh their displeasure, which goe about to bring them from their wickednesse.

f Sternly.

* 1 Sam. 8. 25, 27.

* 1 Sam. 3. 44. f Rather for malice that he bare toward Ish-bosheth, then for love he bare to Dauid.

in times past that he might be your King.

18 Now then doest for the Lord hath spoken of David, saying, By the hand of my servant David I will save my people Israel out of the hands of the Philistines, and out of the hands of all their enemies.

¶ In the ears of Benjamin.

¶ Who challenged the kingdom, because of their father Saul.

19 Also Abner spake to Benjamin, and afterward Abner went to speake with David in Hebron, concerning all that Israel was content with, and the whole house of Benjamin.

20 So Abner came to David to Hebron, having twenty men with him, and David made a feast unto Abner, and to the men that were with him.

21 Then Abner sayd unto David, I will rise vp, and goe gather all Israel unto my lord the King, that they may make a covenant with thee, and that thou mayest reigne ouer all that thine heart desireth. Then David let Abner depart, who went in peace.

¶ Or, without harme.

¶ From warre against the Philistines.

22 ¶ And behold, the seruants of David and Ioab came from the campe, and brought a great pray with them (but Abner was not with David in Hebron: for he had sent him away, and he departed in peace)

23 When Ioab, and all the hoste that was with him were come, men told Ioab, saying, Abner the sonne of Ner came to the King, and he hath sent him away, and he is gone in peace.

¶ Here appeareth the malicious mind of Ioab, who would haue had the King to slay Abner for his private grudge.

24 Then Ioab came to the King, and sayde, What hast thou done? behold, Abner came unto thee, why hast thou sent him away, and he is departed?

25 Thou knowest Abner the sonne of Ner: for he came to deceiue thee, and to know thy outgoing and ingoing, and to knowe all that thou doest.

26 ¶ And when Ioab was gone out from David, he sent messengers after Abner, which brought him againe from the well of Siriah knowing to David.

¶ 2 Kings 3. 4.

¶ Or, secretly.

¶ Chap. 3. 23.

¶ The Lords knoweth that I did not consent to his death.

27 And when Abner was come againe to Hebron, ¶ Ioab tooke him aside in the gate to speake with him peaceably, and smote him vnder the fifth ribb, that he dyed, for the blood of ¶ Afahel his brother.

28 ¶ And when afterward it came to Davids eare, he sayd, I and my kingdom are guiltlesse before the Lord for euery thing concerning the blood of Abner the sonne of Ner.

29 Let the blood fall on the head of Ioab, and on all his fathers house, that the house of Ioab bee neuer without some that haue running sores, or leper, or that lengthen on a staffe, or that doeth fall on the sword, or that lacketh bread.

¶ Abihai is said to slay him with Ioab, because he consented to the murder.

30 (So Ioab and ¶ Abihai his brother slewe Abner, because he had slaine their brother Afahel at Gibeon in battell)

¶ Meaning, before the corpse.

31 And David said to Ioab, and to all the people that were with him, Rent your clothes, and be put on sackcloth, and mourne before Abner: and King David himselfe followed the beere.

¶ He declareth that Abner dyed not as a wretch or vile person, but as a valiant man might doe, being traitorously executed by the wicked.

32 And when they had buried Abner in Hebron, the King lift vp his voyce, and wept beside the sepulchre of Abner, and all the people wept.

33 And the King lamented ouer Abner, and sayd, Dyed Abner as a foole dyeth?

34 Thine hands were not bound, nor thy feete tied in fetters of brass: how as a man fallst thou

fore wicked men, so diddest thou fall. And all the people wept againe for him.

35 Afterward all the people came to cause David eate & meate while it was yet day, but David swaie, saying, So doe God to me and more also, if I taste bread, or ought els till the sunne be downe.

36 And all the people knew it, and it pleased them: as whatsoeuer the King did, pleased all the people.

37 For all the people and all Israel vnderstood that day, how that it was not the Kinges deed that Abner the sonne of Ner was slaine.

38 And the king said vnto his seruants, Know ye not, that there is a prince and a great man fallen this day in Israel?

39 And I am this day weake and newly anoynted King: and these men the sonnes of Zeruah be too hard for me: the Lord reward the doer of euill according to his wickednesse.

C H A P. IIII.

¶ Banaah and Rechab slay Ith-boseth the sonne of Saul, and David commeth thence to lebanon.

¶ And when Sauls sonne heard that Abner was dead in Hebron, then his hands were feeble, and all Israel was afraid.

¶ And Sauls sonne had two men that were captaines of bandes: the one called Banaah, and the other called Rechab, the sonnes of Rimmon a Beerothite of the children of Benjamin, (for Beeroth was reckoned to Benjamin.)

¶ Because the Beerothites fled to a Gittaim, and sojourned there, vnto this day)

¶ And Jonathan Sauls sonne had a sonne that was lame on his feete: he was fuyre yere olde when the rydings came of Saul and Jonathan out of Israel: then his nurse tooke him, and fledde away. And as he made hast to flee, the childe fell, and beganne to halke, and his name was Mephiboseth.

¶ And the sonnes of Rimmon the Beerothite, Rechab and Banaah went and came in the heate of the day to the house of Ith-boseth (who slept on a bed at noone)

¶ And behold, Rechab and Banaah his brother came into the middes of the house, as they would haue wheate, and they smote him vnder the fifth ribb, and fled.

¶ For when they came into the house, hee slept on bished in his bed chamber, & they smote him, and slewe him, and beheaded him, and tooke his head, and gate them away through the plaine all the night.

¶ And they brought the head of Ith-boseth vnto David to Hebron, and sayd to the King, Behold the head of Ith-boseth Sauls sonne thine enemy, who fought against thy life: and the Lord hath auenged my lord the King this day of Saul, and of his feede.

¶ Then David answered Rechab and Banaah his brother, the sonnes of Rimmon the Beerothite, and said vnto them, As the Lord liueth, who hath deliuered my soule out of all aduersitie,

¶ When one told me, and sayd that Saul was dead, (thinking to haue brought good tydings) I tooke him and slew him in Ziklag, who thought that I would haue giuen him a reward for his tidings:

¶ How much more when wicked men haue slaine a righteous person in his owne house, and vpon

o According to their collours, which was barked at him.

p It is expressely forbidden not to fly to conceale inward sinne, but also that we may appeare otherwise in their eyes that they may be punished.

q That is, Ith-boseth, meaning he was deluded.

r The childer was not a tribe of Benjamin, but of Saul, sonne of the Philistines.

s They disposed themselves as men, which came to buy wheate.

t I there was nothing to be feared, dangerous, nor the wicked nor enemyes, but only of Ith-boseth.

u For as much as he was the example of all that were his, hee was not despised.

v The innocency of the poore, nor rewarded the place nor time did not change, but hee was found as he was.

w For as much as he was the example of all that were his, hee was not despised.

x The innocency of the poore, nor rewarded the place nor time did not change, but hee was found as he was.

y The innocency of the poore, nor rewarded the place nor time did not change, but hee was found as he was.

z The innocency of the poore, nor rewarded the place nor time did not change, but hee was found as he was.

aa The innocency of the poore, nor rewarded the place nor time did not change, but hee was found as he was.

ab The innocency of the poore, nor rewarded the place nor time did not change, but hee was found as he was.

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ai The innocency of the poore, nor rewarded the place nor time did not change, but hee was found as he was.

aj The innocency of the poore, nor rewarded the place nor time did not change, but hee was found as he was.

ak The innocency of the poore, nor rewarded the place nor time did not change, but hee was found as he was.

al The innocency of the poore, nor rewarded the place nor time did not change, but hee was found as he was.

am The innocency of the poore, nor rewarded the place nor time did not change, but hee was found as he was.

upon his bed? shall I not now therefore require his blood at your hand, and take you from the earth?
12 Then David commanded his yong men, and they slew them, and cut off their hands and their feet, and hanged them vp ouer the poole in Hebron: but they tooked the head of Ish bosheth, and buried it in the sepulchre of ^{his} Abner in Hebron.

CHAP. V.

1 David made King ouer all Israel. 7 He taketh the first of Zion. 19 He asketh counsell of the Lord. 20 And ouercommeth the Philistines twife.

1 ¶ When ^{came} all the tribes of Israel to David vnto Hebron, and sayd thus, Beholde, we are thy ^{owne} bontes and thy flesh.

2 And in time past when Saul was our King, thou leddest Israel in and out: and the Lord hath sayd to thee, * Thou shalt feede my people Israel, and thou shalt be a captain ouer Israel.

3 So all the Elders of Israel came to the King to Hebron: and King David made a couenant with them in Hebron before the Lord: and they anoynted David King ouer Israel.

4 ¶ David was thirtie yeere old when he began to reigne: and he reigned fourtie yeere.

5 In Hebron he reigned ouer Iudah * seuen yeere, and sixe monthes: and in Ierusalem hee reigned thirte and three yeeres ouer all Israel and Iudah.

6 ¶ The King also and his men went to Ierusalem vnto the Jebusites, the inhabitants of the land: whospeake vnto David, saying, Except thou take away the c^{on}blinde and the lame, thou shalt not come in hither: thinking that David could not come thither.

7 But David tooke the fort of Zion: this is the cite of David.

8 Now David had sayd the same day, Whosoeuer smiteth the Jebusites, and getteth vp to the gutters and smiteth the lame and blinde, which Dauides soule hateth, I will prefferre him: * therefore they sayd, The blinde and the lame shall not come into that house.

9 So David dwelt in that forte, and called it the cite of David, and David built round about it, from Millo, and inward.

10 And David prospered and grewe: to the Lord God of hostes was with him.

11 ¶ Hiram also king of Tyrus sent messengers to David, and cedar trees, and carpenters, and masons for wallis: and they built David an house.

12 Then David knewe that the Lord had stablished him King ouer Israel, and that he had exalted his kingdom for his people Israels sake.

13 And David tooke him mo^{re} concubines and wues out of Ierusalem, after hee was come from Hebron, and mo sonnes and daughters were borne to David.

14 * And these bee the names of the sonnes, that were borne vnto him in Ierusalem: Shammua, and Shobab, and Nathan, and Salomon,

15 And Ithar, and Elisua, and Nepheg, and Iaphia,

16 And Elihama, and Eliad, and Eliphaler.

17 ¶ But when the Philistims heard that they had appointed David King ouer Israel, all the Philistims came vp to seeke David: and when David heard, he went downe to a fort.

18 But the Philistims came, and spred themselves in the valley of Rephaim.

19 Then David asked counsell of the Lord, saying, Shall I goe vp to the Philistims? wilt thou deliuer them into mine handes? And the Lord answered David, Goe vp: for I will double the deliuer the Philistims into thine hands.

20 ¶ Then David came to Baal-perazim, and smote them there, and sayde, The Lord hath diuided mine enemies asunder before mee, as waters be diuided asunder: therefore hee called the name of that place || Baal-perazim.

21 And there they left their images, and David and his men ^{burnt} them.

22 Again the Philistims came vp, and spred themselves in the valley of Rephaim.

23 And when David asked counsell of the Lord, he answered, Thou shalt not goe vp, but turne about behinde them, and come vpon them ouer against the mulberie trees.

24 And when thou hearest the noyse of one going in the toppes of the mulberie trees, then remoue: for then shall the Lord goe out before thee, to smite the hoste of the Philistims.

25 Then David did so as the Lord had commanded him, and smote the Philistims from Geba, vntill thou come to ^{the} Gazer.

CHAP. VI.

3 The Arke is brought forth of the house of Abinadab. 7 Perez a stricken and deth. 14 David anoynteth before it. 16 And is therefore despised of his wife Michal.

A ¶ Gain David gathered together all the || chosen men of Israel, ^{was} thirtie thousand.

2 * And David arose and went with all the people that were with him ^{from} Baale of Iudah: to bring vp from thence the Arke of God, whose name is called by the Name of the Lorde of hostes, that dwelleth vpon it betwene the Cherubims.

3 And they put the Arke of God vpon a new cart, and brought it out of the house of Abinadab, that was in ^{the} Gibeah. And Vzzah and Ahio the sonnes of Abinadab did diuie the new cart.

4 And when they brought the Arke of God out of the house of ^{the} Abinadab, that was as Gibeah, Ahio went before the Arke,

5 And David and all the house of Israel ^{played} before the Lord on all instruments made of firre and on harpes, and on Plalteries, and on timbrels, and on cornets, and on cymbales.

6 ¶ * And when they came to Nachons threling floore, Vzzah put his hand to the Arke of God, and held it: for the oxen did shake it.

7 And the Lord was very wroth with Vzzah, and God ^{smote} him in the same place for his fault, and there he dyed by the Arke of God.

8 And David was displeased, because the Lord had ^{smitten} Vzzah: and he called the name of the place || Perez Vzzah vntill this day.

9 Therefore David that day feared the Lorde, and sayde, How shall the Arke of the Lord come to me?

10 So David would not bring the Arke of the Lord vnto him into the cite of David, but David carried it into the house of Obed-edom: * a Gittite.

11 And the Arke of the Lord continued in the house of Obed-edom the Gittite, three monthes, and the Lord blessed Obed-edom, and all his household.

12 And one told King David, saying, * The Lord hath blessed the house of Obed-edom, and all that helath, because of the Arke of God: therefore

1 By Abinadab the priest.

2/1, 28, 32

10r, the plains of amission, 1. Chron. 14, 12.

8 Meaning, the valley of giants, which David called Baal-perazim because of his victorie.

h Which was in the tribe of Benjamin, but the Philistines did possesse it.

10r, 28, 32

2. Chron. 12, 5, 6 This was the cite in Iudah called also Kiriat-arum, Ioth. 5, 59

b Which was an he place of the cite of Baale 1. Sam. 7, 12

c Praised God, and sang Psalms.

1. Chron. 13, 10

d Here we see what danger it is to follow good intentions, or to do any thing in Gods service without his assistance word, 1. Sam. 14, 12

10r, the disson of Vzzah.

e Who was a Gittite, and had dwelt in Gethaim, 1. Chron. 13, 12

1. Chron. 13, 13

David daunceth before the Arke.

II Samuel.

Dauids thanksgiving and prayer.

^f Meaning, he caused the Levites to bear it, according to the Law.

therefore David went and ^f brought the Arke of God from the house of Obed-edom, into the cite of David with gladnesse.

¹³ And when they that bare the Arke of the Lord had gone six paces, he offered an ox, and a fat beaft.

¹⁴ And David danced before the Lorde with all his might, & was girded with a linnen ^g Ephod.

^g With a garment like to the Priestis garment.

¹⁵ So David & all the house of Israel brought the Arke of the Lord with shouting, and found of trumpet.

¹⁶ And as the Arke of the Lord came into the cite of David, Michal Sauls daughter looked through a window, and saw King David leape, and daunce before the Lord, and she ^h despised him in her heart.

^h The worldlings are not able to comprehend the motions that move the children of God, to praise God by all manner of means.

¹⁷ And when they had brought in the Arke of the Lord, they set it in his place, in the mids of the tabernacle that David had pitched for it: then David offered burnt offerings, and peace offerings before the Lord.

¹⁸ And assoone as David had made an ende of offering burnt offerings and peace offerings, hee ⁱ blessed the people in the Name of the Lorde of hostes,

ⁱ 1. Cor. 14. 6.

¹⁹ And gave among all the people, ^{en} among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a piece of flesh, and a bottell of wine: so all the people departed every one to his house.

^j That is, to pray for his house, as he had done for the people.

²⁰ ¶ Then David returned to ^k blese his house, and Michal the daughter of Saul came out to meete David, and sayde, O how glorious was the King of Israel this day, which was vncouered to day in the eyes of the maydens of his seruants, as a ^l foolke vncouered himselfe.

^l Or, vaine man, & it was for no worldly affection, but only for that zeale that I bare to Gods glory.

²¹ Then David sayd vnto Michal, ^k It was before the Lord, which chose me rather then thy father, and all his house, and commanded me to be ruler over the people of the Lord, ^{en} ouer Israel: and therefore will I play before the Lord.

²² And will yet bee more vile then thus, and will be lowe in mine owne sight, and of the very fame maide seruants, which thou hast spoken of, shall I be had in honour.

^l Which was a punishment because they mocked the seruant of God.

²³ Therefore Michal the daughter of Saul had no childe vnto the day of her death.

CHAP. VII.

¹ David would builde God an house, but is forbidden by the Prophet Nathan. ² God putteth Dauid in minde of his benefactors. ³ His praisefull continuance of his kingdom and posteritie.

¹ 1. Chron. 17. 3.

^Afterward ^{*} when the King fate in his house and the Lord had giuen him rest round about from all his enemies,

¹ The King sayde vnto Nathan the Prophet, Beholde, now I dwell in an house of cedar trees, and the Arke of God remaineth within the ^a curtains.

^a Within the Tabernacle covered with skinner, Exod. 26. 7.

² Then Nathan sayd vnto the King, Goe, and doe all that is in thine heart: for the Lord ^b is with thee.

³ ¶ And the same night the word of the Lord came vnto Nathan, saying,

^b Meaning, he should not yett Nathan speaking according to mans judgement and not by the spirit of prophesie, persecuted him.

⁴ Goe and tell my seruant David, Thus sayeth the Lord, ^b Shalt thou builde me an house for my dwelling?

⁵ For I haue dwelt in no house since the time that I brought the children of Israel out of Egypt vnto this day, but haue walked in a tent and

tabernacle.

⁷ In all the places wherein I haue walked with all the children of Israel, spake I one word with any of the tribes of Israel when I commanded ^c the image: to feede my people Israel? or sayde I, Why build ye not me an house of cedar trees?

⁸ Nowe therefore so I say vnto my seruant David, Thus sayeth the Lord of hosts, ^{*} I tooke thee from the shepcoote following the sheepe, that thou mightest bee ruler ouer my people, ouer Israel.

⁹ And I was with thee wheresoever thou hast walked, and haue destroyed all thine enemies out of thy sight, and haue made thee a ^d great name, like vnto the name of the great men that are in the earth.

¹⁰ (Also I will appoynt a place for my people Israel, and will plant it, that they may dwell in place of their owne, and moue ^e no more: neither shall wicked people trouble them any more as beforetime,

¹¹ And since the time that I set Iudges ouer my people of Israel) and I will giue thee rest from all thine enemies: also the Lord telleth thee, that he will make thee an house.

¹² ¶ And when thy dayes bee fulfilled, thou shalt sleepe with thy fathers, and I will set vp thy feede after thee, which shall proceede out of thy body, and will stablish his kingdom.

¹³ ¶ He shall build an house for my Name, and I will stablish the throne of his kingdom for euer.

¹⁴ ¶ I will be his father, and he shall bee my sonne: and ^{*} if he sinne, I will chasten him with the rod of men, and with the plagues of the children of men.

¹⁵ But my mercie shall not depart away from him, as I tooke it from Saul whom I haue put away before thee.

¹⁶ And thine house shall be stablished and thy kingdome for euer before thee, ^{en} thy throne shall be stablished for euer.

¹⁷ According to all these wordes, and according to all this vision, Nathan spake thus vnto David.

¹⁸ ¶ Then King David went in, and fate before the Lord, and said, Who am I, O Lord God, and what is mine house, that thou hast brought me hitherto?

¹⁹ And this was yet a small thing in thy sight, O Lord God, therefore thou hast spoken also of thy seruants house for a great while: but ^f I doth this appertaine to ^g men, O Lord God.

²⁰ And what can David say more ^h vnto thee? for thou, Lord God, knowest thy seruant.

²¹ For thy words sake, and according to thine owne heart hast thou done all these great things, to make them known vnto thy seruant.

²² Wherefore thou art great, O Lord God: for there is none like thee, neither is there any God besides thee, according to all that we haue heard with our eares.

²³ ¶ And what one people in the earth is like thy people, like Israel? whose God went and redeemed them to himselfe, that they might be his people, and that he might make him a name, and doe for ⁱ you great things, and terrible for thy kland, O Lord, ^{en} for thy people, whom thou redeemedst to thee out of Egypt, from the ^j nations, and their gods?

²⁴ For thou hast ^m ordeyned to thy selfe thy people

people Israel to be thy people for ever: and thou Lord art become their God.

25 Now therefore, O Lord God, confirme for ever the words that thou hast spoken concerning thy servant and his house, and doe as thou hast said.

26 And let thy Name be magnified for ever by them that shall say, The Lord of hostes is the God over Israel: and let the house of thy servant David be established before thee.

27 For thou, O Lord of hostes, God of Israel, hast reucaled vnto thy servant, saying, I will build thee an house: therefore hath thy servant bene hold to pray this prayer vnto thee.

28 Therefore now, O Lord God, (for thou art God, and thy words be true, and thou hast tolde this goodnesse vnto thy servant)

29 Therefore now let it please thee to bleſſe the house of thy servant, that it may continue for ever before thee: for thou, O Lord God, hast spoken it: and let the house of thy servant be bleſſed for ever, with thy blessing.

CHAP. VIII.

1 David overcometh the Philistines, & other strange nations, and maketh them tributaries to Israel.

After this now, David smote the Philistines & subdued them, and David tooke the bridle of bondage out of the hand of the Philistines.

2 And hee smote Moab, and measured them with a corde, & cast them downe to the ground: he measured them with two cordes to put them to death, and with one ful corde to keepe them alive: so became the Moabites Davids seruants, and brought gifts.

3 ¶ David smote also Hadadezer the sonne of Rehob King of Zobah, as he went to recover his border at the river Euphrates.

4 And David tooke of them a thousande and seven hundred horsemen, and twentie thousande footemen, and David destroyed all the charrets, but hee reserved an hundred charers of them.

5 ¶ Then came Iſhe Aramites of Dammeck to succour Hadadezer king of Zobah, but David slew of the Aramites two and twentie thousand men.

6 And David put a garison in Aram of Dammeck: and the Aramites became seruants to David, and brought gifts. And the Lord saved David whereof hee went.

7 And David tooke the shields of golde that belonged to the seruants of Hadadezer, & brought them to Ierusalem.

8 And out of Bethah, and Berothai (cities of Hadadezer) king David brought exceeding much brasse.

9 ¶ Then Toi King of Hamath heard how David had smitten all the hoste of Hadadezer, to therefore Toi sent Ioram his sonne vnto King David, to salure him, & to reioyce with him because he had fought against Hadadezer, & beaten him: (for Hadadezer had warre with Toi) who brought with him vessels of siluer, and vessels of golde, and vessels of brasse.

11 And King David did dedicate them vnto the Lord with the silue & golde that he had dedicated of all the nations, which he had subdued.

12 Of Aram, and of Moab, & of the children of Ammon, and of the Philistines, and of Amalek, and of the spoile of Hadadezer the sonne of Rehob King of Zobah.

13 So David gate a name after that hee returned, and had slaine of the Aramites in the valley of salt eighteen thousand men.

14 And hee put a garison in Edom: through out all Edom put he soldiars, and all they of Edom became Davids seruants: and the Lord kept David whither soeuer he went.

15 Thus David reigned ouer all Israel, & executed iudgement & iustice vnto all his people.

16 And Iobab the sonne of Zeruiah was ouer the hoste, and Iohaphat the sonne of Ahilud was recorder.

17 And Zadok the sonne of Ahitub, and Ahimelech the sonne of Abiathar were the Priests, and Seraiah the Scribe.

18 And Benaiah the sonne of Ieholada, and the Cherethites and the Pelethites, and Davids sonnes were chiefe rulers.

CHAP. IX.

David restoreth all the landes of Saul to Mephibosheth the sonne of Jonathan, to his oppositor Ziba to see the profit of his land.

And David saide, Is there yet any man left of the house of Saul, that I may shew him mercie for Jonathans sake?

2 And there was of the householde of Saul a servant whose name was Ziba, & when they had called him vnto David, the King saide vnto him, Art thou Ziba? And he said, I thy servant am.

3 Then the King said, Remaineth there yet none of the house of Saul, on whom I may shewe the mercie of God? Ziba then answered the King, Jonathan hath yet a sonne, lame of his feete.

4 Then the King said vnto him, Where is he? And Ziba said vnto the King, Beholde, he is in the house of Machir the son of Ammiel of Lo-debar.

5 ¶ Then King David sent, & tooke him out of the house of Machir the sonne of Ammiel of Lo-debar.

6 Now when Mephibosheth the sonne of Jonathan, the sonne of Saul was come vnto David, he fell on his face, and did reuerence. And David said, Mephibosheth? And he answered, Beholde thy servant.

7 Then David said vnto him, Feare not: for I will surely shew thee kindness for Jonathan thy fathers sake, and will restore thee all the fields of Saul thy father, and thou shalt eate bread at my table continually.

8 And he bowed himselfe, and said, What is thy servant, that thou shouldst looke vpon such a dead dogge as I am?

9 Then the King called Ziba Davids servant, & said vnto him, I haue giuen vnto thy masters son all that pertained to Saul and to all his house.

10 Thou therefore and thy sonnes and thy seruants shall till the land for him, and bring in that thy masters sonne may haue food to eate. And Mephibosheth thy masters sonne shall eate bread away at my table (now Ziba had fifteene sonnes, and twentie seruants)

11 Then said Ziba vnto the King, According to all that my lord the King hath commanded his servant, so shall thy servant doe, that Mephibosheth may eate at my table, as one of the Kings sonnes.

12 Mephibosheth also had a yong sonne named Micha, and all that dwelled in the house of Ziba, were seruants vnto Mephibosheth.

13 And Mephibosheth dwelt in Ierusalem: for

10r, in all his m-
g He gaue iudge-
ment in circumci-
sion, & was merci-
ful toward the
people.
11r, writer of
Chronicles.
12r, was ouer the
Cherethites.
13 The Cherethites
& Pelethites were
as the kings gard,
and had charge of
his person.

a Because of mine
othe and promise
made to Jonathan,
1 Sam. 20. 15.

b Such mercie, as
shall be acceptable
to God.
c Chap. 4. 4.

c Who was also
called Eliab, the
father of Bath-she-
ba Davids wife.

d Meaning, a dis-
abled person.
10r, nephew.

e Bye prouidence
ouerserues & conser-
uers of his lands
that they may be
profitable.

f That Mephibo-
sheth may haue all
things as coman-
dement as become
meth a Kings
sonne.

he did cate continually at the Kings table, & was lame on both his feet.

CHAP. X.

The messengers of Dauid are willingly accepted of the King of Ammon. Joab is sent against the Ammonites.

* 1. Chron. 19.2.

After this the King of the children of Ammon died, and Hanun his sonne reigned in his steade.

a The children of God are not without a benefit received.

Then saide Dauid, I will shewe kindness vnto Hanun the sonne of Nahath, as his father shewed kindness vnto me. And Dauid sent his seruants to comfort him for his father. So Dauids seruants came into the lande of the children of Ammon.

§ 1. In, in their eyes, doth Dauid.

And the princes of the children of Ammon said vnto Hanun their lord, Thinkest thou that Dauid doth honour thy father, that he hath sent comforters to thee? hath not Dauid rather sent his seruants vnto thee, to search the cite, and to spie it out, and to ouerthrow it?

b Their arrogant malice would not suffer them to see the simplicitie of Dauids heart: therefore their counsell turned to the destruction of their country.

Wherefore Hanun tooke Dauids seruants, and shaued off the halfe of their beard, and cut off their garments in the middle, vnto to their buttocks, and sent them away.

c That they had defamed Dauid displeasure, for the iniurie done to his ambassadors, 10. 5. 19.

When it was told vnto Dauid, he sent to meete them (for the men were exceedingly ashamed) and the King saide, Tary at Iericho, vntill your beards be growen, then returne.

And when the children of Ammon sawe that theye stanke in the sight of Dauid, the children of Ammon sent and hired the Aramites of the house of Rehob, and the Aramites of Zoba, twentie thousand footemen, and of King Maacah a thousand men, and of Ish-tob twelue thousande men.

d These were diuers parts of the country of Syria, whereby appeareth that the Syrians feared, where they might haue entertainment, as now the Swedes do.

And when Dauid heard of it, hee sent Ioab, and all the hoste of the strong men.

And the children of Ammon came out, & put their armie in aray at the entering in of the gate: and the Aramites of Zoba, and of Rehob, and of Ish-tob, & of Maacah were by themselves in the fildes.

When Ioab sawe that the front of the battell was against him before and behinde, he chose of all the choise of Israel, and put them in aray against the Aramites.

And therewith of the people he deliuered into the hande of Abithai his brother, that hee might put them in aray against the children of Ammon.

e Here is declared wherefore warre ought to be undertaken for the defence of true religion and Gods people.

And he said, If the Aramites be stronger then I, thou shalt helpe me: and if the children of Ammon be too strong for thee, I will come and succour thee.

Be strong & let vs be valiant for our people, & for the cities of our God, and let the Lord doe that which is good in his eyes.

Then Ioab, and the people that was with him, joynd in battell with the Aramites, who fled before him.

And when the children of Ammon sawe that the Aramites fled, they fled also before Abithai, & entered into the cite: So Ioab returned to the children of Ammon, and came to Ierusalem.

§ Or, Hadad: § Or, Suphates;

And when the Aramites sawe that they were smitten before Israel, they gathered them together.

And H. Hadazer sent, and brought out the Aramites that were beyond the River: and they came to Helam, and Shobach the captaine of the

hoste of Hadazer was before them.

When it was shewed Dauid, then he gathered all Israel together, & passed ouer Iordan, and came to Helam: and the Aramites set themselves in aray against Dauid, and fought with him.

And the Aramites fled before Israel: and Dauid destroyed a steuen hundredth charres of the Aramites, and fourtie thousande horsemen, and smote Shobach the captaine of his hoste, who died there.

And when all the Kings, that were seruants to Hadazer, sawe that they fell before Israel, they made peace with Israel, and serued them. And the Aramites feared to helpe the children of Ammon any more.

CHAP. XI.

The cite Rehob is besieged. A Dauid committeth adultery. Uriah a sinner. Dauid married Bath-sheba.

And when the yeere was expired in the time when Kings goe forth to battell, Dauid sent Ioab, and his seruants with him, and all Israel, who destroyed the children of Ammon, and besieged Rabbah: but Dauid remayned in Ierusalem.

And when it was euening tide, Dauid arose out of his bed, and walked vpon the rooefe of the Kings palace: and from the rooefe he saw a woman washing her selfe: and the woman was very beautiful to looke vpon.

And Dauid sent and inquired what woman it was: and one sayde, Is not this Bath-sheba the daughter of Eliam, wife to Uriah the Hittite?

Then Dauid sent messengers, and tooke her away: and she came vnto him & hee lay with her (now shee was purified from her vnclennesse) and she returned vnto her house.

And the woman conceived: therefore shee sent & told Dauid, and saide, I am with child.

Then Dauid sent to Ioab, saying, Send me Uriah the Hittite. And Ioab sent Uriah to Dauid.

And when Uriah came vnto him, Dauid demanded him how Ioab did, and how the people fared, and how the warre prospered.

Afterward Dauid said to Uriah, Go downe to thine house, and wash thy feet. So Uriah departed out of the Kings palace, and the King sent a present after him.

But Uriah slepe at the doore of the Kings palace with all the seruants of his lord, and went not downe to his house.

Then they tolde Dauid, saying, Uriah went not downe to his house: and Dauid saide vnto Uriah, Committe thou nor from thy journey? why didst thou not goe downe to thine house?

Then Uriah answered Dauid, I the Arke and Israel, and Iudah dwell in tents: and my lord Ioab and the seruants of my lord abide in the open fields: shal I then go into mine house to eate and drinke, & lie with my wife by thy life, and by the life of thy soule; I will not do this thing.

Then Dauid saide vnto Uriah, Tary yet this day, and to morrow I will send thee away. So Uriah abode in Ierusalem that day, and the morow.

Then Dauid called him, and hee did eate and drinke before him, & he made him s drunke: and at euen he went out to lie on his couch with the seruants of his lord, but went not downe to his house.

And on the morow Dauid wrote a letter to Ioab, and sent it by the hand of Uriah.

g Which was the churche and most profitable in all hee desired.

h The year is lowing, winter, spring time.

i When married to a better noone, as read of Ish-tob, Chapter 19.

k Who was on Hittites, but converts the true Christians.

l Feeding him should be done according to Law.

m Dauid thought that if Uriah with his wife fault: might be closed.

n Herod said would surely with conscience, that being a drunkard, of his seruants would do as hee did: the power of Gods iustice is to be feared.

o He made him drunke more than rally, then hee would not do, thinking hee would be taken by his wife.

14 And he wrote thus in the letter, Put ye Vriah in the forefront of the strength of the battell, and reculey backe from him, that he may be smitten, and die.

15 So when Toab besieged the citie, he assigned Vriah vnto a place, where he knew that strong men were.

16 And the men of the citie came out, and fought with Toab: and there fell of the people of the seruants of Dauid, and Vriah the Hittite also died.

17 Then Toab sent and told Dauid all the things concerning the warre.

18 And hee charged the messengers, saying, When thou hast made an ende of telling all the matters of the warre vnto the King,

19 And if the Kings anger arise, so that he say vnto thee, Wherefore approached ye vnto the citie to fight? knewest thou that they would hurle from the wall?

20 Who smote Abimelech sonne of Ierubeeche did not a woman cast a piece of a millstone vpon him from the wall, and he died in Thebez? why went you nie the wall? Then say thou, Thy seruant Vriah the Hittite is also dead.

21 So the messenger went, and came and shewed Dauid all that Toab had sent him for.

22 And the messenger sayd vnto Dauid, Certainly the men preuailed against vs, and came out vnto vs into the field, but we pursued them vnto the entering of the gate.

23 But the shooters shot from the wall against thy seruants, and some of the Kings seruants bee dead: thy seruant Vriah the Hittite is also dead.

24 Then Dauid said vnto the messenger, Thus shalt thou say vnto Toab, Let not this thing trouble thee: for the sword denoueth none as well as another: make thy battel more strong against the citie, and destroy it, and encourage thou him.

25 And when the wife of Vriah heard that her husband Vriah was dead, she mourned for her husband.

26 So when the mourning was past, Dauid sent and tooke her into his house, and she became his wife, and bare him a sonne: but the thing that Dauid had done, displeased the Lord.

CHAP. XIII.

1 Then the Lord sent Nathan vnto Dauid, who came to him, and said vnto him, There were two men in one citie, the one rich, and the other poore.

2 The rich man had exceeding many sheepe, and oxen.

3 But the poore had none at all, save one little sheepe which he had bought, and nourished vp: it grew vp with him, & with his children also, and did eate of his owne morsels, and drank of his owne cup, and slept in his bosome, and was vnto him as his daughter.

4 Nowe there came a stranger vnto the rich man, who refused to take of his owne sheepe, & of his owne oxen to dresse for the stranger that was come vnto him, but tooke the poore mans sheepe, and dresse it for the man that was come to him.

5 Then Dauid was exceeding wroth with the man, and said to Nathan, As the Lord liueth,

the man that hath done this thing, I shall surely die. And he shall restore the lambe fourfold, because he did this thing, and had no pitie thereof.

6 Then Nathan sayd to Dauid, Thou art the man: Thus saith the Lord God of Israel, I anointed thee King ouer Israel, and deliuered thee out of the hand of Saul,

7 And gaue thee thy lordes house, and thy lordes seruants into thy bosome, and gaue thee the house of Israel, and of Iudah, & would moreouer (if thou hadst bene too idle) haue giuen thee such and such things.

8 Wherefore hast thou despised the commandment of the Lord, to doe euill in his sight? thou hast killed Vriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slaine him with the sword of the children of Ammon.

9 Now therefore the sword shall neuer depart from thine house, because thou hast despised me, and taken the wife of Vriah the Hittite to be thy wife.

10 Thus saith the Lord, Behold, I will raise vp euill against thee out of thine owne house, and will take thy wives before thine eyes, and giue them vnto thy neighbour, and he shall lie with thy wives in the sight of this sunning.

11 For thou didst it secretly: but I will doe this thing before all Israel, and before the sunning.

12 Then Dauid said vnto Nathan, I haue sinned against the Lord, and Nathan said vnto Dauid, The Lord also hath spured away thy sinne, thou shalt not die.

13 Howbeit because in this deed thou hast caused the enemies of the Lord to blaspheme, the child that is borne vnto thee shall surely die.

14 So Nathan departed vnto his house: and the Lord brooke the child that Vriahs wife bare vnto Dauid, and it was sicke.

15 Dauid therefore sought God for the child, and fasted, and went in, and lay all night vpon the earth.

16 Then the Elders of his house arose to come vnto him, & to cause him to rise from the ground: but he would not, neither did he eate & meate with them.

17 So on the seventh day the child died: and the seruants of Dauid feared to tell him that the child was dead: for they sayd, Behold, while the child was alieue, we spake vnto him, and he would not hearken vnto our voyce: howe then shall we say vnto him, The child is dead, & to vex him more?

18 But when Dauid saw that his seruants withheld, Dauid perceived that the child was dead: therefore Dauid said vnto his seruants, Is the child dead? And they said, He is dead.

19 Then Dauid arose from the earth, and was washed and anointed himselfe, and changed his apparel, and came into the house of the Lord, & worshipped, and afterward came to his owne house, and bade that they should set bread before him, and he did eate.

20 Then said his seruants vnto him, What thing is this, that thou hast done? thou didst fast and weepe for the child while it was alieue, but when the child was dead, thou didst rise vp, and eate meate.

† Ebr. is the child of death.

* Exod. 22. 1.

* 1 Sam. 16. 13.

b For Dauid succeeded Saul in his kingdom.

c The Iewes vnderstand this of Eglah and Michah, or of Riazah and Michah.

d That is, greuous things then their for Gods loue and benefit increaseth towards him, by their ingratitude they flay him out.

e Thou hast most cruelly giuen him into the hands of Gods enemies.

f Drus. 8. 34. chap. 16. 11.

g Meaning, openly as at noon day.

* Eccl. 47. 12.

h For the Lord seeketh but that the finner would turne to him.

i In saying, that the Lord hath appointed a wicked man to reigne ouer his people.

j To wit, to his priuy chamber.

k Thinking by his instant prayer that God would haue restored his child, but God had otherwise decreed.

† Ebr. and he will do himselfe euill.

l Shewing that our lamentation ought not to be excessive, but moderate: and that we must praise God in all his doings.

m As they which considered not that God granteth many things to the sobs and teares of the faithfull.

22. And he said, While the child was yet alive, I fasted, and wept: for I sayd, Who can tell whether God will haue mercy on me, that the child may liue?

23. But now being dead, wherefore should I now fast? Can I bring him againe any more? I shall go to him, but he shall not returne to me.

24. ¶ And David comforted Bath-sheba his wife, and went in vnto her, and lay with her, and she bare a sonne, and he called his name Salomon: also the Lord loued him.

25. For this Lord had sent ¶ by Nathan the Prophet: therefore ¶ he called his name Iedihah, because the Lord leued him.

26. ¶ Then Ioaß fought against Rabbah of the children of Ammon, and tooke the citie of the kingdom.

27. Therefore Ioaß sent messengers to David, saying, I haue fought against Rabbah, and haue taken the citie of waters.

28. Now therefore gather the rest of the people together, & besiege the citie, that thou mayest take it, lest ¶ the victory be attributed to me.

29. So David gathered all the people together, and went against Rabbah, and besieged it, and tooke it.

30. ¶ And he tooke their Kings crowne from his head, which weighed a talent of gold, with precious stones: and it was set on Davids head: & he brought away the spoile of the citie in exceeding great abundance.

31. And hee caried away the people that was therein, & put them vnder sawes, and vnder iron harrowes, and vnder axes of iron, and cast them into the tilke kilne: euen thus did he with all the citie of the children of Ammon. Then David and all the people returned vnto Ierusalem.

CHAP. XIII.

1. Amnon Davids sonne slew his sister Tamar, a Tamar is comforted by her brother Absalom. 2. Absalom sheweth his revenge.

Now after this, so it was, that Absalom the sonne of David, hauing a faire sister, whose name was Tamar, Amnon the sonne of David loved her.

2. And Amnon was so fore vexed, that he fell sicke for his sister Tamar: for she was a virgin, and it seemed hard to Amnon to do any thing to her.

3. But Amnon had a friend called Ionadab, the sonne of Shimeah Davids brother: and Ionadab was a very subtil man.

4. Who sayd vnto him, Why art thou the Kings sonne so leane from day to day? wilt thou not tell me? Then Amnon answered him, I loue Tamar my brother Abshaloms sister.

5. And Ionadab sayd vnto him, Lie downe on thy bed, and make thy selfe sicke: and when thy father shall come to see thee, say vnto him, I pray thee, let my sister Tamar come, and giue me meate, and let her dreffe meate in my sight, that I may see it, and eat it of her hand.

6. ¶ So Amnon lay downe, and made himselfe sicke: & when the king came to see him, Amnon said vnto the king, I pray thee, let Tamar my sister come, and make me a couple of cakes in my sight, that I may receiue meate at her hand.

7. Then David sent home to Tamar, saying, Go now to thy brother Ammons house, & dreffe him meate.

8. ¶ So Tamar went to her brother Ammons house, and he lay downe: and she tooke floure, and knead it, and made cakes in his sight, and did bake the cakes.

9. And she tooke a pan, and powred them out before him, but he would not eat. Then Amnon said, Cause ye euery man to go out from me: for euery man went out from him.

10. Then Amnon said vnto Tamar, Bring the meate into the chamber, that I may eat of thine hand. And Tamar tooke the cakes which she had made, & brought them into the chamber to Amnon her brother.

11. And when she had set them before him to eat, he tooke her, & said vnto her, Come, lie with me, my sister.

12. But she answered him, Nay, my brother, do not force me: for no such thing ought to bee done in Israel: commit not this follie.

13. And she, whether that I cause my shame to go? and thou shalt be as one of the fooles in Israel: now therefore, I pray thee, speake to the king, for he will not deny me vnto thee.

14. Howbeit hee would not hearken vnto her voyce, but being stronger then she, forced her, & lay with her.

15. Then Amnon hated her exceedingly, so that the hatred wherewith he hated her, was greater then the loue, wherewith hee had loued her: and Amnon sayd vnto her, Vp, get thee hence.

16. And she answered him, There is no cause: for this euill (to put mee away) is greater then the other that thou didst vnto me: but he would not heare her.

17. But called his seruant that serued him, and sayd, Put this woman now out from me, and locke the doore after her.

18. And she had a garment of diuers colours vpon her: for with such garments were the Kings daughters that were virgins, apparelled. Then his seruant brought her out, and locked the doore after her.

19. And Tamar put ashes on her head, and rent the garment of diuers colours which was on her, and laid her hand on her head, and went her way, crying.

20. And Absalom her brother said vnto her, Hath Amnon thy brother bene with thee? Now yet be still, my sister: he is thy brother: let not this thing grieue thine heart. So Tamar remained desolate in her brother Abshaloms house.

21. ¶ But when King David heard all these things, he was very wroth.

22. And Absalom sayd vnto his brother Amnon, neither good nor bad: for Absalom hated Amnon, because he had forced his sister Tamar.

23. ¶ And after the time of two yeeres, Absalom had shepheards in Beth-hazoni, which is beside Ephraim, and Absalom called all the kings foemen.

24. And Absalom came to the King, and sayd, Behold now, thy seruants hath shepheards: I say thee, that the king with his seruants would goe with thy seruants.

25. But the King answered Absalom, Nay my sonne, I pray thee, let vs not goe all, least we be chargeable vnto thee. Yet Absalom lay fore vpon him: howbeit he would not go, but ¶ thanked him.

26. Then sayd Absalom, But, I pray thee, shall

n By this confidence he appeareth his sorrow.

* Math. 4. 9 To wit, the Lord, Chron. 22. 9.

† For by the hand of.

‡ To call him Salomon.

¶ Meaning David.

* Chron. 22. 9.

† For the citie of the kingdom.

‡ That is, the citie of the kingdom.

¶ That is, three score pound after the weight of the common talent.

* For, as, 2. 3.

† That is, three score pound after the weight of the common talent.

‡ Signifying that as they were malicious enemies of God, so he put them to cruel death.

¶ Tamar was Absaloms sister both by father and mother, and Ammons onely by father.

¶ And therefore kept in her fathers house, as virgins were accustomed.

¶ There we see that there is no enterprise so wicked, that can lacke counsel to further it.

¶ Meaning some delicate and dainty meate.

* That is, the citie of the kingdom.

† For the citie of the kingdom.

‡ That is, the citie of the kingdom.

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¶ That is, three score pound after the weight of the common talent.

* For, as, 2. 3.

not my brother I Amnon goe with vs? And the king answered him, Why should he go with thee?

27 But Abalom was instant vpon him, and he sent Amnon with him, and all the Kings children.

28 ¶ Now had Abalom commanded his seruants, saying, Marke now when Ammons heart is merry with wine, and when I lay vnto you, smite Amnon, kill him, feare not, for haue not I commanded you? be bolde therefore, & play the men. 29 And the seruants of Abalom did vnto Amnon, as A: lom had commanded: and all the Kings fonnies arose, and euery man gate him vp vpon his mule, and fled.

30 ¶ And while they were in the way, tydings came to Dauid, saying, Abalom hath slaine all the Kings fonnies, and there is not one of them left.

31 Then the King arose, & tare his garments, and lay on the ground, and all his seruants stood by with their clothes rent.

32 And Ionadab the sonne of Shimeah Dauids brother answered and sayde, Let not my lord suppose that they haue slaine all the yong men the Kings fonnies: for Amnon onely is dead, because Abalom had reported so, since he forced his sister Tamar.

33 Now therefore let not my lord the King take the thing so grievously, to thinke that all the Kings fonnies are dead: for Amnon onely is dead.

34 ¶ Then A: lom fled: and the yong man that kept the watch, lift vp his eyes, and looked, and behold, there came much people by the way of the hill side, behinde him.

35 And Ionadab said vnto the King, Behold, the Kings fonnies come: as thy seruant said, so it is.

36 And alfoone as he had left speaking, behold, the Kings fonnies came, and lift vp their voyces, and wept: and the King also and all his seruants wept exceedingly for e.

37 But Abalom fled away, and went to P Talmat the sonne of Ammihur King of Geshur: and Dauid mourned for his sonne euery day.

38 So Abalom fled, and went to Geshur; and was there three yeeres.

39 And King Dauid desired to go forth vnto Abalom, because he was pacified concerning Amnon, seeing he was dead.

CHAP. XLIIII.

1 Abalom is reconciled to his father by the subtilties of Ioab. 2 Abalom may not see the King: since. 3 The beauty of Abalom. 30 Hee causeth Ioabs curst tober burnt, and u brought to his fathers person.

¶ Then Ioab the sonne of Zeruiah perceiued, that the Kings heart was toward Abalom,

2 And Ioab sent to Tekoah, and brought thence a subtilite woman, and sayd vnto her, I pray thee, fayne thy selfe to mourne, and now put on mourning apparel, and b anynt not thy selfe with oyle: but be as a woman that had now long time mourned for the dead.

3 And come to the King, and speake on this maner vnto him, (for Ioab taught her what he should say)

4 ¶ Then the woman of Tekoah spake vnto the king, & fell downe on her face to the ground, and did obeysance, and said, ¶ Helpe, O King.

5 Then the King sayd vnto her, What ayleth thee? And she answered, I am in deepe a widow, and mine husband is dead:

6 And thine handmayd had two fonnies, and they two stroue together in the field: (and there

was none to part them) so the one smote the other, and slew him.

7 And behold, the whole familie is risen against thine handmayde, and they sayde, Deliver him that smote his brother, that we may kill him for the soule of his brother whom hee slew, that we may destroy the heire also: so they shall quench my sparke which is left, and shall not leaue to mine husband neither name nor posteritie vpon the earth.

8 And the King layd vnto the woman, Goe to thine house, and I will giue a charge for thee.

9 Then the woman of Tekoah layd vnto the King, My lord, O King, this trespasse be on me, and on my fathers house, and the King and his throne be guiltlesse.

10 And the King sayde, Bring him to me that spaketh against thee, and he shall touch thee no more.

11 Then said she, I pray thee, let the King remember the Lord thy God, that thou wouldest not suffer many reuengings of blood to destroy, lest they slay my sonne. And he answered, As the Lord liueth, there shall not one haire of thy sonne fall to the earth.

12 Then the woman said, I pray thee, let thine handmayde speake a word to my lord the King, And he sayd, Say on.

13 Then the woman said, Wherefore then hast thou thought such a thing against the people of God? or why doeth the King, as one which is faultie, speake this thing, that he will not bring againe his banished?

14 For we must needs die, and we are as water spilt on the ground, which cannot be gathered vp againe: neither doeth God spare any person, yet doeth hee appoynt me, means, not to call out from him, him that is expelled.

15 Nowe therefore that I am come to speake of this thing vnto my lord the King, the cause u that the people I haue made me afraid: therefore thine handmaid said, Now will I speake vnto the King: it may be that the King will performe the request of his handmaid.

16 For the King will heare, to deliuer his handmaid out of the hand of the man that would destroy me, and also my sonne from the inheritance of God.

17 Therefore thine handmaid said, The word of my lord the King hath now be t comfortable: for my lord the King is euen as an Angel of God in hearing of good and bad: therefore the Lord thy God be with thee.

18 Then the King answered, and said vnto the woman, Hide not from me, I pray thee, the thing that I shall aske thee. And the woman sayd, Let my lord the King now speake.

19 And the King said, Is not the hand of Ioab with thee in all this? Then the woman answered, and sayd, As thy soule liueth, my lord the King, I will not turne to the right hand nor to the left, from ought that my lord the King hath spoken: for euen thy seruant Ioab bade me, and he put all these words in the mouth of thine handmaid.

20 For to the intent that I should change the forme of speech, thy seruant Ioab hath done this thing: but my lord is wise according to the wisdom of an Angel of God to vnderstand all things that are in the earth.

21 ¶ And the King sayde vnto Ioab, Beholde

d Because he hath slayne his brother, he ought to be slaine according to the Law, Gen. 9. 6. exod. 21. 12.

e As touching the breach of the Law which punisheth blood, let men beare the blame, 10r. manser.

f Swear that they shall not reuenge the blood, which are many in number.

g Why dost thou giue contrary sentence in thy loane Abalom?

h God hath provided wayes (as sandquarres) to liue them oft times, with man iudgeth worthy death. i For I thought they would kill this mist haire.

k It is of great wisdom to discern right from wrong.

l Hast not thou done this by the counsell of Ioab?

m By speaking rather in a parable than plainly. 10r. we can hide ought from the King.

part vnder the hand of Abifhai Ioaß brother the
fonne of Zeruiah: and the other third part vnder
the hand of Itraai the Gittite. And the King fayd
vnto the people, I will go with you my felfe alfo.

But the people answered, Thou fhalt not go
forth for if we die away, they will not regard vs,
neither will they paffe for vs, though halfe of vs
were flaine: but thou art now worth ten thou-
fand of vs: therefore now it is better that thou
fuccour vs out of the cite.

Then the King fayd vnto them, What feem-
eth you beft, that I will doe. So the King flood
by the gate fide, and all the people came out by
hundreds and by thousands.

And the King commanded Ioaß and Abi-
fhai and Itraai, faying, Enroute the young man Ab-
falom gently for my fake. And all the people
heard when the King gaue all the captaines charge
concerning Abfalom.

So the people went out into the field to
meete Ifrael, and the battell was in the wood of
Ephraim.

Where the people of Ifrael were flaine be-
fore the feruants of Dauid: so there was a great
flaughter that day, of twenty thoufand.

For the battell was fattered ouer all the
country: and the wound deuoured much more
people that day then did the fword.

Now Abfalom met the feruants of Dauid,
and Abfalom roode vpon a mule, and the mule
came vnder a great thick oke: & his head caught
hold of the oke, and he was taken vp betweene
the heauen and the earth: and the mule that was
vnder him went away.

And one that faw it, told Ioaß, faying, Be-
hold, I faw Abfalom hanged in an oke.

Then Ioaß fayd vnto the man that tolde
him, And haft thou in deed fene? why then did-
eft not thou there fmite him to the ground, and I
would haue giuen thee ten *ſhekels of filuer*, and
a girdle?

Then the man fayd vnto Ioaß, Though I
fhould receiue a thoufand *ſhekels* of filuer in
mine hand, yet would I not lay mine hand vpon
the Kings fonne: for in our hearing the King charged
thee, and Abifhai, and Itraai, faying, Beware,
left any touch the young man Abfalom.

If I had done it, it had bene the danger of
my life: for nothing can be hid from the King:
yea, thou thy felfe wouldeft haue bene againft me.

Then fayd Ioaß, I will not thus tary with
thee. And he tooke three darts in his hand, and
thrust them thorough Abfalom, while he was yet
aliue in the mids of the oke.

And tenne feruants that bare Ioaßs ar-
mour, compaffed about and fmote Abfalom, and
flew him.

Then Ioaß blew the trumpet, and the
people returned from purfuing after Ifrael: for Ioaß
beheld backe the people.

And they tooke Abfalom, and caft him in-
to a great pit in the wood, and layd a mighty
great heape of ftones vpon him: and all Ifrael fled
every one to his tent.

Now Abfalom in his life time had taken
and reared him vp a pillar, which is in the Kings
dale: for he fayd, I haue no fonne to keepe my
name in remembrance: and he called the pillar after
his owne name, and it is called vnto this day,
Abfaloms place.

Then fayd Ahimaa the fonne of Zadok,
I pray thee, let me runne, and beare the Kings ti-
dings that the Lord hath delivered him out of
the hand of his enemies.

And Ioaß fayd vnto him, Thou fhalt not
be the meſſenger to day, but thou fhalt beare ti-
dings another time, but to day thou fhalt beate
nonor for the Kingsfonne is dead.

Then fayd Ioaß to Cufhi, Go tel the King
what thou haft fene, And Cufhi bowed himfelfe
vnto Ioaß, and ran.

Then fayd Ahimaa: the fonne of Zadok
againe to Ioaß, What, I pray thee, if I alfo runne
after Cufhi? And Ioaß fayd, Wherefore now wilt
thou runne, my fonne, ſeeing that thou haft no ti-
dings to bring?

Yet what if I runne? Then he fayd vnto
him, Runne. So Ahimaa ranne by the way of the
plaine, and ouerwent Cufhi.

Now Dauid fate betweene the two gates,
and the watchman went to the top of the gate
vpon the wall, and lift vp his eyes, and faw, and be-
hold a man came running alone.

And the watchman cryed, & told the King.
And the King faw, If he be alone, the bringeth
tidings. And he came apace, and drew neere.

And the watchman faw another man run-
ning, and the watchman called vnto the porter,
and faw, Behold, another man cometh alone. And
the King faw, If he bringeth tidings.

And the watchman faw, Me thinketh the
running of the forerunner like the running of A-
himaa the fonne of Zadok. Then the King faw,
He is a good man, & commeth with good tidings.

And Ahimaa called, and fayd vnto the
King, Peace be with thee: and hee fell downe to
the earth vpon his face before the King, and fayd,
Bleſſed be the Lord thy God, who hath thus
vnto the men that lift vp their hands againft my lord
the King.

And the King fayd, Is the young man Ab-
falom fafe? And Ahimaa answered, When Ioaß
ſent the Kings ſeruants, and me thy ſeruants, I faw
a great tumult, but I knew not what.

And the King fayd vnto him, Turne aſide,
and ſtand here: fo he turned aſide and ſtoode ſtill.

And behold, Cufhi came, and Cufhi fayd,
Tidings, my lord the King: for the Lord hath
deliuered thee this day out of the hand of all that
roſe againſt thee.

Then the King fayd vnto Cufhi, Is the young
man Abfalom fafe? And Cufhi answered, The
enemies of my lord the King, and all that riſe
againſt thee to do thee hurt, bee as that young
man is.

And the King was moued, and went vp
to the chamber ouer the gate, and wept: and as
he went, thus he fayd, O my fonne Abfalom, my
fonne, my fonne Abfalom: would God I had dyed
for thee, O Abfalom, my fonne, my fonne.

CHAP. XIX.

Dauid encourageth the King, & Dauid ſingeth a ſhew
ſong. 2. Alphabets which Dauid ſingeth to the King. 3. Bar-
ſilath departeth. 4. Ifraels ſtrength with Iuda.

And it was told Ioaß, Behold, the King weep-
eth and mourneth for Abfalom.

Therefore the victory of that day was turned
into mourning to all the people: for the people
heard ſay that day, The King ſoroweth for
his fonne.

10r. by flesh.

n As they doe
this purpose.

b At Mahanaim.

10r. captives.

q Sir, have right in
your eyes.

r Where the heart
of a person is.

c Where the most
rejoice of the peo-
ple haied.

d Every one blam-
ed another and
showe who should
first bring him
home.

e That they
should reprove
the negligence
of the Elders,
seeing the people
were so forward.

f By this policie
David thought
that by winning
of the captives,
he should have
the hearts of all
the people.

g Who had be-
fore reniled him,
Chap. 13. 13.

h Chap. 16. 2.

i Chap. 16. 2.
h For in his ad-
versitie he was
his most cruel
enemy, and now
in his prosperitie
seeketh by flatter-
ie to creep
into favour.

3 And the people went that day into the ci-
ties secretly, as people confounded hide them-
selves when they flee in battell.

4 So the King hid his face, and the King cry-
ed with a loud voice, My sonne Absalom, Ab-
salom my sonne, my sonne.

5 ¶ Then loe came into the house to the
King, and said, Thou hast shamed this day the
faces of all thy servants, which this day have
sined thy life, and the lives of thy sonnes, and of thy
daughters, and the lives of thy wives, and the lives
of thy concubines.

6 In that thou louest thine enemies, and hat-
est thy friends: for thou hast declared this day,
that thou regardst neither thy princes nor ser-
vants: therefore this day I perceive, that if Ab-
salom had lived, and we all had dyed this day, that
then it would have pleased thee well.

7 Now therefore vp, come out, and speake
comfortably vnto thy servants: for I sweare by
the Lord, except thou come out, there will not ta-
ry one man with thee this night: and that will be
worse vnto thee, then all the euill that fell on thee
from thy youth hitherto.

8 Then the King arose, and sate in the gate:
and they told vnto all the people, saying, Be-
hold, the King doeth sit in the gate: and all the
people came before the King: for Israel had fled
every man to his tent.

9 ¶ Then all the people were at strife: they
thought all the tribes of Israel, saying, The King
saue vs out of the hand of our enemies, and he de-
clined vs out of the hand of the Philistines, and
now he is fled out of the land for Absalom.

10 And Absalom, whom we annoyed ouer
vs, is dead in battell: therefore why are ye so slow
to bring the King againe?

11 But King David sent to Zadok and to A-
biathar the Priests, saying, Speake vnto the El-
ders of Iudah, & say, Why are ye behind to bring
the King againe to his house, (for the saying of all
Israel is come vnto the King, & vnto his house).

12 Yeare my brethren: my bones and my
flesh are ye: wherefore then are ye the last that
bring the King againe?

13 Also say ye to Amasa, Art thou not my
bone and my flesh? God doe for me and more
also, if thou be not captain of the host to me for-
euer in the room of Ioab.

14 So he bowed the hearts of all the men of
Iudah, as of one man: therefore they sent to the
King, saying, Let us returne with all thy servants.

15 ¶ So the King returned, and came to Ior-
den. And Iudah came to Gilgal, for to goe to
meet the King, and to conduct him ouer Iorden.

16 ¶ And Shimei the sonne of Gera, sonne
of Ierimi, which was of Bahurim, halted & came
downe w the men of Iudah to meete King David,

17 And a thousand men of Benjamin with
him, and Ziba the servant of the house of Saul,
and his fifteene sonnes and twentie servants with
him: and they went ouer Iorden before the King.

18 And there went ouer a boate to carie ouer
the Kings household, and to do him pleasure. Then
Shimei the sonne of Gera fell before the King,
when he was come ouer Iorden,

19 And sayde vnto the King, Let not my lord
impute wickednesse vnto me, nor remember the
thing that thy servant did wickedly when my
lord the King departed out of Ierusalem, that

the King should take it to his heart.

20 For thy servant doeth know, that I have
done amisse: therefore behold, I am the first this
day of all the house of Ioseph that am come to
goe downe to meete my lord the King.

21 But Abithai the sonne of Zeruiah answered,
and sayd, Shall not Shimei die for this, because he
curst the Lords anointed?

22 And David sayd, What haue I to doe with
you, ye sonnes of Zeruiah, that this day ye should
be aduersaries vnto me? Shall there any man die
this day in Israel? for doe not I know that I am
this day King ouer Israel?

23 Therefore the King said vnto Shimei, Thou
shalt not die, and the King swaie vnto him.

24 ¶ And Mephibosheth the sonne of Saul
came downe to meete the king, and had neither
washed his feete, nor dressed his beard, nor wa-
shed his clothes from the time the king departed,
vntill he returned in peace.

25 And when he was come to Ierusalem, and
met the king, the king said vnto him, Wherefore
wentest not thou with me, Mephibosheth?

26 And he answered, My lord the king, my
servant deceived me: for thy servant said, I would
haue mine ass saddled to ride thereon, for to goe
with the king, because thy servant is lame.

27 And hee hath accused thy servant vnto
my lord the king: but my lord the king is as an
eye of God: doe therefore thy pleasure.

28 For all my fathers house were dead be-
fore my lord the king, yet diddest thou
set thy servant among them that did eate at thine
owne table: what right therefore haue I yet to
cry any more vnto the king?

29 And the king said vnto him, Why speakest
thou any more of thy matters? I haue said, Thou,
and Ziba denie the word.

30 And Mephibosheth sayd vnto the king,
Yea, let him take all, seeing my lord the king is
come home in peace.

31 ¶ Then Barzillai the Gileadite came downe
from Rogelim, and went ouer Iorden with the
king to conduct him ouer Iorden.

32 Now Barzillai was a very aged man, four-
score yeere olde, and he had prouided the
king of sustenance, while he lay at Mahanaim: for
he was a man of very great substance.

33 And the king said vnto Barzillai, Come
ouer with me, and I will feede thee with much
meat in Ierusalem.

34 And Barzillai sayd vnto the king, I Howe
long haue I to liue, that I should goe vp with the
king to Ierusalem?

35 I am this day fourscore yeere olde: and
can I discern betweene good and euill? Hach thy
servant any taste in that I eate or in that I drinke?
Can I heare any more the voyce of singing men
and women? wherefore then should thy servant
be any more a burthen vnto my lord the king?

36 Thy servant will goe a litle way ouer Ior-
den with the king, and why will the king recom-
pence me with such a reward?

37 I pray thee, let thy servant turne backe a-
gaine, that I may die in mine owne cite, and be
buried in the graue of my father and of my mo-
ther: but behold thy servant q Chumham, let him
goe with my lord the king, and doe to him what
shall please thee.

38 And the king answered, Chumham shall go
with

1 By Ioseph
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Mansueti
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one hundred
Numb. 11.

1 By my
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a King 16.

1 Where Mepi
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Jerusalem had
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Chap. 13.

1 Able to be
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1 Where
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in all manner
in a manner
for Sauls sake
to ward them.

with me, and I will doe to him that thou shalt be content with: and whatsoever thou shalt require of me, that will I doe for thee.

39. So all the people went our Iorden: and the King passed ouer: and the King kist Baalshai, and blessed him, and he returned vnto his owne place.

40. ¶ Then the King went to Gilgal, and Chitimam went with him, and all the people of Iudah conducted the king, and also halfe the people of ¹ Israel.

41. And beholde, all the men of Israel came to the king, and sayd vnto the King, Why haue our brether the men of Iudah stolen thee away, and haue brought the king and his household, and all Dauids men with him ouer Iorden?

42. And all the men of Iudah answered the men of Israel, Because the King is neere of kin to vs: and wherefore now be ye angry for this matter? haue we caren of the Kings ² ege, or haue wee taken any bribes?

43. And the men of Israel answered the men of Iudah, and sayde, Wee haue ten partes in the King, and haue also more right to Dauid then ye: Why then did yee despise vs, ¶ that our aduise should not be first had in restoring our King? And the wordes of the men of Iudah were fiercer then the wordes of the men of Israel.

CHAP. XX.

1 Sheba reuelteth against Dauid. 2 Iobab killeth Amasa in a skirmish. 3 The head of Sheba is deliuered to Iobab. 4 Dauid's chiefe officers.

¶ Then there was come a wicked man (named Sheba the sonne of Bichri, a man of Iemini) and he blew the trumpet, and sayd, Wee haue no part in ¹ Dauid, neither haue we inheritance in the sonne of ² Ishai: euery man to his tents, O Israel.

2. So euery man of Israel went from Dauid and followed Sheba the sonne of Bichri: but the men of Iudah claue fast vnto their King, from ³ Iorden cun to Ierusalem.

3. When Dauid then came to his house to Ierusalem, the King tooke the ten women his concubines, that hee had left behinde him to keepe the house, and put them in ward, and fed them, but lay no more with them: but they were enclosed vnto the day of their death, liuing in widowhood.

4. ¶ Then sayd the King to Amasa, Assemble me the men of Iudah within three dayes, and be thou here present.

5. So Amasa went to assemble Iudah, but hee tried longer then the time which he had appoynted him.

6. Then Dauid said to Abihai, Now shall Sheba the sonne of Bichri doe vs more harme then did Absalom: take thou therefore thy lords seruants and follow after him, lest he get him walled cities, and escape vs.

7. And when they went out after him Iobab men, and the Cherethites and the Pelethites, and all the mightie men: and they departed out of Ierusalem, to follow after Sheba the sonne of Bichri.

8. When they were at the great stone, which is in Gibeon, Amasa went before them, and Iobab's garment that hee had put on, was girded vnto him, and vpon it was a sword girded, which hanged on his loynes in the sheath, and as he went, it vied to fall out.

9. And Iobab sayde to Amasa, Art thou in

health, my brother? and Iobab tooke Amasa by the beard with the right hand to kille him.

10. But Amasa tooke no heede to the sword that was in Iobabs hand: for therewith hee smote him in the fift rib, and shed out his bowels to the ground, and ¹ smote him not the second time: so hee died. then Iobab and Abihai his brother followed after Sheba the sonne of Bichri.

11. And one of Iobabs men ² stood by him, and sayd, He that fanoureth Iobab, and hee that is of Dauids part, ³ let him gas after Iobab.

12. And Amasa wallowed in blood in the mids of the way: and when the man saw that all the people stood still, hee remoued Amasa out of the way into the field, and cast a cloth vpon him, because he saw that euery one that came by him, stood still.

13. ¶ When hee was remoued out of the way, euery man went after Iobab, to follow after Sheba the sonne of Bichri.

14. And hee went through all the tribes of Israel vnto Abel, and Bethmachah and all places of Berim: and they gathered together, and went also after him.

15. So they came, and besieged him in Abel, neere to Bethmachah: and they cast vp a mount against the cite, and the people thereof stood on the ramper, and all the people that was with Iobab, destroyed and cast downe the wall.

16. Then cried a wife woman out of the cite, Heare, heare, I pray you, say vnto Iobab, Come thou hither, that I may speake with thee.

17. And when he came neere vnto her, the woman said, Art thou Iobab? And he answered, Yea. And she said to him, Heare the wordes of thing handmaid. And he answered, I doe heare.

18. Then shee spake thus, ¶ They spake in the olde time, saying, They should aske of Abels: and so haue they continued.

19. I am one of them that are peaceable and faithfull in Israel: and thou goest about to destroy a cite, and a mother in Israel: why wilt thou deuoure the inheritance of the Lords?

20. And Iobab answered, & said, God forbid, God forbid it me, that I should deuoure, or destroy it.

21. The matter is not so, but a man of mount Ephraim (Sheba's sonne of Bichri by name) hath lift vp his hand against the king, ¹ euen against Dauid: deliuer vs him onely, and I will depart from the cite. And the woman said vnto Iobab, Behold, his head shall be throwen to thee ouer the wall.

22. Then the woman went vnto all the people with her wife doome, and they cut off the head of Sheba the sonne of Bichri, and cast it to Iobab: then he blew the trumpet, and they retired from the cite, euery man to his tent: and Iobab returned to Ierusalem vnto the king.

23. ¶ Then Iobab was ouer all the hoste of Israel, and Benaiah the sonne of Iehoiada ouer the Cherethites, and ouer the Pelethites.

24. And Adoram ouer the tribute, and Iosaphat the sonne of Ahilud the recorder.

25. And Shea was Scribe, and Zaiok and Abiathar the Priests.

26. And also Ira the Iairite was a chiefe about Dauid.

CHAP. XXI.

1 Three dauid's ieremy. 2 The vengeance of the house of Saul lighteth on his own house, which are hated. 3 Four great battels, which Dauid had against the Philistines.

Then

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13 At the brightness of his presence ^h the coles of fire were kindled.

14 The Lord thundred from heauen, and the most high gaue this voice.

15 He (thor' arrows: lfe, and scattered them: to vs lightning, and destroyed them.

16 The channells also of the sea appeared, ^{eu}en the foundations of the world were discovered by the rebuking of the Lord, and at the blast of the breath of his nostrils.

17 He sent from aboue, and tooke me: hee drew me out of many waters.

18 He deliuered me from my strong enemy, and from them that hated me: for they were too strong for me.

19 They ^h prevented me in the day of my calamity, but the Lord was my stay,

20 And brought me forth into a large place: he deliuered me, because he fauoured me.

21 The Lord rewarded mee according to my righteousness: according to the purenesse of mine hands he recompensed me.

22 For I kept the wayes of the Lord, and did not ^wickedly against my God.

23 For all his lawes were before mee, and his statutes: I did not depart therefrom.

24 I was vpriht al toward him, and haue kept me from my wickednesse.

25 Therefore the Lord did reward me according to my righteousness, according to my purenesse before his eyes.

26 With the godly thou wilt shew thy selfe godly: with the vpright man thou wilt shew thy selfe vpright.

27 With the pure thou wilt shewe thy selfe pure, and with the ^s froward thou wilt shewe thy selfe froward.

28 Thus thou wilt faue the poore people: but thinneyes aye vpon the haughty to humble them.

29 Surely thou art my light, O Lord: and the Lord will lighten my darkenesse.

30 For by these haue I broken throw an holte, and by my God haue I leaped ouer a wall.

31 The way of God is ^vncorrupt: the word of the Lord is tied in the fire: he is a shield to all that trust in him.

32 For who is God besides the Lord? and who is mighty, faue our God?

33 God is my strength in battell, and maketh my way vpright.

34 He maketh my feet like ^phindes ^fast, and hath fet me vpon mine high places.

35 He reacheth mine hands to fight, so that a bowe of brass is broken with mine armes.

36 Thou hast also giuen me the shield of thy saluation, and thy louing kindnesse hath caused me to increafe.

37 Thou hast enlarged my steps vnder me, and mine heeles haue not slid.

38 I haue pursued mine enemies and destroyed them, and haue not returned againe vntill I had consumed them.

39 Yes, I haue consumed them and thrust them thorow, and they shall not arise, but shall fall vnder my feet.

40 For thou hast ^quiered me with power to battell, and them that arose against me, hast thou subdued vnder me.

41 And thou hast giuen mee the neckes of mine enemies, that I might destroy them that

hate me. 42 They looked about, but there was none to faue them, ^{euen} vnto the Lord, but he answered them not.

43 Then did I beate them as small as the dust of the earth: I did treade them flat as the clay of the fireet, and did spread them abroad.

44 Thou hast also deliuered me from the contentions of my ^s people: thou hast preferred me to be the head ouer nations: the people which I knew not, do serue me.

45 Strangers ^shalbe in subiection to me: as soone as they heare, they shall obey me.

46 Strangers shall shrink away, and feare in their priuy chambers.

47 Let the Lord liue, ^a and blessed ^{be} ^{ee} my strength: and God, ^{euen} the force of my saluation be exalted.

48 It is God that giueth me power to reuenge me, and subdue the people vnder me.

49 And rescueth me from mine enemies: (thou also hast lift me vp from them that rose against me, thou hast deliuered me from the cruell man,

50 Therefore I will praise thee, O Lord, among the ⁿations, and will sing vnto thy Name)

51 He is the tower of saluation for his King, and sheweth mercy to his anointed, ^{euen} to Dauid, and to his seed ^a for euer.

C H A P. XXIII.

The last words of Dauid. 6 The wicked shall plucke up as thornes, & the names and fallies of his mighty men. 15 He desired water and would not drinke it.

These also be the ^a last words of Dauid. Dauid the sonne of Ithai sayth, euen the man who was set vp on hie, the Anointed of the God of Iacob, and the sweet finger of Israel sayth,

1 The Spirit of the Lord spake by me, and his word was in my ^b tongue.

2 The God of Israel spake to me, the strength of Israel sayd, Thou shalt beare rule ouer men, being iust, and ruling in the feare of God.

3 Euen as the morning light when the sunne riseth, the morning, I say, without clouds, ^{so} shall mine house be, and ^{not} as the ^c grasse of the earth ^{is} by the bright raine.

4 For so shall not mine house be with God: for hee hath made with mee an euerlasting couenant, perfect in all points, and sure: therefore all mine health and whole desire ^{is}, that he will not make it ^d grow ^{so}.

5 But the wicked ^{shalbe} euery one as thornes thrust away, because they can not be taken with hands.

6 But the man that shall touch them, must bee defended with yron, or with the shaft of a speare: and they shall be burnt with fire in the same place.

7 These ^{be} the names of the mighty men whome Dauid had. Hee that sate in the seate of wisdom, being chiefe of the princes, was Adino of Ezri, he slew eight hundredth at one time,

8 And after him was ^a Eleazar the sonne of Dodo, the sonne of Ahohi, one of the three worthies with Dauid, when they ^{des}ied the Philistines gathered there to battell, when the men of Israel were ^gone vp.

9 Hee arose and smote the Philistines, vntill his hand was wearie, and his hand ^{cl}aued vnto the sword: and the Lord gaue great victorie the same day, and the people returned after him

The wicked in their necessity are compelled to see to God, but it is too late.

Meaning, of the leues, who conspired against me.

Not willingly obeying me, but dissemblingly.

He sheweth his power, that he is the gouernour of all the world.

Psalm 119.

Chap. 23.

Which hee spake after that he had made the Psalmes.

Meaning: hee spake nothing but by the motion of Gods Spirit.

Which groweth quickly and fadeeth soone.

But that my kingdom may continue for euer according to his promise.

As one of the Kings council.

1 Chron. 11. 33.

Was assailed with danger of their list.

Meaning, fled from the battell. By a crampe which came of wearines and straining.

him

thou slee three monthes before thine enemies, they following thee, or that there bee three dayes pefillence in thy land: now aduise thee, and see, what an were I shall giue to him that sent me.

14 ¶ And Dauid said vnto Gad, I am in a wonderfull strait: let vs fall now into the hande of the Lord, (for his mercies are great) and let me not fall into the hand of man.

15 So the Lord sent a pefillence in Israel from the morning euen to the time appointed: & there died of the people from Dan euen to Beer-sheba seuenie thousand men.

16 And when the Angel stretched out his hand vpon Ierusalem to destroy it, the Lord repented of the euill, and said to the Angel, that destroyed the people, It is sufficient, hold now thine hand. And the Angel of the Lord was by the threshing place of Araunah the Iebusite.

17 And Dauid spake vnto the Lord (when he saw the Angel that smote the people) and said, Behold, I haue sinned, yea, I haue done wickedly: but these sheepe, what haue they done? let thine hande, I pray thee, be against mee and against my fathers house.

18 ¶ So Gad came the same day to Dauid, and said vnto him, Go vp, reare an altar vnto the Lord in the threshing floore of Araunah the Iebusite.

19 And Dauid (according to the saying of Gad)

went vp, as the Lord had commanded.

20 And Araunah looked, and saw the King and his seruants coming toward him, and Araunah went out, and bowed himselfe before the king on his face to the ground.

21 And Araunah saide, Wherefore is my lord the King come to his seruant? Then Dauid answered, To buy the threshing floore of thee for to build an altar vnto the Lord, that the plague may cease from the people.

22 Then Araunah gaide vnto Dauid, Let my lord the King take and offer what seemeth him good in his eyes: behold the oxen for the burnt offering, and charres, and the instruments of the oxen for wood.

23 (All these things did Araunah as a King giue vnto the King: and Araunah gaide vnto the King, The Lord thy God be fauourable vnto thee)

24 Then the King sayd vnto Araunah, Not so, but I will buy it of thee at a price, and will not offer burnt offering vnto the Lord my God of that which doeth cost me nothing. So Dauid bought the threshing floore, and the oxen for a fiftie shekels of siluer.

25 And Dauid built there an altar vnto the Lord, & offered burnt offerings and peace offerings, and the Lord was appeased toward the land, and the plague ceased from Israel.

THE FIRST BOOKE OF THE KINGS.

THE ARGUMENT.

Because the children of God should looke for no continuall rest and quietnes in this world, the holy ghost sheweth before our eyes in this booke the variatē & change of things, which came to the people of Israel for the death of Dauid, Salomō & the rest of the Kings, vnto the death of Ahab, declaring how that flourishing Kingdoms, except they be preferred by Gods protection, (who then flourisheth when his word is truly in them, veruē esteemed, vice punished, and concord maintained) fall to decay and come to nothing: as appeareth by the deuiding of the kingdom vnder Roboam, and Jeroboam, which before were but all one people: & now by the iust punishment of God were made two, wherof Iudah & Beniamin came to Roboam: and this was called the kingdom of Iudah, and the other ten tribes belid with Jeroboam, and this was called the kingdom of Israel. The king of Iudah had his throne in Ierusalem, & the king of Israel in Samaria, after it was built by Amri Ahab's father. And because our Saviour Christ according to the flesh should come of the stocke of Dauid, the genealogie of the kings of Iudah is here described, from Salomon to Ierem the sonne of Ioaphat, who reigned ouer Iudah in Ierusalem, as Ahab did ouer Israel in Samaria.

CHAP. I.

1 *Abiath keepeth Dauid in his extreme age. 5 Adoniah v. serveth the kingdom. 30 Salomon is anointed king. 50 A. doniah fleeth to the Altar.*

Now when King Dauid was ² olde and stricken in yerres, they covered him with clothes, but no ³ heate came vnto him.

2 Wherefore his seruants sayd vnto him, Let there be sought for my lord the King a young virgin, and let her stand before the King, & cherish him: and let her lie in thy bosome, that my lord the King may get heat.

3 So they sought for a faire yoong mayd throughout all the coasts of Israel, & found one Abithag: a Shunammite, & brought her to the King.

4 And the mayd was exceeding faire, and cherished the King, and ministered to him, but the King knew her not.

5 ¶ Then Adoniah the sonne of Haggith, exalted himselfe, saying, I will be king. And he gate

him charres and horsemen, and ⁶ fifty men to run d before him.

6 And his father would not displease him fro his childhood, to say, Why hast thou done so? And hee was a very goodly man, and his mother bare him next after Absalom.

7 And he took counsel of Ioab the sonne of Zeruiah, and of Abiathar the Priest: and they helped forward Adoniah.

8 But Zadok the Priest, & Benaiah the sonne of Ichoiada, and Nathan the Prophet, and Shimei, and Rei, and the men of might, which were with Dauid, were not with Adoniah.

9 Then Adoniah sacrificed sheepe and oxen, and fat cattell by the stone of Zobelet, which is by I En-rogel, and called all his brethren the Kings sonnes, and all the men of Iudah the Kings seruants,

10 But Nathan the Prophet, and Benaiah, and the mighty men, and Salomon his brother were called not.

11 Wherefore

1 Called Abiath Onan, 1. Chro. 24. 30.

m That is, abundantly: for as some write, he was King of Ierusalem, before Dauid was 7 tower.

n Some write, that every tribe gave 50, which make 500, or that afterward he bought as much as came to 550 shekels, 1. Chro. 21. 25.

d Reader, See, 15. 1.

† Ebr. ages.

† Ebr. his words were with Ioab.

c They took his part and followed him.

† Ebr. the fountain.

f As the Cherethites and Pelishtines.

11 Wherefore Nathan spake vnto Bath-sheba the mother of Salomon, saying, Haft thou not heard, that Adonijah the sonne of Haggith doth reigne, and Dauid our lord knoweth it not?

12 Now therefore come, and I wil nowe giue thee counsell, howe to saue thine owne life, and the life of thy sonne Salomon.

13 Goe, and get thee in vnto King Dauid, and say vnto him, Diddst thou my lord, O King, sweare vnto thine handmaid, saying, Assuredly Salomon thy sonne shall reigne after me, and he shall sit vpon my throne? why is then Adonijah King?

14 Beholde, while thou yet talkest there with the King, I also wil come in after thee, and I confirme thy words.

15 ¶ So Bath-sheba went in vnto the king into the chamber, and the King was very old, and Abiathar the Shunammite ministred vnto him.

16 And Bath-sheba bowed and made obeysance vnto the King. And the King said, What is thy matter?

17 And he answered him, My lord, thou swearest by the Lord thy God vnto thine handmaid, saying, Assuredly Salomon thy sonne shall reigne after me, and he shall sit vpon my throne.

18 And beholde, now is Adonijah King, and now, my lord, O King, thou knowest it not.

19 And he hath offered many oxen, and fat cattell, and sheepe, and hath called all the sonnes of the King, and Abiathar the Priest, and Iobab the captain of the host: but Salomon thy seruant hath he not bidden.

20 And thou, my lord, O King, knowest that the eyes of all Israel are on thee, that thou shouldest tel them, who should sit on the throne of my lord the King after him.

21 For els when my lord the King shall sleepe with his fathers, I and my sonne Salomon shall be reputed to vile.

22 And lo, while they yet talked with the king, Nathan also the Prophet came in.

23 And they told the King, saying, Beholde, Nathan the Prophet. And when he was come in to the King, he made obeysance before the King vpon his face to the ground.

24 And Nathan said, My lord, O King, haft thou said, Adonijah shall reigne after me, and he shall sit vpon my throne?

25 For hee is gone downe this day, and hath slaine many oxen, and fat cattell, and sheepe, and hath called all the kings sonnes, and the captains of the host, and Abiathar the Priest: and behold, they eate and drinke before him, and say, ¶ God saue king Adonijah.

26 But me thy seruant, and Zadok the Priest, and Benaiah the sonne of Ichoiada, and thy seruant Salomon hath he not called.

27 Is this thing done by my lord the king, and thou hast not shewed it vnto thy seruants, who should sit on the throne of my lord the king after him?

28 ¶ Then king Dauid answered, and said, Cal me Bath-sheba. And she came into the kings presence, and stood before the King.

29 And the king swore, saying, As the Lord lieth, who hath redeemed my soule out of all aduersitie,

30 That as I sware vnto thee by the Lord God of Israel, saying, Assuredly Salomon thy sonne shall reigne after me, and he shall sit vpon

my throne in my place, so will I certainly doe this day.

31 Then Bath-sheba bowed her face to the earth, and did reuerence vnto the king, and said, God saue my lord king Dauid for euer.

32 ¶ And king Dauid said, Call me Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Ichoiada. And they came before the king.

33 Then the king said vnto them, Take with you the seruants of your lord, & cause Salomon my sonne to ride vpon mine owne mule, and carry him downe to Gihon.

34 And let Zadok the Priest, and Nathan the Prophet anoint him there King ouer Israel, and blow ye the trumpet, and say, God saue King Salomon.

35 Then come vp after him, that he may come and sit vpon my throne: and he shall beeking in my stead: for I haue appointed him to be prince ouer Israel and ouer Iudah.

36 Then Benaiah the sonne of Ichoiada answered the king, and sayd, So be it, and the Lord God of my lord the king ratifie it.

37 As the Lord hath bene with my lord the King, so be with Salomon, and exalt his throne about the throne of my lord king Dauid.

38 So Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Ichoiada, and the Cherethites and the Pelethites went downe and caused Salomon to ride vpon king Dauids mule, and brought him to Gihon.

39 And Zadok the Priest tooke an horn of poyl out of the Tabernacle, and anointed Salomon: and they blew the trumpet, and all the people sayd, God saue king Salomon.

40 And all the people came vp after him, and the people piped with pipes, and reioyced with great ioy, so that the earth rang with the sound of them.

41 ¶ And Adonijah and all the ghesstes that were with him, heard it: (and they had made an ende of eating) and when Iobab heard the sound of the trumpet, he sayd, What meaneth this noise and vproue in the city?

42 And as he yet spake, beholde, Jonathan the sonne of Abiathar the Priest came: and Adonijah sayd, Come in: for thou art a worthy man, and bringest good tidings.

43 And Jonathan answered, and sayd to Adonijah, Verely our lord King Dauid hath made Salomon King.

44 And the King hath sent with him Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Ichoiada, and the Cherethites, and the Pelethites, and they haue caused him to ride vpon the Kings mule.

45 And Zadok the Priest, & Nathan the Prophet haue anointed him King in Gihon: and they are gone vp from thence with ioy, and the city is moued: this is the noise that ye haue heard.

46 And Salomon alio sitteth on the throne of the Kingdom.

47 And moreover the Kings seruants came to blesse our lord king Dauid, saying, God make the name of Salomon more famous then thy name, and exalt his throne about thy throne: therefore the King worshipped vpon the bed.

48 And thus sayd the king also, Blessed be the Lord God of Israel, who hath made one to sit

¶ 2 Sam. 4.

¶ For Adonijah will destroy thee and thy sonne, if he reigne.

¶ By declaring such things, as may flatter the King.

¶ The King being worne with age, could not attend to the officers of the realme, and also Adonijah had many flatterers which kept it from the king.

¶ And so put to death as wicked traitors offered.

¶ Acknowledging him to be the true and worthy king appointed of God, as the figure of his Christ.

¶ But as the king Adonijah liue.

¶ Meaning, that he ought in such affairs enterprise nothing except he had consulted with the Lord.

¶ Mooued by the Spirit of God to see do, because he foresaw that Salomon should be the figure of Christ.

¶ Meaning, things that were good.

¶ Ioh. 1. 1.

¶ Ioh. 1. 1.

¶ Whereby they sought to assaile him, and the king from thence.

¶ Ioh. 1. 1.

¶ Ioh. 1. 1.

¶ Ioh. 1. 1.

¶ Ioh. 1. 1.

¶ Ioh. 1. 1.

¶ Ioh. 1. 1.

¶ Ioh. 1. 1.

fit on my throne this day, euen in my fight.

49 Then all the ghesstes that were with Adonijah, were affraide, and rose vp, and went eueri man his way.

50 ¶ And Adonijah fearing the presence of Salomon, arose and went, and tooke holde on the hornes of the altar.

51 And one tolde Salomon, saying, Beholde, Adonijah doeth feare King Salomon: for loe, hee hath caught hold on the hornes of the altar, saying, Let King Salomon sweare vnto me this day, that he will not slay his seruant with the sworde.

52 Then Salomon sayd, If he will shewe h'm selfe a worthy man, there shall not an haire of him fall to the earth, but if wickednesse be found in him, he shall dye.

53 Then King Salomon sent, & they brought him from the altar, and hee came and did obedience vnto King Salomon. And Salomon sayde vnto him, Goe to thine house.

CHAP. II.

1 David exhorted Salomon, and giueth charge concerning Iobab, Barzilai, and Shimei. 10 The death of David. 17 Adonijah maketh Abihag his wife. 25 He is slaine. 35 Zadok was placed in Abiathars room.

¶ When the dayes of Dauid drewe neere th't hee should dye, and hee charged Salomon his sonne, saying,

2 I goe the way of all the earth: be strong therefore, and shew thy selfe a man,

3 And take heede to the charge of the Lord thy God, to walke in his wayes, and keepe his statutes, and his commandementes, and his judgments, and his testimonies, as it is written in the Law of Moses, that thou mayest prosper in all that thou doest, and in eueri thing wherunto thou turnest thee,

4 That the Lorde may confirme his worde which he spake vnto mee, saying, If thy sonnes take heede to their way, that they walke before me in truth, with all their hearts, and with all their soules, * ¶ thou shalt not (said he) want one of thy possesions vpon the throne of Israel.

5 Thou knowest also what Iobab the sonne of Zeruiah did to mee, and what he did to the two captiues of the hostes of Israel, vnto * Abner the sonne of Ner, and vnto * Amasi the sonne of Iether: whom hee slewed, and shed blood of battell in peace, and put the blood of warre vpon his girdle that was about his loynes, and in his shoes that were on his feete.

6 Doe therefore according to thy wisdom, and let thou not his haire head goe downe to the graue in peace.

7 But these kindnes vnto the sonnes of * Barzilai the Gileadite, and let them be among them that eate at thy table: for so they came to mee when I fled from Abihalom thy brother.

8 ¶ And beholde, with thee * Shimei the sonne of Gera, the sonne of Imi, of Bahurim, which cursed mee with an horrible curse in the day when I went to Mahanaim: but hee came downe to mee to mee at Iorden, and I sware to him by the Lorde, saying, * I will not slay thee with the sworde.

9 But thou shalt not count him innocent: for thou art a wife man, and knowest what thou oughtest to doe vnto him: therefore thou shalt cause his hoare head to goe downe to the graue with blood.

10 So * David slept with his fathers, and was buried in the cite of Dauid.

11 And the daies which Dauid * reigned vpon Israel, were forty yeeres: seuen yeeres reigned he in Hebron, and thirty and three yeres reigned he in Ierusalem.

12 ¶ Then sate Salomon vpon the throne of Dauid his father, and his kingdome was stablished mightily.

13 And Adonijah the sonne of Haggith came to Bath sheba the mother of Salomon: and shee saide, * Committ thou peaceably? And he saide, Yea.

14 He saide moreouer, I haue a sute vnto thee. And she saide, say on.

15 Then he said, Thou knowest that the kingdome was mine, and that all Israel set their faces on me, that I should reigne: howbeit the kingdome is turned away, and is my brothers: for it came to him by the Lorde.

16 Nowe therefore I aske thee one request, ¶ refuse me not. And she said vnto him, say on.

17 And he saide, Speake, I pray thee, vnto Salomon * King, (for he will not say thee nay) that he giue me Abihag the Shunammite to wife.

18 And Bath sheba said, Well, I will speake for thee vnto the King.

19 ¶ Bath sheba therefore went vnto King Salomon, to speake vnto him for Adonijah: and the King rose to meeete her, and bowed himselfe vnto her, and sate downe on his throne: and hee caused a seate to be set for the Kings mother, and the seate at his right hand.

20 Then she saide, I desire a small request of thee, say me not nay. Then the King sayde vnto her, Aske on, my mother: for I will not say thee nay.

21 She sayde then, Let Abihag the Shunammite be giuen to Adonijah thy brother to wife.

22 But King Salomon answered and sayde vnto his mother, And why dost thou aske Abihag the Shunammite for Adonijah? aske for him the kingdome also: for hee is mine elder brother, and hath for him both Abiathar the Priest, and Iobab the sonne of Zeruiah.

23 Then King Salomon sware by the Lorde, saying, God doe so to me and more also, if Adonijah hath not spoken this worde against his owne life.

24 Nowe therefore as the Lord liueth, who hath established me, & set mee on the throne of Dauid my father, who also hath made me an house, as hee * promised, Adonijah shall surely die this day.

25 And King Salomon sent by the hande of Benaiah the sonne of Ichoiada, and hee || smote him that hee dyed.

26 ¶ Then the King saide vnto Abiathar the Priest, Go to Anathoth vnto thine owne || felde: for thou art ¶ worthy of death: but I will not this day kill thee, because thou barest the Arke of the Lorde God before Dauid my father, and because thou hast suffered in all, wherein my father hath bene afflicted.

27 So Salomon cast out Abiathar from being Priest vnto the Lorde, that he might * fulfill the wordes of the Lorde, which he spake against the house of Eli in Shiloh.

28 ¶ Then tidings came to Iobab: (for Iobab had * turned after Adonijah, but hee turned not after Abihalom) and Iobab fled vnto the Taberna

Q. j.

* 2. Sam. 2. 19 and 23. 36

* 2. Sam. 5. 4. 1. Chron. 29. 16, 27.

* 1. Chron. 29. 13.

* For the feared lest he would weake treason against the King.

* In token of reverence, and that others by his example might haue him in greater honour.

* In token of reverence, and that others by his example might haue him in greater honour.

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* In token of reverence, and that others by his example might haue him in greater honour.

I know that
God had appeared
vnto him in a
dreme.

By this example
it appeareth that
God kept promise
vnto Salomon in
granting him
wisdom.

I see how the
quicke child is
very iacuous the
myght heere
the flower and
alliance.

In Exod. God
gives iudges
vnto the
people that
they may
knowe the
will of the
lawe.

In Her motherly
affection heere
appeareth that
the king rather
in the rigor of
the lawe than for
his childer cruelly
saue.

In That Iohi
these officers,
He was the
louer of Achiz
and Zadok
reue.

In That Abiathar
because Salomons
had put from him
his office Chap. 1. 27.
was neither of
the names.
Psalms 14.

15 And when Salomon awoke, beheld, it was a dreme, and he came to Ierusalem, and stood before the Arke of the couenant of the Lord, and offered burnt offerings, and made peace offerings, and made a feast to all his seruants.

16 ¶ Then came two harlots vnto the King, and stood before him.

17 And the one woman saide, Oh my lord, I and this woman dwell in one house, and I was deliuered of a child with her in the house.

18 And the third day after that I was deliuered, this woman was deliuered also, and we were in the house together: no stranger was with vs in the house, saue we twaine.

19 And this womans sunne died in the night: for she overlay him.

20 And the rose at midnight, and I tooke my sonne from my side, while thine handmaide slept, and laide him in her bosome, and laide her dead sonne in my bosome.

21 And when I rose in the morning to giue my sonne sucke, behold, he was dead: and when I had wel considered him in the morning, behold, it was not my sonne, whom I had borne.

22 Then the other woman saide, Nay, but my sonne liueth, and thy sonne is dead: Againe she saide, No, but thy sonne is dead, and mine aliue: thus they spake before the King.

23 Then said the King, She saith, This that liueth is my sonne, and the dead is thy sonne: and the other saith, Nay, but the dead is thy sonne, and the liuing is my sonne.

24 Then the king said, Bring mee a sword: and they brought out a sword before the King.

25 And the King saide, Diuide yee the liuing child in twaine, and giue the one halfe to the one, and the other halfe to the other.

26 Then spake the woman, whose the liuing child was, vnto the King, for her compassion was kindled toward her sonne, and the saide, Oh my lord, giue her the liuing child, and slay him not: but the other saide, Let it be neither mine nor thine, but diuide it.

27 Then the King answered, and saide, Giue her the liuing child, and slay him not: this is his mother.

28 And all Israel heard the iudgement, which the King had iudged, and they feared the King: for they saw that the wisdom of God was in him to do iustice.

CHAP. III.

The princes and rulers vnder Salomon. 21 The parauentice for his seruants. 26 The number of his horses. 32 His books and writings.

And King Salomon was King ouer Israel, and these were his princes, Azariah the sonne of Zadok the Priest,

3 Elihoreph and Ahiah the sonnes of Shilhi Scribes, Ichothaphat the sonne of Ahilud, the recorder,

4 And Benajah the sonne of Ichoiada was ouer the hofte, and Zadok and Abiathar Priests,

5 And Azariah the sonne of Nathan was ouer the officers, and Zabud the sonne of Nathan Priest was the Kings friend,

6 And Ahishar was ouer the houshold, and Adoniram the sonne of Abda was ouer the tribute.

¶ And Salomon had twelue officers ouer all Israel, which prouided vitales for the King and

his houshold: ech man had a moneth in the yeere to prouide vitales.

8 And these are their names: the sonne of Hur in mount Ephraim:

9 The sonne of Dekar in Makaz, and in Shalbm and Beth-shean, and ¶ Elon and Bethanai:

10 The sonne of Hefed in Aruboth, to whome pertained Shochoh, and all the land of Hephher:

11 The sonne of Abinadab in all the region of Dor, which had Taphath the daughter of Salomon to wife.

12 Baana the sonne of Ahilud in Taanach, and Megiddo, and in all Beth-shean, which is by Zartanah beneath Izreel, from Beth-shean ¶ Itho Abelmeholah, euen til beyond ouer against Tokmeim:

13 The sonne of Geber in Ramoth Gilead, & his were the townes of ¶ Iair, the sonne of Manasseh, which are in Gilead, and vnder him was the region of Argob, which is in Bashan: threecore great cities with walles and barres of brasie.

14 ¶ Abinadab the sonne of Iddo bad to Mahanaim:

15 Ahimaz in Naphtali, and hee tooke Basmath the daughter of Salomon to wife:

16 Baanah the sonne of Huhai in Acher and in Alothe:

17 Ichothaphat the sonne of Paruah in ¶ Issachar:

18 Shimei the sonne of Elah in Benjamin:

19 Geber the sonne of Uri in the countrey of Gilead, the land of Sihon King of the Amoritcs, and of Og King of Bashan, and was officer aloue in the land.

20 Iudah and Israel were many, as the sand of the sea in number, & eating, drinking, and making merry.

¶ And Salomon reigned ouer all kingdomes, from the River vnto the land of the Philistines, and vnto the border of Egypt, and they brought presents, and serued Salomon all the dayes of his life.

22 And Salomons vitales for one day were thirtie measures of fine flour, and threecore measures of meale:

23 Ten fat oxen, and twentie oxen of the pastures, and an hundred sheepe, beside hartes, and bucks, bugles, and fat foule.

24 For hee ruled in all the region on the other side of the River, from Tiphshah euen vnto ¶ Azazah, ouer all the Kings on the other side the River: and hee had peace round about him on euery side.

25 And Iudah and Israel dwelt without feare, euery man vnder his vine, and vnder his fig-tree, from Dan, euen to Beer-sheba, all the dayes of Salomon.

26 ¶ And Salomon had fourtie thousand stalles of horses for his charets, and twelue thousand horsmen.

27 And these officers prouided vitale for King Salomon, and for all that came to King Salomons table, euery man his moneth, and they suffered to lacke nothing.

28 Barly also and strawe for the horses and mules brought they vnto the place where the officers were, euery man according to his charge.

29 ¶ And God gaue Salomon wisdom and vnderstanding exceeding much, & a large heart, euen as the sand that is on the seashore.

Qij.

3a And

10r, Elon in Beth-anan.

20r, to the plaines.

d Which townes bare Iairs name, because hee tooke them of the Canaanites, Numb 34. 41

e Salomon offered out the diuision that Iothab made, but diuided it as might best seme for his purpose.

f They liued in all peace and securitie. e Eccles. 47. 1. g Which is Ephraim.

h 2 R. Corim.

i 10r, Gada. h For they were all tributaries vnto him.

j Throughout all Israel.

k 2 Chron. 9. 25.

l Eccles. 47. 14.

m 15. 6.

n Meaning great vnderstanding and able to comprehend all things.

1 To wit, the Philo-
sophers and
Astronomers,
which were ind-
ged most wife.

m Which for the
most part are
though to have
perished in the
captivity of
Babylon.
n From the highest
to the lowest.

30. And Salomons wisdom excelled the wisdom of all the children of the East and all the wisdom of Egypt.

31 For he was wiser than any man: yea, then were Ethan the Ezrahite, then Heman, then Chalcol, then Darda the sonnes of Mahol: and he was famous throughout all nations round about.

32 And Salomon spake three thousand ^m proverbs: and his songs were a thousand and five.

33 And he spake of trees, from the cedar tree that is in Lebanon, even vnto the hyssope that springeth out of the wall: he spake also of beasts, and of foules, and of creeping things, and of fishes.

34 And there came of all people to heare the wisdom of Salomon, from all Kings of the earth, which had heard of his wisdom.

CHAP. V.

1 Hiram sendeth to Salomon, and Salomon to him, purposing to build the house of God. 6 He prepareth stuff for the building. 13 The number of the workmen.

10r, 2e.

* 2. Chron. 2, 3.

10r, his enemies.

a He declareth
that he was bound
to set forth Gods
glory, for as much
as the Lord had
sent him rest and
peace.
b 2. Sam. 7, 13.
2. Chron. 22, 10.

b This was his
equitie, that he
would not receive
a benefite without
some recompence.
c In Hiram is
prefigurate the
conversion of the
Gentiles, who
should helpe to
build the Spirituall Temple.

10r, 3e.

d While my ser-
uants are occupied
about thy busines.

14r, Corin.
10r, quere.

* Chap. 2, 13.

e As touching
the furniture of
wood & vitales.

And Hiram King of Tyre sent his seruants vnto Salomon, (for he had heard, that they had anoynted him King in the roume of his father) because Hiram had euer loued Dauid.

3 * Also Salomon sent to Hiram saying, 3 Thou knowest that Dauid my father could not build an house vnto the Name of the Lord his God, for the warres which were about him on every side, vntill the Lord had put [them] vnder the soles of his feete.

4 But now the Lord my God hath giuen me rest on every side, for there is neither aduersarie, nor euill to resist.

5 And behold, I purpose to build an house vnto the Name of the Lord my God, * as the Lord spake vnto Dauid my father, saying, Thy sonne whom I will set vpon thy throne for thee, he shall build an house vnto my Name.

6 Now therefore command, that they heve me cedar trees out of Lebanon, and my seruants shall be with thy seruants, and vnto thee will I giue the hire for thy seruants, according to all that thou shalt appoint: for thou knowest that there are none among vs, that can hewe timber like vnto the Sidonians.

7 ¶ And when Hiram heard the wordes of Salomon, he reioyced greatly, and said, Blessed be the Lord this day, which hath giuen vnto Dauid a wife sonne ouer this mighty people.

8 And Hiram sent to Salomon, saying, I have considered the things, for the which thou sentest vnto me, and will accomplish all thy desire, concerning the cedar trees and fire trees.

9 My seruants shall bring them downe from Lebanon to the sea: and I will conuey them by sea [in] rafes vnto the place that thou shalt shew me, and will cause them to be discharged there, and thou shalt receiue them: now thou shalt doe mee a pleasure to minister foode for my familie.

10 So Hiram gaue Salomon cedar trees and fire trees, ^{uen} his full desire.

11 And Salomon gaue Hiram twenty thousand measures of wheate for foode to his household, and twenty measures of beaten oile. Thus much gaue Salomon to Hiram yere by yere.

12 ¶ And the Lord gaue Salomon wisdom as he promised him. And there was peace betwene Hiram and Salomon: and they c two

made a covenant.

13 ¶ And king Salomon raised a summe out of all Israel, and the summe was thirtie thousand men:

14 Whome he sent to Lebanon, ten thousand a moneth by counte: they were a moneth in Lebanon, and two moneths at home. And * Adoniram ^{chap. 4} was ouer the summe.

15 And Salomon had scientie thousand that bare burdens, and fourscore thousand masons in the mountaine,

16 Besides the [princes, whome Salomon appointed ouer the worke, ^{uen} three thousand and three hundred, which ruled the people that wrought in the worke.

17 And the King commaunded them, and they brought great stones and costly stones to make the foundation of the house, ^{uen} hewed stones.

18 And Salomons workemen, and the workemen of Hiram, and the masons hewed and prepared timber and stones for the building of the house.

CHAP. VI.

1 The building of the Temple and the forme thereof. 12 The prayers of the Lord to Salomon.

And * in the fourehundred and foure score yeeere (after the children of Israel were come out of the land of Egypt) and in the fourth yeeere of the reigne of Salomon ouer Israel, in the moneth * Zif, (which is the second moneth) he built the house of the Lord.

2 And the house which King Salomon built for the Lord, was threescor cubites long, and twenty broad, and thirtie cubites high.

3 And the porch before the Temple of the house was twentie cubites long according to the breadth of the house, and ten cubites broad before the house.

4 And in the house he made windowes, broad without, and narrow within.

5 And by the wall of the house he made galleries round about, ^{uen} by the wall of the house round about the Temple and the oracle, and made chambers round about.

6 The nethermost gallerie was sixe cubites broad, and the middlemost sixe cubites broad, and the third seuen cubites broad: for he made restes round about without the house, that ^{the} beames should not be fastened in the wall of the house.

7 And when the house was built, it was built of stone perfite, before it was brought, so that there was neither hammer, nor axe, nor any toole of yron heard in the house, while it was in building.

8 The doore of the middle chamber was in the right side of the house, and ^{uen} went vp with winding staires into the middlemost, and out of the middlemost into the third.

9 So he built the house and finished it, and sieled the house being watted with sieeling of cedar trees.

10 And he built the galleries vpon all the wall of the house of sixe cubites height, and they were ioyned to the house with beames of cedar.

11 And the worde of the Lord came to Salomon, saying,

12 Concerning this house which thou buidest, if thou wilt walke in mine ordinances, & execute my iudgements, & keep all my commandments,

10r, mason of the worke.

c The House was in Zif, which time it was erected masons.

* 2. Chron. 2, 3.

a Which most contrarietye April and past day.
b Whereby is meant the Temple & the oracle.
c Or the court where the people pray. d Which is before the place where the altar of burnt offering stood.
10r, 3e open all the way.
10r, 3e open all the way.
d Which was the Chamber, called aliter most holy place.

* 2. Sam. 7, 13.

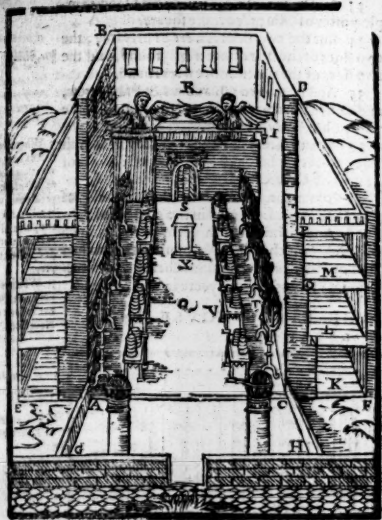
g Accused by the people.

h Meaning the middlemost.

i For where the place of the house was built.

j That the house was built in the middlemost.

THE TEMPLE UNCOVERED.



The cause why we uncoverd and set open the Temple, without setting forth the wall that is before it, is, that the order of those things that are within, might be more easily known. A B. The length of the Temple of three score cubites. A C. The breadth of twenty cubites within, and not measuring the thickness of the wall. This also was the length of the porch without the Temple. C D. The height of thirty cubites. E F. The chambers of the Priests, which compassed about the Temple on three sides, South, West and North, and were of three heights. G H. The breadth of the porch ten cubits. I. The windows of the Temple. K. The first chamber was five cubites broad. L. The second floor. M. The third floor. N O P. The right or flatter of the wall, which had twelve posts that did separate chamber from chamber. Q. The holy place. R. The holiest of all, where the Ark of the covenant was. S. The gate to enter into the most holy place. T. The five canals of water on every side of the Temple. U. The ten tables on both sides for the seven breads. X. The incense altar.

WEST.

to walke in them, then will I performe unto thee my promise, * which I promised to David thy father.

13 And I will dwell among the children of Israel, and will not forsake my people Israel.

14 So Salomon built the house, & finished it.

15 And built the wall of the house within, with boards of Cedar tree from the pavement of the house unto the walls of the ceiling, and within he covered them with wood, and covered the floor of the house with planks of firre.

16 And he built twenty cubites in the sides of the house with boards of Cedar, from the floor to the walls, and he prepared a place within it for the oracle, even the most holy place.

17 But the house, that is, the Temple before it, was fourtie cubites long.

18 And the Cedar of the house within was carved with knops, and grauen with flowers: all was Cedar, so that no stone was seene.

19 Also he prepared the place of the oracle in the midst of the house within, to set the Ark of the covenant of the Lord there.

20 And the place of the oracle within was twenty cubites long, and twenty cubites broad, and twenty cubites high: and hee covered it with pure golde, and covered the altar with Cedar.

21 So Salomon covered the house within with pure golde; and he set the place of the oracle with chains of golde, and covered it with golde.

22 And he overlayed all the house with golde, untill all the house was made perfite. Also he covered the whole altar, that was before the oracle, with golde.

23 And within the oracle he made two Cherubims of Olive tree, ten cubites high.

24 The wing also of the one Cherub was five cubites, and the wing of the other Cherub was five cubites: from the uttermost part of one of his wings unto the uttermost part of the other of his wings, were ten cubites.

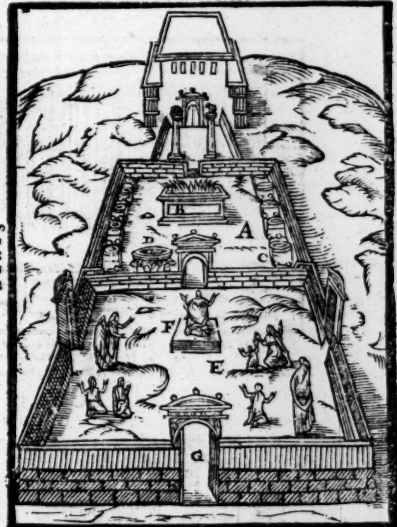
25 Also the other Cherub was of ten cubites: both the Cherubims were of one measure and one size.

† Ebr. he doth through chains of golde before.

† Meaning the altar of incense, Exodus 30.1.

107, 108, 109.

THE TEMPLE COVERED.



WEST.

to walke in them, then will I performe unto thee my promise, * which I promised to David thy father.

13 And I will dwell among the children of Israel, and will not forsake my people Israel.

14 So Salomon built the house, & finished it.

15 And built the wall of the house within, with boards of Cedar tree from the pavement of the house unto the walls of the ceiling, and within he covered them with wood, and covered the floor of the house with planks of firre.

16 And he built twenty cubites in the sides of the house with boards of Cedar, from the floor to the walls, and he prepared a place within it for the oracle, even the most holy place.

17 But the house, that is, the Temple before it, was fourtie cubites long.

18 And the Cedar of the house within was carved with knops, and grauen with flowers: all was Cedar, so that no stone was seene.

19 Also he prepared the place of the oracle in the midst of the house within, to set the Ark of the covenant of the Lord there.

20 And the place of the oracle within was twenty cubites long, and twenty cubites broad, and twenty cubites high: and hee covered it with pure golde, and covered the altar with Cedar.

This figure representeth the great court separated into three partes, whose separation was made of three orders of seven floor, and out of Cedar boards.

A. The court of the Priests next to the porch, called the inner court, for it was nearer the Temple than the people. B. The altar of burnt sacrifice, which was much greater than Moses was. For the length hereof was twenty cubites, and the breadth as much, and ten in height. C. The laver, 2 Chron. 4.6. D. The table of shewbread, 2 Chron. 4.9. E. The court of the people, 2 Chron. 4.9. and 6.12. which is called the great porch, and in Acts 3.11. the porch of Salomon. This court is often taken in the Scriptures of the New Testament for the Temple, Math. 21.23. Acts 3.2, 3. for the people did not pass further, but did worshipping in this court. This is the place wherein Christ and his Apostles used to preach, and whence Christ did call the buyers and sellers. F. A place of prayer whereon Salomon prayed, that he might have better service and favour of the people. It was five cubits long, five broad, and in height three, 2 Chron. 4.23. G. A gate on the East, called the gate of the Lord, 2 Chron. 3.2. and the gate of the foundation, 2 Chron. 3.5. It is called the beautiful, Acts 3.2. for the Prince did only enter in thereat, and not the people, Ezech. 44.3. for the people entered in by the North gate and the South, Ezech. 44.9.

26 For the height of the one Cherub was ten cubites, and so was the other Cherub.

27 And hee put the Cherubims within the inner house, * and the Cherubims stretched out their wings, so that the wing of the one touched

* Ezech. 10.12.

Q 3

the

the one wall, and the wing of the other Cherub touched the other wall: and their other wings touched one another in the middes of the house.

23 For the other which Moises made of beaten golde, was taken away with the other jewells by their enemies, whom God permitted divers times to overcome them for their great finnes.

28 And hee ^{was} outelade the Cherubims with golde.

29 And he carved all the walles of the house round about with grauen figures of Cherubims and of Palme trees, and grauen flowers within and without.

30 And the floore of the house hee covered with golde within and without.

31 And in the entring of the oracle hee made two doores of Oliue tree: and the vpper post and side postes were five square.

32 The two doores also were of Oliue tree, and he graued them with grauing of Cherubims and Palme trees, and grauen flowers, and covered them with golde, and laid a thinne gold vpon the Che-

rubims and vpon the Palme trees.

33 And so made he for the doore of the Temple, postes of Oliue tree foure square.

34 But the two doores were of firre tree, the two sides of the one doore were square, and the two sides of the other doore were round.

35 And hee graued Cherubims, & Palme trees, and graued flowers, and covered the carved worke with golde, finely wrought.

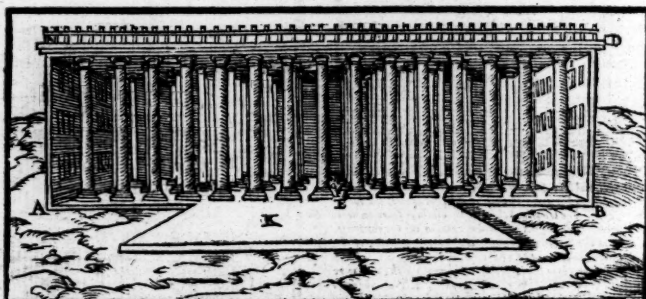
36 And hee built the court within with three rowes of hewed stone, and one rowe of beames of Cedar.

37 In the fourth yeere was the foundation of the house of the Lord layd in the month of Zif:

38 And in the eleuenth yeere in the month of Bul, (which is the eight month) he finished the house with all the furniture therof, and in cuxry point: so was he seuen yeere in building it.

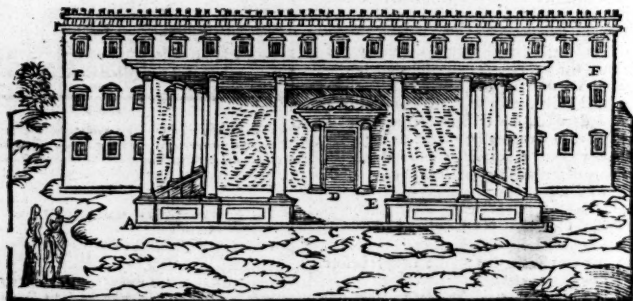
23 So that the fashion of the carved worke might full appeare.

THE FIRST FIGURE OF THE KINGS HOUSE IN THE VVOOD OF LEBANON.



This figure is made without wall or porch, that the order of the pillars, with-on might be seene. A. B. The length of an hundred cubites. B. C. The breadth of fifty. D. D. The height of thirty. E. F. G. H. The foure rowes of pillars. I. The three rowes of minawers. K. The porch or gallerie before the house.

THE SECOND FIGURE OF THE SAME HOUSE.



This second figure sheweth the manner of the house without, and the porch thereof, which was fifty cubites long. A. B. and thirty broad. C. D. The pavement. E. The windows F.

CHAP. VII.

1 The building of the house of Salomon. vs The excellent workmanship of Hiram in the pieces which he made for the Temple.

2 Vt Salomon was building his owne house thirteen yeeres, and finished all his

house also an house called the forest of Lebanon, an hundred cubites long, and fifty cubites broad, and thirtie cubites hie, vpon foure rowes of Cedar pillars, and Cedar beames were layed vpon the pillars.

3 And it was covered about with Cedar vpon in Syria: this house hee used in summer for pleasure and recreation.

* Chap. 9. vs. 1. After he had built the Temple, house.

2 The house of the place of great labour of cedar was used in the hotting thereof, it was a country house.

4. And the windowes were in three rowes, and windowe was against windowe in three rankes.

17 He made grates like networke, and i wroughte like chaines for the chapters that were on the top of the pillars, euen seven for the one chapter, and seven for the other chapter.

5. And all the doores, and the side postes with the windowes were foure square, and window was ouer against window in three rankes.

18 So hee made the pillars and two rowes of pomegranates round a out in the one grate to couer the chapters that were vpon the top. And thus did he for the other chapter.

6. And he made a porch of pillars fiftie cubites long, and thirte cubites broad, and the porch was before them, euen before them were thirte pillars.

19 And the chapters that were on the top of the pillars were after k lilye worke in the porch, foure cubites.

7. ¶ Then hee made a porch for the throne, where he iudged, euen a porch of iudgement, and it was fyled with cedar from pauement to pauement.

20 And the chapters vpon the two pillars had also about, i ouer against the belly i within the networke pomegranates: for two hundredth pomegranates were in the two rankes about vpon t either of the chapters.

8. And in his house where hee dwelt, was an other hall more inward then the porch which was of the same worke, Also Salomon made an house for Pharaohs daughter (* whom he had taken to wife) like vnto this porch.

21 And he set vpon the pillars in the porch of the Temple, And when hee had set vpon the right pillar, he called the name thereof m Iachin: and when hee had set vpon the left pillar, hee called the name thereof n Boaz.

9. All these were of costly stones, hewed by measure, and sawed with sawes within and without, from the foundation vnto the stones of an i hand breadth, and on the outside to the great court.

22 And vpon the top of the pillars was worke of lilyes: so was the workmanship of the pillars finished.

10. And the foundation was of costly stones, and great stones, euen of stones of ten cubites, and stones of eight cubites.

23 ¶ And he made a molten sea ten cubites wide from brim to brim, round in compass, and five cubites hie, and a line of thirte cubites did compass it about.

11. ¶ About also were costly stones squared by rule, and boades of cedar.

24 And vnder the brim of it were knoppes like wilde cucumers compassing it round about, ten in one cubite, compassing the sea round about: and the two rowes of knoppes were call, when it was molten.

12. ¶ And the great court round about was with three rowes of hewed stones, and a rowe of cedar beams: so was it to the inner court of the house of the Lord, and to the porch of the house.

25 ¶ For hee calt two pillars of brasse: the height of a pillar was eightene cubites, and a threede of twelue cubites did compass t either of the pillars.

THE FORME OF THE PILLAR,



16. And hee made two i chapters of molten brasse to set on the tops of the pillars: the height

THE SEA, OR GREAT CALDRON.



A B Ten cubites from one side to the other. C D The height of five cubites. E F This vessel was in compass thirte cubites. G The two rowes, which compassed the vessel about, and were garnished with lilies heads, whereunto were pipes to auger the water.

24. And vnder the brim of it were knoppes like wilde cucumers compassing it round about, ten in one cubite, compassing the sea round about: and the two rowes of knoppes were call, when it was molten.

25. It stood on twelue bulles, three looking toward the North, and three toward the West, and three toward the South, and three toward the East: and the sea was about vpon them, and all their hinder parts were inward.

26. It was i an hand breadth thicke, & the brim thereof was like i worke of the brim of a cup with flowers of lilies: it contained two thousand p parts.

27 ¶ And hee made tenne bafes of braffe, one bafe was foure cubites long, and foure cubites broad, and three cubites hie.

28 ¶ And the worke of the bafes was on this maner, They had borders, and the borders were betwene the ledges:

29 And on the borders that were betwene the ledges, were Lyons, bulles and Cherubims: and vpon the ledges there was a bafe aboue: and beneath the lions and bulles, were additions made of chinne worke.

30 And euery bafe had foure brafen wheels, and plates of braffe: and the foure corners had vnderfettlers: vnder the caldron were vnderfettlers molten at the fide of euery addition:

31 And at the mouth of it was within the chapter and aboue to measure by the cubite: for the mouth thereof was round made like a bafe, and it was a cubite and halfe a cubite: and also vpon the mouth thereof were grauen workes, whose borders were foure square, and not round.

32 And vnder the borders were foure wheels, and the axeltrees of the wheels ioyned to the bafe: and the height of a wheele was a cubite and halfe a cubite.

33 And the facion of the wheels was like the facion of a charret wheele, their axeltrees, and their naues and their fellows, and their spokes were all molten,

34 And foure vnderfettlers were vpon the foure corners of one bafe: and the vnderfettlers thereof were of the bafe it selfe.

35 And in the toppes of the bafe was a rounde compass of halfe a cubite hie round about: and vpon the toppes of the bafe the ledges thereof and the borders thereof were of the same.

36 And vpon the tables of the ledges thereof, and on the borders thereof hee did graue Cherubims, lions and palmertrees, on the fide of euery one, and additions round about.

37 Thus made hee the ten bafes, They had all one casting, one measure, and one fyle.

38 ¶ Then made hee ten caldrons of braffe, one caldron contained fourtie Baths: and euery caldron was foure cubites, one caldron was vpon one bafe throughout the ten bafes.

39 And hee fet the bafes, fiue on the right fide of the house, and fiue on the left fide of the house. And he fet the sea on the right fide of the house Eastward toward the South.

40 ¶ And Hiram made caldrons, and besoms, and basens, & Hiram finished al the worke that he made to King Salomon for the house of the Lord:

41 To wit, two pillars and two bowles of the chapters that were on the toppes of the two pillars, and two grates to couer the two bowles of the chapters which were vpon the toppes of the pillars,

42 And foure hundreth pomegranates for the two grates, euen two rowes of pomegranates for euery grate to couer the two bowles of the chapters, that were vpon the pillars,

43 And the ten bafes, and ten caldrons vpon the bafes,

44 And the sea, and twelue bulles vnder that sea,

45 And pottes, and besoms and basens: and all these vessels, which Hiram made to King Salomon for the house of the Lord, were of shining braffe,

THE FORM OF THE CALDRONS.



A B The bafe whereupon stood the caldron which was foure cubites long. C Four cubites broad. D The cubite high. E The inticement and figures of Lyons, Bulles, Cherubims. F The border of workmanship folding in and out. G The four wheels, which had a cubite and an halfe of height. H The four fyles or upholders, which were vpon the bafe whereupon the caldron stood. I The caldron.

46 In the plaine of Iorden did the King cast them in clay betwene Succoth and Zartan.

47 And Salomon leit to weigh all the vessels because of the exceeding abundance, neither could the weight of the braffe be counted.

48 So Salomon made all the vessels that pertained vnto the house of the Lord, the golden altar, and the golden table, whereon the shewbread was,

49 And the candlesticks, fiue at the right fide, and fiue at the left, before the oracle of pure golde, and the flowers, and the lampes, and the snuffers of golde,

50 And the bowles, and the hokes, and the basens, and the spoones, and the alshpannes of pure golde, and the hinges of golde for the doores of the house within, euen for the most holy place, and for the doores of the house, to wit, of the Temple.

51 So was finished all the worke that King Salomon brought in the things which David his father had dedicated: the filuer and the golde and the vessels, and layd them among the treasures of the house of the Lord.

CHAP. VIII.

4 The Arke is borne into the Temple. 10 A candle filleth the Temple. 13 The King blisseth the people.

¶ Then King Salomon assembled the Elders of Israel, euen all the heads of the tribes, the chiefe fathers of the children of Israel vnto him in Ierusalem, for to bring vp the Arke of the covenant of the Lord from the cite of Dauid, which is Zion.

2 And all the men of Israel assembled vnto King Salomon at the feast in the month of Eathanim, which is the fourth month.

3 And all the Elders of Israel came, and the Priests tooke the Arke,

4 They

† Ele, shoulders.

q The mouth of the great bafe or frame entered into the chapter, or pillar that bare vp the caldron.

10 Rings.

r Which was called the pillar, chapter, or small bafe, wherein the caldron stood.

f To keepe waters for the vie of the sacrifices.

t To wit, of the Temple or San Quarie.

u By this name also Hiram the King of Tyus was called.

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They bare the Arke of the Lorde, and they bare the Tabernacle of the Congregation, and all the holy vessels that were in the Tabernacle: those did the Priests and Levites bring vp.

And King Salomon and all the Congregation of Israel, that were assembled vnto him, were with him before the Arke, offering sheepe and beeces, which could not be tolde, nor numbered for multitude.

So the Priests brought the Arke of the couenant of the Lorde vnto his place, into the oracle of the house into the most holy place, euen vnder the wings of the Cherubims.

For the Cherubims stretched out their wings ouer the place of the Arke, and the Cherubims covered the Arke, and the barres thereof aboue.

And they drew out the barres, that the endes of the barres might appeare out of the Sanctuarie before the oracle, but they were not seene without: and there they are vnto this day.

Nothing was in the Arke save the two tables of stone which Moses had put there at Horeb, where the Lorde made a couenant with the children of Israel, when he brought them out of the land of Egypt.

And when the Priests were come out of the Sanctuarie, the cloud filled the house of the Lorde.

So that the Priests could not stand to minister, because of the cloud: for the glory of the Lorde had filled the house of the Lorde.

Then spake Salomon, The Lorde said, that he would dwell in the darke cloud.

I haue built thee an house to dwell in, an habitation for thee to abide in for euer.

And the King turned his face, and blessed all the Congregation of Israel: for all the Congregation of Israel stood there.

And he said, Blessed be the Lorde God of Israel, who spake with his mouth vnto Dauid my father, and hath with his hand fulfilled it, saying,

Since the day that I brought my people Israel out of Egypt, I chose no citie of all the tribes of Israel, to build an house that my Name might be there: but I haue chosen Dauid to be ouer my people Israel.

And it was in the heart of Dauid my father to build an house to the Name of the Lorde God of Israel.

And the Lord sayd vnto Dauid my father, Where as it was in thine heart to build an house vnto my Name, thou diddest well, that thou wast so minded:

Neuertheless thou shalt not build the house, but thy sonne that shall come out of thy loynes, he shall build the house vnto my Name.

And the Lord hath made good his worde that he spake: and I am risen vp in the house of Dauid my father, and sit on the throne of Israel, as the Lorde promised, and haue built the house for the Name of the Lorde God of Israel.

And I haue prepared therein a place for the Arke, wherein is the couenant of the Lorde which he made with our fathers, when he brought them out of the land of Egypt.

And the Lord in the sight of all the Congregation of Israel, and stretched out his hands toward heaven,

And sayde, O Lord God of Israel, there is

no God like thee in heauen aboue, or in the earth beneath, thou that keepst couenant and mercie with thy seruants that walke before thee with all their heart,

Thou that hast kept with thy seruant Dauid my father, that thou hast promised him: for thou spakest with thy mouth and hast fulfilled it with thine hand, as appeareth this day.

Therefore now, Lord God of Israel, keep with thy seruant Dauid my father: that thou hast promised him, saying, Thou shalt not want a man in my sight to sit vpon the throne of Israel: so that thy children take heed to their way, that they walke before me, as thou hast walked in my sight.

And now, O God of Israel, I pray thee, let thy word be verified, which thou spakest vnto thy seruant Dauid my father.

Is it true in deede that God will dwell on the earth? behold, the heauens, and the heauens of heauens are not able to containe thee: howe much more unable is this house that I haue built?

But haue thou respect vnto the prayer of thy seruant, and to his supplication, O Lorde, my God, to heare the cry and prayer which thy seruant prayeth before thee this day:

That thine eyes may be open toward this house, night and day, when toward the place wherof thou hast said, My Name shall be there: that thou mayest hearken vnto the prayer which thy seruant prayeth in this place.

Heare thou therefore the supplication of thy seruant, and of thy people Israel, which pray in this place, and heare thou in the place of thine habitation, when in heauen, and when thou hearest, haue mercie.

When a man shall trespass against his neighbour, and he lay vpon him an othe to cause him to sweare, and the swearer shall come before thine altar in this house,

Then heare thou in heauen, and doe and iudge thy seruants, that thou condemne the wicked to bring his way vpon his head, and iustifie the righteous, to giue him according to his righteousness.

When thy people Israel shall bee overthrown before the enemy, because they haue sinned against thee, and turne againe to thee, and confesse thy Name, and pray and make supplication vnto thee in this house,

Then heare thou in heauen, and be mercifull vnto the sinne of thy people Israel, and bring them againe vnto the land, which thou gavest vnto their fathers.

When heauen shall be shut vp, and there shall be no raine, because they haue sinned against thee, and shall pray in this place, and confesse thy Name, and turne from their sinne, when thou dost afflict them,

Then heare thou in heauen, and pardon the sinne of thy seruants and of thy people Israel (when thou hast taught them the good way wherein they may walke) and giue raine vpon the land that thou hast giuen to thy people to inherit.

When there shall be famine in the land, when there shall be pestilence, when there shall be blinding, mildew, grasshopper or caterpillar, when their enemy shall besiege them in the cities of their land, or any plague, or any sickness,

Then what prayer, and supplication so ever shall be

h Vnfeignedly and without all hypocrisy.

Chap. 4.

i He is iustified with the admiration of Gods mercies, who being incomprehensible and Lord our all, will become familiar with men.

Deut. 12. 16.

10. 5. 10.

k To wit the iudge, or neighbour, or brother, or sister, or that is, make it knowen.

m Acknowledge thy iust iudgement, and praye there.

n So that there be a draught to destroy the fruites of the land.

h In the land of Iobus gates.

shalbe made of any man ^{of} all thy people Israel, when euery one shall knowe the plague in his owne heart, and stretch forth his handes in this house,

39 Heare thou then in heauen, in thy dwelling place, and be mercifull, and doe, and giue euery man according to all his wayes, as thou knowest his heart, (for thou only knowest the hearts of all the children of men)

40 That they may feare thee as long as they liue in y land, which thou gauest vnto our fathers.

41 Moreouer as touching the stranger that is not of thy people Israel, who shall come out of a farre country for thy Names sake,

42 (When they shall heare of thy great Name, and of thy mightie hand, and of thy stretched out arme) and shall come and pray in this house,

43 Heare thou in heauen thy dwelling place, and doe according to all that the stranger calleth for vnto thee: that all the people of the earth may know thy Name, and feare thee, as doe thy people Israel: and that they may know, that thy Name is called vpon in this house which I haue built.

44 ¶ When thy people shall goe out to battell against their enemy by the way that thou shalt sende them, and shall pray vnto the Lorde ^{to} ~~for~~ ^{ward} the way of the citie which thou hast chosen, and ^{toward} the house which I haue built for thy Name,

45 Heare thou then in heauen their prayer and their supplication, and iudge their cause.

46 If they sinne against thee, (* for there is no man that sinneth not) and thou be angry with them, and deliuer them vnto the enemies, so that they carry them away prisoners vnto the land of the enemies, either farre or neere,

47 Yet if they turne againe vnto their heart in the land (to the which they be caried away captiues) and returne and pray vnto thee in the land of them that caried them away captiues, saying, We haue sinned, wee haue transgressed, and done wickedly,

48 If they turne againe vnto thee with all their heart, and with all their soule in the land of their enemies, which led them away captiues, and pray vnto thee ^{toward} the way of their lande, which thou gauest vnto their fathers, and ^{toward} the citie which thou hast chosen, and the house, which I haue built for thy Name,

49 Then heare thou their prayer and their supplication in heauen thy dwelling place, and iudge their cause,

50 And be mercifull vnto thy people that haue sinned against thee, and vnto all their iniquities (wherein they haue transgressed against thee) and cause that they, which led them away captiues, may haue pite and compassion on them:

51 For they bee thy people, and thine inheritance, which thou broughtest out of Egypt from the middes of the yron furnace.

52 Let thine eyes be open vnto the prayer of thy seruant, and vnto the prayer of thy people Israel, to hearken vnto them, in all that they call for vnto thee,

53 For thou diddest separate them to thee from among all the people of the earth for an inheritance, as thou saydest by the hand of Moses thy seruant, when thou broughtest our fathers * out of Egypt, O Lord God.

54 And when Salomon had made an ende of

praying all this, a prayer and supplication vnto the Lorde, hee arose from before the altar of the Lorde, from kneeling on his knees, and stretching of his hands to heauen,

55 And stood and blessed all the Congregation of Israel, with a loude voyce, saying,

56 Blessed be the Lorde that hath giuen rest vnto his people Israel, according to all that hee promised: there hath not failed one worde of all his good promise which he promised by the hand of Moses his seruant.

57 The Lorde our God be with vs, as hee was with our fathers, that hee forsake vs not, neither leaue vs,

58 That hee may * bow our hearts vnto him, and that we may walke in all his wayes, and keepe his commandements, and his statutes, and his lawes, which he commanded our fathers.

59 And these my wordes, which I haue prayed before the Lorde, be neere vnto the Lorde our God day and night, that hee defende the cause of his seruant, and the cause of his people Israel [†] alway as the matter requireth,

60 That all the people of the earth may know, that the Lorde is God, and none other.

61 Let your heart therefore be perfitt with the Lorde our God to walke in his statutes, and to keepe his commandements, as this day.

62 ¶ Then the king and all Israel with him offered sacrifice before the Lorde.

63 And Salomon offered a sacrifice of peace offerings which he offered vnto the Lorde, ^{to wit}, two and twentie thousand beeces, and an hundred and twentie thousand sheepe: to the King and al the children of Israel dedicated they house of the Lorde.

64 The same day did the King halowe the middle of the court, that was before the house of the Lorde: for there he made burnt offerings, and the meate offerings, and the fat of the peace offerings, because the * brassen altar that was before the Lorde, was too little to receiue the burnt offerings, and the meate offerings, and the fat of the peace offerings.

65 And Salomon made at that time a feast and all Israel with him, a very great Congregation, euen from the entering in of ² Hamath vnto the riuer of Egypt, before the Lorde our God, ⁴ seuen dayes and seuen dayes, euen fouretee dayes.

66 And the eight day he sent the people away: and they [†] thanked the King and went vnto their tentes ioyous and with glad heart, because of all the goodnesse that the Lorde had done for Dauid his seruant, and for Israel his people.

CHAP. IX.

^a The Lord appeared the second time to Salomon, ²¹ Salomon giueth cities to his am. ²⁰ The Canaanites become tributaries. ²⁸ He sendeth forth a man to get gold.

When * Salomon had finished the building of the house of the Lorde, & the Kings palace, & all that Salomon desired & minded to do,

2 Then the Lorde appeared vnto Salomon the second time, as hee * appeared vnto him at [†] Gibcon.

3 And the Lorde sayd vnto him, I haue heard thy prayer and thy supplication, that thou hast made before mee: I haue halowed this house (which thou hast built) to * put my Name there for euer, and mine eyes, and mine heart shall bee there perpetually.

u Salomon
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* Exod. 17. 8.

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* Exod. 17. 8.

palace, and made harpes and plalteries for fingers. There came no more such Almuggim trees, nor were any more scene vnto this day.

¶ In the hand of the King.

13 And King Salomon gaue vnto the Queene of Sheba, whatsoeuer she would aske, besides that, which Salomon gaue her [¶] of his kingly liberalitie: so shee returned and went to her owne country, both shee, and her seruants.

¶ 2. Kings. 25. 29.

14 ¶ Also the weight of golde, that came to Salomon in one yeere, was fixe hundredth three score and fixe * talents of golde,

¶ To wit of Arabia, which for the great abundance of all things, was called Happye.

15 Besides that *be had* of marchant men and of the marchandises of them that solde spices, and of all the Kings of Arabia, and of the princes of the country.

¶ 2. Kings. 7. 2.

16 And King Salomon made two hundredth targets of beaten golde, fixe hundredth *shekels* of golde went to a target:

17 And three hundredth shiendes of beaten golde, three pound of golde went to one shiende: and the King put them in the * house of the wood of Lebanon.

18 ¶ Then the King made a great throne of yuorie, and couered it with the best golde,

THE ROYAL THRONE OF SALOMON.



g As the chaire bowes, or places so leane vpon.

19 And the throne had fixe steps, and the top of the throne was round behinde, and there were 8 flayes on either side on the place of the throne, and two lions standing by the flayes.

20 And there stood twelue lions on the fixe steps on either side: there was not the like made in any kingdome.

21 And all King Salomons dringng vessels were of golde, and all the vessels of the house of the wood of Lebanon were of pure golde, none were of siluer: for it was nothing esteemed in the dayes of Salomon.

h By Tharshish is meant Cilicia, which was abundant in varietie of precious things.

22 For the King had on the sea the nauie of Tharshish with the nauie of Hiram: once in three yeere came the nauie of ^h Tharshish and brought golde and siluer, yuorie, and apes and peacocks.

23 So King Salomon exceeded all the Kings of the earth both in riches and wisdom.

24 And all the world fought to see Salomon, to heare his wisdom, which God had put in his heart.

25 And they brought euery man his present,

vessels of siluer, and vessels of gold, and raiment, and armour, and sweete odours, horses and mules, from yeere to yeere.

26 Then Salomon gathered together * charrets and horsemen: and hee had a thousand and foure hundred charrets, and twelue thousand horsemen, whome hee placed in the charret cities, and with the King at Ierusalem.

27 And the King [¶] gaue siluer in Ierusalem as stones, and gaue cedars as the wilde figtrees that growe abundantly in the plaine.

28 Also Salomon had horses brought out of Egypt, and fine linen: [¶] the Kings marchants receiued the linnen for a price.

29 There came vp and went out of Egypt some charret worth fixe hundredth *shekels* of siluer: that is, one horse, an hundredth and fiftie. And thus they brought horses to all the Kings of the Hitites and to the Kings of Aram by their [¶] means.

CHAP. XI.

1 Salomon hath a thousand wives and concubines, which bring him to idolatrie. 2 His God vsayeth vp aduersaries against him. 3 He dieth.

BVt King Salomon loued * many * outlandish women: both the daughter of Pharaoh, and the women of Moab, Ammon, Edom, Zidon and Heth,

2 Of the nations, whereof the Lord had sayd vnto the children of Israel, * Goe not yee in to them, nor let them come in to you: for surely they will turne your hearts after their gods, to them, 1/2y, did Salomon ioyne in loue.

3 And he had seven hundredth wives, *phas were* [¶] princeesses, and three hundredth concubines, and his wives turned away his heart.

4 For when Salomon was olde, his wives turned his heart after other gods, so that his heart was not * perfect with the Lord his God, as was the heart of Dauid his father.

5 For Salomon followed * Ashtaroth the god of the Zidonians, and 4 Milcom the abomination of the Ammonites.

6 So Salomon wrought wickednesse in the sight of the Lorde, but continued not to followe the Lord, as *did* Dauid his father.

7 Then did Salomon builde an hie place for Chemosh the * abomination of Moab, in the mountaine that is ouer against Ierusalem, and vnto Molech the abomination of the children of Ammon.

8 And so did hee for all his outlandish wives, which burnt incense and offred vnto their gods.

9 Therefore the Lord was angrie with Salomon, because hee had turned his heart from the Lorde God of Israel, * which had appeared vnto him twise.

10 And had giuen him a * charge concerning this thing, that he should not followe other gods: but hee kept not that, which the Lorde had commanded him.

11 Wherefore the Lord sayde vnto Salomon, Forasmuch as [¶] this is done of thee, and thou hast not kept my couenant, and my statutes (which I commanded thee) * I will surely rent the kingdome from thee, and will giue it to thy feruant.

12 Notwithstanding in thy dayes I will not doe it, because of Dauid thy father, but I will rent it out of the hand of thy sonne:

13 Howbeit I will not rent all the kingdome, but will giue one tribe to thy sonne, because of Dauid

¶ 2. Kings. 24.

¶ 1. Kings. 10. 2.

¶ 1. Kings. 10. 2.

¶ 1. Kings. 10. 2.

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Dauid my seruant, & because of Ierusalem which I haue chosen.

14 ¶ Then the Lorde stirred vp an aduersarie vnto Salomon, *euē* Hadad the Edomite, of the Kings 3 feede, which was in Edom.

15 * For when Dauid was in Edom, and Ioab the captaine of the hoste had smitten all the males in Edom, and was gone vp to bury the slaine,

16 (For sixe moneths did Ioab remaine there, and all Israel, till hee had destroyed all the males in Edom)

17 Then this Hadad 3 fled and certaine other Edomites of his fathers seruants with him, to goe into Egypt, Hadad being yet a litle child.

18 And they arose out of Midian, and came to Paran, and tooke men with them out of Paran, and came to Egypt vnto Pharaoh King of Egypt, which gaue him an house, and appointed him vi-
tiales, and gaue him lande.

19 So Hadad 1 found great fauour in the sight of Pharaoh, and he gaue him to wife the sister of his owne wife, *euē* the sister of Tahpenes the Queene.

20 And the sister of Tahpenes bare him Genu-
bath his sonne, whom Tahpenes built in Pharaohs house: & Genubath was in Pharaohs house among the fonnnes of Pharaoh.

21 And when Ha-lad heard in Egypt, that Dauid slept with his fathers, and that Ioab the captaine of the hoste was dead, Hadad sayde to Pharaoh, Let me depart, that I may goe to mine owne countrye.

22 But Pharaoh saide vnto him, What hast thou lacked with me, that thou wouldest thus go to thine owne countrye? And he answered, No-
thing, but in any wife let me goe.

23 ¶ And God stirred him vp *another* aduersarie, Rezon the sonne of E liada, which 3 fled from his lord Hadadzer King of Zohah.

24 And hee gathered men vnto him, and had bene captaine ouer the companie, when Dauid flew thence. And they went to Damascus, & dwelt there, and they made him King in Damascus.

25 Therefore was he an aduersarie to Israel all the daies of Salomon besides the euill that Hadad 1 did, he also abhorred Israel, & reigned ouer Aram.

26 ¶ * And Ieroboam the sonne of Nebat an Ephraimite of Zereda Salomons seruaut (whose mother was called Zeruah a widowe) lift vp his hand against the King.

27 And this was the cause that hee lift vp his hande against the King, When Salomon built Millo, he repaired the broken places of the citie of Dauid his father.

28 And this man Ieroboam was a man of strength and courage, and Salomon seeing that the young man was meete for the worke, he made him 3 ouerser of all the labour of the house of Ioseph.

29 And at that time, when Ieroboam went out of Ierusalem, the Prophet Ahiah the Shilonite found him in the way, hauing a new garment on him, and they two were alone in the field.

30 Then Ahiah caught the new garment that was on him, and 3 rent it in twelue pieces,

31 And saide to Ieroboam, Take vnto thee ten pieces: for thus saith the Lorde God of Israel, Be-
holde, I will rent the kingdome out of the hands of Salomon, and will giue ten tribes to thee.

32 But he shall haue one tribe for my seruaut

Dauids sake, and for Ierusalem the citie, which I haue chosen out of all the tribes of Israel,

33 Because they haue forsaken me, and haue worshipped Ashtaroth the god of the Zidorian, and Chemosh the god of the Moabites, and Milcom the god of the Ammonites, and haue not walked in my waies (to 3 doe right in mine eyes, & my statutes, & my lawes) as did Dauid his father.

34 But I will not take the whole kingdome out of his hand: for I will make him prince all his life long for Dauid my seruants sake, whome I haue chosen, and who kept my commandements and my statutes.

35 * But I will take the kingdome out of his fonnnes hand, and will giue it vnto thee, *euē* the ten tribes.

36 And vnto his sonne will I giue one tribe, that Dauid my seruant may haue a 3 light alway before me in Ierusalem the citie, which I haue chosen me, to put my Name there.

37 And I will take thee, and thou shalt reigne, 3 *euē* as thine heart desireth, and shalt be king ouer Israel.

38 And if thou hearken vnto all that I com-
mand thee, and wilt walke in my waies, and do right in my sight, to keepe my statutes and my commandments, as Dauid my seruant did, then will I be with thee, and build thee a sure house, as I built vnto Dauid, and will giue Israel vnto thee.

39 And I will 3 for this afflicte the feede of Dauid, 3 but not for euer.

40 ¶ Salomon fought therefore to kill Ieroboam, and Ieroboam arose, and fled into Egypt vnto Shishak King of Egypt, and was in Egypt vntill the death of Salomon.

41 And the rest of the words of Salomon, and all that he did, and his wife doome, are they not written in the booke of the actes of Salomon?

42 The time that Salomon reigned in Ierusalem ouer all Israel, was 4 fourtie yeere.

43 And Salomon slept with his fathers and was buried in the citie of Dauid his father: and Rehoboam his sonne reigned in his stead.

C H A P. XII.

1 Rehoboam succedeth Salomon. 8 He resisteth the counsell of the Auitas. 20 Ieroboam requeth ouer Israel. 21 God commaundeth Rehoboam wth 10 fight. 28 Ieroboam maketh golden calves.

And Rehoboam went to Shechem: for all Israel were come to Shechem, to make him king.

2 And whē Ieroboam 3 sonne of Nebat heard of it (who was yet in Egypt, * whither Ieroboam had fled from king Salomon, & 3 dwelt in Egypt)

3 Then they sent and called him: and Ieroboam and all the Congregation of Israel came, and spake vnto Rehoboam, saying,

4 Thy father made ouer * yoke grieuous: now therefore make thou the grieuous seruitude of thy father, and his sore yoke which hee put vpon vs, 3 lighter, and we will serue thee.

5 And he said vnto them, Depart yet for three dayes, then come againe to mee. And the people departed.

6 And King Rehoboam tooke counsell with the olde men that 3 had stooled before Salomon his father, while hee yet liued, and sayde, What counsell giue ye, that I may make answer to this people?

7 And they spake vnto him, saying, If thou be a 3 seruaut vnto this people this day, and serue them,

10 For so do that pleases me.

* Chap. 11. v. 5.

9 He hath respect vnto the Mesiah, which should be the bright starre that should shine through all the world. 18 For, in all that thy soule.

1 For this idolatry that Salomon hath committed. 1 For the whole spirituall kingdome was reformed in Mesiah.

1 Which booke, as it is thought, was lost in their captivity.

* Chron. 2. 34.

* Chron. 1. 22.

* Chap. 11. 40. 10 For returned from Egypt.

* Chap. 4. 7.

a Oppresse vs not with to great charge, which we are not able to in-
flict.

b For had bene of his ancient counsellors, b They shewed him that there was no way to win the peoples hearts, but to graue them their ill position.

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fell out from the altar, according to the signe, which the man of God had giuen by the \dagger commandement of the Lord.

6 Then the King answered and sayd vnto the man of God, \dagger I beseech thee, pray vnto the Lord thy God, and make intercession for me, that mine hand may be restored vnto me. And the man of God besought the Lord, and the Kings hand was restored, and became as it was afore.

7 Then the King sayd vnto the man of God, Come home with me, that thou mayest \parallel dyne, and I will giue thee a reward.

8 But the man of God said vnto the King, If thou wouldest giue me halfe thine house, I would not goe in with thee, neither would I eate bread nor drinke water in this place.

9 For so \parallel was it charged me by the word of the Lord, saying, \dagger Eate no bread nor drinke water, nor turne againe by the same way that thou camest.

10 So he went another way and returned not by the way that he came to Beth-el.

11 \dagger And an olde Prophet dwelt in Beth-el, and his sonnes came and tolde him all the works, that the man of God had done that day in Beth-el, and the wordes which he had spoken vnto the King, told they their father.

12 And their father sayd vnto them, What way went he? and his sonnes \dagger shewed him what way the man of God went, which came from Iudah.

13 And he sayde vnto his sonnes, Saddle mee the asse. Who saddled him the asse, and he rode thereon.

14 And went after the man of God, and found him sitting vnder an oke: and he sayde vnto him, Art thou the man of God that camest from Iudah? And he sayd, \dagger Yea.

15 Then he said vnto him, \dagger Come home with me, and eate bread.

16 But he answered, I may not returne with thee, nor goe in with thee, neither will I eate bread nor drinke water with thee in this place.

17 For it was charged me by the word of the Lord, saying, Thou shalt eate no bread, nor drinke water there, nor turne againe to goe by the way that thou wentest.

18 And he said vnto him, I am a Prophet also as thou art, And an \dagger Angel spake vnto me by the word of the Lord, saying, Bring him againe with thee into thine house, that he may eate bread and drinke water: but he lyed vnto him.

19 So hee went againe with him, and did eate bread in his house, and dranke water.

20 And as they ate at the table, the worde of the Lord came vnto the Prophet, that brought him againe.

21 And hee cryed vnto the man of God that came from Iudah, saying, Thus sayeth the Lord, \dagger Because thou hast disobeyed the mouth of the Lord, and hast not kept the commandement which the Lord thy God commanded thee,

22 But camest backe againe, and hast eaten bread and drinke water in the place (whereof he did say vnto thee, Thou shalt eate no bread nor drinke any water) thy earkeis shall not come vnto the sepulchre of thy fathers.

23 \dagger And when he had eaten bread & drunke, he saddled him theasfe, to wit, to the Prophet whom he had brought againe.

24 And when he was gone, \dagger a lyon met him by the way, and slew him, and his body was cast in the way, and the asse stood thereby: the lyon stood by the corps alio.

25 And beholde, men that passed by, saue the carkeis cast in the way, and the lyon standing by the corps, and they came and tolde it in the towne where the old Prophet dwelt.

26 And when the Prophet that brought him backe againe from the way, heard thereof, hee faide, It is the man of God, who hath bene disobedient vnto the commandement of the Lord: therefore the Lord hath deliuered him vnto the lyon, which hath rent him and slaine him, according to the word of the Lord, which he spake vnto him.

27 \dagger And he spake to his sonnes, saying, Saddie me the asse. And they saddled him.

28 And hee went and found his body cast in the way, and the asse and the lyon stood by the corps, and the lion had \dagger not eaten the body, nor torne the asse.

29 And the Prophet tooke vp the body of the man of God, & laid it vpon the asse, and brought it againe, and the olde Prophet came to the citie, to lament and burie him.

30 And he laid his body in his owne graue, and they lamented ouer him, saying, Alas, my brother.

31 And when he had buried him, he spake to his sonnes, saying, When I am dead, \dagger urie ye mee also in the sepulchre, wherein the man of God is buried: lay my bones befor his bones.

32 For that thing which he cryed by the word of the Lord against the altar that is in Beth-el, and against all the houses of the hie places, which are in the cities of Samaria, shall surely come to passe.

33 Howbeit after this, Ieroboam \dagger conuerted not from his wicked way, but turned againe, and made of the lowest of the people Priests of the hie places. Who would, might \dagger consecrate himselfe and be of the Priests of the hie places.

34 And this thing turned to sinne vnto the house of Ieroboam, euen to roote it out, and destroy it from the face of the earth.

CHAP. XIII.

1 Ieroboam sendeth his wife disguised to Ahiah the Prophet, who declareth vnto him the affliction of his house. 22 Iudah is punished by Shishak.

At that time Ahiah the sonne of Ieroboam fell sicke.

1 And Ieroboam said vnto his wife, Vp, I pray thee, and disguise thy selfe that they know not that thou art the wife of Ieroboam, and goe to Shiloh: for there is Ahiah the Prophet, which tolde mee \dagger that I should bee King ouer this people.

2 And take \dagger with thee tenne loaves and \dagger craknels and a bottell of hony, an \dagger i goe to him: hee shall tell thee what shall become of the yong man.

3 And Ieroboams wife did so, and arose, and went to Shiloh, and came to the house of Ahiah: but Ahiah could not see, for his \dagger sight was decayed for his age.

4 Then the Lord sayd vnto Ahiah, Beholde, the wife of Ieroboam cometh to aske a thing of thee for her sonne, for he is sick: thus and thus shalt thou say vnto her: for when shee cometh in,

138
The prophet
seduced:

138
The prophet
seduced:

138
The prophet
seduced:

138
The prophet
seduced:

138
The prophet
seduced:

138
The prophet
seduced:

138
The prophet
seduced:

Ieroboams destruction forshewed.

I.Kings.

Rehoboham dieth. Abiam

6 Then the wife of Ieroboam.

d For God oft times discleth unto his craft and subtilty of the wicked.

e Which wast but a seruant.

f To wit, two calves.

h Chap. 31. 31. and 1 King. 16. 8. Every male euen to the dogg. 1 Sam. 15. 33. h As well him that is in the strong holde, as him that is abroad.

i They shall lacke the honour of buriall in token of Gods malediction.

k In the middes of the wicked, God hath some, on whom he doth bestow his mercies.

l The Lord will begin to destroy it out of hand.

m Meaning, Enphrases.

n The people shall not be excused when they do quill at the commandment of their gouernours.

o The Lord smote him that he died, a. Chron. 13. 10.

p And died before Ieroboam about 9. yeeres.

in, thee shall feine herselfe to be another.

6 Therefore when Ahiah heard the sound of her feete as shee came in at the doore, hee saide, Come in thou d wife of Ieroboam: why feinst thou thus thy selfe to bee another? I am sent to thee with heauy tidings.

7 Go tell Ieroboam. Thus saith the Lord God of Israel, Forasmuch as I haue exalted thee from among the people, and haue made thee prince ouer my people Israel,

8 And haue rent the kingdome away from the house of Dauid, and haue giuen it thee, and thou hast not bene as my seruant Dauid, which kept my commandments, and followed me with all his heart, and did onely that which was right in mine eyes,

9 But hast done euill aboute all that were before thee (for thou hast gone & made thee other gods, and molten images, to prouoke me, and hast cast me behinde thy backe)

10 Therefore beholde, I will bring euill vpon the house of Ieroboam, and will cut off from Ieroboam him that * s pisseth against the wall, as well him that * s shut vp, as him that is left in Israel, and will sweepe away the remnant of the house of Ieroboam, as a man sweepeth away doong till it be all gone.

11 The dogges shall eate him of Ieroboams flecke that dyeth in the cite, and the foules of the aire shall eate him that dyeth in the fildes: i for the Lord hath said it.

12 Vp therefore and get thee to thine house: for when thy feete enter into the cite, the childre shall dye.

13 And all Israel shal mourne for him, and burie him: for he onely of Ieroboam shall come to the graue, because in him there is found some goodnesse towarde the Lord God of Israel in the house of Ieroboam.

14 Moreover, the Lorde shall stirre him vp a King ouer Israel, which shall destroy the house of Ieroboam in that day: i what? yea, euen now.

15 For the Lord shall smite Israel, as whena reede is shaken in the water, and hee shall weede Israel out of this good land, which hee gaue to their fathers, and shall scatter them beyond the Riuer, because they haue made them groues, prouoking the Lord to anger.

16 And he shall giue Israel vp, because of the finnes of Ieroboam, who did sinne, and a made Israel to sinne.

17 ¶ And Ieroboams wife arose, and departed, and came to Tirzah, and when hee came to the threshold of the house, the yong man dyed,

18 And they buried him, and all Israel lamented him, according to the word of the Lord which hee spake by the hand of his seruant Ahiah the Prophet.

19 And the rest of Ieroboams actes, how hee warred, and how he reigned, beholde, they are written in the booke of the Chronicles of the Kings of Israel.

20 And the dayes which Ieroboam reigned, were two and twenty yeere: and hee o slept with his fathers, and Nadab his sonne reigned in his steade.

21 ¶ Also Rehoboham the sonne of Salomon reigned in Iudah, Rehoboham was one and fourty yere old, when he began to reigne, and reigned feneuene yere in Ierusalem, the cite which the

Lord did chuse out of al the tribes of Israel, to put his Name there: and his mothers name was Naamah an Ammonite.

22 And Iudah wrought wickednesse in the sight of the Lorde: and they prouoked him more with their finnes, which they had committed, when all that which their fathers had done.

23 For they also made them his places, and images, and groues on euery hie hill, and vnder euery greene tree.

24 There were also Sodomites in the land, they did according to all the abominations of the nations, which the Lord had cast out before the children of Israel.

25 ¶ And in the fift yere of King Rehoboham, Shihak King of Egypt came vp against Ierusalem,

26 And tooke the treasures of the house of the Lord, and the treasures of the Kings house, and tooke away all: also hee caried away al the shields of golde * which Salomon had made.

27 And King Rehoboham made for them brasen shields, and committed them vnto the hands of the chiefe of the garde, which wayted at the doore of the Kings house.

28 And when the King went into the house of the Lord, the gard bare them, and brought them againe into the garde chamber.

29 And the rest of the actes of Rehoboham, and all that hee did, are they not written in the booke of the Chronicles of the Kings of Iudah?

30 And there was warre betweene Rehoboham and Ieroboam continually.

31 And Rehoboham slept with his fathers, and was buried with his fathers in the cite of Dauid: his mothers name was Naamah an Ammonite. And Abiam his sonne reigned in his stead.

CHAP. XV.

1 Abiam reigned ouer Iudah. 2 Afa succeeded in his roome. 3 The battell betwene Afa and Baasha. 4 Rehoboham succedeth Afa. 5 Nadab succedeth Ieroboam. 6 Baasha killeth Nadab.

And in the eighteenth yeere of King Ieroboam the sonne of Nebat, reigned Abiam ouer Iudah.

2 Three yeere reigned hee in Ierusalem, and his mothers name was Maachah the daughter of Abihalom,

3 And hee walked in all the finnes of his father, which hee had done before him: and his heart was not perfit with the Lord his God as the heart of Dauid his father.

4 But for Dauids sake did the Lorde his God giue him a blight in Ierusalem, and set vpon his sonne after him, and established Ierusalem,

5 Because Dauid did that which was right in the sight of the Lord, and turned from nothing that hee commanded him, al the dayes of his life, * saue onely in the matter of Uriah the Hittite.

6 And there was warre betweene Rehoboham and Ieroboam as long as hee liued.

7 The rest also of the actes of Abiam, and all that hee did, are they not written in the booke of the Chronicles of the Kings of Iudah? there was also warre betweene Abiam and Ieroboam.

8 And Abiam slept with his fathers, and they buried him in the cite of Dauid: and Afa his sonne reigned in his stead.

9 ¶ And in the twenty yeere of Ieroboam King of Israel, reigned Afa ouer Iudah.

10 Hee reigned in Ierusalem one and fourtie yeere,

For Ieroboam did these things, and done by their sinne.

q When Ieroboam reigned, al the vires were committed, as Ieroboam Gods iust iudgement deliuered him vnto.

* Chap. 26. 1.

r Which booke were called the booke of Simiah and Iddor Prophecie. 1. 12. 13.

s That is, al the dayes of Ieroboams life.

t Which is the same Ieroboam here before is lowered.

* 2. Chron. 22. 1.

u Some thinke that this was Salomon Salomon.

v Meaning, Ieroboams sonne Iudah.

w 2. Sam. 11. 4. and 12. 9.

x 2. Chron. 26. 1.

Thus is his
grandfather, so
David is his
father
called father
of his whole
house he was

Michael blazed
out with
light to be
regard
when they
saw him
God, &
became
idolaters,
but could be
punished

For in that
he had
said that
he would
worship
God in
all
places,
then he
had appointed
is come of
ignorance
and not of
malice
Of the same
people that
Ieroboam
did, because
the people
should
not go up
to Ieroboam
to offer
sacrifice
Afa
did not
do so

g And verse
one
in
chapter
xvi

Pharisee
Agg
domine
fist
most
impo
nent

Michael the
great
and
his
cousin
the
pharisee
domine
the Lord,
a Chaldean,
in his
great
father

Is God
direct
to
the
wicked
of
his
house

yeere, and his mothers name was Maachah, the daughter of Abihaholom.
11 And Afa did right in the eyes of the Lorde, as did David his father.
12 And hee tooke away the Sodomites out of the lande, and put away all the idoles that his fathers had made.
13 And hee put downe Maachah his mother also from her estate, because she had made an idole in a groueland Afa destroyed her idoles, and burnt them by the brook Kidron.
14 But they put not downe the hie places. Nevertheless Afa heart was upright with the Lorde all his dayes.
15 Also hee brought in the holy vessels of his father, and the things that hee had dedicated vnto the house of the Lord, silver and golde, & vessels.
16 ¶ And there was warre betweene Afa and Baasha King of Israel all their dayes.
17 Then Baasha king of Israel went vp against Iudah, and built Ramah, so that hee would let none goe out or in to Afa king of Iudah.
18 Then Afa tooke all the silver and the golde that was left in the treasures of the house of the Lord, and the treasures of the kings house, and delivered them into the handes of his seruants, and King Afa sent them to Benhadad the sonne of Tabrimon, the sonne of Hezion king of Syria. Aram that dwelt at Damascus, saying,
19 There is a covenant betweene me and thee, and betweene my father and thy father: behold, I haue sent vnto thee a present of silver and golde: come, breake thy covenant with Baasha King of Israel, that he may depart from me.
20 So Ben-hadad hearkened vnto King Afa, and sent the captaynes of the hostes, which hee had, against the cities of Israel, and smote Lion, & Dan, and Abel-beth-maachah, and all Cinneroth, with all the land of Naphtali.
21 And when Baasha hearde thereof, hee left building of Ramah, and dwelt in Tirzah.
22 Then King Afa stumbled at Iudah, none excepted, and they tooke the stones of Ramah, and the timber thereof, wherewith Baasha had built, and King Afa built with them Geba of Benjamin and Mizpah.
23 And the rest of all the actes of Afa, and all his might, & al that hee did, and the cities which hee built, are they not written in the booke of the Chronicles of the Kings of Iudah? but in his olde age hee was diseased in his bed.
24 And Afa slept with his fathers, and was buried with his father: in the cite of David his father. And Achazaphat his sonne reigned in his steade.
25 And Nadab the sonne of Ieroboam began to reigne ouer Israel the second yeere of Afa king of Iudah, and reigned ouer Israel two yeeres.
26 And hee did euill in the sight of the Lorde, walking in the way of his father, and in his sinnes wherewith hee made Israel to sinne.
27 And Baasha the sonne of Ahijah of the house of Issachar conspired against him, and Baasha slew him at Gibbethon, which belonged to the Philistines: for Nadab and all Israel laide siege to Gibbethon.
28 Euen in the thirde yeere of Afa King of Iudah did Baasha slay him, and reigned in his steade.
29 And when hee was King, hee smote all the house of Ieroboam, he left none aliue to Ierobo-

am, vntill hee had destroyed him, according to the word of the Lorde which he spake by his seruant Ahijah the Shilonite,
30 Because of the finnes of Ieroboam which hee committed, and wherewith hee made Israel to sinne, by his prouocation, wherewith hee prouoked the Lord God of Israel.
31 And the residue of the actes of Nadab, and al that hee did, are they not written in the booke of the Chronicles of the kings of Israel?
32 And there was warre betweene Afa and Baasha king of Israel, all their dayes.
33 In the thirde yeere of Afa king of Iudah, began Baasha the sonne of Ahijah to reigne ouer all Israel in Tirzah, and reigned foure and twentie yeeres.
34 And hee did euill in the sight of the Lorde, walking in the way of Ieroboam, and in his sinne, wherewith hee made Israel to sinne.

CHAP. XVI.

1 Of Baasha, 6 Elah, 15 Zimri, 16 Omri. 31 Abab married Isebel, 34 Ieroboam built againe.
T Hen the worde of the Lorde came to Iehu the sonne of Hanani against Baasha, saying,
2 Forasmuch as I exalted thee out of the dust, and made thee captaine ouer my people Israel: and thou hast walked in the way of Ieroboam, and hast made my people Israel to sinne, to prouoke me with their finnes,
3 Beholde, I will take away the posteritie of Baasha, and the posteritie of his house, and will make thine house like the house of Ieroboam, the sonne of Nebat.
4 He that dieth of Baasha's stocke in the cite, him shall the dogges eate: and that man of him which dieth in the fieldes, shall the foules of the aire eate.
5 And the rest of the actes of Baasha, and what hee did, and his power, are they not written in the booke of the Chronicles of the kings of Israel?
6 So Baasha slept with his fathers, and was buried in Tirzah, and Elah his sonne reigned in his steade.
7 And also by the hand of Iehu the sonne of Hanani the Prophet, came the word of the Lorde to Baasha, and to his house, that he should be like the house of Ieroboam, euen for all the wickednes that hee did in the sight of the Lorde, in prouoking him with the worke of his hands, and because hee killed him.
8 ¶ In the fixe and twentie yeere of Afa king of Iudah, began Elah the sonne of Baasha to reigne ouer Israel in Tirzah, and reigned two yeeres.
9 And his seruant Zimri, captaine of halfe his charrets, conspired against him, as he was in Tirzah drinking, till hee was drunken in the house of Arza steward of his house in Tirzah.
10 And Zimri came and smote him, and killed him, in the seven and twentie yeere of Afa king of Iudah, and reigned in his steade.
11 ¶ And when hee was King, and sate on his throne, he slew all the house of Baasha, not leauing thereof one to piess against a wall, neither of his kinsfolkes, nor of his friends.
12 So did Zimri destroy all the house of Baasha, according to the worde of the Lorde which he spake against Baasha by the hande of Iehu the Prophet,
13 For all the finnes of Baasha, and finnes of Elah his sonne, which they finned, and made Israel

" Chap. 14. 1. 16.

1 By causing the
people to commit
idolatrie with his
calues, and to prouoke
God to anger.

m Which was the
place where the
kings of Israel re-
mained.

n Thus spake Iehu
to Baasha in the
Name of the Lord.

b Meaning, the
house of Baasha.
" Chap. 15. 29.
" Chap. 14. 1. 16.

10r, valiantly
" 2. Chron. 16. 2.

c That is, the Pro-
phet did his mes-
sage.

d Meaning, Nadab
Ieroboams sonne

e The Chalde
text hath thus,
Drinking till he
was drunken in
the Temple of Ar-
za the idoler by his
house in Tirzah.

f Both Hanani his
father and hee were
Prophets.

with thee, O thou man of God? art thou come unto me to call my sinne to remembrance, and to slay my soune?

19 And he said vnto her, Giue me thy sonne, and he tooke him out of her bosome, and carried him vp into a chamber, where he abode, and laid him vpon his ouerbene.

20 Then he called vnto the Lord, and sayde, O Lord my God, haue thou punished also this widow, with whom I soujorne, by killing her sonne?

21 And he stretched himselfe vpon the child threentimes, and called vnto the Lord, and sayde, O Lord my God, p'p'se, let this child's soule come into him againe.

22 Then the Lord heard the voyce of Elijah, and the soule of the child came into him againe, and he reuied.

23 And Elijah tooke the child, and brought him downe, out of the chamber into the house, and deliuered him vnto his mother, and Elijah sayd, Behold, thy sonne I eueh.

24 And the woman in sayd vnto Elijah, Nowe I know that thou art a man of God, and that the word of the Lord in thy mouth is true.

CHAP. XVIII.

1 *Elijah is sent to Ahab.* 2 *Obadiah hideth an hundred Prophets.* 3 *Elijah killeth all Baals Prophets.* 4 *Hee prayeth for raine.*

After many dayes, the word of the Lord came vnto Elijah, in the third yere, saying, Goe, shew thy selfe vnto Ahab, and I will send raine vpon the earth.

2 And Elijah went to shew himselfe vnto Ahab, and there was a great famine in Samaria.

3 And Ahab called Obadiah the gouernour of his house: (and Obadiah feared God greatly.)

4 For when Izebel destroyed the Prophets of the Lord, Obadiah tooke an hundred Prophets, and hid them, by fifty in a caue, and he fed them with bread and water.)

5 And Ahab layde vnto Obadiah, Goe into the land, vnto all the fountaines of water, and vnto all the riuers, if so be that we may finde grashe to saue the horses and the mules aliae, lest we deprice the land of the beasts.

6 And so they decuded the land betwene them to walke thorow it, Ahab went one way by himselfe, and Obadiah went another way by him selfe.

7 And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, Art not thou my lord Elijah?

8 And he answered him, Yea, go tell thy lord, Behold, Elijah is here.

9 And he said, What haue I sinnet, that thou wouldest deliuer thy seruant into the hand of Ahab to slay me?

10 As the Lord thy God liueth, there is no nation or kingdome, whither my lord hath not sent to seeke thee; and when they said, He is not here, he tooke an othe of the kingdome and nation, if they had not found thee.

11 And now thou sayest, Go, tell thy lord, Behold, Elijah is here.

12 And when I am gone from thee, the Spirit of the Lord shall carry thee into some place that I doe not know: for when I come and tell Ahab, if he cannot find thee, then will he kill me: But I

thy seruant I feare the Lord from my youth.

13 Was it not told my lord, what I did when Izebel slew the Prophets of the Lord, how I hid an hundred men of the Lords Prophets by fities in a caue, and fed them with bread and waters?

14 And now thou sayest, Go, tell thy lord, Behold, Elijah is here, that he may slay me.

15 And Elijah said, As the Lord of hosts liueth, before whom I stand, I will surely shew my selfe vnto him this day.

16 ¶ So Obadiah went to meet Ahab, and told him, And Ahab went to meet Elijah.

17 And when Ahab saw Elijah, Ahab said vnto him: Art thou the that troubleth Israel?

18 And he answered, I haue not troubled Israel, but I thou, and thy fathers house, in that ye haue forsaken the commandments of the Lord, and thou hast followed Baalim.

19 Now therefore lend, and gather to me all Israel vnto mount Carmel, and the prophets of Baal foure hundred and fiftie, and the prophets of the groues foure hundred, which eate at Izebels table.

20 ¶ So Ahab sent vnto all the children of Israel, and gathered the prophets together vnto mount Carmel.

21 And Elijah came vnto all the people, and said, How long halt ye between two opinions? If the Lord be God, follow him: but if Baal he be, then go after him. And the people answered him not a word.

22 Then said Elijah vnto the people, I onely remaine a Prophet of the Lord: but Baals prophets are foure hundred and fiftie men.

23 Let them therefore giue vs two bullocks, and let them chuse the one, and cut him in pieces, and lay him on the wood, but put no fire vnder, and I will prepare the other bullocke, and lay him on the wood, and will put no fire vnder.

24 Then call ye on the name of your god, and I will call on the name of the Lord: and then the God that answereth by fire, let him be God. And all the people answered, and said, It is well spoken.

25 And Elijah said vnto the prophets of Baal, Chuse you a bullocke, and prepare him first, (for ye are many) and call on the name of your gods, but put no fire vnder.

26 So they tooke the one bullocke that was giuen them, and they prepared it, and called on the name of Baal, from morning to noone, saying, O Baal, heare vs: but there was no voyce, nor any to answer: and they leapt vpon the altar that was made.

27 And at noone Elijah mocked them, and said, Cry loude: for he is a God: either he talketh or pursueth his enemies, or is in his iourney, or it may be that he sleepeeth, and must be awaked.

28 And they cryed loude, and cut themselves: as their maner was, with knives and hauncers, till the blood gushed out vpon them.

29 And when midday was passed, and they had prophesied vntill the setting of the euening sacrifice, there was neither voyce, nor one to answer, nor any that regarded.

30 And Elijah said vnto all the people, Come to me. And all the people came to him. And he repaired the altar of the Lord that was broken downe.

31 And Elijah tooke twelve stones, according

d I am none of the wicked persecuters, that thou, shouldst require, vnto me in this pleasure, but I see God and favour him children.

E By my preference I will declare that thou hast led him the truth.

The true ministry of God ought not onely to instruct the truth to be valiantly defended, but to reprove boldly the wicked sinners without respect of person.

g Be constant in religion, & make it not a thing indifferent to thee, & follow God, or Baal, or whether ye serve God wholly or in part. Zeph. i. 3.

h By finding downe fire from heauen to burne the sacrifice.

i As men conuicted with some strange spirit.

k You offend me as a God.

l He mocketh them beauly mockers, which think that by an inflicke of fire the dead and vile idoles can helpe their worshippers in their necessities.

6 Gen. 3. 18.
6 King. 17. 34.

† The cat, which
some think com
e from about
poets, and a third
part a piece.

m Hereby he de-
clared the excel-
lent power of
God, who coun-
try is nature could
make the fire
burne even in the
water, to the in-
tent they should
have none occa-
sion to doubt that
he is the only God.
n Though God
suffer his to runne
in blindness and
error for a time,
yet at the length he
calleth them home
to him by some
notorious signe
and worke.

o He commanded
them that as they
were truly per-
suaded to confesse
the onely God, so
they would serve
him with all their
power and destroy
the idolaters his
enemies.

p As Gods spirit
moued him to
pray, so was he
strengthened by
the same, that he
did not faint, but
continued till still
he had obtained.
† Or, here and there.

q He was so ex-
cited with Gods
spirit, that he ran
faster then the
cheer was able to
runne.

a To wit, of Baal.
b Though y^e wicked
rage against
Gods children, yet
he holdeth them
backe that they
cannot execute
their malice.

to the number of the tribes of the sonnes of Iaa-
kob, (vnto whome the word of the Lord came,
saying, * Israel shall be thy name)

30 And with the stones he buik an altar in the
Name of the Lord: and he made a ditch round
about the altar, as great as would contene two
measures of seede.

33 And he put the wood in order, and hewed
the bullocke in pieces, and laid him on the wood.

34 And said, Fill foure barrels with water, and
poure it vpon the burnt offering and on the wood.
Againe he said, Doe so againe. And they did so the
second time. And he said, Doe it the third time.
And they did it the third time.

35 And the water ran round about the altar;
and he filled the ditch with water also.

36 And when they should offer the evening
sacrifice, Elijah the Prophet came, and sayd, Lord
God of Abraham, Izhak and of Israel, let it be
known this day, that thou art the God of Israel,
and that I am thy seruant, and that I have done
all these things at thy commandement.

37 Heare me, O Lorde, heare me, and let this
people knowe that thou art the Lord God, and
that thou hast turned their heart againe to the
last.

38 Then the fire of the Lorde fell, and consumed
the burnt offering, and the wood, and the
stones, and the dust, and licked vp the water that
was in the ditch.

39 And when all the people sawe it, they fell
on their faces, and sayd, The Lord is God, the
Lord is God.

40 And Elijah sayd vnto them, Take the pro-
phets of Baal, let not o^e man of them escape:
and they took them, and Elijah brought them to
the brooke Kishon, and slew them there.

41 And Elijah sayd vnto Ahab, Get thee
vp, eate and drinke, for there is a found of much
raime.

42 So Ahab went vp to eate and to drinke,
and Elijah went vp to the top of Carmel: and he
crouched vpon the earth, & put his face betwene
his knees,

43 And sayde to his seruant, Goe vp now and
looke toward the way of the Sea. And he went
vp, and looked, and sayd, There is nothing. Againe
he said, Goe againe p^r seuen times.

44 And at the seuenth time he said, Beholde,
there ariseth a little cloude out of the sea like a
mans hand. Then he said, Vp, and say vnto Ahab,
Make ready thy chares, and get thee downe, that
the raine say thee not.

45 And in the meane while the heauen was
blacke with cloudes and winde, and there was a
great raine. Then Ahab went vp and came to Iz-
reel.

46 And the hand of the Lorde was on Elijah,
and he girded vp his loynes, and ran before A-
hab till he came to Izreel.

C H A P. XIX.

† Elijah being from Targhisa married by the Angel of God.
15 He is commanded to anoynt Hazael, Jehu, and Elisha.

N Owe Ahab tolde Izebel all that Elijah had
done, and howe he had slaine all the Prophets
with the sword.

2 Then Izebel sent a messenger vnto Elijah,
saying, The gods doe fo to me and more also, if
I make not thy life like one of their liues by to-
morrow this time.

morrow this time.

3 ¶ When he sawe that, hee arose, and went
for his life, and came to Beer-sheba, which is in
Iudah, and left his seruant there.

4 But he went a daies iourney into the wilder-
nesse, and came and fate downe vnder a Iuniper
tree, and desired that he might die, and sayde, It is
now ynough: O Lorde, take my soule, for I am
no better then my fathers.

5 And as hee lay and slept vnder the Iuniper
tree, behold now an Angel touched him, and said
vnto him, Vp, and eate.

6 And when he looked about, behold, there
was a cake baken on the coales, and a pot of water
at his head: so he did eate and drinke, and return-
ed and slept.

7 And the Angel of the Lorde came againe
the second time, and touched him, and sayd, Vp,
and eate: for thou hast a great iourney.

8 ¶ Then he arose, and did eate and drinke,
and walked in the strength of that meate fourtie
dayes and fourtie nights, vnto Horeb the mount
of God.

9 And there he entred into a cave, and lodged
there: and behold, the Lorde spake to him, and
sayd vnto him, What dost thou here, Elijah?

10 And he answered, I haue eⁿ hence very ie-
lous for the Lorde God of hosts: for the children
of Israel haue forsaken thy couenant, broken
downe thine altars, and slaine thy Prophets with
the sword, and I onely am left, and they seeke
my life to take it away.

11 And he sayd, Come out, and stand vpon
the mount before the Lorde. And beholde, the
Lord went by, and a mightie strong winde rent
the mountaines, and brake the rocks before the
Lord: but the Lord was not in the winde: and
after the winde came an earthquake: but the Lord
was not in the earthquake:

12 And after the earthquake came fire: but
the Lord was not in the fire: and after the fire
came a still and soft voyce.

13 And when Elijah heard it, he couered his
face with his mantell, and went out, and stood in
the entering in of the caue, and behold, there came
a voyce vnto him, and sayd, What dost thou
here, Elijah?

14 And he answered, I haue bene very ielous
for the Lord God of hosts, because the chil-
dren of Israel haue forsaken thy couenant, cast
downe thine altars, and slaine thy Prophets with
the sword, and I onely am left, and they seeke my
life to take it away.

15 And the Lord sayd vnto him, Goe, returne
by the wilderness vnto Damascus, and when thou
comest there, anoint Hazael King ouer Aram.

16 And Iehu the sonne of Nimshi shalt thou
anoynt King ouer Israel: and Elisha the sonne of
Shaphat of Abel Meholah shalt thou anoynt to
be Prophet in thy rume.

17 And * him that escapeth from the sword
of Hazael, shall Iehu slay: and him that escapeth
from the sword of Iehu, shall Elisha slay.

18 Yet will * I leave seuen thousand in Israel,
euen all the knees that thou shalt bowe downe
vnto Baal, and euery mouth that hath not kissed him.

19 ¶ So he departed thence, and found Elisha
the sonne of Shaphat who was plowing with
twelve yoke of oxen before him, and was with the
twelfth and Elijah went towards him, and cast his
mantel

10, whether he
would die him.

e So hard a thing
is it to be lieve
impudence in
fiction, that the
Saines could not
oucome the
fauces.

d He declared
that except God
had now shewed
himself, he
had not beene
able to let him
have gone this
iourney.

e He complai-
neth, that there
was not a man
that would
stand for him
to make any
good.

f For the name
of man is not
all that is
to God, if the
Lord appear
in his strength
full manifest
therefore he
was able to
take him
out of his
power.

g We ought not
to depend on
our strength
to make us
strong, but
on Gods
power.

h Which he
saith hee
saith, that
they
shall
be
gotten.

i King. 2. 24.
ecl. 1. 2.

j King. 2. 24.
ecl. 1. 2.

mantel vpon him.

20 And he left the oxen, and ran after Eliah, and sayde, I let me, I pray thee, kisse my father and my mother, and then I will follow thee. Who answered him, Goe, returne: for what haue I done to thee?

21 And when he went backe againe from him, he tooke a couple of oxen, and slewed them, and sod their flesh with the instruments of the oxen, and gaue vnto the people, and they did eate: then he arose and went after Eliah, and ministred vnto him.

CHAP. XX.

1 Samaria is besieged. 12 The Lord promitteth the victory to Ahab by a Prophet. 31 The King of Israel made peace with Ben-hadad, and is reposed therefore by the Prophets.

1 Hen Ben-hadad the King of Aram assembled all his armie, and two and thirtie Kings with him, with horses, and charets, and went vp and besieged Samaria, and fought against it.

2 And he sent messengers to Ahab King of Israel, into the citie,

3 And said vnto him, Thus saith Ben-hadad, Thy silver & thy golde is mine: also thy women, and thy faire children are mine.

4 And the King of Israel answered, and sayd, My lord King, according to thy saying, I am thine, and all that I haue.

5 And when the messengers came againe, they sayd, Thus commandeth Ben-hadad, and sayth, When I shall send vnto thee, and command, thou shalt deliuer me thy silver and thy golde, and thy women, and thy children,

6 Or els I will send my seruants vnto thee by to morow this time: and they shall search thine house, and the houses of thy seruants: and whatsoever is pleasant in thine eyes, they shall take it in their handes, and bring it away.

7 Then the King of Israel sent for all the Elders of the land, and sayd, Take heede, I pray you, and see how hee seeketh mischief: for he sent vnto me for my wiues, and for my children, and for my silver, and for my golde, and I denyed him not.

8 And all the Elders, and all the people sayde to him, Hearken thou not vnto him, nor consent.

9 Wherefore hee sayde vnto the messengers of Ben-hadad, Tell my lord the King, All that thou diddest sende for to thy seruant at the first time, that I will doe, but this thing I may not doe. And the messengers departed, and brought him an answer.

10 And Ben-hadad sent vnto him, and sayle, The gods do so to me and more also, if the dust of Samaria be ynough to all the people that follow me, for euery man an handful.

11 And the King of Israel answered, and sayd, Tell him, Let not him that girdeth his harness, boast himselfe, as he that putteth it off.

12 And when hee heard that tidings, as he was with the Kings drinking in the paulions, he sayd vnto his seruants, Bring forth your engines, and they set them against the citie.

13 ¶ And beholde, there came a Prophet vnto Ahab King of Israel, saying, Thus sayeth the Lord, Haft thou seene all this great multitude? beholke, I will deliuer it into thine hand this day, that thou mayest knowe, that I am the Lord.

14 And Ahab sayd, By whom? And he sayd,

Thus sayth the Lord, By the seruants of the princes of the prouinces. He saydagaine, Who shall order the battell? And he sayd, Thou.

15 ¶ Then he numbred the seruants of the princes of the prouinces, and they were two hundred, two and thirtie: and after them he numbred the whole people of all the children of Israel, seven thousand.

16 And they went out at noone: but Ben-hadad did drinke till he was drunke in the tentes, both he and the Kings: for two and thirtie Kings helped him.

17 So the seruants of the princes of the prouinces went out first: and Ben-hadad sent out, and they shewed him, saying, There are men come out of Samaria.

18 And he sayd, Whether they bee come out for peace, take them aliae: or whether they bee come out to fight, take them yet aliae.

19 So they came out of the citie, to wit, the seruants of the princes of the prouinces, and the hoste which followed them.

20 And they slew euery one his enemy: and the Aramites fled, and Israel pursued them: but Ben-hadad the King of Aram escaped on an horse with his horsemen.

21 And the King of Israel went out, and smote the horses and charets, and with a great slaughter slew he the Aramites.

22 For there had come a Prophet to the King of Israel, and had sayd vnto him, Goe, be of good courage, and consider, and take heede what thou doest: for when the yeere is gone about, the King of Aram will come vp against thee.

23 ¶ Then the seruants of the King of Aram said vnto him, Thy gods are gods of the mountaines, and therefore they ouercome vs: but let vs fight against them in the plaine, and doubtlesse we shall ouercome them.

24 And this doe, Take the Kings away, euery one out of his place, & place captains for them.

25 And number thy selfe an armie, like the armie that thou hast lost, with such horses, & such charets, & we will fight against them in the plaine, and doubtlesse we shall ouercome them: and he hearkened vnto their voyce, and did so.

26 And after the yeere was gone about, Ben-hadad numbred the Aramites, and went vp to Aphek to fight against Israel.

27 And the children of Israel were numbred, and were all assembled and went against them, and the children of Israel pitched before them, like two little flockes of kiddes: but the Aramites filled the country.

28 And there came a man of God, and spake vnto the King of Israel, saying, Thus sayeth the Lord, Because the Aramites haue sayd, The Lord is the God of the mountaines, and not God of the valleys, therefore will I deliuer all this great multitude into thine hand, and ye shall know that I am the Lord.

29 And they pitched one ouer against the other seven dayes, and in the seventh day the battell was ioined: and the children of Israel slew of the Aramites an hundred thousand footemen in one day.

30 But the rest fled to Aphek into the citie: and there fell a wall vpon seven and twentieth thousand men that were left: and Ben-hadad fled into the citie, and came into a secret chamber.

R 3

31 ¶ And

h The young men trained in the service of Princes.

† Or, Syrian.

i With them that were appointed for the preservation of his person.

k Thus the wicked blaspheme God in their furie, whom notwithstanding he suffereth not vnquashed.

l All they, which were in the outtell of the former yeere, vers 15.

m Who are of like power in the valley, as I am on the hill, and can alwaies destroy a multitude with few as with many.

n From chambers, or secret chambers.

31 ¶ And his seruants sayd vnto him, Beholde now, wee haue heard say that the Kings of the house of Israel are mercerill kings: we pray thee, let vs put sackcloth about our ^a loynes, and ropes about our heads, and goe out to the king of Israel: it may be that he will giue thee this life.

a In signe of submission, & that we haue desired death, if he will punish vs with rigour.

10r, and caught
is of him,
o He is alive,

p Thou shalt appoint in my chiefe citie what thou wilt, and I will obey thee.
10r, the d'vils,

q By this external signe he would more liuely touch the kings heart,

r Because thou hast transgressed the commandment of the Lord.

10r, the chiefe
citie
he made a
covenant with Gods
enemie, & let him
escape, whom God
had appointed to be
slaine.

10r, 22. 28.

10r, 22. 28.

10r, 22. 28.
a Though Ahab tyrannic be condemned by the holy Spirit, yet he was not in rigour that he would take from another man his right without full recompence.

32 Then they giued sackcloth about their loynes, and put ropes about their heads, and came to the King of Israel, and sayd, Thy seruant Ben-hadad sayth, I pray thee, let me liue: and he sayd, Is he yet alive? he is my brother.

33 Now the men tooke diligent heede, if they could catch any thing of him, and made halte, and sayd, Thy brother o Ben-hadad. And he sayd, Goe, bring him, So Ben-hadad came out vnto him, and he caused him to come vp vnto the chariot.

34 And Ben-hadad sayd vnto him, The cities which my father tooke from thy father, I will restore, & thou shalt make streets for thee in Damascus: as my father did in Samaria. Then said Ahab, I will let thee goe with this covenant. So hee made a covenant with him, and let him goe.

35 ¶ Then a certaine man of the children of the Prophets said vnto his neighbour, I pray thee, the commandment of the Lord, o Smite mee, I pray thee. But the man refused to smite him.

36 Then sayd he vnto him, Because thou hast not obeyed the voyce of the Lord, beholde, as soone as thou art departed from mee, a lyon shall slay thee. So when he was departed from him, a lyon found him and slew him.

37 Then hee found another man, and sayd, Smite mee, I pray thee. And the man smote him, and in smiting wounded him.

38 So the Prophet departed, & wayled for the King by the way, and disguised himselfe with ashes vpon his face.

39 And when the King came by, hee cryed vnto the King, and said, Thy seruant went into the middes of the battell: and beholde, there went a way a man, whom another man brought vnto me, and sayd, Keepe this man: if he be lost, and want, thy life shall goe for his life, or els thou shalt pay a talent of silver.

40 And as thy seruant had here and there to doe, he was gone: And the King of Israel said vnto him, So shall thy judgement be: thou hast giuen sentence.

41 And hee hastened, and tooke the ashes away from his face: and the King of Israel knewe him that he was of the Prophets:

42 And he said vnto him, Thus saith the Lord, * Because thou hast let goe out of thine handes a man whom I appointed to die, thy life shall goe for his life, and thy people for his people.

43 And the King of Israel went to his house heauie and in displeasure, and came to Samaria.

CHAP. XXI.

¶ Jeroboam commandeth to kill Naboth, for the vineyard that he refused to sell to Ahab. 19 Elijah reprehendeth Ahab, and he is prouided.

AFTER these things Naboth the Izreelite had a vineyard in Izreel, hard by the palace of Ahab King of Samaria.

2 And Ahab spake vnto Naboth, saying, Give me thy vineyard, that I may make mee a garden of herbes therof, because it is neere by mine house: and I will giue thee for it a better vineyard then it is: or if it please thee, I will giue thee the worth of it in money.

3 And Naboth said to Ahab, The Lord keepe me from giuing the inheritance of my fathers vnto thee.

4 Then Ahab came into his house heauie and in displeasure, because of the word which Naboth the Izreelite had spoken vnto him. For hee had sayde, I will not giue thee the inheritance of my fathers, and he lay vpon his bed, and turned his face and would eate no bread.

5 Then Izebel his wife came to him, & sayd vnto him, Why is thy spirit so sad that thou eatest no bread?

6 And he sayd vnto her, Because I spake vnto Naboth the Izreelite, and said vnto him, Giue me thy vineyard for money, or if it please thee, I will giue thee another vineyard for it: but he answered, I will not giue thee my vineyard.

7 Then Izebel his wife sayde vnto him, Doe thou now gouerne the kingdome of Israel? vp, eate bread, & t be of good cheere, I will giue thee the vineyard of Naboth the Izreelite.

8 ¶ So she wrote letters in Ahab name, and sealed them with his seale, and sent the letters vnto the Elders, and to the nobles that were in his citie dwelling with Naboth.

9 And there wrote in the letters, saying, Proclaime a fast, and set Naboth among the chiefe of the people,

10 And fet two wicked men before him, & let them witness against him, saying, Thou diddest blaspheme God and the King: then carry him out, and stone him that he may dye.

11 And the 2 men of his citie, euen the Elders and gouernours, which dwelin in his citie, did as Izebel had sent vnto them: as it was written in the letters, which he had sent vnto them.

12 They proclaimed a fast, and set Naboth among the chiefe of the people,

13 And there came two wicked men, and fate before him: and the wicked men witnessed against Naboth in the presence of the people, saying, Naboth did t blaspheme God and the King. Then they carried him away out of the citie, and stoned him with stones, that he dyed.

14 Then they sent to Izebel, saying, Naboth is stoned and is dead.

15 ¶ And when Izebel heard that Naboth was stoned and was dead, Izebel sayd to Ahab, Vp, and take possession of the vineyard of Naboth the Izreelite, which I said to thee to giue thee for money: for Naboth is dead, and he is dead.

16 And when Ahab heard that Naboth was dead, he rose to goe downe to the vineyard of Naboth the Izreelite, to take possession of it.

17 ¶ And the word of the Lord came vnto Elijah the Tishbite, saying,

18 Arise, goe downe to meete Ahab King of Israel, which is in Samaria: loe, he is in the vineyard of Naboth, whither he is gone downe to take possession of it.

19 Therefore shalt thou say vnto him, Thus saith the Lord, o Hast thou killed, and also gotten possession? And thou shalt speake vnto him, saying, Thus saith the Lord, In the place where dogs licked the blood of Naboth, shall dogs lick thee thy blood also.

20 And Ahab sayd to Elijah, Hast thou found mee, O mine enemy? And hee answered, I haue found thee: for thou hast sold thy selfe to worke wickednesse in the sight of the Lord.

b Thus the wife Izebel considered what to do, and how to get Naboth's vineyard, when they cannot find their inuention appetit failed.

c Although what Izebel said was true, yet it was a lie, because Naboth was not dead, and she was not the King's wife.

d For these things were to require of Naboth's wife, that she should not be so cruelly to her husband.

e Thus Izebel's wickedness was to be seen in the shedding of a man's blood, who rather the right commandment of justice, thereby lost his own life.

f This example of Naboth's case, which the holy child Izebel was to see, the King of Israel should have learned, and not to be so cruel to his subjects.

g Doest thou think, that Naboth's case was not a warning to thee, O Ahab? thou shalt be punished for thy wickedness.

31 * Beholde, I will bring euill vpon thee, and will take away thy posteritie, and will cut off from Ahab him that * piſſeth againſt the wall, as well him that is * ſhut vp, as him that is left in Iſrael.

32 And I will make thine houſe like the houſe of * Ieroboam the ſonne of Nebat, and like the houſe of * Baſha the ſonne of Adiaha, for the prouocation wherewith thou haſt prouoked, and made Iſrael to ſinne.

33 And alſo of Iezebel ſpake the Lord, ſaying, * The dogs ſhall eate Iezebel, & by the wall of Iſrael.

34 The dogs ſhall eate him of Ahab's ſlocke, that dyeth in the citie: and him that dyeth in the fieldes, ſhall the foules of the ayre eate.

35 ¶ But there was none like Ahab, who did ſell himſelfe, to worke wickedneſſe in the ſight of the Lord: whom Iezebel his wife prouoked.

36 For hee did exceeding abominably in following idoles, according to all that the Amorites did, whom the Lord callt out before the children of Iſrael.

37 Nowe when Ahab heard thoſe wordes, he rent his clothes, and put ſackcloth vpon him and faſted, and lay in ſackcloth and went ſoſtly.

38 And the word of the Lord came to Eliaha the Tſhite, ſaying,

39 Seeſt thou howe Ahab is humbled before me? becauſe he ſubmitteth himſelfe before me, I will not bring that euill in his dayes, but in his ſonnes dayes will I bring euill vpon his houſe.

C H A P. XXII.

1 Iehothaphat and Ahab fight againſt the King of Syria, 13 Michaiiah ſheweth the King what ſhall be the iuſſeſſe of the enterprise. 24 Zidkijah the ſilſie propheſie muſt haue. 32 Ahab is ſlaine. 40 Ahab's ſonne ſeeketh ſuccour. 42 The ſigne of Iehothaphat. 50 And Ioram haſtens.

And * they continued * three yeere without warre betweene Aran and Iſrael.

2 And in the third yeere did Iehothaphat the King of Iudah * come downe to the King of Iſrael.

3 ¶ Then the King of Iſrael ſaide vnto his ſeruantes, Knowe ye not that * Ramoth Gilead was our? and we ſlay, and take it not out of the hand of the King of Aram?

4 And hee ſayd vnto Iehothaphat, Wilt thou goe with mee to battell againſt Ramoth Gilead? And Iehothaphat ſayde vnto the King of Iſrael, I am as thou art, my people as thy people, and nine houſes as thine houſes.

5 Then Iehothaphat ſayde vnto the King of Iſrael, * Aſke counſaile, I pray thee, of the Lord to day.

6 Then the King of Iſrael gathered the * prophets vpon a foure hundred men, and ſayd vnto them, Shall I go againſt Ramoth Gilead to battell, or ſhall I let it alone? And they ſaid, Go vp for the Lord ſhall deliuer it into the hands of the King.

7 And Iehothaphat ſaid, Is there here neuer a Prophet of the * Lord more, that wee might inquire of him?

8 And the King of Iſrael ſaid vnto Iehothaphat, There is yet one man (* Michaiiah the ſonne of Imah) by whom we may aſke counſell of the Lord, but I hate him: for he doeth not propheticke good vnto me, but euill. And Iehothaphat ſaid, Let not the King ſay ſo.

9 Then the King of Iſrael called an * Eunuche, and ſayde, Call quickly Michaiiah the ſonne of Imah.

10 And the King of Iſrael and Iehothaphat the King of Iudah ſate either of them on his throne in their * apparrell in the voyd place at the entring in of the gate of Samaria, and all the prophets prophesied before them.

11 And Zidkijah the ſonne of Chenanaah made him * hornes of yron, and ſayde, Thus ſayth the Lord, With theſe ſhalt thou puſh the Aramites, vntill thou haſt conſumed them.

12 And all the prophets prophesied ſo, ſaying, Goe vp to Ramoth Gilead, and proper: for the Lord ſhall deliuer it into the Kings hand.

13 ¶ And the meſſenger that was gone to call Michaiiah ſpake vnto him, Lying, Beholde now, the wordes of the prophets declare good vnto the King with * one accord: let thy word therefore, I pray thee, be like the word of one of them, and ſpeake thou good.

14 And Michaiiah ſayde, As the Lord ſueth, whatſoeuer the Lord ſayth vnto mee, that will I ſpeake.

15 ¶ So he came to the King, and the King ſaid vnto him, Michaiiah, ſhall we goe againſt Ramoth Gilead to battell, or ſhall we leaue off? And hee answered him, * Goe vp, and proper: and the Lord ſhall deliuer it into the hand of the King.

16 And the King ſaid vnto him, How oft ſhall I charge thee, that thou tel me nothing but that which is true in the Name of the Lord?

17 Then he ſaid, I ſawe all Iſrael ſcattered vpon the mountaines, as ſheepe that had no ſhepherd. And the Lorde ſayde, * Theſe haue no matter, let every man returne vnto his houſe in peace.

18 And the King of Iſrael ſaide vnto Iehothaphat, Did I not tell thee, that hee would propheticke no good vnto me, but euill?

19 Againe he ſaid, Heare thou therefore the word of the Lord, I ſawe the Lord ſit on his throne, and all the * hoſtes of heauen ſtood about him on his right hand and on his left hand.

20 And the Lord ſayd, Who ſhall iuſtifie Ahab that he may goe and fall at Ramoth Gilead? And one ſayd on this manner, and another ſayd on that manner.

21 Then there came forth a ſpirit, and ſtood before the Lord, and ſaid, I will entice him. And the Lord ſaid vnto him, Wherewith?

22 And he ſayd, I will goe out, and be a * falſe ſpirit in the mouth of all his prophets. Then he ſaid, Thou ſhalt entice him, and ſhalt alſo preuaile: goe forth, and doe ſo.

23 Nowe therefore beholde, the Lord hath put a lying ſpirit in the mouth of all theſe thy prophets, and the Lord hath appoynted euill againſt thee.

24 Then Zidkijah the ſonne of Chenanaah came neere, and ſmote Michaiiah on the cheek and ſayde, * ¶ When went the Spirit of the Lord from me, to ſpeake vnto thee?

25 And Michaiiah ſaid, Beholde, thou ſhalt: ſee in that day, when thou ſhalt goe from chamber to chamber to hide thee.

26 And the King of Iſrael ſayd, Take Michaiiah, and cry him vnto Amon the gouernour of the citie, and vnto Toaſh the Kings forner.

27 And ſay, Thus ſaith the King, Put this man

Reade Gen. 27. 24. In their Kingly apparill.

The true Prophets of God were accuſtomed to vie ſignes for the confirmation of their denials, ſa. 12. 2. iere. 7. 3. wherein the falſe prophets did imitate them, thinking thereby to make their doctrine more commendable.

This is the common argument of the wicked, who thinke that none ſhould ſpeake againſt a King, ſeeing the greater part appoyne to be true, ſeeing to be true in deſiſion, becauſe the King ſueth, ſa. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

It is better they reſuſe to come, than to be puniſhed and ſcattered, becauſe they take waite in hand without Gods counſell and approbation.

¶ Meaning, his Angels. Wt. pr. made and accuſed.

¶ Here we ſee that though the devil be ever ready to bring vs to deſtruction, yet he hath no further power than God giueth him. ¶ I will cauſe all his prophets to tell lies.

¶ I ſawe all Iſrael ſcattered vpon the mountaines, as ſheepe that had no ſhepherd.

¶ I ſawe the Lord ſit on his throne, and all the hoſtes of heauen ſtood about him on his right hand and on his left hand.

¶ I ſawe the Lord ſayd, Who ſhall iuſtifie Ahab that he may goe and fall at Ramoth Gilead?

¶ When went the Spirit of the Lord from me, to ſpeake vnto thee?

¶ Beholde, thou ſhalt: ſee in that day, when thou ſhalt goe from chamber to chamber to hide thee.

¶ Take Michaiiah, and cry him vnto Amon the gouernour of the citie, and vnto Toaſh the Kings forner.

¶ Thus ſaith the King, Put this man

1 Let him be pined
away with hunger
and be fed with a
small portion of
bread and water.

2 That when ye
shall see these
things come to
pass, ye may give
God the glory and
knowe that I am
his true Prophet.

3 That is, to the
Lord for helpe.

4 For, in his simplici-
ty and ignorance,
† he, and between
the brigandines.
† he, sick.

5 To wit, Ahab
King of Israel.

6 Of the Israe-
lites.

7 For, the barbars
washed it.
8 Chap. xi. 19.

in the prison house, and feede him with bread of affliction, and with water of affliction, vncill I returne in peace.

28 And Michaiah sayde, If thou returne in peace, the Lord hath not spoken by me, And he said, * Hearken all ye people.

29 So the King of Israel and Iehothaphat the King of Iudah went vp to Ramoth Gilead.

30 And the King of Israel sayde to Iehothaphat, I will changemine apperell, and will enter into the battell, but put thou on thine apperell. And the King of Israel changed himselfe, and went into the battell.

31 And the King of Aram commaunded his two and thirtie captaines ouer his charets, saying, Fight neither with small, nor great, saue onely against the King of Israel.

32 And when the captaines of the charets saw Iehothaphat, they said, Surely it is the King of Israel, and they turned to fight against him: and Iehothaphat cryed.

33 And when the captaines of the charets saw that hee was not the King of Israel, they turned backe from him.

34 Then a certaine man drewe a bowe mightily, and smote the King of Israel betwene the ioyntes of his brigandine. Wherefore he sayd vnto his charet-man, Turne thine hand, and carie me out of the host: for I am hurt.

35 And the battell encreased that day, and the King stood still in his charet against the Aramites, and died at euen: and the blood ranne out of the wound into the middes of the charet.

36 And there went a proclamation thorowout the hoste about the going downe of the sunne, saying, Euery man to his citie, and euery man to his owne country.

37 So the King died, and was brought to Samaria, and they buried the King in Samaria.

38 And one washed the charet in the poole of Samaria, and the dogs licked vp his blood, and they washed his armour: according * vnto the word of the Lord which he spake.

39 Concerning the rest of the actes of Ahab and all that he did, and the yuorie house which he built, and all the cities that hee built, are they not written in the booke of the Chronicles of the Kings of Israel?

40 So Ahab slept with his fathers, and Aha-

ziah his sonne reigned in his stead.

41 * And Iehothaphat the sonne of Aza began to reigne vpon Iudah in the fourth yeere of Ahab King of Israel.

42 Iehothaphat was fise and thirtie yeere old, when hee began to reigne, and reigned fise and twenty yeere in Ierusalem. And his mothers name was Azubah the daughter of Shilhi.

43 And he walked in all the wayes of Aza his father, and declined not therefrom, but did that which was right in the eyes of the Lord. Neuerthelesse * the hie places were not taken away: for the people offered still, and burnt incense in the hie places.

44 And Iehothaphat made peace with the King of Israel.

45 Concerning the rest of the actes of Iehothaphat, and his worthe deedes that hee did, and his battels which hee fought, are they not written in the booke of the Chronicles of the Kings of Iudah?

46 And the Sodomites, which remained in the dayes of his father Aza, hee put cleane out of the land.

47 There was then no King in Edom: the de- putie was King.

48 Iehothaphat made shippes of * Tharshish to sayle to Ophir for golde, but they went not, for the shippes were broken at Ezion Gaber.

49 Then sayde Ahaziah the sonne of Ahab vnto Iehothaphat, Let my seruants goe with thy seruants in the shippes. But Iehothaphat would not.

50 And Iehothaphat did sleepe with his fathers, and was buried with his fathers in the citie of Dauid his father, and Iehoram his sonne reigned in his stead.

51 * Ahaziah the sonne of Ahab began to reigne ouer Israel in Samaria, the seuenteenth yeere of Iehothaphat King of Iudah, and reigned two yeeres ouer Israel.

52 But hee did euill in the sight of the Lord, and walked in the way of his father, and in the way of his mother, and in the way of Ieroboam the sonne of Nebat, which made Israel to sinne.

53 For hee serued Baal and worshipped him, and prouoked the Lord God of Israel vnto wrath, according vnto all that his father had done.

THE SECOND BOOKE OF THE KINGS.

THE ARGUMENT.

THIS second booke containeth the actes of the Kings of Iudah and Israel: so wit, of Israel, from the death of Ahab vnto the last King Hoshea, who was imprisoned by the King of Assyria, and his citie Samaria taken, and the ten tribes by the iust plague of God for their idolatry and disobedience to God led into captiuitie. And also of Iudah, from the reigne of Ieroram sonne of Iehothaphat vnto Zedechia, who for contemning the Lords commandments by his Prophets, and neglecting his sundry admonitions by famine and other meanes, was taken by his enemies, saw his finnes most cruelly shaine before his face, and his owne eyes put out, as the Lord had declared to him before by his Prophet Ieremia: and also by the iust vengeance of God for contempt of his word Ierusalem was destroyed, the Temple burnt, and he and all his people were led away captiues into Babylon. In this booke are notable examples of Gods fauour towards those rulers and people which obey his Prophets and inbrace his word: and contrariwise, of his plagues towards those common weales which neglect his ministers, and doe not obey his commandments.

CHAP.

Strange.

a Meaning that he was led into an error, thinking that they might still sacrifice to the Lord in those places, as they did before the Time ple was built.

b In the time of this King Iehoram was taken in India, and was gouerned by whom they of Iudah appointed. c By Tharshish the Scripture meaneth Ophir, and all the sea called Indian ocean. d Iehoram visiteth that Ophir in India, where the Egyptian and Indian Kings like for gold.

For, as all men are the father of

The doctrine that power is not such in itself, but is a gift of God, is a doctrine which is not only true, but also necessary to the welfare of the world. The doctrine that power is a gift of God, is a doctrine which is not only true, but also necessary to the welfare of the world. The doctrine that power is a gift of God, is a doctrine which is not only true, but also necessary to the welfare of the world.

C H A P. I.

1. Ahab by a fall fallth sick, and consuleth with Baalzebub. 2. He is reproved by Elijah. 3. The captaines over Iericho were taken with fire from heauen by his prayer. 4. Ahab dyeth, and Iehoram his sonne succedeth him.

Hen Moab rebelled against Israel after the death of Ahab:

1 And ^aAhaziah fell thorow the lasteſte window in his vpper chamber which was in Samaria: fo he was ficker: then he ſent meſſengers, to whom he ſayd, Goe, and enquire of Baalzebub the god of Ekron, if I ſhall recouer of this my diſeaſe.

2 Then the Angel of the Lord ſayd to Elijah the Tiſbite, Ariſe, and goe vp to mee the meſſengers of the King of Samaria, and ſay vnto them, ^cIs it not becauſe there is no God in Iſrael, that ye goe to enquire of Baalzebub the god of Ekron?

3 Wherefore thus ſayeth the Lord, Thou ſhalt not come downe from the bed on which thou art gone vp, but ſhalt die the death. So Elijah departed.

4 And the meſſengers returned vnto him, to whom he ſaid, Why are ye now returned?

5 And they answered him, There came a man and met vs, and ſayd vnto vs, Goe, and returne vnto the King which ſent you, and ſay vnto him, Thus ſaith the Lord, ^dIs it not becauſe there is no God in Iſrael, that thou ſendeſt to enquire of Baalzebub the god of Ekron? Therefore thou ſhalt not come downe from the bed, on which thou art gone vp, but ſhalt die the death.

6 And he ſayd vnto them, What manner of man was he which came and met you, and tolde you theſe wordes?

7 And they ſayd vnto him, He was an ^ehittite man, and girded with a girdle of leather about his loynes. Then ſayd he, It is Elijah the Tiſbite.

8 Therefore the King ſent vnto him a captaine ouer ſiftie with his ſiftie men, whom he ſayd vnto him: ſee beholde, he ſate on the toppes of a mountaine, and he ſayd vnto him, O man of God, the King hath commanded ^fthat thou come downe.

9 But Elijah answered, and ſayd to the captaine ouer the ſiftie, If that I be a man of God, let fire come downe from the heauen, and deuoure thee and thy ſiftie. So fire came downe from the heauen and deuoured him and his ſiftie.

10 Again alſo he ſent vnto him another captaine ouer ſiftie, with his ſiftie. Who ſpoke, and ſayd vnto him, O man of God, thus the King commandeth, Come downe quickly.

11 But Elijah answered, and ſayd vnto them, If I be a man of God, let fire come downe from the heauen, and deuoure thee and thy ſiftie. So fire came downe from the heauen, and deuoured him and his ſiftie.

12 ¶ Yet againe he ſent the third captaine ouer ſiftie with his ſiftie. And the third captaine ouer ſiftie went vp, and came, and fell on his knees before Elijah, and beſought him, and ſayd vnto him, O man of God, I pray thee, let my ^glife and the life of theſe thy ſiftie ſeruaunts be precious in thy ſight.

13 Beholde, there came fire downe from the heauen, and deuoured the two former captaines

ouer ſiftie with their ſifties: therefore let my life be precious in thy ſight.

14 And the Angel of the Lord ſayd vnto Elijah, Goe downe with him, be not afraid of his preſence. So he aroſe, and went downe with him vnto the King.

15 And he ſayd vnto him, Thus ſayeth the Lord, Becauſe thou haſt ſent meſſengers to enquire of Baalzebub the god of Ekron, (was it not becauſe there was no God in Iſrael to enquire of his worſhip?) therefore thou ſhalt not come downe off the bed, on which thou art gone vp, but ſhalt die the death.

16 So he dyed according to the word of the Lord which Elijah had ſpoken. And Iehoram came to reigne in his ſteade in the ſecond yeere of Iehoram the ſonne of Ichoſaphat King of Iudah, becauſe he had no ſonne.

17 Concerning theſe of the actes of Ahaziah, that he did, are they not written in the booke of the Chronicles of the Kings of Iſrael?

C H A P. II.

1. Elijah drieth the waters with his cloke. 2. He is taken vp into heauen. 3. Elifha ſeeeth his cloke and drieth the waters. 4. The ſiftie and ſixty ſonne of Iehoram are beheaded. 5. The children that mocke Elifha, are rent in pieces with beaſts.

And when the Lord would take vp Elijah into heauen by a whirle wind, Elijah went with Elifha from Gilgal.

1 Then Elijah ſayd to Elifha, Tarie here, I pray thee: for the Lord hath ſent me to Beth-el. But Elifha ſaid, As the Lord liueth, & as thy ſoule liueth, I will not leaue thee. So they came downe to Beth-el.

2 And the ^achildren of the Prophets that were at Beth-el, came out to Elifha, and ſaid vnto him, Knoweſt thou that the Lord will take thy maſter from ^bthine head this day? And he ſayd, Yea, I know it: hold ye your peace.

3 Againe Elijah ſayd vnto him, Elifha, tarie here, I pray thee: for the Lord hath ſent me to Iericho. But he ſaid, As the Lord liueth, and as thy ſoule liueth, I will not leaue thee. So they came to Iericho.

4 And the children of the Prophets that were at Iericho, came to Elifha, and ſayd vnto him, Knoweſt thou, that the Lord will take thy maſter from thine head this day? And he ſayd, Yea, I know it: hold ye your peace.

5 Moreouer Elijah ſayd vnto him, Tarie, I pray thee, here: for the Lord hath ſent me to Iordan. But he ſaid, As the Lord liueth, and as thy ſoule liueth, I will not leaue thee. So they went both together.

6 And ſiftie men of the ſonnes of the Prophets went and ſtood on the other ſide aſſaſe off, and they two ſtood by Iordan.

7 ¶ Then Elijah tooke his cloke, and wrapt it together, and ſmote the ^cwaters, and they were diuided hither and thither, and they twaine went out on the dry land.

8 Now when they were paſſed ouer, Elijah ſayd vnto Elifha, Ake what I ſhall doe for thee before I be taken from thee. And Elifha ſayd, I pray thee, let thy Spirit be double vpon mee.

9 And he ſayd, Thou haſt asked an hard thing: yet if thou ſee me when I am taken from thee, thou ſhalt haue it ſo: & if not, it ſhal not be.

10 And as they went walking and talking, behold, there appeared a chariot of fire, and horſes

in Thus the Lord giueth boldneſſe to him that they feare not the threatenings of tyrants, which otherwiſe of themſelues are afraid to doe Gods meſſage.

a Ichoſaphat going to the wall ſaw the ſonne of Iehoram king in the 17 yeere of his reigne: and in the 18 yeere, which was the 2 yeere of his ſonne, Iehoram the ſonne of Ahab reigned in Iſrael: and in the 5 yeere of this Iehoram, Ichoſaphat died, and the kingdom of Iudah was committed to his ſonne.

a Which was that place, where the children of Iſrael were circumciſed after they came ouer Iordan, and had bene foure yeeres in the wildernes, as Iul. 5. 9. b So called becauſe they were circumciſed after they came ouer Iordan, and had bene foure yeeres in the wildernes, as Iul. 5. 9. c So called becauſe they were circumciſed after they came ouer Iordan, and had bene foure yeeres in the wildernes, as Iul. 5. 9.

d For the Lord had reuiled it vnto him. e Not onely at Beth-el, but at Iericho and other places: where the Prophets, which had ſchoolers, whom they in Iericho & brought vp in the true feare of God.

f To wit, of Iordan.

g Let thy Spirit haue double force in me, becauſe of thy dangerous times: let me haue twiſe ſo much as the reſt of the Prophets: as if thy ſpirit being deuoted into thee, thou ſhalt haue twice ſo much.

ſcs

Declar. 48. p.
1. JAC. 2. 25.
 b Thus God
 hath left a testi-
 monie in all ages
 Quoth before the
 Law, in the Law,
 and in the time of
 the Gospel, of our
 redemption.

ses of fire, and did separate them twaine. * So Eli-
 ah went vp by a whirlwind into ^b heaven.

12. And Eliha saw it, and he cryed, My father,
 my father, the charer of Israel, and the horsemen
 thereof: and he saw him no more: and he tooke
 his ^cowne clothe, and rent them in two pieces.

13. ¶ He tooke vp also the cloke of Eliha
 that fell from him, and returned, and it stood by the
 the banke of Iordan.

14. After, hee tooke the cloke of Eliha, that
 fell from him, and fintoed the waters, and sayde,
 Where is the Lord God of Eliha? And so he al-
 so, after hee had liken the waters, so that they
 were diuided this way and that way, went ouer,
 enen Eliha.

15. And when the children of the Prophets,
 which were at Iericho, saw him on the other side,
 they sayde, The Spirit of Eliha doeth rest on
 Eliha: and they came to meete him, and fell to
 the ground before him.

16. And said vnto him, Behold now, there be
 with thy seruants fiftie strong men: let them goe
 with us, we pray thee, and seeke thee: ^bmaster, if so be
 the Spirit of the Lord hath taken him vp, and cast him
 vpon some mountaine, or into some valley. But he
 said, Ye shall not fend.

17. Yet they were insatiate vpon him, till he was
 ashamed: wherefore he said, Send. So they sent
 fiftie men, which sought three dayes, but found
 him not.

18. Therefore they returned to him, (for he tar-
 ried at Iericho) and he said vnto them, Did not I
 say vnto you, Goe not?

19. ¶ And the men of the citie sayd vnto Eli-
 ha, Behold, we pray thee: the situation of this ci-
 tie is pleasant, as thou, my lord, seest, but the water
 is naught, and the ground, barren.

20. Then he said, Bring me a new cruse, and put
 salt therein. And they brought it to him.

21. And he went vnto the spring of the waters,
 and cast there ^cthe salt, and sayd, Thus saith
 the Lorde, I haue healed this water: death shall
 no more come thereof, neither barrennesse ^dto the
 ground.

22. So the waters were healed vntill this day,
 according to the word of Eliha which hee had
 spoken.

23. ¶ And hee went vp from thence vnto
 Beth-el. And as he was going vp the way, litle chil-
 dren came out of the citie, and mocked him and
 said vnto him, Come vp, thou baldie head, come
 vp, thou bald head.

24. And he turned backe, & looked on them,
 and ^ecurst them in the name of the Lorde. And
 two beares came out of the forest, and tare in pie-
 ces two and fourtie children of them.

25. So he went from thence to mount Carmel,
 and from thence he returned to Samaria.

CHAP. III.

^a The reign of Iehoram. ^b He and Iehoshaphat goe to warre
 against Moab, which rebeld. ^c Eliha prayeth him, ^d
 and giueth him halfe water. ^e The Moabites are conuerten.
 27. Their King iacteth his ioune.

NOwe Iehoram the sonne of Ahab beganne
 to reigne ouer Israel in Samara, the eight-
 teenth yere of Iehoshaphat King of Iudah, and
 reigned twelue yeres.

2. And he wrought euill in the sight of the
 Lorde, but not like his father nor like his mother:
 for he tooke away the image of Baal that his fa-

ther had made.

3. Neuerthelesse, he cleaued vnto ^bthe finnes
 of Ieroboam, the sonne of Nebat, which made Is-
 rael to sinne, and departed not therefrom.

4. ¶ Then ^cMeitha King of Moab had store
 of sheepe, and rendered vnto the King of Israel an
 hundred thousand lambs, and an hundred thou-
 sand rammes with the wool.

5. But when Ahab was dead, the King of Mo-
 ab rebelled against the King of Israel.

6. Therefore King Iehoram went out of Sa-
 maria the same season, and numbred all Israel,

7. And went, and sent to Iehoshaphat King of
 Iudah, saying, The King of Moab hath rebelled
 against me: wilt thou goe with me to battell a-
 gainst Moab? And he answered, I will goe vp: for
 I am, as thou art, my people, as thy people, and
 mine herdes, as thine herdes.

8. Then sayd he, What way shall we goe vp?
 And he answered, The way of the wilderness of
 Edom.

9. ¶ So went the King of Israel and the king
 of Iudah, and the King of Edom, and when they
 had compassed the way seven dayes, they had no
 water for the hoste, nor for the cattell that fol-
 lowed them.

10. Therefore the King of Israel sayd, Abs,
 that the Lorde hath called these three Kings, to
 giue them into the hand of Moab.

11. But Iehoshaphat sayd, Is there not heere
 Prophet of the Lorde, that we may inquire of the
 Lorde by him? And one of the King of Israels ser-
 uants answered, and sayd, Here is Eliha the sonne
 of Shaphat, which ^dpoured water on the hands
 of Eliha.

12. Then Iehoshaphat sayd, The word of the
 Lorde is with him. Therefore the King of Is-
 rael, and Iehoshaphat, and the King of Edom went
 downe to him.

13. And Eliha sayd vnto the King of Is-
 rael, What haue I to doe with thee? get thee to the
 prophets of thy father and to the prophets of thy
 mother. And the King of Israel sayd vnto him,
 Nay: for the Lorde hath called these three Kings,
 to giue them into the hand of Moab.

14. Then Eliha said, As the Lorde of hosts li-
 ueth, in whose sight I stand, if it were not, that I
 regard the presence of Iehoshaphat the King of
 Iudah, I would ^enot haue looked toward thee,
 nor see thee.

15. But now bring me a minstrell. And when
 the minstrell ^fplayed, the hand of the Lorde came
 vpon him.

16. And he sayd, Thus saith the Lorde, Make
 this valley full of ditches.

17. For thus saith the Lorde, Ye shall neither see
 wind nor see raine, yet the valley shall be filled
 with water, that ye may drinke, both ye and your
 cattell, and your beasts.

18. But this is a small thing in the sight of
 the Lorde: for hee will giue Moab into your
 hand.

19. And ye shall smite euery strong towne and
 euery chiefe citie, and shall sell euery faire tree,
 and shall stoppe all the fountains of water, and
 marre euery good field with stones.

20. And in the morning when the meat offering
 was offered, behold, there came water by the way
 of Edom: and the country was filled with water.

21. And when all the Moabites heard, that the

b He fastened
 to the spines
 calyx, when the
 beam had made
 it. This was done
 after that David
 had made the Mo-
 abites tributary
 to his kingdom.

4. Reade King
 11. 4.

a Meaning (as
 victory) or his
 because of the
 of Iudah, and
 King 11. 4. 15.
 1. Vnde that was
 of their King.

b That is to
 say, hee was
 He is able to
 called vnto
 Gods will in
 his heart.

c Hee was
 the King of
 Moab, which
 was called
 Meitha, and
 hee was the
 sonne of
 Meitha.

d Hee was
 the King of
 Moab, which
 was called
 Meitha, and
 hee was the
 sonne of
 Meitha.

e Hee was
 the King of
 Moab, which
 was called
 Meitha, and
 hee was the
 sonne of
 Meitha.

f Hee was
 the King of
 Moab, which
 was called
 Meitha, and
 hee was the
 sonne of
 Meitha.

i The Spirit of
 prophecy is giuen
 to him, as it was
 to Eliha.

k Meaning, Eli-
 ha: for they
 thought his body
 had bene cast in
 some mountaine.

l Because the fact
 was extraordinary,
 they doubted
 where he was be-
 come, but Eliha
 was assured that
 he was taken vp to
 God.

m, I like the
 multitude.

n Thus God
 gaue him power,
 conuerting water
 into wine, to make
 that water pro-
 fitable to man
 use, which be-
 fore was hurtfull.

o Perceiving
 their malicious
 heart against the
 Lord, and his word,
 he desired God to
 take vengeance of
 that inueterate
 vnto him.

a Reade the narra-
 tion in the first
 chapter and se-
 uenth verse.

Kings were come vp to fight against them, they gathered all that was able to put on harness, and upward, and stood in their border.

12 And they rose early in the morning, when the sunne arose vpon the water, and the Moabites saw the water ouer against them, as red as blood.

13 And they say, * This is blood: the Kings are surely slaine, and one hath slayen another: now therefore, Moab, to the spoyle.

14 And when they came to the hofte of Israel, the Israelites arose vp, and smote the Moabites, so that they fled before them, but they p inuaded them, and smote Moab.

15 And they destroyed the cities: and on all the good ficke euey man cast his stone, and filled them, and they stopt all the fountaines of water, and felled all the good trees: onely in Kir-harasteh left they the fountes thereof: howbeit they went out it with Kings, and smote it.

16 And when the King of Moab saw that the battel was too fore for him, he tooke with him seven hundred men that drew the sword, to breake shottow vnto y King of Edom: but they could not.

17 Then he tooke his eldest sonne, that should haue reigned in his steade, and offered him for a burnt offering vpon the way: so that Israel was sore grieved, and they departed from him, and returned to their country.

CHAP. III.

God increaseth the oyle to the poore widow by Eliza. 12 He obtaineth for the Shunammite a sonne at Gods hand. 18 His dying. 22 He reuiveth him againe. 40 He maketh sweete the passage. 42 And multiplieth his loanes.

And one of the wives of the sonnes of the Prophets cryed vnto Eliza, saying, Thy seruants mine husband is dead, and thou knowest, that thy seruant did beare the Lord: and the creditor is come to take my two sonnes to bee his bondmen.

12 Then Eliza said vnto her, What shal I doe for thee? tell mee, what hast thou at home? And she sayd, Thy handmaide hath nothing at home, save a pitcher of oyle.

13 And he sayd, Goe, and borrow thee vessels abroad of all thy neighbours, en pie vessels, and spate not.

14 And when thou art come in, thou shalt shut the doore vpon thee and vpon thy sonnes, and poure out intoe all those vessels, and set aside those that are full.

15 So they departed from h'm, and shut the doore vpon her, and vpon her sonnes. And they brought to her, and she poured out.

16 And when the vessels were full, she said vnto her sonne, Bring me yet a vessell. And he sayd vnto her, There is no more vessels. And the oyle ceased.

17 Then she came and told the man of God, And he sayd, Goe, and sell the oyle, and pay them that thou art in debt vnto, and liue thou and thy children of the griefe.

18 And on a time Eliza came to Shunem, and there a woman of great estimation constrained him to eate bread: as he passed by, he turned in thither to eate bread.

19 And the sayd vnto her husband, Behold, I know now, that this is an holy man of God that passeth by continually.

20 Let vs make h'm a little chamber, I pray thee, with wallee, & let vs set him there a bed, and

atable, and a floole, and a candlesticke, that hee may turne in thither when he cometh to vs.

21 And on a day, hee came thither and turned into the chamber, and lay therein.

22 And sayde to Gehazi his seruant, Call this Shunammite: and when he called her, she stood before him.

23 Then he sayd vnto him, Say vnto her now, Behold, thou hast had all this great care for vs, what shall we doe for thee? Is there any thing to be spoken for thee to the King or to the captain of the host? And she answered, I dwell among mine owne people.

24 Again he sayd, What is then to bee done for her? Then Gehazi answered, In deed she hath no sonne, and her husband is old.

25 Then sayd he, Call her. And he called her, and she stood in the doore.

26 And he sayd, At this time appoynted, according to the time of life, thou shalt embrace a sonne. And she said, Oh my Lord, thou man of God, doe not lye vnto thine handmaide.

27 So the woman conceived, and bare a sonne at that same season, according to the time of life, that Eliza had said vnto her.

28 And when the child was grown, it fell on a day, that he went out to his father, and to the reapers.

29 And he sayd vnto his father, Mine head, mine head. Who said to his seruant, Beare him to his mother.

30 And he tooke him and brought him to his mother, and he face on her knees till noone, and dyed.

31 Then she went vp, and layd him on the bed of the man of God, and shut the doore vpon him, and wept out.

32 And when she called to her husband, and said, Send with mee, I pray thee, one of the young men and one of the asses: for I will haste to the man of God, and come againe.

33 And he sayd, Wherefore wilt thou goe to him to day? it is neither a new moone nor Sabbath day. And she answered, All shall be well.

34 Then she saddled an ass, and sayd to her seruant, Drive, and goe forward: stay not for mee to get vp, except I bid thee.

35 And so she went, and came vnto the man of God to mount Carmel. And when the man of God saw her, he ouer against him, he sayd to Gehazi his seruant, Behold, the Shunammite.

36 Runne now, I say to mee, and say vnto her, Art thou in health? is thine husband in health? and is the child in health? And she answered, We are in health.

37 And when she came to the man of God vnto the mountaine, she caught him by his feet: and Gehazi went to her, to thrust her away: but the man of God said, Let her alone: for her soule is vexed within her, and the Lord hath hid it from me, and hath not told it me.

38 Then he sayd, Did I desire a sonne of my lord? did I not say, Deceiue me not?

39 Then he said to Gehazi, Gird thy loynes, and take my staffe in thine hand, and goe thy way: p if thou meete any, salute him not: and if any salute thee, answer him not: and lay my staffe vpon the face of the child.

40 And the mother of the child sayd, As the Lord liueth, and as thy soule liueth, I will not leaue

i Thus the fruit of Gods mercies shall be the benefit to them receive.

k I am content with that that God hath sent me: and can want nothing that one can doe for another. l Which there was a respect and the fore he would that his walter should pray to God for her, that she might be fruitful. * Gen. 1. 10.

m His head ached sore, and therefore he cried thus.

n For such times the people were wont to resort to the Prophets for direction and consolation. * 1 Chr. 16. 24.

o For shee off.

p In token of humilitie and ioy that she had met with him. q In her soule is vexed within her.

r Make such speed that nothing may let thee in the way. Luke 1. 4.

leane thee. Therefore he arose, and followed her.

31 But Gehazi was gone before them, and had layed the staffe vpon the face of the child, but hee neither spake nor heard: wherefore he returned to meete him, and tolde him, saying, The childe is not waken.

32 ¶ Then came Elitha into the house, and beheld, the childe was dead, and layde vpon his bedde.

33 Hee went in therefore, and shut the doore vpon them twaine, and prayed vnto the Lord.

34 After he went vp, and lay vpon the child, and put his mouth on his mouth, and his eyes vpon his eyes, and his hands vpon his hands, and stretched himselfe vpon him, and the flesh of the childe waxed warme.

35 And he went from him, and walked vp and downe in the house, and went vp and spread himselfe vpon him: then the childe needed seuen times, and opened his eyes.

36 Then he called Gehazi, and sayd, Call this Shunammite. So he called her, which came in vnto him. And he said vnto her, Take thy sonne.

37 And shee came, and fell at his feete, and bowed her selfe to the ground, and tooke vp her sonne, and went out.

38 Afterward Elitha returned to Gilgal, and a famine was in the land, and the children of the Prophets dwelt with him. And he said vnto his seruant, Set on the great pot, and seethe pottage for the children of the Prophets.

39 And one went out into the fildes, to gather herbes, and found as it were a wilde vine, and gathered thereof a wilde gourd, his garment full, and came and shred them into the pot of pottage: for they knew it not.

40 So they powred out for the men to eate: and when they did eate of the pottage, they cried out, and sayde, O thou man of God, a death is in the pot: and they coul not eate thereof.

41 Then he sayd, Bring meale. And he cast it into the pot, and sayd, Powre out for the people, that they may eate: and there was none euill in the pot.

42 ¶ Then came a man from Baal-shalisha, and brought the man of God bread of the first frutes, euen twentie loaves of barley, and full eares of come in the hulke. And he sayde, Giue vnto the people that they may eate.

43 And his seruant answered, How should I set this before an hundred men? He sayd againe, Giue it vnto the people, that they may eate: for thus saith the Lord, They shall eate, and there shall remaine.

44 So he set it before them, and they did eate, and left ouer, according to the word of the Lord.

CHAP. V.

1 Naaman the Syrian a leuit of his leprouse. 18 Elitha-raised his sonne. 27 Gehazi is stricken with leprouse, because he tooke money and raiment of Naaman.

NOWE was there one Naaman captaine of the hoste of the King of Aram, a great man, and honourable in the sight of his lord, because that by him the Lord had deliuered the Aramites. He also was a mightie man and valiant, but a leper.

2 And the Aramites had gone out by bands, and had taken a little maid of the land of Israel, and the seruient Naamans wife.

3 And she said vnto her mistres, Would God

my lord were with the Prophet that is in Samaria, he would soone deliuer him of his leprouse.

4 And he went in, and tolde his lord, saying, Thus and thus saith the maide that is of the land of Israel.

5 And the King of Aram sayde, Goe thy way thither, and I will send a letter vnto the King of Israel. And he departed, and tooke with him ten talents of siluer, and fixe thousand pieces of gold, and ten change of raiments,

6 And brought the letter to the King of Israel to this effect, Nowe when this letter is come vnto thee, vnderstand, that I haue sent thee Naaman my seruant, that thou mayest heale him of his leprouse.

7 And when the King of Israel had read the letter, hee rent his clothes, and sayd, Am I God, to kill and to giue life, that hee doth send to mee, that I should heale a man from his leprouse? wherefore consider, I pray you, and see how hee seeketh a quarrell against me.

8 But when Elitha the man of God had heard that the King of Israel had rent his clothes, hee sent vnto the King, saying, Wherefore halt thou rent thy clothes? Let him come now to mee, and he shall know that there is a Prophet in Israel.

9 ¶ Then Naaman came with his horses, and with his charrets, and stood at the doore of the house of Elitha.

10 And Elitha sent a messenger vnto him, saying, Go and wash thee in Iorden seuen times, and thy flesh shall come againe to thee, and thou shalt be cleansed.

11 But Naaman was wroth and went away, and sayd, Behold, I thought with my selfe, He will surely come out, and stand, and call on the Name of the Lord his God, and put his hand on the place, and heale the leprouse.

12 Are not Abanah and Pharpar, riuers of Damascus, better then all the waters of Israel? may I not wash me in them, and be cleansed? so he turned, and departed in displeasure.

13 But his seruants came, and spake vnto him, and sayd, Father, if the Prophet had commanded thee a great thing, wouldest thou not haue done it? how much rather then, when hee saith to thee, Wash and be cleane?

14 Then went he downe, and washed himselfe seuen times in Iorden, according to the saying of the man of God: and his flesh came againe, like vnto flesh of a liule child, & he was cleane.

15 ¶ And hee returned againe to the man of God, he, and all his companie, and came and stood before him, and sayd, Behold now, I know that there is no God in all the world, but in Israel: now therefore, I pray thee, take a reward of thy seruant.

16 But he sayd, As the Lord liueth (before whom I stand) I will not receive it. And he would haue constrained him to receive it, but hee refused.

17 Moreouer Naaman sayd, Shall there not be giuen to thy seruant two mules load of this earth? for thy seruant will henceforth offer neither burnt sacrifice nor offering vnto any other god, saue vnto the Lord.

18 Herein the Lord bee mercifull vnto thy seruant, that when my master goeth into the house of Rimmon, to worship there, and leane on mine hand, and I bow downe in the house of Rimmon: when I doe bow downe, I say, in

9 The like did Elitha to the widowes sonne at Sarepta, 1. King. 17. 2. and S. Paul Act. 16. 16, signifying the cure that ought to be in them, that beate the word of God, and are distributors of the spirit- all life.
7 Meaning, oftentimes.

f That is, in the land of Israel.

t Which the Apotectaries call coliquintida, is a most vehement and dangerous in purging.
u They feared that they were poisoned, because of the bitterness.

x It is not the quantitie of bread that satisfeth, but the blessing that God giueth.

a Here appeareth that among the infidels God hath his, and also that the infidels haue them in civilization, which doe good to their country, & so he was ben-eficent.

b Meaning, the King of Syria.

d To giue him a present to the Prophet.

a The Prophet rebuked him because he considered not that it was true in his opinion, and that hee was wrong.

b Because the Prophet said, I pray you, and see how hee seeketh a quarrell against me.

c Elitha was a messenger, who is considered to be the messenger of God, and hee was sent to the King of Israel.

d This doth that seruant, to reuerence to loose their minds as children, and fathers, and the King of Israel.

e This doth that seruant, to reuerence to loose their minds as children, and fathers, and the King of Israel.

f This doth that seruant, to reuerence to loose their minds as children, and fathers, and the King of Israel.

g This doth that seruant, to reuerence to loose their minds as children, and fathers, and the King of Israel.

h This doth that seruant, to reuerence to loose their minds as children, and fathers, and the King of Israel.

the house of Rimmon, the Lord be mercifull vnto thy seruant in this point.

19 Vnto whom he sayde, * Goe in peace. So he departed from him about halfe a dayes journey of ground.

20 And Gehazi the seruant of Elifha the man of God: sayde, Beholde, my master hath spared this Aramite Naaman, receiuing not those things in his hand that he brought: as the Lorde lieth, I will runne after him, and take somewhat of him.

21 So Gehazi followed speedily after Naaman. And when Naaman sawe him running after him, I hee light downe from the charet to meete him, and sayd, Is all well?

22 And he answered, All is well: my master hath sent me, saying, Behold, there be come to me, euen nowe from mount Ephraim two yong men of the children of the Prophets: giue them, I pray thee, a talent of filuer, & two change of garments.

23 And Naaman sayd, Yea, take two talents: and he compelled him, and bound two talents of filuer in two bagges, with two change of garments, and gaue them vnto two of his seruants, that they might beare them before him.

24 And when he came to the towne, he tooke them out of their handes, and layde them in the house, & sent away the men: and w they departed.

25 ¶ Then hee went in, and stood before his master. And Elifha sayd vnto him, Whence comest thou, Gehazi? And he sayd, Thy seruant went no whither.

26 But he sayde vnto him, * Went not mine heart with thee when the man turned againe from his charet to meete thee? Is this a time to take money, and to receiue garments, & oliues, and vineyardes, and sheepe, & oxen, and menservants, and mayde seruants?

27 The leprolie therefore of Naaman shall cleaue vnto thee, and p to thy seede for euer. And he went out from his presence a leper white as snowe.

CHAP. VI.

6 Elifha maketh you to swimme about the water. 8 He dispatcheth the King of Syria to the King of Israel. 12 Who finding certaintie to take him, were kept still in Samaria. 14 Samaria is besieged and vtterly excoere famine.

And the children of the P. ophets saye vnto Elifha, Behold, we pray thee, the place where we dwell with thee, is too little for vs.

2 Let vs now goe to Iorden, that we may take thence euerie man a beame, and make vs a place to dwell in. And he answered, Goe.

3 And one sayd, Vouchsafe, I pray thee, to go with thy seruants. And he answered, I will go.

4 So he went with them, & when they came to Iorden, they cut downe wood.

5 And as one was felling of a tree, the yron fell into the water: then he cryed, and sayd, Alas master, it was but borrowed.

6 And the man of God sayde, Where fell it? And he shewed him the place. Then he cut downe a piece of wood, and callt in thither, and he caused the yron to be swimmie.

7 Then he sayde, Take it vp to thee. And he stretched out his hand, and tooke it.

8 ¶ Then the King of Aram warred against Israel, and tooke counsell with his seruants, and said, In such and such a place shall my campe.

9 Therefore the man of God sent vnto the

King of Israel, saying, Beware thou goe not ouer to such a place: for there the Aramites are come downe.

10 So the King of Israel sent to the place which the man of God tolde him, and warned him of, and caused himselfe from thence, not once, nor twice.

11 And the heart of the King of Aram was troubled for this thing: therefore hee called his seruants and sayd vnto them, Will yee not heveane, which of vs bewrayeth our counsell to the King of Israel?

12 Then one of his seruants sayde, None, my lord, O King, but Elifha the Prophet that is in Israel, telleth the King of Israel, *even* the wordes that thou speakest in thy priuie chamber.

13 And he said, Goe, and espie where he is, that I may send and fetch him. And one tolde him, saying, Behold, he is in Dothan.

14 ¶ So hee sent thither horses, and charrets, and a mighty hoste: and they came by night, and compassed the cite.

15 And when the seruant of the man of God arose early to goe out, behold, an hoste compassed the cite with hories and charrets. Then his seruant sayd vnto him, Alas master, how shall we doe?

16 And hee answered, * Feare not: for they that be with vs, are more then they that be with them.

17 Then Elifha prayed, and sayd, Lord, I beseeche thee open his eyes, b that he may see. And the Lord opened the eyes of the seruant, and hee looked, and beholde, the mountaine was full of hories and charrets of fire round about Elifha.

18 So they came downe to him, but Elifha prayed vnto the Lord and sayd, Smithe this people: I pray thee with blindness. And hee smote them with blindness, according to the word of Elifha.

19 And Elifha sayd vnto thee, This is not the way, neither is this the cite: follow me, and I will leade you to the man whom ye seeke. But he led them to Samaria.

20 And when they were come to Samaria, Elifha sayd, Lord, open their eyes that they may see: And the Lord opened their eyes, and they sawe, and behold, they were in the mids of Samaria.

21 And the King of Israel sayde vnto Elifha when he saw them, I my father, shall I smite them, shall I smite them?

22 And hee answered, Thou shalt not smite them: doest thou not smite them that thou hast taken with thy sword, and with thy bowe? but set bread and water before them, that they may eat and drinke and goe to their master.

23 And he made great preparation for them and when they had eaten & drunken, he sent them away: and they went to their master. So the hands of Aram came no more into the land of Israel.

24 But afterward Ben-hadad King of Aram gathered all his hoste, and went vp and besieged Samaria.

25 So there was a great famine in Samaria: so loe, they besieged it vntill an asies head was at fourescore pieces of filuer, and the fourth part of a kab of doles was dunt at five pieces of filuer.

26 And as the King of Israel was going vpon the wall, there cryed a woman vnto him, saying, Helpe, my lord, O King.

27 And he sayd, Seeing the Lord doth not succour

d The wicked conspire wishing for euillly but God can reuenge it to his seruants and cause their counsell to be disclosed.

e There is no thing so secret that thou canst goe about, but he knoweth, and discouereth it vnto his King.

f I thought it had bene nothing in mans iudgement to haue taken Elifha, yet the wicked neuer doubt & thinke they are neuer able to prepare power enough, though it be but against one or a few.

g For he was assisted of Gods help, and that millions of Angels compassed about the godly to deliuer them.

h Thus he may behold howe this halfe prepared an army to rescue vs.

i Meaning, the Syrians his enemies, which came downe, thinking themselves sure of him.

k Thus hee did being led by the Spirit of God, and won because he fought his owne reuenge, and not only to see Iosh the glory of God.

l The wicked rise rouet and growe words towards the seruants of God, when they thinke to haue any comoultie by them, though their heart they cannot abide them.

m For this gentle meeke and the miracle wrought by the Prophet, did more preualle for common quietnes, then if they had bin overcome in battell for they returned no more at that time to fight against Israel, as in that kings dayes.

n The Hebrews were a thary bowed in the fere for lacke of wood.

o The Hebrews were a thary bowed in the fere for lacke of wood.

o Meaning any kinde of visible, as corne and wine, &c.

*Deut. 38. 37.

10. vnder his elaters.

p Thus hypocrites, when they see Gods iudgements, thinke to please him with outward ceremonies, whom in popeny they will not know.

q Meaning, Iehan ren Akahs sonne who killed the Prophets and caused Naboth to be stoned.

r So the wicked fall into a rage and desperation, if they finde not succour, secretly against their afflictions.

count thee, how should I help thee with the wine, or with the wine press?

28 Also the King sayd vnto her, What ayleth thee? And she answered, This woman sayd vnto me, Give thy sonne, that we may eate him to day, and we will eate my sonne to morrow.

29 *So we lod my sonne, and did eate him: and I sayd to her the day after, Give thy sonne, that we may eate him, but he hath hid her sonne.

30 And when the King had heard the wordes of the woman, he rent his clothes (and as he went vpon the wall, the people looked, and beholde, he had cackled so) within 7 vpon his flesh.)

31 And he sayd, God doe so to me and more also, if the head of Eliha the sonne of Shaphat shall stand on him this day.

32 (Now Eliha fate in his house, and the Elders sate with him.) And the King sent a man before him: but before the messenger came to him, he sayd to the Elders, See ye not how this 9 murderers sonne hath sent to take away mine head? take heede when the messenger cometh, and shut the doore and handle him roughly at the doore: is not the sound of his masters fete behinde him?

33 While he yet talked with them, beholde, the messenger came downe vnto him, and sayd, Beholde, this cuill cometh of the Lord: *I attend on the Lord any longer?

CHAP. VII.

a Eliha prophesie ploty of vntale and other things to Samaria. b The Syrians ran away, and heate no man following them. 17 The prince that would not beleue the word of Eliha is tradid to death.

a The godly are euer affliced of Gods heere in their meser, but the sinners and howlers are ouerly reuelled by Gods Spirit.

b To whom the King gave charge and oversight of things, as verse 17. c He mocketh at 7 Prophets words, saying, that if God sayned downe corne from heate, yet this could not come to passe.

d Thy unbelly shal be punished herein when thou shalt see this miracle and yet not be partaker thereof.

e For it was commanded in the law that they should dwell apart and not among their brethren, 1. 12. 46.

f Thus God expecteth no great preparation to destroy the wicked, though they be neuer so many: but hee castes them as a small noise of shaking of a leafe.

g The wicked merde no greater vnto them their owne conscience to punish them.

T Hen Eliha fayd, Heare ye the worde of the Lord: thus sayth the Lord, *To morrow this time a measure of fine flour shalbe solde for a shekel, and two measures of barley for a shekel in the gate of Samaria.

a Then a prince, on whose hande the King leaned, answered the man of God, and sayde, Though the Lord would make windows in the heauen, could this thing come to passe? And hee fayd, Behold, thou shalt see it with thine eyes, but thou shalt not eate thereof.

3 Now there were foure leprous men at the entreing in of the gate: and they sayd one to another, Why sit we here vntill we dye?

4 If we say, We will enter into the cite, the famine is in the cite, and we shall dye there: and if we sit here, we dye also. Nowe therefore come, let vs fall into the campe of the Aramites: if they giue our liues, we shall liue: and if they kill vs, we are but dead.

5 So they rose vp in the twilight, & goe to the campe of the Aramites: and when they were come to the vntost part of the campe of the Aramites, loe, there was no man there.

6 For the Lord had caused the campe of the Aramites to heare a noise of charres, and a noise of horses, and a noise of a great armie, so that they sayde one to another, Beholde, the King of Israel hath hired against vs the Kings of the Hittites, and the Kings of the Egyptians to come vpon vs.

7 Wherefore they arose, and fled in the twilight, and left their tentes, and their horses, and their asses, vnto the campe as it was, and fled for their liues.

8 And when these lepers came to the vntost part of the campe, they entered into one tent, and did eate and drinke, and caried thence siluer and gold, and rayment, and wear and hid it: after they returned, and entered into another tent, and caried thence also, and went and hid it.

9 Then sayde one to another, Wee doe not well: this day is a day of good tidings, and we holde our peace. If wee tarrie till day light, some of us shalbe killed, and some shalbe sold, and some shalbe caried away: wherefore, let vs goe, and tell the Kings household.

10 So they came and called vnto the porters of the cite, and told them, saying, We came to the campe of the Aramites, and loe, there was no man there, neither voyce of man, but horses tyed and asses tyed: and the tentes are as they were.

11 And the porters cryed and declared to the Kings house within.

12 Then the King arose in the night, and sayd vnto his seruants, I will know now, what the Aramites haue done vnto vs. They know that we are affamished, therefore they are gone out of the campe to hide themselves in the fildes, saying, When they come out of the cite, wee shall catch them alive, and get into the cite.

13 And one of his seruants answered, and sayd, Let men take now lue of the horses that remaine, and are left in the cite, (beholde they are euen as all the multitude of Israel that are left therein: behold, I say, they are as the multitude of the Israelites that are consumed,) and we will send to see.

14 So they tooke two charres of horses, and the King sent after the hoste of the Aramites, saying, Goe and see.

15 And they went after them vnto Iordan, and loe, all the way was full of clothes and vessels, which the Aramites had cast from them in their haste: & the messengers returned, & told the King.

16 Then the people went out and spoyle the campe of the Aramites: so a measure of fine flour was at a shekel, and two measures of barley at a shekel according to the worde of the Lord.

17 And the King gaue the prince (on whose hand he leaned) the charge of the gate, and the people I rode vpon him in the gate, and he dyed, as the man of God had sayde, which spake it, when the King came downe to him.

18 And it came to passe, as the man of God had spoken to the King, saying, Two measures of barley at a shekel, and a measure of fine flour shal be at a shekel, to morrow about this time in the gate of Samaria.

19 But the prince had answered the man of God, and sayde, Though the Lord would make windows in the heauen, could it come so to passe? And he sayd, Beholde, thou shalt see it with thine eyes, but thou shalt not eate thereof.

20 And so it came vnto him: for the people trode vpon him in the gate, and he dyed.

CHAP. VIII.

a Eliha prophesie vnto the Shemoneusie the death of Ioram. 13 He prophesie to Hazael that he shal be King of Syria. 15 He viengeth after Elisha. 16 Jehoram reingeth vnto Iudah. 20 Elisha speaketh from Iudah. 25 A hartyle succedeth Ioram.

T Hen spake Eliha vnto the woman, *whose sonne he had restored to life, saying, Vp, and goe, thou, and thine house, and sojourn where thou: *canst thou souer for the Lord hath called for a famine, and it cometh also vpon the land seven years.

x And

2 And the woman arose, and did after the saying of the man of God, and went both thence and her household, and sojourned in the lande of the Philistines seven yeeres.

3 ¶ And at the seven yeeres ende, the woman returned out of the lande of the Philistines, and went out to call vpon the King for her house and for her land.

4 And the King talked with Gehazi the servant of the man of God, saying, Tell mee, I pray thee, all the great aches that Eliisha hath done.

5 And as he tolde ⁶ the King how he had restored one dead to life, behold, the woman, whose sonne he had raised to life, called vpon the King for her house and for her land. Then Gehazi said, My Lord, O King, this is the woman, and this is her sonne, whom Eliisha restored to life.

6 And when the King asked the woman, she tolde him: to the King appointed her an Eunuch, saying, Restore thou all that are hers, and all the fruites of her landes since the day shee left the land, euen vntill this time.

7 ¶ Then Eliisha came to Damascus, and Benhadad the King of Aram was sicke: and one tolde him, saying, The man of God is come hither.

8 And the king said vnto Hazael, Take a present in thine hand, and go meete the man of God, that thou maist inquire of the Lorde by him, saying, Shall I recover of this disease?

9 ¶ So Hazael went to meete him, and tooke the present in his hand, and of euery good thing of Damascus, ¹⁰ the burden of fourtie camels, and came and stood before him, and said, Thy sonne Benhadad king of Aram hath sent mee to thee, saying, Shall I recover of this disease?

10 And Eliisha said to him, Goe, and say vnto him, Thou shalt recover: howbeit the Lorde hath shewed me, that he shall surely die.

11 And hee looked vpon him stedfastly, till Hazael was aghast, and the man of God wept.

12 And Hazael said, Why weepeth my lord? And he answered, Because I knowe the euill that thou shalt doe vnto the children of Israel: for their strong cities shalt thou set on fire, and their yong men shalt thou slay with the sword, and shalt dash their infants against the stones, and rent in pieces their women with child.

13 Then Hazael said, What is thy servant as a dogge, that I should do this great thing? And Eliisha answered, The Lorde hath shewed me, that thou shalt be King of Aram.

14 ¶ So he departed from Eliisha, and came to his father, who said to him, What said Eliisha to thee? And he answered, He told mee that thou shouldst recover.

15 And on the morrow he tooke a thicke cloth and dipt it in water, and spread it on his face, and he died: and Hazael reigned in his stead.

16 ¶ Now in the fifth yeere of Ioram the sonne of Ahab King of Israel, and of Iehoshaphat King of Iudah, Ichoram the sonne of Iehoiaphat King of Iudah began ¹⁷ to reigne.

17 He was two and thirtie yeere old, when he began to reigne: and he reigned eight yeere in Ierusalem.

18 And he walked in the wayes of the Kings of Israel, as did the house of Ahab: for the daughter of Ahab was his wife, and he did euill in the sight of the Lorde.

19 Yet the Lorde would not destroy Iudah, for

David his seruants sake, as he had promised him to giue him a light, and to his children for euer.

20 ¶ In those dayes Edom rebelled from vnder the hand of Iudah, and made a King ouer themselves.

21 Therefore Ioram went to Zair, and all his chariots with him, and he arose by night, and smote the Edomites which were about him, with the captains of the chariots, and the people fled into their tents.

22 So Edom rebelled from vnder the hand of Iudah vnto this day: then ²³ Linch rebelled at that same time.

23 Concerning the rest of the actes of Ioram and all that he did, are they not written in the booke of the Chronicles of the Kings of Iudah?

24 And Ioram slepe with his fathers, and was buried with his fathers in the cite of David. And ²⁵ Ahaziah his sonne reigned in his stead.

25 ¶ In the twelfth yeere of Ioram the sonne of Ahab King of Israel did Ahaziah the sonne of Ichoram King of Iudah begin to reigne.

26 Two and twenty yeere old was Ahaziah when he began to reigne, and he reigned one yeere in Ierusalem, and his mothers name was Athaliah the daughter of Omri King of Israel.

27 And he walked in the way of the house of Ahab, and did euill in the sight of the Lorde, like the house of Ahab: for he was the sonne in lawe of the house of Ahab.

28 And he went with Ioram the sonne of Ahab to warre against Hazael King of Aram in Ramoth Gilead: and the Aramites smote Ioram.

29 And King Ioram returned to be healed in Iazreel of the wounds which the Aramites had giuen him at Ramah, when he fought against Hazael King of Aram. And Ahaziah the sonne of Ichoram King of Iudah went downe to see Ioram the sonne of Ahab in Iazreel, because he was sicke.

CHAP. IX.

¶ Iehu made King of Israel, 24 And killt he Ichoram the King thereof, 27 And Athaliah, a berwife called Debaiah, the King of Iudah, 33 And causeth Iezabel to be cast out of a window, and the dogs did eat her.

¶ Then Eliisha the Prophet called one of the children of the Prophets, and sayde vnto him,

* Gird thy loynes and take this boxe of oyle in thine hand and get thee to Ramoth Gilead.

2 And when thou comest thither, looke where is Iehu the sonne of Iehoshaphat, he sonne of Nimshi, and got, and make him arise vp from among his bretheren, and leade him to a secret chamber.

3 Then take the boxe of oyle and poure it on his head and say, Thus sayeth the Lorde, I haue anointed thee for King ouer Israel: then open the chamber, and flee without any taryng.

4 So the servant of the Prophet gate him vp to Ramoth Gilead.

5 And when he came in, behold, the captains of the armie were sitting. And he sayde, I haue a message to thee, O captain. And Iehu sayde, Vnto which of all vs? And he answered, To thee, O captain.

6 And he arose, and went into the house, and hee poured the oyle on his head and sayde vnto him, Thus sayth the Lorde God of Israel, I haue anointed thee for King ouer the people of the Lorde, euen ouer Israel.

7 And thou shalt smite the house of Ahab thy

* 2 Sam. 7. 12.

m Which had bene Ichoram from Danahs time vntill this time of Ichoram.

n This was a cite in Iudah giuen to the Iezabels, i. i. 21. 13 and after toward Ichoram King Ichoram, his cause of his idolatrie.

* 2 Chron. 22. 12.

o Which is to be vnderstood that he was made King when his father reigned, but after his fathers death he was continued King, when he was fourteene years old, as 2 Chron. 22. 12.

p Which was a cite in Iezabels house of Iezabel.

q This is a cite belonging to the tribe of Iudah.

* King. 19. 16. 17. 2. Prepare thyself to go diligently out thy business in those countries that they view long garments which they need, when they went about earnest business. Iehu, from chamber to chamber.

b This anointing was for King's priests, and prophets, which were all figures of Messiah in whom these three offices were accomplished.

5 And he that was gouernour of *Ahab's* house, and he that ruled the citie, and the Elders, and the bringers vp of the children sent to Iehu, saying, Wee are thy seruantes, and will doe all that thou shalt bid vs: we will make no King: doe what seemeth good to thee.

6 ¶ Then he wrote another letter to them, saying, If ye be mine, & wil obey my voyce, take the heads of the men that are your masters sonnes, and come to me to Izzreel by to morow this time. (Now the Kings sonnes, *even* seuentie persons were with the great men of the citie, which brought them vp)

7 And when the letter came to them, they tooke the Kings sonnes, and slewe the seuentie persons, and layd their heads in baskets, and sent them vnto him to Izzreel.

8 ¶ Then there came a messenger and tolde him, saying, They haue brought the heads of the Kings sonnes. And he sayd, Let them lay them on two heapes at the entring in of the gate vntill the morning.

9 And when it was day, he went out, & stood and sayd to all the people, Ye be righteous: behold, I conspired against my master, and slew him: but who slew all these?

10 Knowe now that there shall fall vnto the earth nothing of the word of the Lord, which the Lord spake concerning the house of Ahab: for the Lorde hath brought to passe the things that hee spake ¶ by his seruant * *Elijah*.

11 So Iehu slew all that remained of the house of Ahab in Izzreel, & all that were great with him, and his familiars and his * priests, so that hee let none of his remaine.

12 ¶ And he arose, and departed and came to Samaria. And as Iehu was in the way by an house where the shepheards did there,

13 He met with the brethren of Ahaziah king of Iudah, and sayd, Who are ye? And they answered, Wee are the brethren of Ahaziah, and goe downe to salute the children of the King and the children of the Queene.

14 And hee sayd, Take them alieue. And they tooke them alieue, and slew them at the well beside the house where the sheepe are thorne, *even* two and fourtie men, and he left not one of them.

15 ¶ And when he was departed thence, hee mette with Iehonadab the sonne of Rechab coming to meete him, and hee blessed him, and sayde to him, Is thine heart vp right, as mine heart is toward thee? And Iehonadab answered, Yea, doubtlesse. Then giue mee thine hand. And when he had giuen him his hand, hee tooke him vp to him into the charre.

16 And he sayd, Come with mee, and see the zeale that I haue for the Lord: so they made him ride in his charret.

17 And when he came to Samaria, he slew all that remained vnto Ahab in Samaria, till hee had destroyed him, according to the word of the Lord, which he spake to *Elijah*.

18 Then Iehu assembled all the people, and sayd vnto them, Ahab seru'd Baal a lile, but Iehu shall serue him much more.

19 Now therefore call vnto me all the prophets of Baal, all his seruants, and all his priests, & let not a man be lacking: for I haue a great sacrifice for Baal: whose ouer is lacking, he shal not liue. But Iehu did it by a subtilty to destroy his seruants of Baal.

20 And Iehu sayde, ¶ Proclaime a solemne assembly for Baal. And they proclaimed it.

21 So Iehu sent vnto all Israel, and all the seruants of Baal came, and there was not a man left that came not. And they came into the house of Baal, and the house of Baal was full from ende to ende.

22 Then hee sayd vnto him that had the charge of the vestrie, Bring forth vestments for all the seruants of Baal. And he brought the out vestments.

23 And when Iehu went, and Iehonadab the sonne of Rechab into the house of Baal, hee sayd vnto the seruants of Baal, Searche diligently, and looke, left there be here with you any of the seruants of the Lord, but the seruants of Baal only.

24 And when they went in to make sacrifice and burnt offering, Iehu appoynted foure score men without, and sayd, If any of the men whom I haue brought into your hands, escape, I his foule shalbe for his foule.

25 And when hee had made an ende of the burnt offering, Iehu sayde to the garde, and to the captaines, Goe in, slay them, let not a man come out. And they smote them with the edge of the sword. And the garde, and the captaines cast them out, and went vnto the citie, where was the temple of Baal.

26 And they brought out the images of the temple of Baal, and burnt them,

27 And they destroyed the image of Baal, and threw downe the house of Baal, and made a iakes of it vnto this day.

28 So Iehu destroyed Baal our of Israel.

29 But from the finnes of Ieroboam the sonne of Nebat which made Israel to sinne, Iehu departed not from them, neither from the golden calves that were in Beth-el and that were in Dan.

30 ¶ And the Lord sayd vnto Iehu, Because thou hast diligently executed that which was right in mine eyes, and hast done vnto the house of Ahab according to all things that were in mine heart, therefore shall thy sonnes vnto the fourth generation sit on the throne of Israel.

31 But Iehu regarded not to walke in the law of the Lord God of Israel with all his heart: for hee departed not from the finnes of Ieroboam, which made Israel to sinne.

32 In those dayes the Lorde began to flithe Israel, and Hazael smote them in all the coastes of Israel,

33 From Iorden Eastward, *even* all the land of Gilead, the Gadites, and the Rubenites, and them that were of Manasseh, from Aroer (which is by the ruer Arnon) and Gilead and Bashan.

34 Concerning the rest of the actes of Iehu, and all that hee did, and all his valiant deedes, are they not writen in the booke of the Chronicles of the Kings of Israel?

35 And Iehu slept with his Fathers, and they buried him in Samaria, and Iehozabaz his sonne reigned in his stead.

36 And the time that Iehu reigned ouer Israel in Samaria is eight and twentie yeeres.

CHAP. XI.

1. *Athaliah putteth to death all the Kings sonnes, except Iosiah the sonne of Ahaziah. 2. Iosiah is appointed King. 3. Iehonadab causeth Athaliah to be slaine. 4. He maketh a covenant betweene God and the people. 5. Baal and his priests are destroyed.*

¶ Then * Athaliah the mother of Ahaziah when she saw that her sonne was dead, she arose, and destroyed

† *the seruants.*

1 Thus God would haue his seruants preferred, and idolaters destroyed: as in his law he giueth expresse commandement. Deut. 13. *For ye shall not follow them.*

k Which citie was neere to Samaria.

Thus God approoth & rewardeth his zeale in executing Gods iudgement: albeit his wickednes was afterward punished. *For ye cut them off.*

¶ And as in last chapter we sawe the death of Ahab, so in this chapter we see the death of his sonnes.

¶ Ye can see in this chapter howe the Kings death, being yett knowe done the like to his posteritie: for the Lord commaunded not, I moued you to execute this his iudgement, vnto the hand of the King, as in a blessing, which were the iudgements.

¶ Thus Gods vengeance is upon them that haue any part in fault: as in this chapter we see the wickednes of the children of the King, who were to be punished with him.

¶ Here Baal is to be destroyed, the side of the Altar, which was destroyed, as in the next chapter we see.

and builders that wrought vpon the house of the Lord,

12 And to the masons and hewers of stone, and to buy timber and hewed stone, to repaire that was decayed in the house of the Lord, and for all that which was layed out for the reparation of the Temple.

13 Howbeit there was ^h not made for the house of the Lord bowles of silver, instruments of musick, basons, trumpets, nor any vessels of golde, or vessels of silver of the money that was brought into the house of the Lord.

14 But they gaue it to the workemen, which repayed therewith the house of the Lord.

15 Moreover, they reckoned not with the men, into whose hands they deliuered that money to be bestowed on workemen: for they dealt faithfully.

16 The money of the trespass offering, and the money for the sinne offerings was not brought into the house of the Lord: for it was the Priests.

17 ¶ Then came vp Hazael King of Aram, and fought against Gath and tooke it, and Hazael set his face to goe vp to Ierusalem.

18 And Iehozah King of Iudah tooke all the hallowed things that Iehozaphat, and Ichoram, and Abaziah his fathers Kings of Iudah had dedicated, and that he himselfe had dedicated, and all the golde that was found in the treasures of the house of the Lord and in the Kings house, and sent it to Hazael King of Aram, and he departed from Ierusalem.

19 Concerning the rest of the actes of Iosiah and all that hee did, :re they not written in the booke of the Chronicles of the Kings of Iudah?

20 ¶ And his seruants arose and wrought treason, and ^k slew Iosiah in the house of ^l Millo, when he came downe to Sila.

21 Euen ¶ Iezariah the sonne of Shimeath, and Iehozabad the sonne of Shomer his seruants smote him, and hee died: and they buried him with his fathers in the cite of Dauid. And Amaziah his sonne reigned in his stead.

CHAP. XIII.

¶ Iehozahz the sonne of Iosiah was deliuered into the hands of the Syrians. 4 Hee prayeth vnto God and is deliuered. 9 Iosiah his sonne requieth in his steade. 20 Elifha dyeth. 24 Hazael dyeth.

IN the three and twentieth yeere of Iosiah the sonne of Azariah King of Iudah, Iehozahz the sonne of Iehu began to reigne ouer Israel in Samaria, and he reigned seuentene yeere.

2 And hee did euill in the sight of the Lord, and followed the finnes of Ieroboam the sonne of Nebat, which made Israel to sinne, and departed not therefrom.

3 And the Lord was angry with Israel, and deliuered them into the hand of Hazael King of Aram, and into the hand of Ben-hadad the sonne of Hazael, all ^h his dayes.

4 And Iehozahz besought the Lord, and the Lord heard him: for he saw the trouble of Israel, wherewith the King of Aram troubled them.

5 (And the Lord gaue Israel a deliuerer, so that they came out from vnder the subiection of the Aramites. And the children of Israel dwelt in their tents as before time.

6 Neuerthelesse they departed not from the finnes of the house of Ieroboam which made Israel sinne, but walked in them, euen the ^e groue

also remained still in Samaria)

7 For he had left of the people to Iehozahz but fiftie hoisemen, and ten charers, and tenn thousand footemen, because the King of Aram had destroyed them, and made them like dust beaten to powder.

8 Concerning the rest of the actes of Iehozahz and all that hee did, and his valiant deedes, are they not written in the booke of the Chronicles of the Kings of Israel?

9 And Iehozahz slept with his fathers, and they buried him in Samaria, and Iosiah his sonne reigned in his steade.

10 ¶ In the fuen and thirtieth yeere of Iosiah King of Iudah began Iehozahz the sonne of Iehozahz to reigne ouer Israel in Samaria, and reigned sixtene yeere.

11 And did euill in the sight of the Lord: for hee departed not from all the finnes of Ieroboam the sonne of Nebat that made Israel to sinne, but he walked therein.

12 Concerning the rest of the actes of Iosiah and all that hee did, and his valiant deedes, and how he fought against Amaziah King of Iudah, are they not written in the booke of the Chronicles of the Kings of Israel?

13 And Iosiah slept with his fathers, and Ieroboam rose vpon his feet: and Iosiah was buried in Samaria among the Kings of Israel.

14 ¶ When Elifha fell sicke of his sickenesse wherof hee died, Iosiah the King of Israel came downe vnto him, and wept vpon his face, and said, O my father, my father, the charer of Israel, and the hoisemen of the Lare.

15 Then Elifha sayde vnto him, Take a bowe and arrows, And hee tooke vnto him bowe and arrows.

16 And hee sayde to the King of Israel, Put thine hand vpon the bowe. And hee put his hand vpon it. And Elifha put his hands vpon the Kings hands,

17 And saide, Open the windowe Eastward, And when hee had opened it, Elifha said, Shoot. And he shot. And he said, Beholde the arrow of the Lords deliuerance and the arrowe of deliuerance against Aram: for thou shalt smite the Aramites in Aphek, till thou hast consumed them.

18 Again he said, Take the arrows, And hee tooke them. And hee sayde vnto the King of Israel, Smite the ground. And hee smote thrise, and ceased.

19 Then the man of God was angry with him, and sayde, Thou shouldest haue smitten fise or sixe times, so thou shouldest haue fitten Aram, till thou hadst consumed it, where now thou shalt smite Aram but thrise.

20 ¶ So Elifha died, and they buried him. And a raine bands of the Moabites came into the land that yeere.

21 And as they were burying a man, behold, they saw the founthens: therefore they cast the man into the sepulchre of Elifha. And when the man was downe, and touched the bones of Elifha, he reuiued and stood vpon his feete.

22 ¶ But Hazael King of Aram vexed Israel all the dayes of Iehozahz.

23 Therefore the Lord had mercie on them and pitied them, & had respect vnto them because of his couenant with Abraham, Izhak, and Iacob, and would not destroy them, neither cast he them.

f This in Hazael and Ben hadad his sonne, as verif. Reade of Hazael, Chap. 8. 12.

g His chiefe purpose is to describe the kingdom of Iudah, and how God performed his promise made to the house of Dauid: but by the way he sheweth how Iosiah was afflicted and punished for his great idolatrie, who though they had now degenerate, yet God boyls by sending them sundry Prophets and diners punishments did call them vnto him againe.

h Thus they said to call the Prophets and seruants of God by whom God blest his people, as Chap. 2. 2. a meaning that by their prayers they did moue proper their country, then by force of armes.

i This is toward Syria: so that he did not onely prophesie words, but also confirmed him by these signes that he should haue the victory.

k Because hee seemed content to haue victorie against the enemies of God for twice or thrise, and had not a zeale to ouercome them continually and to destroy them utterly.

l Eccles. 8. 14. 1 By this miracle God confirmed the authoritie of Elifha whole doctrine in his life they continued, that at this sight they might returne and embrace the same doctrine.

Lord, according to al that his father Amariah did,
 4 But the hie places were not put away: for the people yet offered, and burned incense in the hie places.

5 And the Lord ^b smote the King: and he was a leper vnto the day of his death, and dwelt in an house apart, and Iotham the kings sonne governed the house, and ^c judged the people of the land.

6 Concerning the rest of the actes of Azariah, and all that he did, ^d are they not written in the booke of the Chronicles of the Kings of Iudah?

7 So Azariah slept with his fathers, and they buried him with his fathers in the cite of David, and Iotham his sonne reigned in his stead.

8 ¶ In the eight and thirtieth yeere of Azariah King of Iudah did Zachariah the sonne of Ieroboam reigne ouer Israel in Samaria sixe ^e moneths,

9 And did euill in the sight of the Lord, as did his fathers: for hee departed not from the finnes of Ieroboam the sonne of Nebat, which made Israel to sinne.

10 And Shallum the sonne of Iabesh conspired against him, and smote him in the sight of the people, and ^f killed him, and reigned in his stead.

11 Concerning the rest of the actes of Zachariah, behold, they are written in the booke of the Chronicles of the Kings of Israel.

12 This was the ^g word of the Lord, which he spake vnto Iehu, saying, Thy sonnes shall sit on the throne of Israel vnto the fourth ^h generation after thee: And it came so to passe,

13 ¶ Shallum the sonne of Iabesh began to reigne in the nine and thirtieth yeere of Vzziah King of Iudah: and he reigned the space of a moneth in Samaria.

14 For Menahem the sonne of Gadi went vp from Tirzah, and came to Samaria, & smote Shallum the sonne of Iabesh in Samaria, and slew him, and reigned in his stead.

15 Concerning the rest of the actes of Shallum, and the treason which he wrought, behold, they are written in the booke of the Chronicles of the Kings of Israel.

16 ¶ Then Menahem destroyed ⁱ Tiphah, and all that were therein, and the coastes thereof from Tirzah, because they opened not to him, and he smote it, and nipt vp all their women with child.

17 The nine and thirtieth yeere of Azariah king of Iudah, beganne Menahem the sonne of Gadi to reigne ouer Israel, and reigned ten yeeres in Samaria.

18 And hee did euill in the sight of the Lord, and departed not all his dayes from the sinne of Ieroboam the sonne of Nebat, which made Israel to sinne.

19 ¶ Then Pul king of Ashur came ^j against the land: & Menahem gaue Pul a thousand talents of silver, that his hand might bee with him, and establish the kingdom in his hand.

20 And Menahem exacted the money in Israel, that all men of substance should giue the king of Ashur fiftie shekels of silver a peece: so the king of Ashur returned and taried not there in the land.

21 Concerning the rest of the actes of Menahem, & all that he did, are they not written in the booke of the Chronicles of the Kings of Israel?

22 And Menahem slept with his fathers, and Pekahiah his sonne did reigne in his stead.

23 ¶ In the fiftieth yeere of Azariah king of Iudah, began Pekahiah the sonne of Menahem to reigne ouer Israel in Samaria, ^k & reigned two yeere.

24 And hee did euill in the sight of the Lord: for he departed not from the finnes of Ieroboam the sonne of Nebat, which made Israel to sinne.

25 And Pekah the sonne of Remaliah, his captaine conspired against him, and smote him in Samaria in the place of the Kings palace with ^l Argob & Arieah, and with him fifty men of the Gileadites: so he killed him, and reigned in his stead.

26 Concerning the rest of the actes of Pekahiah, and all that he did, behold, they are written in the booke of the Chronicles of the Kings of Israel.

27 ¶ In the two and fiftieth yeere of Azariah King of Iudah, began Pekah the sonne of Remaliah to reigne ouer Israel in Samaria, ^m and reigned twentie yeere.

28 And hee did euill in the sight of the Lord: for he departed not from the finnes of Ieroboam the sonne of Nebat, that made Israel to sinne.

29 In the daies of Pekah king of Israel came ⁿ Tiglath Pileser king of Ashur, &ooke lion, and Abel, Beth maachah, and Ianoah, and Kedah, and Hazor, and Gilead, and Galilah, & all the land of Naphtali: and carried them away to Ashur.

30 And Hothea the sonne of Elah wrought treason against Pekah the sonne of Remaliah, and smote him, and slew him, and reigned in his stead in the twentieth yeere of Iotham the sonne of Vzziah.

31 Concerning the rest of the actes of Pekah, and all that he did, behold, they are written in the booke of the Chronicles of the Kings of Israel.

32 ¶ In the second yeere of Pekah the sonne of Remaliah King of Israel, began Iotham sonne of Vzziah King of Iudah to reigne.

33 Five and twentie yeere olde was hee, when he began to reigne, and he reigned fixteene yeere in Ierusalem: and his mothers name was Ierulha the daughter of Zadok.

34 And hee did vprightly in the sight of the Lord: hee did according ^o to all that his father Vzziah had done.

35 But the hie places were not put away: for the people yet offered and burnt incense in the hie places: hee built the highest gate of the house of the Lord.

36 Concerning the rest of the actes of Iotham, & all that hee did, are they not written in the booke of the Chronicles of the Kings of Iudah?

37 In ^p those dayes the Lord began to send a gainst Iudah, Rezin the king of Aram, and ^q Pekah the sonne of Remaliah.

38 And Iotham slept with his fathers, and was buried with his fathers in the cite of David his father, and Ahaz his sonne reigned in his stead.

CHAP. XVI.

3 Ahaz King of Iudah consecrated his sonne in fire, ^r & Ierusalem a besieged, ^s Damascus was taken and Rezin slaine, ^t Joleadit, ^u The death of Ahaz, ^v Hezekiah succeeded him.

The fouteenth yeere of Pekah the sonne of Remaliah, ^w Ahaz the sonne of Iotham king of Iudah began to reigne.

2 Twentie yeere olde was Ahaz, when he began to reigne, and he reigned fixteene yeere in Ierusalem, and did not vprightly in the sight of the Lord his God, like David his father,

3 But walked in the way of the Kings of Israel, ^x ^y ^z

i Which were of the same conspacia.

k For God stirred up Pul & Tiglath Pileser against Israel for their time, 2. Chro. 5. 26.

l 2. Chro. 27. 2.

m 2. Chro. 27. 2.

n He sheweth that his vprightnes was not much, but that he had many and great faults.

o After the death of Iotham.

p Which slew of Iudah in one day fixe score thousand fighting men, 2. Chro. 28 & because they had forsaken the true God.

q This was a wicked sonne of a godly father, as of him againe came godly Hezekiah & of him wicked Manasseh, sue that God in the end shewed him mercie. Thus we see how vneruaine it is to depend on the dignity of our fathers.

b That is, offered him to Molech, or made him to passe between two stones as the manner of the Gentiles was, *Leuit. 18. at. deut. 18. 10.*
1 I. 7. 1.

c For the Lord preferred the king & his people for his promise sake made to David, *2 I. 11. 1.*
2 Which cite Ahaz had taken from the Aramites and fortified it, Chap. 2. 13.

e Contrary to the admonition of the Prophet *Isa. 7. 9.*
f Thus he spared not to spoile the Temple of God to haue succour of men, & would not once lift his heart toward God to desire his helpe, nor yet heare his Prophets counsell.

g We see that there is no prince so wicked, but he shall finde flatterers & false ministers to serue his taste, *1 I. 11. 1.*
*h Either offerings for peace or prosperity, or of this giuing, *Leuit. 2. 1.* or el. meaning the morning and evening offering, *Exo. 29. 38. num. 28. 3.* & thus he continued the manner & the altar which God had commanded by Salomon, to serue God after his owne fantasie.*

i That is, at the right hand, as men went into the Temple.
k Here he establisheth by commandment his owne wicked pieces dings, and doeth abolish the commandment & ordinance of God.
l Or, where in they lay on the Sabbath which had serued their weeke in the Temple, and so departed home on Sabbath to flatter the king of Assyria, when he should haue let him charge the ordinance of God, or els if the Temple might be a refuge for him if the king should suddenly assaile his house,

yea, and made his sonne to go through the fire, after the abominations of the heathen, whom the Lord had cast out before the children of Israel.

4 Also he offered and burnt incense in the heie places & on the hilles, & vnder eucry greene tree.
 5 Then Rezin King of Aram and Pekah sonne of Remaliah King of Israel came vp to Ierusalem, to fight: and they besieged Ahaz, but could not ouercome him.

6 At the same time Rezin in king of Aram restored Elath to Aram, and droue the Iewes from Elath: for the Aramites came to Elath, and dwelt there vnto this day.

7 Then Ahaz sent messengers to Tiglath Pileser king of Asshur, saying, I am thy seruant and thy sonne: come vp, & deliuer me out of the hand of the King of Aram, and out of the hand of the King of Israel which rise vp against me.

8 And Ahaz tooke the siluer and the golde that was found in the house of the Lord, and in the treasures of the Kings house, and sent a present vnto the King of Asshur.

9 And the king of Asshur consented vnto him: and the King of Asshur went vp against Damascus. And when he had taken it, hee caried the people away to Kir, and flew Rezin.

10 And King Ahaz went vnto Damascus to meete Tiglath Pileser King of Asshur: and when King Ahaz saw the altar that was at Damascus, he sent to Vriah the Priest the pattern of the altar, and the fashion of it, and all the workmanship thereof.

11 And Vriah the Priest made an altar 8 in all points like to that which king Ahaz had sent from Damascus, so did Vriah the Priest against King Ahaz come from Damascus.

12 So when the King was come from Damascus, the King sawe the Altar: and the King drew neere to the altar and offered thereon.

13 And hee burnt his burnt offering, and his meate offering, and powred his drinke offering, and sprinkled the blood of his peace offerings besides the altar.

14 And *seris* by the brasen altar which was before the Lord, and brought it in farther before the house between the altar & the house of the Lord, and set it on the North side of the altar.

15 And King Ahaz commanded Vriah the Priest, and saide, Vpon the great altar set on fire in the morning the burnt offering, and in the euen the meate offering, and the Kings burnt offering and his meate offering, with the burnt offering of all the people of the land, and their meate offering, and their drinke offerings: and powre thereby all the blood of the burnt offering, and all the blood of the sacrifice, and the brasen altar shall be mee to inquire of God.

16 And Vriah the Priest did according to all that King Ahaz had commanded.

17 And King Ahaz brake the borders of the bases, and tooke the caldrons from off them, and took downe the sea from the brasen oven that were vnder it, and put it vpon a pavement of stones.

18 And the 7 vails for the Sabbath (that they had made in the house) and the Kings entry out turned he to the house of the Lord, because of the king of Asshur.

19 Concerning the rest of the actes of Ahaz, which he did, are they not written in the book of the Chronicles of the kings of Iudah?

20 And Ahaz slept with his fathers, and was buried with his fathers in the cite of David, and Hezekiah his sonne reigned in his stead.

CHAP. XVII.

1 Hoshea King of Israel taken, 4 And he and all his brethren brought to the Assyrians, 18 for their idolatrie. 25 Lions destroy the Assyrians that dwell in Samaria, 29 Enter our way, Suppose the god of his nation, 35 Contrary to the commandment of God.

In the twelfth yeere of Ahaz. King of Iudah began Hoshea the sonne of Elah to reigne in Samaria ouer Israel, and reigned nine yeeres.

2 And he did euill in the sight of the Lord, but not as the Kings of Israel, that were before him.

3 And Shalmaneser King of Asshur came vp against him, and Hoshea became his seruant, and gaue him presents.

4 And the King of Asshur founde treason in Hoshea: for he had sent messengers to So King of Egypt, and brought no present vnto the King of Asshur, as he had done yecrely: therefore the King of Asshur shut him vp, and put him in prison.

5 Then the king of Asshur came vp throughout all the land, and went against Samaria, and besieged it threeyeere.

6 ¶ In the ninth yeere of Hoshea, the king of Asshur tooke Samaria, and caried Israel away vnto Asshur, and put them in Halah, and in Habor by the riuier of Gozan, and in the cities of the Medes.

7 For when the children of Israel sinned against the Lord their God, which had brought them out of the land of Egypt, & freed them from the hand of Pharaoh King of Egypt, and feared other gods,

8 And walked according to the fashions of the Heathen, whom the Lord had cast out before the children of Israel, & after the manners of the Kings of Israel, which they vsed,

9 And the children of Israel had done secretly things that were not vpright before the Lord their God, and throughout all their cities had built heie places, both from the tower of the watch, to the defended cite,

10 And had made them images and groues vpon eucry hie hill, and vnder eucry greene tree.

11 And there burnt incense in all the heie places, as did the heathen, whom the Lord had taken away before them, and wrought wicked things to anger the Lord.

12 And serued idoles: whereof the Lord had said vnto them, Ye shall do no such thing,

13 Notwithstanding the Lord testified to Israel, and to Iudah by all the Prophets, & by all the Seers, saying, Turne from your euill wayes, and keepe my commandments and my statutes, according to all the Law, which I commanded your fathers, and which I sent to you by my seruants the Prophets.

14 Neuertheless they would not obey, but hardened their necks, like to the neckes of their fathers, that did not beleeue in the Lord their God.

15 And they refused his statutes and his covenant, that he made with their fathers, and his testimonies (wherewith hee witnesseth vnto them) and they followed vanity, and became vaine, and followed the heathen that were round about them: concerning whome the Lord had charged them, that they should not doe like them.

* Chap. 19. d.

* 2. Chron. 31. 1. if 36. 1. eccles. 18. 19.

d As his zeale was before prayed, fo his weaknesse is here set forth, that none should glorie in himselfe.

g After certaine yeeres when Hezekiah ceased to send the tribute appointed by the King of the Assyrians, he sent his captaines and armies against him. *10. writer of Chronicles, per secretarie.* *† Hezekiah of the hope.* *f Thou thinkest that words will serue to persuade thy people or to moue my master.* *g Egypt shall not only be able not to succour thee, but shall be hurt vnto thee.* *h Thus the idolaters thinke that Gods religion is destroyed, when superstition and idolatrie are reformed.* *i Meaning, that it was best for him to yeelde to the King of Assyria, because his power was so small that he had not men to furnish two thousand chariots.* *k The wicked alwayes in their prosperitie flatter themselves, that God doeth fauour them.* *Thus he speaketh to feare Hezekiah, that by resisting him he should re. sist God.*

sonne of Elah King of Israel) Shalmaneser King of Ashur came vp against Samaria, & besieged it.

10 And after three yeeres they tooke it, *even* in the sixt yeere of Hezekiah: that is, * the ninth yeere of Hoshea King of Israel was Samaria taken.

11 Then the King of Ashur did carie away Israel vnto Ashur, and put them in Halah and in Habor, by the riuer of Gozan, and in the cities of the Medes,

12 Because they would not obey the voyce of the Lord their God, but transgressed his covenent: *that is,* all that Moses the seruant of the Lord had commanded, and would neither obey nor doe them.

13 ¶ * Moreover in the fourteenth yeere of King Hezekiah, Saneherib King of Ashur came vp against all the strong cities of Iudah, and tooke them.

14 Then Hezekiah King of Iudah sent vnto the King of Ashur to Lachih, saying, ¶ I haue offended: depart from me, *and* what thou layest vpon me, I will beare it. And the King of Ashur appointed vnto Hezekiah King of Iudah three hundred talents of silver, and thirtie talents of golde.

15 Therefore Hezekiah gaue all the silver that was found in the house of the Lord, and in the treasures of the Kings house.

16 At the same season did Hezekiah pull off the plates of the doores of the Temple of the Lord, and the pillars (which the sayde Hezekiah King of Iudah had couered ouer) and gaue them to the King of Aslur.

17 ¶ And the King of Ashur sent e Tartan, and Rab-faris, and Rabhakeh from Lachih to King Hezekiah with a great hoste against Ierusalem. And they went vp, and came to Ierusalem, and when they were come vp, they stood by the conduite of the vpper poole, which is by the path of the fullers field,

18 And called to the King. Then came out to them Eliakim the sonne of Hilkiyah, which was steward of the house, and Shebna the chancelier, and Ioah the sonne of Afaph the R recorder.

19 And Kabhakeh sayde vnto them, Tell ye Hezekiah, I pray you, Thus sayth the great King, *even* the great King of Ashur, What confidence is this wherein thou trustest?

20 Thou thinkest, Surely I haue eloquence, *† but* counsell and strength are for the warre, On whom then dost thou trust, that thou rebellest against me?

21 Lo, thou trustest nowe in this broken staffe of reede, *is* vsay, on 8 Egypt, on which if a man leane, it will goe into his hand, and pearce it: *so* 10 Pharaoh King of Egypt vnto all that trust on him.

22 But if ye say vnto me, We trust in the Lord our God, is not that hee whose lie places, and whose altars Hezekiah hath taken away, and hath said to Iudah and Ierusalem, Ye shall worship before this altar in Ierusalem?

23 Now therefore giue I hostages to my lonle the King of Ashur, and I will giue thee two thousand horses, if thou bee able to fet riders vpon them.

24 For howe canst thou despise any captaine of the least of my masters seruantes, and put thy trust on Egypt for chariots and horsemen?

25 Am I now come vp without the Lord to

this place, to destroy it? the Lord sayd to me, Go vp against this land, and destroy it.

26 Then Eliakim the sonne of Hilkiyah, and Shebna, and Ioah sayd vnto Rabhakeh, Speake I pray thee, to thy seruants in the ¶ Aramites language, for we vnderstand it, and talke not with vs in the Iewes tongue, in the audience of the people that are on the wall.

27 But Rabhakeh sayd vnto them, Hath my master sent me to thy master and to thee to speake these words, and not to the men which sit on the wall, that they may eate their owne douning, and drinke ¶ their owne pisse with you?

28 So Rabhakeh stood and cryed with a loude voyce in the Iewes language, and spake, saying, Heare the wordes of the great King, of the King of Ashur.

29 Thus saith the King, Let not Hezekiah deceiue you: for he shall not be able to deliuer you out of mine hand.

30 Neither let Hezekiah make you to trust in the Lord, saying, The Lord will surely deliuer vs, and this cite shall not be giuen ouer into the hand of the King of Ashur.

31 Hearken not vnto Hezekiah: for thus saith the King of Ashur, Make ¶ appointment with mee, and come out to mee, that every man may care of his owne vine, and euery man of his owne figge tree, and drinke euery man of the water of his owne well,

32 Till I come, and bring you to a land like your owne land, *even* a land of wheate and vine, a land of bread and vineyardes, a land of oliues oyle, and hony, that ye may liue and not die: and obey not Hezekiah, for he deceiueth you, saying, The Lord will deliuer vs.

33 Hath any of the gods of the nations deliuered his lande out of the hand of the King of Ashur?

34 Where is the god of Hamath, and of Arpad? where is the god of Sepharuaim, Hena and Iuah? howe haue they deliuered Samaria out of mine hand?

35 Who are they among all the gods of the nations, that haue deliuered their lande out of mine hand, that the Lord should deliuer Ierusalem out of mine hand?

36 But the people helde their peace and answered him not a worde: for the Kings commandement was, saying, Answer ye him not.

37 Then Eliakim, the sonne of Hilkiyah which was steward of the house, and Shebna the chancelier, and Ioah the sonne of Afaph the recorder came to Hezekiah with their clothes rent, and told him the wordes of Rabhakeh.

CHAP. XIX.

¶ God promitteth by Isaiah victorie to Hezekiah. 35 The Angel of the Lord killth an hundred and fourscore and five thousand men of the Assyrians. 37 Saneherib is killed of his owne sword.

¶ And when King Hezekiah heard it, he rent his clothes and put on sackcloth, and came into the house of the Lord,

2 And sent Eliakim which was the steward of the house, and Shebna the chancelier, and the Elders of the Priests clothed in sackcloth to Isaiah the Prophet the sonne of Amoz.

3 And they sayd vnto him, Thus sayth Hezekiah, This day is a day of tribulation and of rebuke, & blasphemie: for the children are come to

† Hezekiah was of their iudea.

10. 19. his land.

† Hezekiah was among the creation of priest.

1 The mchekiah. (sic) to Ierusalem he will not give them trust, and they rendereth felices to him to be led away captiues.

m This is an credible blasphemy against the true God, so make him equal with all gods, as the idolaters of other nations do. God did not sharply punish.

n Hezekiah the what a faithful deuotion to God to be ready to say may be by his other names. a Becomes Iudiths name, whose courage, shee was the valiant virgin.

14 And I will forsake the remnant of mine inheritance, and deliver them into the hands of their enemies, and they shall be robbed and spoiled of all their adulteries.

15 Because they have done evil in my sight, and have provoked me to anger, since the time their fathers came out of Egypt until this day.

16 Moreover Manasseh did innocent blood exceeding much, till hee replenished Ierusalem from corner to corner, beside his sinne where with hee made Iudah to sinne, and to doe evil in the sight of the Lord.

17 Concerning the rest of the acts of Manasseh, and all that hee did, and his sinne that hee sinned, are they not written in the booke of the Chronicles of the Kings of Iudah?

18 And Manasseh slept with his fathers, and was buried in the garden of his owne house, and Amon his sonne reigned in his stead.

19 ¶ Amon was two and twenty yeere old, when hee began to reigne, and hee reigned two yeere in Ierusalem: his mothers name also was Meshullemeth the daughter of Haruz of Iorabab.

20 And hee did euill in the sight of the Lord, as his father Manasseh did.

21 For he walked in all the way that his father walked in, and ferued the idoles that his father ferued, and worshipped them.

22 And hee forsooke the Lord God of his fathers, and walked not in the way of the Lord.

23 And the seruants of Amon conspired against him, and slew the King in his owne house.

24 And the people of the land slew all them that had conspired against King Amon, and hee people made Iosiah his sonne King in his stead.

25 Concerning the rest of the acts of Amon, which hee did, are they not written in the booke of the Chronicles of the Kings of Iudah?

26 And Iosiah buried him in his sepulchre in the garden of Vzza: and Iosiah his sonne reigned in his stead.

CHAP. XXII.

1 Iosiah repairs the Temple. 8 Hilkiah findeth the booke of the Law, and causeth it to be read vnto Iosiah. 12 When Iosiah heareth the prophete'sse to inquire the Lords will.

Iosiah was eight yeere olde when hee began to reigne, and hee reigned one and thirte yeere in Ierusalem. His mothers name also was Jedidah the daughter of Adaiah of Bozath.

2 And hee did vprightly in the sight of the Lord, and walked in all the wayes of Dauid his father, and bowed neither to the right hand, nor to the left.

3 ¶ And in the eighteenth yeere of King Iosiah, the king sent Shaphan the sonne Azaliah the sonne of Meshullam the chancellor to the house of the Lord, saying,

4 Goe vp to Hilkiah the high Priest: that hee may I summe the silver which is brought into the house of the Lorde; which the keepers of the doore haue gathered of the people.

5 And let them deliver it into the hand of them that doe the worke, and haue the outfight of the house of the Lord. Let them giue it to them that worke in the house of the Lorde, to repaire the decayed places of the house.

6 To wit, vnto the artificers and carpenters and masons, and to buy timber, and hewed stone to repaire the house.

7 Howbeit let no reckoning bee made with them of the money, that is delivered into their hand: for they deale faithfully.

8 And Hilkiah the high Priest sayde vnto Shaphan the chancellor, I haue found the booke of the Lawe in the heufe of the Lorde: and Hilkiah gaue the booke to Shaphan, and hee read it.

9 So Shaphan the chancellor came to the king, and brought him word againe, and sayde, Thy seruants haue gathered the money, that was found in the house, and haue delivered it vnto the hands of them that doe the worke, and haue the outfight of the house of the Lord.

10 Also Shaphan the chancellor shewed the King, saying, Hilkiah the Priest hath delivered me a booke. And Shaphan read it before the King.

11 And when the King had heard the wordes of the booke of the Law, he rent his clothes.

12 Therefore the King commanded Hilkiah the Priest, and Ahikam the sonne of Shaphan, and Achbor the sonne of Michaiah, and Shaphan the chancellor, and Ahabiah the Kings scribe, saying,

13 Goe ye and inquire of the Lord for me and for the people, and for all Iudah concerning the wordes of this booke that is founde: for great is the wrath of the Lord that is kindled against vs, because our fathers haue not obeyed the wordes of this booke, to doe according vnto all that which is written therein for vs.

14 ¶ So Hilkiah the Priest, and Ahikam, and Achbor, & Shaphan, and Ahabiah, went vnto Iudah the Prophete'sse the wife of Shallum, the sonne of Tikvah, the sonne of Harhas Keeper of the wardrobe: (and he dwelt in Ierusalem in the college) and they communed with her.

15 And shee answered them, Thus sayth the Lord God of Israel, Tell the man that sent you to me,

16 Thus sayth the Lord, Beholde, I will bring euill vpon this place, and on the inhabitants thereof, euen all the wordes of the booke which the King of Iudah hath read,

17 Because they haue forsaken me, and haue burnt incense vnto other gods, to anger me with all the works of their hands: my wrath also shall be kindled against this place & shall not be quenched.

18 But to the King of Iudah, who sent you to inquire of the Lord, so shal ye say vnto him, Thus sayeth the Lord God of Israel. The wordes that thou hast heard, shall come to passe.

19 ¶ But because thine heart did melt, & thou hast humbled thy selfe before the Lorde, and thou hast heard what I spake against this place, and against the inhabitants of the same, to wit, that it should be destroyed and accursed, and halt rent thy clothes, and wept before me, I haue also heard it, sayth the Lord.

20 Beholde therefore, I will gather thee to thy fathers, & thou shalt be put in thy graue in peace, and thine eyes shall not see all the euill, which I will bring vpon this place. Thus they brought the King word againe.

CHAP. XXIII.

1 Iosiah readeth the Lawe before the people. 4 Hee maketh a covenant with the Lorde. 6 Hee reuiues some of the old, after hee had killed their Priests. 22 Hee keepeth Passouer. 24 Hee dieth with the country. 29 His son Iehoiakim is slain. 30 And his sonne Iehoiachin is brought in his stead. 33 After hee was taken, his sonne Iehoiachin was made King.

4 So God promised him of his ill, that hee went about to reason to the work of God.

5 This was the copie that Moses left in the apparer, a Cato 34, which either by the negligence of the Priests had bene lost, or els by the wickednesse of idolatrous kings had bene about.

¶ Meaning to some Prophet whom God reuileth the knowledge of things vnto us, as, 21. though at other times they inquired the Lord by Vrim and Thummin.

6 The house of doctrine which was in the Temple, and where the learned assembled to increase the Scriptures, and the doctrine of the Prophets.

h The workes of mans hand here signifie all that man inuenteth befor the worde of God, which are abominable in Gods seruice.

i Meaning, that hee did repent, as they that doe not repent, are said to harden their heart, vsal 95. 8.

k Whereupon we may gather that the anger of God is ready against the wicked, when God taketh his seruants out of this world.

Then

Iofiahs zeale and reformation.

Chap. 1. 20. a Became he sawe the great plagues of God that were threatned, he knew no more speede way to auoid it, then to turne to God by repen- tance, which cannot come but of faith, and faith by hearing of the word of God.

b Where the king had his place. Chap. 1. 1. 4. c As Iofhua did, Iosh. 24. 12, 13. d Meaning them which were next in dignitie to the his Priest.

e In contempt of that altar, which Ieroboam had there built to sacrifice to his calves.

f Meaning, the Priests of Baal, which were called Chemarims, either because they wore blacke garments, or else were inuolued with burning incense to idoles.

g He remoued the groue which the idolaters had planted nere vnto the Temple, contrary to the commaundment of the Lord, Deut. 16. 17. for as foune read, the similitude of agroue which was hanged in the Temple.

h Both in contempt of the idoles, and reproch of them which had worshipped them in their liues.

i Because that those that had forsaken the Lord to serue idoles, were not meete to minister in service of the Lord for the instruction of others.

k Which was a valley nere to Ierusalem, and signifieth a taber, because they smote on a taber while their children were burning, that their cry should not be heard. Leuit. 18. 1.

l Where after Iofiah commanded carious to be cast in contempt thereof.

m The idolaters Kings had dicke horses and charers to the sunne, either to adore the image the roof about as the heathen did, or else to sacrifice them, as a sacrifice most agreeable.

n Meaning, the Kings had dicke horses and charers to the sunne, either to adore the image the roof about as the heathen did, or else to sacrifice them, as a sacrifice most agreeable.

o Meaning, the Kings had dicke horses and charers to the sunne, either to adore the image the roof about as the heathen did, or else to sacrifice them, as a sacrifice most agreeable.

p Meaning, the Kings had dicke horses and charers to the sunne, either to adore the image the roof about as the heathen did, or else to sacrifice them, as a sacrifice most agreeable.

Then * the King * sent, and there gathered vnto him all the Elders of Iudah and of Ierusalem.

2 And the King went vp into the house of the Lord, with all the men of Iudah, and all the inhabitants of Ierusalem with him, and the Priests and Prophets, and all the people both small and great: and hee read in their eares all the wordes of the booke of the couenant, which was founde in the house of the Lord.

3 And the King stood by ^b the pillar, and made a couenant before the Lord: that they should waite after the Lord, and keepe his commaundments, and his testimonies, and his statutes with all ^c their heart, and with all ^d their soule, that they might accomplishe the wordes of this couenant written in this booke. And all the people stood to the couenant.

4 Then the King commaunded Hilkiah the hie Priest, and the ^e priestes of the second order, and the keepers of the doore, to bring out of the Temple of the Lord all the vessels that were made for Baal, and for the groue, and for all the holte of heauen, and hee burnt them without Ierusalem in the fields of Kedron, and caried ^f the powder of them into Beth-el.

5 And he put downe the ^g Chemarims, whom the Kings of Iudah had founded to burne incense in the hie places, and in the cities of Iudah and about Ierusalem, and also them that burnt incense vnto Baal, to the sunne, and to the moone, and to the planets, and to all the holte of heauen.

6 And hee brought out the ^h groue from the Temple of the Lord without Ierusalem vnto the valley Kedron, and burnt it in the valley Kedron, and stamp it to powder, and cast the dust thereof vpon the ⁱ graues of the children of the people.

7 And he brake downe the houses of the Sodomites, that were in the house of the Lord, where the women wote hangings for the groue.

8 Also hee brought all the priests out of the cities of Iudah, and disfiled the hie places where the Priests had burnt incense, ^j from Geha to Beersheba, & destroyed the hie places of the gates, that were in the entering in of the gate of Ioshua the gouernour of the cite, which was at the left hand of the gate of the cite.

9 Neuerthelesse the Priestes of the hie places came next vp to the altar of the Lord in Ierusalem, saue onely they did eate of the vnleauened bread among their brethren.

10 Hee defiled also ^k Topheth, which was in the valley of the children of Hinnom, that no man should make his sonne or his daughter passe through the fire to Molech.

11 Hee put downe also the ^l horses that the Kings of Iudah had giuen to the sunne at the entering in of the house of the Lord, by the chamber of Nathan-melech the eunuch, which was ruler of the suburbs, and burnt the charers of the sunne with fire.

12 And the altars that were on the top of the chamber of Ahaz, which the Kings of Iudah had made, and the altars which Manasseh had made in the two courts of the house of the Lord did the King brake downe, and hasted thence, and cast the dust of them in the ^m brooke Kedron.

13 Moreover the King defiled the hie places that were before Ierusalem, and on the right

II. Kings.

hand of the ⁿ mount of corruption (which ^o Salmomon the King of Israel had built for Astoreth the idole of the Zidonians, and for Chemosh the idole of the Moabites, and for Milchom the abomination of the children of Ammon)

14 And he brake the images in peeces, and cut downe the groues and filled their places with the bones of men.

15 Furthermore ^p the altar that was at Beth-el, and the hie place made by Ieroboam the sonne of Nebat, which made Israel to sinne, both this altar and also the hie place, brake he downe, and burnt the hie place, and stamp it to powder and burnt the groue.

16 And as Iofiah turned himselfe, he spied the graues, that were in the mount, and sent & tooke the bones out of the graues, and burnt them vpon the altar and polluted it, according to the word of the Lord, that the ^q man of God proclaimed, which cryed the same wordes.

17 Then he sayde, What title is that which I see? And the men of the cite said vnto him, It is the sepulchre of the man of God, which came from Iudah, and tolde thee things that thou hast done to the altar of Beth-el.

18 Then sayde he, Let him alone: let none remoue his bones, so his bones were flaued with the bones of the ^r Prophet that came from Samaria.

19 Iofiah also tooke away all the houses of the hie places, which were in the cities of Samaria, which the Kings of Israel had made to anger the Lord, and did to them according to all the fates that hee had done in Beth-el.

20 And he sacrificed all the Priestes of the hie places that were there, vpon the altars, and burnt mens bones vpon them, & returned to Ierusalem.

21 ¶ Then the King commaunded all the people, saying, * Keepe the Passcouer vnto the Lord your God, * as it is written in the booke of this couenant.

22 And there was no Passcouer holten ^s like that from the dayes of the Iudges that indged Israel, not in all the daies of the Kings of Israel, and of the Kings of Iudah.

23 And in the eighteenth yeere of King Iofiah was this Passcouer celebrated vnto the Lord in Ierusalem.

24 Iofiah also tooke away them that had familiar spirits, and the soothsayers, and the images, and the idoles, and all the abominations that were espied in the land of Iudah and in Ierusalem, to performe the wordes of the ^t Lawe, which were written in the booke that Hilkiah the Priest found in the house of the Lord.

25 Like vnto him was there no King before him, that turned to the Lord with all his heart, and with all his soule, and with all his might according to all the Lawe of Moses, neither after him arose there any like him.

26 Notwithstanding the Lord turned not from the ^u fiercenesse of his great wrath where with hee was angry against Iudah, because of all the prouocations wherewith Manasseh had prouoked him.

27 Therefore the Lord sayde, I will put Iudah also out of my sight, as I haue put away Israel, and will cast off this cite Ierusalem, which I haue chosen, and the house whereof I said, * My name shall be there.

28 Concerning the rest of the actes of Iofiah, and all that hee did, are they not written in the booke

The Passcouer

That was the season of the Passcouer, which was kept in the first month of the year, and was called the Passcouer, because the Lord passed ouer the houses of the Israelites, and did not smite them, as hee smote the houses of the Egyptians.

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booke of the Chronicles of the Kings of Iudah?

29 ¶ In his dayes Pharaoh Nechoh King of Egypt went vp against the King of Assur to the river Perath. And King Iosiah went against him, whome when Pharaoh sawe, hee slew him at Megiddo.

30 Then his seruants caried him dead from Megiddo, and brought him to Ierusalem, and buried him in his owne sepulchre. And the people of the land tooke Iehozahaz the sonne of Iosiah, and anointed him, and made him King in his fathers stead.

31 * Iehozahaz was three and twentie yeere olde when hee beganne to reigne, and reigned three moneths in Ierusalem. His mothers name also was Hamutal the daughter of Ieremias of Libnah.

32 And hee did euill in the sight of the Lorde, according to all that his fathers had done.

33 And Pharaoh Nechoh put him in bonds * at Riblah in the lande of Hamath, ¶ while hee reigned in Ierusalem, and put the land to a tribute of an hundred talents of siluer, and a talent of gold.

34 ¶ And Pharaoh Nechoh made Eliakim the sonne of Iosiah King in stead of Iosiah his father, and turned his name to Iehoiakim, and tooke Iehozahaz away, which when he came to Egypt, died there.

35 And Iehoiakim gaue the siluer and the golde to Pharaoh, and taxed the land to giue the money, according to the commandement of Pharaoh: hee leuied of euery man of the people of the land, according to his value, siluer and gold to giue vnto Pharaoh Nechoh.

36 Iehoiakim was siue & twentie yeeres olde, when he began to reigne, and hee reigned eleuen yeeres in Ierusalem. His mothers name also was Zebulah the daughter of Pedaiah of Rumah.

37 And hee did euill in the sight of the Lorde, according to all that his fathers had done.

CHAP. XXXIII.

1 Iehoiakim made false & Nebuchad-nezzar rebelleth, 2 The cause of his ruine and all Iudahs, 3 Iehoiachin reigneth, 15 hee and his people are caried vnto Babilon, 27 Zedekiah is made King.

In his dayes came Nebuchad-nezzar King of Babel vp, and Iehoiakim became his seruant three yeere: afterward hee turned, and rebelled against him.

2 And the Lord sent against him bands of the Chaldees, and bands of the Aramites, and bands of the Moabites, & bands of the Ammonites, and he sent them against Iudah to destroy it, * according to the word of the Lorde, which he spake by his seruants the Prophets.

3 Surely by the commandement of the Lorde came this vpon Iudah, that hee might put them out of his sight for the finnes of Manassah, according to all that hee did,

4 And for the innocent blood that hee shed, (for hee filled Ierusalem with innocent blood) therefore the Lord would not pardon it.

5 Concerning the rest of the actes of Iehoiakim, and all that hee did, are they not written in the booke of the Chronicles of the Kings of Iudah?

6 So Iehoiakim slept with his fathers, and Iehoiachin his sonne reigned in his stead.

7 ¶ And the King of Egypt came no more

out of his land: for the King of Babel had taken from the ruler of Egypt, vnto the ruler of Perath, all that pertained to the King of Egypt.

8 ¶ Iehoiachin was eightene yeere olde, when hee beganne to reigne, and reigned in Ierusalem three moneths. His mothers name also was Nechustha, the daughter of Elnathan of Ierusalem.

9 And hee did euill in the sight of the Lorde according to all that his father had done.

10 ¶ In that time came the seruants of Nebuchad-nezzar king of Babel vp against Ierusalem: so the citie was besieged.

11 And Nebuchad-nezzar King of Babel came against the citie, and his seruants did besiege it.

12 Then Iehoiachin the king of Iudah came out against the king of Babel, he, and his mother and his seruants, and his princes, & his eunuchs: and the King of Babel tooke him in the eight yeere of his reigne.

13 * And hee caried out thence all the treasures of the house of the Lord, and the treasures of the Kings house, and brake all the vessels of gold, which Salomon King of Israel had made in the Temple of the Lord, as the Lord had said.

14 And hee caried away all Ierusalem, and all the princes, and all the strong men of warre, euen ten thousand into captiuitie, and all the workemen, and cunning men: so none remained sauing the poore people of the land.

15 * And hee caried away Iehoiachin into Babel, and the Kings mother, and the Kings wiues, and his eunuchs, and the mightie of the land, caried hee away into captiuitie from Ierusalem to Babel.

16 And all the men of warre, euen seven thousand, and carpenters, and locksmiths a thousand: all that were strong & apt for warre, did the King of Babel bring to Babel captiues.

17 ¶ And the King of Babel made Mattaniah his vnle King in his stead, and changed his name to Zedekiah.

18 Zedekiah was one and twentie yeere olde, when he began to reigne, and hee reigned eleuen yeeres in Ierusalem. His mothers name also was Hamutal the daughter of Ieremias of Libnah.

19 And hee did euill in the sight of the Lord, according to all that Iehoiakim had done.

20 Therefore certainly the wrath of the Lord was against Ierusalem and Iudah vntill hee cast them out of his sight, And Zedekiah rebelled against the King of Babel.

CHAP. XXV.

1 Ierusalem is besieged of Nebuchad-nezzar, and taken, 7 The finnes of Zedekiah are shewed before his eyes, and after his owne eyes put out, 21 Iudah is brought to Babilon, 23 Gedaliah is slaine, 27 Iehoiachin is exiled.

And in the ninth yeere of his reigne, the tenth moneth and tenth day of the moneth Nebuchad-nezzar King of Babel came, he, and all his host against Ierusalem, and pitched against it, and they built forts against it round about it.

2 So the citie was besieged vnto the eleuenth yeere of King Zedekiah.

3 And the ninth day of the moneth the famine was sore in the citie, so that there was no bread for the people of the land.

4 Then the citie was broken vp, and all the men of warre fledde by night, by the way of the gate, which is betwene two walles that was

¶ Or, Express.

d That is, yielded himselfe vnto him by the counsell of Ieremie.

e In the reigne of the King of Babilon. f Chap. x. 17. i. 39. 46.

¶ 2 Chron. 36. 16. after a. 6.

* Ierem. 37. 1. and 38. 1.

f Out of Ierusalem and Iudah into Babilon.

* Ierem. 39. 1. and 40. 1.

b That is, of Zedekiah. c Which the Ebreues call Tebet, and it conuerteth part of December and part of Ianuarie.

¶ 1 Chron. 3. 10.

d In so much that the mothers did eate their children. Lamech. 4. 10. e Which was a potters doore, or some secret gate to issue out at.

by the Kings garden : now the Caldees were by the cite round about : and the King went by the way of the wilderness.

5 But the armie of the Caldees pursued after the king, and tooke him in the desertes of Iericho, and all his hostes was scattered from him.

6 Then they tooke the King, and caried him vp to the King of Babel to Riblah, where they gaue iudgement vpon him.

7 And they slew the sonnes of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bounde him in chaines, and caried him to Babel.

8 ¶ And in the fift moneth, & the seventh day of the moneth, which was the nineteenth yeere of King Nebuchad-nezzar King of Babel, came Nebuzar-adan chiefe steward and seruant of the King of Babel, to Ierusalem,

9 And burnt the house of the Lord, and the Kings house, and all the houses of Ierusalem, and all the great houses burnt he with fire.

10 And all the armie of the Caldees that were with the chiefe steward, brake downe the walles of Ierusalem round about.

11 And the rest of the people that were left in the cite, and those that were fled, and fallen to the King of Babel, with the remnant of the multitude, did Nebuzar-adan chiefe steward carry away captiue.

12 But the chiefe steward left of the poore of the land to dresse the vines, and to till the land.

13 * Also the pillars of brasie that were in the house of the Lorde, and the bases, and the brasen Sea that was in the house of the Lorde, did the Caldees brake, and caried the brasie of them to Babel.

14 The pots ^a also, and the besoms, and the instruments of musike, and the incense dishes, and all the vessels of brasie that they ministred in, tooke they away.

15 And the ash pannes, and the basens, and all that was of golde, and that was of silver, tooke the chiefe steward away.

16 With the two pillars, one Sea and the bases, which Salomon had made for the house of the Lorde : the brasie of all these vessels was without weight.

17 * The height of the one pillar was eigheteene cubites, and the chapter thereon was brasie, and the height of the chapter was with networke three cubites, and pomegranates vpon the chapter round about, all of brasie : and likewise was the second pillar with the networke.

18 And the chiefe steward tooke Seraiah the

chiefe Priest, and Zephaniah the second Priest, and the three keepers of the doore.

19 And out of the cite hee tooke an Eunuch that had the oversight of the men of warre, and ^a five men of them that were in the Kings presence, which were found in the cite, and Sopher captaine of the hostes, who mulstred the people of the land, and threescore men of the people of the land, that were found in the cite.

20 And Nebuzar-adan the chiefe steward tooke them, and brought them to the King of Babel to Riblah.

21 And the King of Babel smote them, & slew them at Riblah in the land of Hamath. So Judah was caried away captiue out of his owne land.

22 * Howbeit there remained people in the land of Iudah, whom Nebuchad-nezzar king of Babel left, and made Gedaliah the sonne of Ahikam the sonne of Shaphan ruler ouer them.

23 Then when all the capitaines of the host and sheen men heard, that the king of Babel had made Gedaliah gouernour, they came to Gedaliah to Mizpah, to wit, Ishmael the sonne of Nethaniah, and Iohanan the sonne of Kareah, and Seraiah the sonne of Tanhumeth the Netophathite, & Iazaniah the sonne of Maachath, they and their men.

24 And Gedaliah ^b sware to them, and to their men, and sayd vnto them, Feare not to be the seruants of the Caldees : dwell in the land, and serue the King of Babel, and ye shalbe well.

25 * But in the seventh moneth Ishmael the sonne of Nethaniah the sonne of Eliashama of the kings feede, came, and ten men with him, & smote Gedaliah, and he died, and so did hee the Iewes, and the Caldees that were with him at Mizpah.

26 Then all the people both smal & great, and the capitaines of the armie arose, and came to Egypt : for they were afraid of the Caldees.

27 Notwithstanding in the feuen and thirtieth yeere after ^c Ichoiachim King of Iudah was caried away, in the twelfth moneth, and the feuen and twentieth day of the moneth, Euil merodach King of Babel in the yeere that he began to reigne, did lift vp the head of Ichoiachim king of Iudah out of the prison.

28 And spake kindly to him, and set his throne about the throne of the Kings that were with him in Babel.

29 And changed his prison garments : and hee did continually eate bread before him, all the dayes of his life.

30 And his portion was a continuall portion giuen him by the King, euery day a certaine, all the dayes of his life.

^a Or condemned him for his priuie and treason, a Chron 36.13.

^b Ieremie writeth Chap. 52.12. the tenth day, because the fire continued from the seventh day, to the tenth. ^c Or, Captaine of the garde.

^d While the siege endured.

^e Chap. 20.17. ^f Item 27.15, 16.

^g Of these read Exodus 7.5.

^h 1. King 7.15. ⁱ Item 22.21. ^j a Chron 3.15.

THE FIRST BOOKE OF

the † Chronicles, or † Paralipomenon.

THE ARGUMENT.

THE Iewes comprehend both the books in one, which the Grecians because of the length diuide into two: and they are called Chronicles, because they more briefly the histories from Adam to the returne from their captiuitie in Babylon, but these are not those books of Chronicles, which are so oft mentioned in the books of Kings of Iudah & Israel, which did as large set forth the story of both the kingdomes, and after ward perished in the captiuitie: but an abridgement of the same, and were gathered by Ezra, as the Iewes write, after their returne from Babylon. This first booke containeth a briefe rehearſal of the children of Adam vnto Abraham, Isaac, & the twelve Patriarches, chiefly of Iudah & of the reigne of David, because a Christ came of him according to the flesh. And therefore it setteth forth more amply his actes both concerning ciuill gouernement, and also the administration, and care of things concerning religion, for the good successe whereof he reioyceth, and giueth thanks to the Lord.

CHAP.

C H A P. I.

*The genealogie of Adam and Noah untill Abraham, 27
And from Abraham to Esau, 33 His children, 43 Kings
and dukes come of him.*



A * The sonnes of Adam were Gomer, and Magog, and Madai, and Javan, and Tubal, and Mehech, and Tiras.

6 And the sonnes of Gomer, Aschkenaz, and Japhath and Togarmah.

7 Also the sonnes of Javan, Elifhah and Tarshishah, Kittim, and J Dodanim.

8 ¶ The sonnes of Ham were Cush, and Mizraim, Put and Canaan.

9 And the sonnes of Cush, Siba and Haulih, and Sabta, and Raamah, and Sabtechah. Also the sonnes of Raamah were Sheba and Dedan.

10 And Cush begate ^m Nimrod, who begate to be mightie in the earth.

11 And Mizraim begate Ludim and Ananim, Lehabim, and Naphtulim :

12 Parthumim also, and Casluhim, of whome came the Philistims, and Caphtorim.

13 Also Canaan begate Zidon his first borne, and Heth,

14 And the Jebusite, and the Amorite, and the Girgathites,

15 And the Hivite, and the Arkite, & the Simite,

16 And the Aradite, and the Zemarite, and the Hamathite.

17 ¶ * The sonnes of Shem were Elam and Assur, and Arpachshad, and Lud, and ^a Aram, and Vaz, and Hul, and Gether, and Mehech.

18 Also Arpachshad begate Shelah, and Shelah begate Eber.

19 Unto Eber also were borne two sonnes: the name of the one was Peleg: for in his daies was the earth devided; and his brothers name was Joktan.

20 Then Joktan begate Almodad and Sheleph, and Hazem, and Ueth and Ierah,

21 And Hadoram, and Vzal and Diklah,

22 And Ebal, and Abimael, and Sheba,

23 And Ophir, and H-uilah and Iobab: all these were the sonnes of Joktan.

24 ¶ Shem, & Arpachshad, Shelah,

25 Eber, Peleg, Rehu,

26 Serug, Nahor, Terah,

27 ¶ * Abram, which is Abraham.

28 ¶ The sonnes of Abraham were Izhak, and Ishmael.

29 These are their generations. * The eldest sonne of Ishmael was Nebaieth, and Kedar, and Adbeel, and Mibsam,

30 Mithma, and Dumah, Mafsa, J Hadad, and Ten a,

31 Teur, Naphish and Kedemah : these are the sonnes of Ishmael.

32 ¶ And Keturah Abrahams ^b concubine bore sonnes, Zimran, and Jokhan, and Medan, and Midian, and Ishbak, and Shuah : and the sonnes of Jokhan, Sheba, and Dedan.

33 And the sonnes of Midian were Ephah, and Ephur, and Henoch, and Abida, and Eldaah : * All these are the sonnes of Keturah.

34 And * Abraham begate Izhak : the sonnes

of Izhak, Esau and Israel.

35 ¶ The sonnes of Esau were ⁱ * Eliphaz, Reuel, and Isuah, and Isalam, and Korah.

36 The sonnes of Eliphaz, Teman, and Omar, J Zephi, and Gatam, Kenaz, and ^k Timna, and Amalek,

37 The sonnes of Reuel, Nahath, Zerah, Shammah and Mizz h.

38 And the sonnes of ^l Seir. Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezer, and Dishan,

39 And the sonnes of Lotan, Hori, and Homam, and Timna Lotans sister.

40 The sonnes of Shobal were Alian, and Manahath, and Ebal, J Shephi, and Onam. And the sonnes of Zibeon, Aiah and Anah.

41 The sonne of Anah was Dishon. And the sonnes of Dishon, Aman, and Elhan, and Ithan, and Cheran.

42 The sonnes of Ezer were Bilhan, and Zauan, and Isakan. The sonnes of Dishon were Vaz, and Aran.

43 ¶ And these were the ^m Kings that reigned in the land of Edom, before a King reigned over the children of Israel, ⁿ so was Bela the sonne of Beor, and the name of his cite was Dinhabah.

44 Then Bela died, and Iobab the sonne of Zerah of ^o Bozrah reigned in his stead.

45 And when Iobab was dead, Husham of the land of the Temanites reigned in his stead.

46 And when Husham was dead, Hadad the sonne of Bedad which smote Midian in the field of Moab, reigned in his stead, and the name of his cite was Auhith.

47 So Hadad died, and Samlah of Mashtecah reigned in his stead.

48 And Samlah dyed, and Shaul of Rehoboth by the River reigned in his stead.

49 And when Shaul was dead, Baal-hanan the sonne of Achbor reigned in his stead.

50 And Baal-hanan dyed, and Hadad reigned in his stead, and the name of his cite was J Pai; and his wifes name Mehetabel the daughter of Matred the daughter of Mezahab.

51 Hadad dyed also, and there were dukes in Edom, duke Timna, duke J Aliyah, duke Jetheth,

52 Duke Aholibamah, duke Elah, duke Pinon,

53 Duke Kenaz, duke Teman, duke Mibzar,

54 Duke Magdiel, duke Iram : these were the dukes of Edom.

C H A P. II.

The genealogie of Isuah unto Shua the father of David.

1 These are the sonnes of Israel, * Reuben, Simeon, Levi and Judah, Issachar, and Zelulun.

2 Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher.

3 * The sonnes of ^p Judah, Er, and Onan, and Shelah. These three were borne to him of the daughter of Shua the Canaanite: but Er the Eldest sonne of Judah was euill in the sight of the Lord, and he slew him.

4 ¶ And Thamar his daughter in law bare him Pharez, and Zerah: ^q so all the sonnes of Judah were five.

5 * The sonnes of Pharez, Hezron and Hamul.

6 The sonnes also of Zerah were J Zuri, and b Erhan, and Heman, and Calcol, and Dara, which were five in all.

7 And the sonne of Carmi, J * Achaz that

troued

ⁱ These were borne of three dukes moth re, reade Gen. 36. 4.

^k Which was Eliphaz concubine reade Gen. 36. 12.

^l Heis also called Seir the Horite, which inhabited mount Seir, Gen. 36. 20.

^m He maketh mention of the Kings that came of Esau according to Gods promise made to Abraham concerning him, that Kings should come of him.

ⁿ These 8 Kings reigned one after another in Idomea vnto the tyme of David, who conquered their country.

^o Which was the principall cite of the Edomites.

^p Or, Pau.

^q Or, Aluah.

^r Gen. 39. 28. & 36. 2. Gen. 35. 18.

^s Gen. 38. 2. and 46. 12. Chap. 4. 1.

^t Though Tamar was not Israhels elder sonnes yet he first beginneth at him, because he would come to the genealogie of David, of whom came Christ.

^u Gen. 38. 29.

^v Ruth. 4. 8.

^w Or, Zedai.

^x Of these reade 1 King. 1. 1.

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Salomon of *Bathfua* the daughter of *Amiel*:
 6 *Ibhar* also, and *Eliham*, and *Eliphalet*,
 7 And *Nogah*, and *Nepheg*, and *Laphia*,
 8 And *Eliham*, and *Eliada*, and *Eliphelet*,
 nine in number.

9 *These* are all the *sonnes* of *Dauid*, besides
 the *sonnes* of the *concubines*, and *Thamar* their
 sister.

10 ¶ And *Salomons* sonne *was* *Rehoboam*,
 whose sonne *was* *Abia*, and *Abia* his sonne, and
Iehoshaphat his sonne,

11 And *Ioram* his sonne, and *Ahaziah* his
 sonne, and *Ioash* his sonne,

12 And *Amaziah* his sonne, and *Azariah* his
 sonne, and *Iotham* his sonne,

13 And *Ahaz* his sonne, and *Hezekiah* his
 sonne, and *Manasseh* his sonne,

14 And *Amon* is sonne, and *Ioash* his sonne.

15 ¶ And of the *sonnes* of *Ioash*, the *eldest*
was *Iohanan*, the second *Iehoiakim*, the third
Zedekiah, and the fourth *Shallum*.

16 And the *sonnes* of *Iehoiakim* *were* *Ieconiah*
 his sonne, and *Zedekiah* his sonne.

17 And the *sonnes* of *Ieconiah*, *Assir* and *She-*
altiel his sonne:

18 *Malchiram* also and *Pedaiah*, and *Shenazar*,
Iecaniah, *Hothama*, and *Nedabiah*,

19 And the *sonnes* of *Perath* *was* *Zerub-*
babel, and *Shimei*: and the *sonnes* of *Zerubba-*
bel *were* *Meaullam*, and *Hananiah*, and *Shelo-*
math their sister,

20 And *Hattubah*, and *Ohel*, and *Berechiah*,
 and *Hazadiah*, and *Iulhabbed*, five in number.

21 And the *sonnes* of *Hananiah*, *were* *Pelati-*
ah, and *Iefaiab*: the *sonnes* of *Rephaiah*, the *sonnes*
 of *Aman*, the *sonnes* of *Obadiah*, the *sonnes* of
Shechaniah.

22 And the sonne of *Shechaniah* *was* *Shema-*
iah: and the *sonnes* of *Shemaiah* *were* *Hattub*
 and *Igeal*, and *Bariah*, and *Neariah*, and *Shaphat*,
 six in number.

23 And the *sonnes* of *Neariah* *were* *Elioenai*,
 and *Hezekiah*, and *Azrikam*, three.

24 And the *sonnes* of *Elioenai* *were* *Hodaiah*,
 and *Eliashib*, and *Pelaiab*, and *Akkub*, and *Io-*
hanan, and *Delaiah*, and *Anani*, seven.

CHAP. III.

1 *The genealogie of the sonnes of Iudah, 2 Of Ia-*
ber and his prayer, 3 Of Chaleb, 24 And Simeons
tribe, 38 And conquests.

THE *sonnes* of *Iudah* *were* *Pharez*, *Hezron*,
 and *Carmi*, and *Hur*, and *Shobal*.

2 And *Reuah* the sonne of *Shobal* begate *Ja-*
bath, and *Iahath* begate *Abumai*, and *Lahad*: these
 are the families of the *Zoreathites*.

3 And these *were* of the father of *Etam*, *Ize-*
reel, and *Isma* and *Isthash*: and the name of their
 sister *was* *Hazeleponi*.

4 And *Penuel* *was* the father of *Gedor*, and
Ezer the father of *Hushah*: these are the *sonnes*
 of *Hur* the *eldest* sonne of *Ephratah*, the father
 of *Bethlehem*.

5 *Eur* *Asser* the father of *Tekoa* had two
 wives, *Heleah*, and *Naarah*.

6 And *Naarah* bare him *Ahuzam*, and *He-*
pher, and *Temei* and *Haathari*: these *were* the
sonnes of *Naarah*.

7 And the *sonnes* of *Heleah* *were* *Zereth*, *Ie-*
zohar and *Ethnan*.

8 *Alfo* *Coz* begate *Anub*, and *Zobebah*, and

the families of *Aharhel* the sonne of *Harum*.

9 *But* *Iabez* *was* more honourable then his
 brethren: and his mother called his name *Iabez*,
 saying, Because I bare him in sorrow.

10 And *Iabez* called on the God of *Israel*,
 saying, If thou wilt blesse mee in deede, and en-
 large my coasts, and *if* thine hand be with me,
 and thou wilt cause mee to be delivered from evil,
 that I be not hurt, And God graunted the thing
 that he asked.

11 ¶ And *Chelub* the brother of *Shuah* be-
 gate *Mehir*, which *was* the father of *Eftem*.

12 And *Eftem* begate *Beth-rapha*, & *Pafeah*,
 and *Tehinnah* the father of the cite of *Nahalh*:
 these are the men of *Rechab*.

13 ¶ And the *sonnes* of *Kenaz* *were* *Othniel*
 and *Zerahiah*, and the sonne of *Othniel*, *Hathiath*.

14 And *Meonothai* begate *Ophrah*, And *Se-*
raiah begate *Ioab* the *father* of the valley of
craftsmen: for they *were* craftsmen.

15 ¶ And the *sonnes* of *Caleb* the sonne of
Iephunch *were* *Iru*, *Elah*, and *Naam*. And the
 sonne of *Elah* *was* *Kenaz*.

16 And the *sonnes* of *Iehaleel* *were* *Ziph*, and
Ziphah, *Tiria*, and *Azarcel*.

17 And the *sonnes* of *Ezrah* *were* *Iether* and
Mered, and *Epher*, and *Ialon*, and he begate *Mi-*
riam, and *Shammai*, and *Istiah* the father of *Eli-*
temoa.

18 *Alfo* his wife *Iehudiah* bare *Iered* the fa-
 ther of *Gedor*, & *Heber* the father of *Socho*, and
Iekubiel the father of *Zanoah*: and these are the
sonnes of *Bitiah* the daughter of *Pharao*, which
Mered tooke.

19 And the *sonnes* of the wife of *Hodiah*, the
 sister of *Naham* the father of *Keilah* *were* the *Gar-*
nites, and *Eftemoa* the *Maachathite*.

20 And the *sonnes* of *Shimon* *were* *Amnon*
 and *Rinnah*, *Ben-hanam* & *Tilon*. And the *sonnes*
 of *Ilhi* *were* *Zoheth*, and *Ben-zoheth*.

21 ¶ The *sonnes* of *Shelah*, the sonne of *Iud-*
ah *were* *Er* the father of *Lezah*, and *Laadah* the
 father of *Marchah*, and the families of the hous-
 holds of them that wrought fine linen in the
 house of *Alhbea*.

22 And *Iokim*, and the men of *Chozeba* and
Ioath, and *Sarah*, which had the don in ion in
Moab, and *Ialathubi* *Lehem*. These also are an-
 cient things.

23 These *were* potters, & dwelt among plants
 and hedges: & there they dwelt with the king for
 his worke.

24 ¶ The *sonnes* of *Simeon* *were* *Nemuel*, and
Jamin, *Iarib*, *Zerah*, and *Shanai*.

25 Whose sonne *was* *Shallum*, and his sonne,
Mibsam, and his sonne *Mithma*.

26 And the *sonnes* of *Mithma*, *Hamuel* *was*
 his sonne, *Zacchur* his sonne, and *Shimei* his
 sonne.

27 And *Shimei* had sixteen *sonnes*, and five
 daughters, but his brethren had not many children,
 neither *was* all their familie like to the children
 of *Iudah* in multitude.

28 And they dwelt at *Beer-sheba*, & at *Mola-*
dah, and at *Hazar Shual*,

29 And at *Bilhah*, and at *Ezem*, and at *Tolad*.

30 And at *Bethuel*, and at *Hormah*, and at
Ziklag.

31 And at *Beth-marcaboth*, and at *Hazar Su-*
sim, at *Beth-birei*, & at *Shaaraim*, these *were* their
 cities.

T.i.

Other wife cal-
 led Othaniel,
 Judg. 1.13.

It is to be ven-
 derstood, that he
 would accom-
 plish his vow
 which he made.

The lord of that
 valley where the
 artificers did
 worke.
 Called also
 Eftem.

Or, Beber, mean-
 ing, the second
 wife of Ezra.
 Or, of whom he
 had Mered.

Gen. 38. 13, 14.

Or, of the inhabi-
 tants of Lehem.

They were king
 Davids gardeners
 and served him
 in his worke.
 Gen. 46. 10.
 1202. 4. 15.
 His sonne Obed
 is here omitted.

These cities be-
 longed to the tribe
 of Iudah, Iosh. 19. 2.
 and were given to
 the tribe of Sa-
 meon.

63 And to the sonnes of Gershom according to their families out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Basan, thirteene cities.

64 Vnto the sonnes of Merari according to their families out of the tribe of Ruben, and out of the tribe of Gad, and out of the tribe of Zebulun, by lot twelue cities.

65 Thus the children of Israel gave to the Levites cities with their suburbs.

66 And they gave by lot out of the tribe of the children of Iudah, and out of the tribe of the children of Simcon, and out of the tribe of the children of Beniamin, these cities, which they called by their names.

67 And they of the families of the sonnes of Kohath, had cities and their coastes out of the tribe of Ephraim.

68 And they gave vnto them cities of refuge, Shechem in mount Ephraim, and her suburbs, and Gazer and her suburbs,

69 Tokmeam also and her suburbs, and Beth-horon with her suburbs,

70 And Aialon and her suburbs, and Gath Rimmon and her suburbs,

71 And out of the halfe tribe of Manasseh, Aher and her suburbs, and Bileam and her suburbs, for the families of the remnant of the sonnes of Kohath.

72 Vnto the sonnes of Gershom out of the familie of the halfe tribe of Manasseh, Golan in Basan, and her suburbs, and Astaroth with her suburbs,

73 And out of the tribe of Issachar, Kedesh and her suburbs, Dabcrath and her suburbs,

74 Ramoth also and her suburbs, and Aenem with her suburbs,

75 And out of the tribe of Asher, Mashal and her suburbs, and Abdon and her suburbs,

76 And out of the tribe of Naphtali, Kedesh in Galilee and her suburbs, and Hammon and her suburbs, and Kiriathaim and her suburbs.

77 Vnto the rest of the children of Merari were given out of the tribe of Zebulun Rimmon and her suburbs, Tabor and her suburbs,

78 And on the other side Iordan by Iericho, onen on the Eastside of Iordan, out of the tribe of Reuben, Bezer in the wilderness with her suburbs, and Lahzah with her suburbs,

79 And Kedemoth with her suburbs, & Me-phaaath with her suburbs,

80 And out of the tribe of Gad Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs,

81 And Heshbon with her suburbs, and Iazer with her suburbs.

CHAP. VII.

1 The genealogie of Issachar, & Beniamin, 12 Naphtali, 14 Manasseh, 20 Ephraim, 30 and Asher.

And the sonnes of Issachar were Tola and Patah, & Iasub and Shimron, foure.

2 And the sonnes of Tola, Vzzai, & Rephaiah, and Teriel, and Iahmisi, and Iisbam, and Shemucl, heads in the households of their fathers. Of Tola were valiant men of warre in their generations, whose number was in the dayes of Dauid two and twentie thousand, and sixe hundred.

3 And the sonne of Vzzai was Izrahiah, and the sonnes of Izrahiah, Michael, and Obadiah, and Ioel, and Issiah, & five men all princes.

4 And with them in their generations after the household of their fathers were bandes of men of warre for battell fixe and thirtie thousand: for they had many wives and children.

5 And their brethren among all the families of Issachar were valiant men of warre, reckoned in all by their genealogies foure score and seuenthouland.

6 The sonnes of Beniamin were Bela, and Becher, and Iediel, & three.

7 And the sonnes of Bela, Ezbon, and Vzzai, and Vzziel, & Ierimoth, and Iri, five heads of the households of their fathers, valiant men of warre, and were reckoned by their genealogies, two and twentie thousand and thirtie and foure.

8 And the sonnes of Becher, Zemirah, and Ioab, and Eliezer, and Eliocnat, and Omri, and Ierimoth, and Abiah, and Anathoth, and Alameth: all these were the sonnes of Becher.

9 And they were numbered by their genealogies according to their generations, and the chiefe of the houses of their fathers, valiant men of warre, twentie thousand and two hundred.

10 And the sonne of Iediel was Bilhan, and the sonnes of Bilhan, Iruth, and Beniamin, and Ehad, and Chenaanah, and Zeibah, and Tarhiuh, and Abihahar.

11 All these were the sonnes of Iediel, chiefe of the fathers, valiant men of warre, fuentene thousand and two hundred, marching in battell aray to the warre.

12 And Shuppim, & Huppim were the sonnes of Iri, but Huthim was the sonne of Iri another.

13 The sonnes of Naphtali, Iahziel, & Guni, and Iezer, & Shallum & of the sonnes of Bilhan.

14 The sonne of Manasseh was Ashriel: who bare vnto him, but his concubine of Aram bare Machir the * father of Gilead.

15 And Machir tooke to wife the sister of Huppim & Shuppim, and the name of their sister was Maachah. And the name of the second sonne was Zelophehad, and Zelophehad had daughters.

16 And Maachah the wife of Machir bare a sonne, and called his name Pereh, and the name of his brother was Shereph: and his sonnes were Vlam and Rakem.

17 And the sonne of Vlam was Bedan. These were the sonnes of Gilead the sonne of Machir, the sonne of Manasseh.

18 And his sister Molecheth bare Ithod, and Abiezer, and Mahlah.

19 And the sonnes of Shemida were Abian, and Shechem, and Likhi, and Anzim.

20 The sonnes also of Ephraim were Shuthelah, and Bereh his sonne, and Tahath his sonne, and his sonne Eladah, and Tahath his sonne,

21 And Zabab his sonne, and Shuthelah his sonne, and Ezer, & Elead: and the men of Gath that were borne in the land, slew them, because they came downe to take away their cattell.

22 Therefore Ephraim their father mourned many dayes, and his brethren came to comfort him.

23 And when he went in to his wife, she conceived, and bare him a sonne, and hee called his name Beriah, because affliction was in his house.

24 And his daughter was Sherah, which tuit Beth-horon

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Beth-horon the nether, and the vpper, and Vzzaen Sheerah.

23 And Raphah was his sonne, & Resheph, and Telah his sonne, and Tahan his sonne.

24 Ladan his sonne, Ammihud his sonne, Elifhama his sonne,

25 Non his sonne, Iehoshua his sonne.

26 And their possessions and their habitations were Beth-el, and the villages thereof, and Eastward Naaman, and Westward Gezer with the villages thereof, Shechem also and the villages thereof, vnto Azzah, and the villages thereof,

27 And by the places of the children of Manasseh, Beth-lehan and her villages, Tamach and her villages, Megiddo and her villages, Dor and her villages. In those dwelt the children of Ioseph the sonne of Israel.

28 ¶ The sonnes of Asher were Imnah, and Ithuah, & Ithuah, and Beriah, and Serah their sister.

29 And the sonnes of Beriah, Heber, and Malchiel, which is the father of Birzuth.

30 And Heber begate Iaphlet, and Shomer, and Hotham, and Shuah their sister.

31 And the sonnes of Iaphlet were Pasich, and Bimhal, and Alhuath: these were the children of Iaphlet.

32 And the sonnes of Shamer, Ahi, and Rohgah, Iehubbah, and Aram.

33 And the sonnes of his brother Helem were Zophah and Ilimna, and Sheleth and Amal.

34 The sonnes of Zophah, Suah, and Harripher, and Shual, and Beri, and Imrah,

35 Bezzer and Hod, and Shamama, and Shilshah, and Ithran, and Beera.

36 And the sonnes of Iether, Iephunneh, and Pipa and Ara.

37 And the sonnes of Villa, Harah, & Hamiel, and Rizia.

38 All these were the children of Asher, the heads of their fathers houses, noble men, valiant men of warre, and chiefe princes; and they were reckoned by their genealogies for warre and for baizel to the number of sixe and twentie thousand men.

C H A P. VIII.

1 The sonnes of Benjamin, 33 Andrace of Saul.

Benjamin also begate Bela his eldest sonne, Althel the second, and Aharah the third,

2 Nohah the fourth, and Rapha the fifth.

3 And the sonnes of Bela were Addar, and Gera, and Alibud,

4 And Abiluz, and Naaman and Ahoah,

5 And Gera, and Shephuphan, and Hurim.

6 ¶ And these are the sonnes of Ehud: these were the chiefe fathers of those that inhabited Geba: and they were carried away captiues to Monahath,

7 And Naaman, and Ahiah, and Gera, he carried them away captiues: and he begate Vzra, and Ahibud.

8 And Shaharaim begate certaine in the country of Moab, after he had sent away Hufhim and Baara his wives.

9 He begate, Ilay, of Hodeph his wife, Iobab and Zibia, and Mesha, and Malcham,

10 And Iezab and Shachia and Mirra: these were his sonnes, and chiefe fathers.

11 And of Hufhim he begate Ahitub & Elpaal.

12 And the sonnes of Elpaal were Eber, and Misham and Shamed (which build Ono, and Lod,

and the villages thereof)

13 And Beriah and Shema (which were the chiefe fathers among the inhabitants of Aialon they drove away the inhabitants of Gath)

14 And Abio, Shathak, and Ierimoth,

15 And Sebadiah, and Arad, and Ader,

16 And Michael, & Ithph, and Ioha, the sonnes of Beriah,

17 And Zebadiah, and Meshullam, and Hizki, and Heber,

18 And Ishmerai and Iziah, and Iobab, the sonnes of Elpaal,

19 Iakim also, and Zichri, and Sabdi,

20 And Elienai, and Zillethai, and Eitel,

21 And Adaiah, and Berelah, and Shimrath the sonnes of Shimei,

22 And Ithpan, and Eber, and Elicel,

23 And Abdon, and Zichri, and Hanan,

24 And Hananiah, and Elam, and Anothiah,

25 Iphedeah & Penuel the sonnes of Shathak,

26 And Shamherai, and Shechariah, and Athaliah,

27 And Iaarefhiah, and Elijah, and Zichri, the sonnes of Ieroham.

28 These were the chiefe fathers according to their generations, euen princes, which dwelt in Ierusalem.

29 And at Gibeon dwelt the father of Gibeon, and the name of his wife was Maachah.

30 And his eldest sonne was Abdon, then Zur, and Kith, and Baal, and Nadab

31 And Gilor, and Ahio, and Zacher.

32 And Mikloth begate Shimeah: these also dwelt with their brethren in Ierusalem, euen by their brethren.

33 And Ner begate Kith, and Kith begate Saul, and Saul begate Ionathan, and Malchishua, and Abinadab, and Elhibaal.

34 And the sonne of Ionathan was Meribbaal, and Meribbaal begate Michah.

35 And the sonnes of Michah were Piton, and Melech, and Tarea, and Ahaz.

36 And Ahaz begate Iehoadah, and Iehoadah begate Alemeth, and Azmaueh, and Zimri, and Zimri begate Moza,

37 And Moza begate Bineah, whose sonne was Raphah and his sonne Eleasah, & his sonne Azel.

38 And Azel had sixe sonnes, whose names are these, Azrikam, Bocheru and Ishmael, and Sheariah, and Obadiah, and Hanan: all these were the sonnes of Azel.

39 And the sonnes of Eshek his brother were Vlam his eldest sonne, Iehush the second, and Eliphelet the third.

40 And the sonnes of Vlam were valiant men of warre which shot with the bow, and had many sonnes and nepheues, an hundred and fiftie: all these were of the sonnes of Benjamin.

C H A P. IX.

1 All Israel and Iudah numbered, 10 Of the Priests and Levites, 11. 13 And of their officer.

Thus all Israel were numbered by their genealogies: and behold, they are written in the booke of the Kings of Israel and of Iudah, and they were carried away to Babel for their transgression.

¶ And the chiefe inhabitants that dwelt in their owne possessions, and in their owne cities, euen Israel, the Priests, the Leuites, and the Beniamins,

The chiefe of the tribe of Benjamin, that dwelt in Ierusalem, Chap. 9. 35.

f Who in the 1. Sam. 9. 2. is called Abiel.
g He is also named Ithobeth, 2. Sam. 2. 8.
h He is likewise called Meyhiboeth, 2. Sam. 9. 6.

a Hitherto he hath described their genealogies before they went into captiuitie: & now he describeth their history after their returne.

b Meaning, the Gibonites which served in the Temple, read Ioth. 9.

3 And in Jerusalem dwelt of the children of Iudah, and of the children of Benjamin, and of the children of Ephraim, and Manasseh.

4 Vthai the sonne of Amihud the sonne of Omri, the sonne of Imai, the sonne of Banit of the children of Pharez, the sonne of Iudah.

5 And of Shiloni, Alaiash the eldest, and his sonnes.

6 And of the sonnes of Zerach, Isuel, & their brethren fixe hundredth and ninetie.

7 And of the sonnes of Benjamin, Sallu the sonne of Meshullam, the sonne of Hodanuah, the sonne of Hafenuah,

8 And Ibneiah the sonne of Ieroham, and Elah the sonne of Vzzi, the sonne of Michri, and Meshullam the sonne of Shephatiah, the sonne of Reuel, the sonne of Ibniash.

9 And their brethren according to their generations nine hundredth, fiftie and fixe: all these men were chiefe fathers in the house, holders of their fathers.

10 ¶ And of the Priestes, Jedaiah, and Ichoiash, and Iachin,

11 And Azariah the sonne of Hilkiah, the sonne of Meshullam, the sonne of Zadok, the son of Meraioth, the sonne of Abinub the chiefe of the house of God,

12 And Adaiash the sonne of Ieroham, the sonne of Pashhur, the sonne of Malchiah, and Maasai the sonne of Adiel, the sonne of Iahzerah, the sonne of Meshullam, the sonne of Meshillemith, the sonne of Immer,

13 And their brethren the chiefe of the households of their fathers a thousand, seuen hundredth and threescore valiant men, for the 4 woorkes of the seruice of the house of God.

14 ¶ And of the Leuites, Shemaiah the sonne of Hashbui, the sonne of Azrikam, the sonne of Hashbui, the sonnes of Merari,

15 And Bakbakkar, Hereth and Galal, and Mattaniah the sonne of Micha, the sonne of Zichri, the sonne of Aghph,

16 And Obadiash the sonne of Shemaiah, the sonne of Galal, the sonne of Ieduthan, and Berechiah, the sonne of Ala, the sonne of Elkanaah, that dwelt in the villages of the Netophathites.

17 ¶ And the porters were Shallum, and Akub, and Talmon, and Ahiman, & their brethren: Shallum was the chiefe.

18 For they were porters to this time by companies of the children of Leui into the Kings gate Eastward.

19 And Shallum the sonne of Kore the sonne of Ebiasaph the sonne of Korah, and his brethren the Korathites (of the house of their father) were ouer the worke, and office to keepe the gates of the Tabernacle: so their families were ouer the hoste of the Lord, keeping the entrie.

20 And Phinchas the sonne of Elkazar was their guide, and the Lord was with him.

21 Zechariah the sonne of Meshelemiah was the porter of the doore of the Tabernacle of the Congregation.

22 All these were chosen for porters of the gates, two hundredth & twelue, which were numbered according to their genealogies by their townes. David established these and Samuel the Secr in their perpetual office.

23 So they & their children had the ouersight of the gates of the house of the Lord, euen of the

house of the Tabernacle by wards.

24 The porters were in foure quarters Eastward, Westward, Northward, and Southward.

25 And their brethren, which were in their townes, came at such dayes from time to time with them.

26 For these foure chiefe porters were in perpetual office, and were of the Leuites, and had charge of the chambers; and of the treasures in the house of God.

27 And they lay rounde about the house of God, because the charge was theirs, and they caused it to be opened every morning.

28 And certaine of them had the rule of the ministring vessels: for they brought them in by tale, and brought them out by tale.

29 Some of them also were appointed ouer the instruments, and ouer all the vessels of the Sanctuary, and of the flour, and the wine, and the oyle, and the incense, and the sweete odours.

30 And certaine of the sonnes of the Priestes made obyntments of sweete odours,

31 And Mattithiah one of the Leuites which was the eldest sonne of Shallum the Korhite, had the charge of the things that were made in the frying panne.

32 And other of their brethren the sonnes of Kohath had the ouersight of the shewbread to prepare it euerie Sabbath.

33 And these are the fingers, the chiefe fathers of the Leuites, which dwelt in the chambers, and had none other charge: for they had to do in that businesse day and night.

34 These were the chiefe fathers of the Leuites according to their generations, and the principall which dwelt at Ierusalem.

35 ¶ And in Gibeon dwelt the father of Gibeon, Icel, and the name of his wife was Maathah.

36 And his eldest sonne was Abdon, then Zur, and Kith, and Baal, and Ner, and Nadab,

37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begate Shimeam: they also dwelt with their brethren at Ierusalem, euen by their brethren.

39 And Ner begate Kith, and Kith begate Saul, and Saul begate Jonathan and Malchilus, and Abinadab and Elibaal.

40 And the sonne of Jonathan was Merib-baal: and Merib-baal begate Micah.

41 And the sonnes of Micah were Pithon, and Melch and Tahrea.

42 And Ahaz begate Iarah, and Iarah begate Aleneth, and Azmauth, and Zimri, and Ziuri begate Moza.

43 And Moza begate Binea, whose sonne was Rephaiah, & his sonne was Eleasah, and his sonne Aziel.

44 And Aziel had fixe sonnes, whose names are these, Azrikam, Bocheru, and Immanuel, & Sheariah, and Obadiash, and Hanan: these are the sonnes of Aziel.

CHAP. X.

1 The battell of Saul against the Philistines, 4 In which he dieth, 6 And his sonnes slay. 13 The cause of Sauls death.

Then the Philistines fought against Israel: and the men of Israel fled before the Philistines, and fell downe slaine in mount Gilboa.

2 And the Philistines pursued after Saul and after his sonnes, & the Philistines smote Jonathan, and

For this is of the family.

e That is, he was the hie Priest.

d To serue in the Temple, euerie one according to his office.

e So called, because the King came into the Temple thereby, and not the common people.

f Their charge was, that none should enter into those places, which were only appointed for the Priestes to minister in.

h For their fidelitie.

g They met weekly, as in 4. 10.

h For charging of the doore.

i Where he made offering made Leuit. 22.

* Exod. 25. 20.

i But were continually occupied in bringing meat to God.

* Chap. 8. 10.

* 1. Sam. 14. 5. Chap. 8. 35.

k Whose name was called Iahm.

and Abinadab, and Malchishai the sons of Saul.

3 And the battell was fore against Saul, and the archers shot him, and he was wounded of the archers.

4 Then said Saul to his armour bearer, Draw out thy sword, and thrust me thorow therewith, least these vncircumcised come and mocke at me: but his armour bearer would not, for he was fore afraid: therefore Saul tooke the sword and fell vpon it.

5 And when his armour bearer saw that Saul was dead, hee fell likewise vpon the sword, and died.

6 So Saul died and his three sonnes, and all his house, they died together.

7 And when all the men of Israel that were in the valley, saw how they fled, and that Saul and his sonnes were dead, they forsooke their cities, and fled away, and the Philistims came and dwelt in them.

8 And on the morow when the Philistims came to spoile them that were slaine, they found Saul and his sonnes lying in mount Gilboa.

9 And when they had stript him, they tooke his head and his armour, and sent them into the land of the Philistims round about, to publish it vnto their idoles, and to the people.

10 And they laid vp his armour in the house of their god, and set vp his head in the house of Dagon.

11 ¶ When all they of Iabesh Gilead heard all that the Philistims had done to Saul,

12 Then they arose (all the valiant men) and tooke the body of Saul, and the bodies of his sonnes, and brought them to Iabesh, and buried the bones of them vnder an oke in Iabesh, and fasted seuen dayes.

13 So Saul died for his transgression, that hee committed against the Lord: * *euem* against the word of the Lord, which he kept not, and in that he sought & asked counsel of a *¶* familiar spirit.

14 And asked not of the Lord: therefore hee slew him, and turned the kingdome vnto Dauid the sonne of Israh.

CHAP. XI.

¶ After the death of Saul in Dauid mounted in Hebron, 5 The Iebusites rebel against Dauid, from whom hee taketh the tower of Zion, 8 Iosab made captaine, 12 How shee died.

¶ Then *all Israel gathered themselves to Dauid vnto Hebron, saying, Behold, we are thy bones and thy flesh.

2 And in time past, euem when Saul was king, thou leddest Israel out and in: and the Lord thy God sayd vnto thee, Thou shalt be captaine ouer my people Israel, and thou shalt be captaine ouer my people Israel.

3 So came all the Elders of Israel to the king to Hebron, & Dauid made a conenant with them in Hebron before the Lord. And they anointed Dauid King ouer Israel, * according to the word of the Lord by the hand of Samuel.

4 ¶ And Dauid and all Israel went to Ierusalem, which is Iebus, where were the Iebusites, the inhabitants of the land.

5 And the inhabitants of Iebus sayd to Dauid, Thou shalt not come in hither. Neuertheless Dauid tooke the tower of Zion, which is the citie of Dauid.

6 And Dauid sayd, * Who soeuer smiteth the

Iebusites first, shall be the chiefe and captaine. So Iosab the sonne of Zeruiah went first vp, and was captaine.

7 And Dauid dwelt in the tower: therefore they called it the citie of Dauid.

8 ¶ And he built the citie on euery side, from Millo euem round about: and Iosab repayed the rest of the citie.

9 And Dauid prospered, and grew: for the Lord of hostes was with him.

10 ¶ These also are the chiefe of the valiant men that were with Dauid, and ioyned their force with him in his kingdome with all Israel, to make him king ouer Israel, according to the word of the Lord.

11 And this is the number of the valiant men whom Dauid had, Isthobeam the sonne of Hachmoni, the chiefe among thirtie: he lift vp his speare against three hundred, whom hee slew at one time.

12 And after him was Eleazar the sonne of Dodo the Aholite, which was one of the three valiant men.

13 Hee was with Dauid at Pas-danmim, and there the Philistims were gathered together to battell: and there was a parcell of ground full of barley, and the people fled before the Philistims.

14 And they stood in the middes of the fildes, and saved it, and slew the Philistims: so the Lord gaue a great victorie.

15 ¶ And three of the chirtie captaines went to a rocke to Dauid, into the caue of Adullam, And the amie of the Philistims camped in the valley of Rephaim.

16 And when Dauid was in the hold, the Philistims garison was at Beth-lehem.

17 And Dauid longed, and sayde, ¶ Oh, that one would giue me to drinke of the water of the well of Beth-lehem that is at the gate.

18 Then these three brackethorowe the hoste of the Philistims, and drew water out of the well of Beth-lehem that was by the gate, and tooke it, and brought it to Dauid: but Dauid would not drinke of it, but powred it for an oblation to the Lord.

19 And said, Let not my God suffer me to doe this: should I drinke the blood of these mens lines? for they have brought it with the iopardie of their liues: therefore he would not drinke it: these things did these three mighty men.

20 ¶ And Abithai the brother of Iosab, he was chiefe of the three, and he lift vp his speare against three hundred, & slew them, and had the name among the three.

21 Among the three he was more honourable then the two, and he was their captaine: * but he attained not vnto the first three.

22 Benaiah the sonne of Iehoiada (the sonne of a valiant man) which had done many actes, and was of Kabzeel, he slew two strong men of Moab: he went downe also and slew a lion in the mids of a pit in time of snow.

23 And hee slew an Egiptian, a man of great stature, euem five cubites long, and in the Egiptians hand was a speare like a weavers beame: and he went downe to him with a staffe, and plucked the speare out of the Egiptians hand, and slew him with his owne speare.

24 These things did Benaiah the sonne of Iehoiada, & had the name among the three worthies.

T 4

* 2 Sam 5.9.

* 2 Sam 13.8.

b Meaning, the most excellent & best esteemed for his valiancy: some read the chief of the Princes. *¶ Or, prince.*

c This is referred to Shammah, 2 Sam 23.11, which kemet was the chiefe of the.

d That is, Eleazar and his two companions.

* 2 Sam 13.15.

e That is, this was, for the which they ventured their blood.

[Or, some.]

* 2 Sam 23.19.

f Meaning those three which brought the water to Dauid.
* 2 Sam. 23. 23.

g Called also Shemmoah, 2 Sam. 23. 25.

h He is also called Memmoah, 2 Sam. 23. 27.

25 Behold, he was honourable among thirtie, but hee attained not vnto the first thirtie. * And Dauid made him of his counsell.

26 ¶ These also were valiant men of warre, Afahel the brother of Ioab, Elhanan the sonne of Dodo of Beth-Iehem,

27 & Shammoth the Harodite, Helez the Pelonite,

28 Ira the sonne of Ikkezh the Tekoite, Abiezer the Anothite,

29 & Sibbecai the Hushathite, Ithai the Ahohite,

30 Maharai the Netophathite, Heled the sonne of Baanah the Netophathite,

31 Ithai the sonne of Ribai, of Gibeah of the children of Benjamin, Benaiah the Pirathonite,

32 Hurai of the iurers of Gaath, Abiel the Arbathite,

33 Azmaueh the Baharumite, Elihah the Shaalbonite,

34 The sonnes of Hashem the Gizonite, Ionathian the sonne of Shageh the Harite,

35 Ahiam the sonne of Sacar the Hararite, Eliphal the sonne of Vr,

36 Hopher the Mecherathite, Ahiah the Pelonite,

37 Hezro the Carmelite, Naarai the sonne of Ezbai,

38 Ioel the brother of Nathan, Mibhar the sonne of Hagegi,

39 Zelek the Ammonite, Nahrai the Berothite, the armour bearer of Ioab, the sonne of Zeruiah,

40 Ira the Ithrite, Garib the Ithrite,

41 Vriah the Hittite, Zabab the sonne of Ahai,

42 Adina the sonne of Shiza the Reubenite, a captain of the Reubenites, and thirtie with him,

43 Hanan the sonne of Maachab, and Iothaphat the Michnite,

44 Vzia the Alstherathite, Shama and Jeiel the sonnes of Otham the Arochite,

45 Iediel the sonne of Shimri, and Iohai his brother the Tizite,

46 Eliel the Mahauite, and Ieribai and Ioshuah the sonnes of Elnaam, and Ithmah the Moabite,

47 Eliel and Obed, and Isaiel the Mesobaites.

CHAP. XII.

1 Who they were that went with Dauid when hee fled from Saul. 14. Their valiantie. 23. They that came vnto him when hee was out of eunty to the to make him king.

¶ These also are they that came to Dauid to Ziklag, while he was yet kept close, because of Saul the sonne of Kih: and they were among the valiant and helpers of the battell.

2 They were weaponed with bowes, and could vse the right and the left hand with stones and with arrows and with bowes, and were of Sauls brethren, euen of Benjamin.

3 The chiefe were Abiezer, and Ioab the sonnes of Shemaah a Gibeathite, & Ieziel, & Pellet the sonnes of Asmaueh, Berachah and Iehu the Anothite,

4 And Ithmaiah the Gibeonite, a valiant man among thirtie, and aboute the thirtie, & Ieremiah, and Ichaziel, and Iohanan, and Iothabad the Gederathite,

5 Eluzai and Ierimoth, and Benaiah and She-

mariah, and Shephatiah the Haruphite,

6 Elkannah, and Ithiah, and Azariel, & Ioezer, Ishobeam of Hakorechim.

7 And Ioeliah and Zebadiah the sonnes of Ieroham of Gedor,

8 And of the Gadites, there separated themselves some vnto Dauid into the holde of the wilderness, valiant men of warre, and men of armes, and apt for battell, which could handle speare and shield, and their faces were like the faces of lions, and were like the roes in the mountains in swiftnesse,

9 Ezer the chiefe, Obadiah the second, Eliab the third,

10 ¶ Mishmanah the fourth, Ieremiah the fifth,

11 Attai the sixth, Eliel the seventh,

12 Iohanan the eighth, Elzabad the ninth,

13 Ieremiah the tenth, Machinnai the eleventh.

14 These werethe sonnes of Gad, captaines of the hoste: one of the left could resist an hundred, and the greatest a thousand.

15 These are they that went ouer Iorden in the first moneth when he had filled ouer all his bankes, and put to fight all them of the valley, toward the East and the West.

16 And there came of the children of Benjamin, and Iudah to the holde vnto Dauid,

17 And Dauid went out to meete them, and answered and sayde vnto them, If yee be come peaceably vnto me to helpe me, mine heart shall be knit vnto you: but if you come to betray mee to mine aduersaries, seeing there is no wickednesse in mine hands, the God of our fathers beholde it, and reuke it.

18 And the spirit came vpon Amasai, which was the chiefe of thirtie, and he sayde, Thine are wee, Dauid, and with thee, O sonne of Ithai. Peace, peace bee vnto thee, and peace bee vnto thine helpers: for thy God helpeth thee. Then Dauid receiued them, and made them captaines of the parison.

19 ¶ And of Manasse some fell to Dauid, when hee came with the Philistims against Saul to battell, but they helped them not: for the Princes of the Philistims by aduisement sent him away, saying, He will fall to his master Saul for our heads.

20 As hee went to Ziklag, There fell to him of Manasse, Adnah, and Iozabad, and Iediel, and Michael, and Iozabad, and Elihu, and Ziltai, heads of the thousands that were of Manasse,

21 And they helped Dauid against S that band: for they were all valiant men and were captaines in the hoste.

22 For at that time day by day there came to Dauid to helpe him, vntill it was a great hoste, like the hoste of God.

23 And these are the numbers of the captaines that were armed to battell, and came to Dauid to Hebron to turne the kingdome of Saul to him according to the word of the Lord,

24 The children of Iudah that bare shield and speare, were six thousand and eight hundred armed to warre.

25 Of the children of Simeon valiant men of warre, seven thousand and an hundred.

26 Of the children of Leui foure thousand and

a To take his part against Saul, who persecuted him.

b That is, of the tribe of Benjamin, whereof Saul was, and wherein were excellent throwers with slings, Iudg. 20. 16.

107, Gidon.

c Meaning men and vessels.

107, Machinnai.

d Which the Hebrews call to an or shikar, meaning hall and hall, and when Iudaea went to combat his brother, Iudg. 1. 15.

e The spirit of boldnes and rage mouing to speake.

f They came to help Dauid and not to turne the Philistims, which were enemies to his country.

g 2 Sam. 1. 16.

h To witte Amasiah and Iudg. 1. 15.

i Meaning up the or strong in the Hebrew it is strong in the word of the Lord.

j 107, Iudg.

and fixe hundredth:

27 And Elchoiada was the chiefe of them of Aaron: and with him three thousand and seuen hundredth.

28 And Zadok a yong man very valiant, and of his fathers houlholde came two and twentie captaines.

29 And of the children of Benjamin the brethren of Saul three thousand: for a great part of them vnto that time kept the ward of the houlfe of Saul.

30 And of the children of Ephraim twentie thousand, and eight hundredth valiant men and famous men in the houlhold of their fathers.

31 And of the halfe tribe of Manasse eighteene thousand, which were appointed by name to come and make Dauid King.

32 And of the children of Issachar which were men that had vnderstanding of the times, to knowe what Israel ought to doe: the heads of them were two hundredth, and all their brethren were at their commendement.

33 Of Zebulun that went out to battell, expert in warre, and in all instruments of warre, fiftie thousand, which could feate the battell in aray: they were not of a double heart.

34 And of Naphtali a thousand captaines, and with them with shield and speare fower and threty thousand.

35 And of Dan expert in battell, eight and twenty thousand and fixe hundredth.

36 And of Acher that went out to the battell and were trained in the warres, forty thousand.

37 And of the other side of Iorden of the Reubenites, and of the Gadites, and of the halfe tribe of Manasse with all instruments of warre to fight with an hundredth and twenty thousand.

38 All these men of warre that could leade an army, came with ioyfull heart to Hebron to make Dauid King ouer all Israel: and all the rest of Israel was of one accord to make Dauid King.

39 And there they were with Dauid three dayes, eating and drinking: for their brethren had prepared for them.

40 Moreover, they that were neere them vntill Issachar, and Zebulun, and Naphtali brought bread vpon asses, and on camels, and on mules, and on oxen, ewes meat, floure, figges, and raisins, and wine and oile, and bectues and sheepe abundantly: for there was ioy in Israel.

CHAP. XIII.

7 The Arke is brought againe from Kiriaath-earim to Ierusalem. 9 Vzza dieth because he touched it.

And Dauid counselled with the captaines of thousands and of hundredths, and with all the gouernours.

2 And Dauid said to all the Congregation of Israel, If it seeme good to you, and that it procedeth of the Lord our God, we will send to and fro vnto our brethren, that are left in all the land of Israel (for with them are the Priests and the Leuites in the cities and their suburbs) that they may assemble themselves vnto vs.

3 And we will bring againe the Arke of our God to vs: for we sought not vnto it in the dayes of Saul.

4 And all the Congregation answered, Let vs doe so: for the thing seemed good in the eyes of all the people.

5 ¶ So Dauid gathered all Israel together at Shihor in Egypt, euen vnto the entering of Hamath: to bring the Arke of God from Kiriaath-earim.

6 And Dauid went vp and all Israel to Kiriaath-earim, that was in Iudah, to bring vp from thence the Arke of God the Lord that dwelleth betwene the Cherubims, where his Name is called on.

7 And they caried the Arke of God in a new cart out of the house of Abinadab: and Vzza and Ahio guided the cart.

8 And Dauid and all Israel played before God with all their might, both with songs and with harps, and with viols, and with timbrels, and with cymbals and with trumpets.

9 ¶ And when they came vnto the threshing floore of Chidon, Vzza put forth his hand to holde the Arke, for the oxen did make it.

10 But the wrath of the Lord was kindled against Vzza, and he smote him, because he layed his hand vpon the Arke: so he dieth there before God.

11 And Dauid was angry, because the Lord had made a breach in Vzza, and he called the name of that place Percz-vzza vnto this day.

12 And Dauid feared God that day, saying, How shall I bring in to me the Arke of God?

13 Therefore Dauid brought not the Arke to him into the cite of Dauid, but caused it to turne into the house of Obed Edom the Gittite.

14 So the Arke of God remained in the house of Obed Edom, in his house three moneths: and the Lord blessed the house of Obed Edom, and all that he had.

CHAP. XIII.

1 Hiram sendeth wood and workmen to Dauid. 4 The names of his children. 8, 14 By the counsell of God he goeth against the Philistines, and ouercometh them. 15 God giueth for him.

Then sent Hiram the king of Tyrus messengers to Dauid, and Cedar trees, with masons and carpenters to build him an house.

2 Therefore Dauid knewe that the Lord had confirmed him King ouer Israel, and that his kingdom was lift vp on him, because of his people Israel.

3 ¶ Also Dauid tooke moe wiues at Ierusalem, and Dauid begate moe sonnes and daughters.

4 And these are the names of the children which he had at Ierusalem, Shammua, and Shobab, Nathan, and Salomon,

5 And Ishar, and Elithua, and Elpalet,

6 And Nogah, and Nepheg, and Iaphia,

7 And Elihama, and Belaiada, and Eliphalet.

8 But when the Philistines heard that Dauid was anointed King ouer Israel, all the Philistines came vp to seeke Dauid. And when Dauid heard, he went out against them.

9 And the Philistines came, and spread themselves in the valley of Rephaim.

10 Then Dauid asked counsell at God, saying, Shall I go vp against the Philistines, and wilt thou deliuer them into mine hand? And the Lord said vnto him, Go vp: for I will deliuer them into thine hand.

11 So they came vp to Baal-perazim, and Dauid smote them there: and Dauid sayd, God hath diuided

a. Sam. 6. 2.

b. 1 Chron. 18. 1.

c. That is, from Gibeath, where the inhabitants of Kiriaath-earim had placed it in the house of Abinadab. a. Sam. 6. 3.

d. 1 Chron. 18. 1.

e. The sonnes of Abinadab.

f. That is, before the Arke where God shewed himselfe: so that the figures taken for the thing signified, which is common to all sacraments both in the olde and newe Testament.

g. Called also Nachon. a. Sam. 6. 4.

h. Before the Arke for viuing that which did not appertene to him.

i. For this charge was giuen to the Priests.

Num. 4. 15. so that here all good intentions are condemned except they be commanded by the word of God.

k. Who was a Leuite, and called Gittite, because he had dwelt at Gath.

l. 1 Chron. 18. 1.

m. Because of Gods promise made to the people of Israel.

n. 1 Chron. 18. 1.

o. Because of Gods promise made to the people of Israel.

p. 1 Chron. 18. 1.

q. Because of Gods promise made to the people of Israel.

r. 1 Chron. 18. 1.

s. 1 Chron. 18. 1.

t. 1 Chron. 18. 1.

u. 1 Chron. 18. 1.

v. 1 Chron. 18. 1.

w. 1 Chron. 18. 1.

x. 1 Chron. 18. 1.

y. 1 Chron. 18. 1.

z. 1 Chron. 18. 1.

aa. 1 Chron. 18. 1.

ab. 1 Chron. 18. 1.

ac. 1 Chron. 18. 1.

ad. 1 Chron. 18. 1.

ae. 1 Chron. 18. 1.

af. 1 Chron. 18. 1.

e That is, the valley of divisions, because the enemies were dispersed there like water.

divided mine enemies with mine hand, as waters are divided : therefore they called the name of that place, c Baal-perazim.

12 And there they had left their gods : and David sayd, Let them euen be burnt with fire.

13 Again the Philistines came & spread themselves in the valley.

14 And when David asked againe counsell at God, God sayd to him, Thou shalt not go vp after them, *but* turne away from them, that thou mayest come vpon them ouer against the mulberie trees.

15 And when thou hearest the noise of one
going in the toppes of the mulberie trees, then
go out to battell: for God is gone foorth before
thee to smite the hoste of the Philistims.

16 So David did as God had commaunded him : and they smote the hoste of the Philistims from Gibeon euen to Gezer.

17. And the fame of Dauid went out into all lands : and the Lord brought the feare of him vpon all nations.

CHAP. XV.

1 David preparerth an house for the Arke. 4 The number and order of the Levites. 16 The singers are chosen out among them. 25 They bring againe the Arke with joy. 29 David dancing before it: & distressed of his wife Michal.

That was in the
place of the citie,
called Zion,
2. Sam. 5. 7. 9.
* Num. 2. 30.

And David made him houses in the ^a citie of
David, and prepared a place for the Arke of
God and pitched for it a tent.

2 Then David sayd,*None ought to cary the Arke of God, but the Levites : for the Lord hath chosen them to beare the Arke of the Lord , and to minister vnto him for euer.

3 ¶ And David gathered all Israel together to Ierusalem to bring vp the^b Arke of the Lord vnto his place, which he had ordained for it.

4. And Danid assembled the sonnes of Aaron,
and the Leuites.

5 Of the sonnes of Kohath, Vriell the chiefe,
and his brethren five score.

6 Of the sonnes of Merari, Asaiah the chiefe,
and his brethren two hundred and twentie.

7 Of the sonnes of Gershom, Ioel the chiefe,
and his brethren an hundred and thirrie.

8 Of the sonnes of ^c Elizaphan, Shemajah the
chiefe and his brethren two hundred.

9 Of the sonnes of ^d Hebron, Eliel the chiefe,
and his brethren fourescore.

10 Of the sonnes of Vzziel, Amminadab the
chiefe and his brethren an hundred and twelue.

11 ¶ And David called Zadok and Abiathar the Priests, and of the Levites, Uriel, Afsaiah and Joel Shemaiah and Eliel and Amminadab:

12 And he sayd vnto them, Ye are the chiefe fathers of the Leuites: *sanctifie your selues*, and your brethren, and bring vp the Arke of the Lord God of Israel vnto the *place* that I haue prepared for it.

13 For*because ye were not there at the first,
the Lord our God made a breach among vs: for
we sought him not after *his* order

14 So the Priestes and the Leuites sanctified
themselues to bring vp the Arke of the Lord God
of Israel.

15 ¶ And the sonnes of the Levites bare the Arke of God vpon their shoulders with the barres as Moses had commanded,* according to the word of the Lord.

16 And David spake to the chiefe of the Leuites, that they should appoint certaine of their brethren to sing with instruments of musicke, with viols, and harpes, and cymbals, that they might make a sound, and lift vp their voice with ioy.

17 So the Levites appointed Heman the sonne of Ioel, and of his brethren Asaph the sonne of Berechiah, and of the sonnes of Merari their brethren. Erhan the sonne of Kushiab.

18 And with them their brethren in the second degree, Zechariah, Ben, & Iazziel, and Shemiramoth, and Iehiel, and Vnni, Eliab, and Benaiah, and Maafciah, and Mattithiah, and Eliphelch, and Mikneah, and Obed Edom, and Ieiel the porters.

19 So Heman, Asaph, and Ethan, *were* singers to make a sound with cymbals of brass.

20 And Zechariah, and Aziel, and Shemiramoth, and Jehi, and Yonai, and Eliab, and Maa-

31 And Mattithiah, and Eliphelech, and Mik-

23 But Chenaniah the chiefe of the Leuites had¹ the charge, bearing the burden in the charge, for he was able to instruct.

23 And Berechiah and Elkanah were porters
for the Ark.

24 And Shecaniah, and Jehoshaphat, and Ne-
thaneel, and Amasai, and Zechariah, and Benaiah,
and Eliezer the Priests did blowe with trumpets
before the Ark of God, and Obad Edom, and

25 * So David and the Elders of Israel and the
captaines of thousands went to bring vp the Arke
of the couenant of the Lord from the house of
Obed Edom with ioy

26 And because that God^e helped the Le-
uites that bare the Arke of the covenant of the
Lord, they offered ^o seven bullockes and seven

27 And Dauid had on him a linnen garment,
as all the Leuites that bare the Arke, and the sin-
gers, and Chenaniah that had the chiefe charge
of the singers: and vpon Dauid was a linnen P-
e-
r-
hod

28 Thus all Israel brought vp the Arke of the Lords couenant with shouting, and sound of cornet, and with trumpets, and with cymbals, making a sound with viols, and with harps:

29 And when the Ark of the ^ccovenant of the Lord came into the city of David, Michal the daughter of Saul looked out at a window, & saw King David dauncing and playing, and ^she de-

CHAP. XVI.

2. The Ark being placed, they offer sacrifices. & David ordaineth Asaph and his brethren to minister before the Lord.
3. He appointeth a notable Psalm to be sung in praise of the

SO* they brought in the Arke of God, and set
it in the mids of the Tabernacle that David
had pitched for it, and they offered burnt offerings

2 And when David had made an end of offering the burnt offering and the peace offerings, he ^a blessed the people in the Name of the

Exod. 25, 14, 15.

3 And hee dealt to euery one of Israel both man and woman, to euery one a cake of bread, and a peece of flesh, and a bottell of wine.

4 And hee appointed certaine of the Leuites to minister before the Arke of the Lord, and to breache and to thanke and praise the Lord God of Israel:

5 Afaph the chiefe, and next to him Zechariah, Ieliel, and Shemiramoth, and Iehiel, and Matthanah, and Eliab, and Banaiah, and Obed Edom, euen Ieliel with instruments, vioules and harpes, and Afaph to make a found with cymbales.

6 And Banaiah and Iabaziel Priests, with trumpets continually before the Arke of the couenant of God.

7 Then at that time Dauid did appoint at the beginning to giue thankes to the Lord by the hand of Afaph and his brethren.

8 Praise the Lord, and call vpon his Name: declare his wonders among the people.

9 Sing vnto him, sing praise vnto him, and take of all his wonderful workes.

10 Reioyce in his holy Name: let the hearts of them that seeke the Lord, reioyce.

11 Seeke the Lord and his strength: seeke his face continually.

12 Remember his maruelous workes that he hath done, his wonders, and the inggements of his mouth.

13 O feede of Israel thy seruant, O the children of Iakob his chosen.

14 Hee is the Lord our God: his ingements are throughout all the earth.

15 Remember his couenant for euer, and the word, which he commanded to a thousand generations:

16 Which he made with Abraham, and his otherto Izhak:

17 And hath confirmed it to Iakob for a Law, and to Israel for an euerlasting couenant,

18 Saying, To thee wil I giue the land of Canaan, the lot of your inheritance.

19 When yee were fewe in number, yea, a very few, and strangers therein,

20 And walked about from nation to nation, and from one kingdome to another people,

21 Hee stridde no man to doe them wrong, but rebuked kings for their sakes, saying,

22 Touch not mine anointed, & do my Prophets no harme.

23 Sing vnto the Lord all the earth: declare his saluation from day to day.

24 Declare his glory among the nations, and his wonderful workes among all people.

25 For the Lord is great & much to bee prayed, and he is to be feared about all gods.

26 For all the gods of the people are idoles, but the Lord made the heauens.

27 Praise and glory are before him: power and beautie are in his place.

28 Giue vnto the Lord, ye families of the people: giue vnto the Lord glory and power.

29 Giue vnto the Lord the glory of his Name: bring an offering, and come before him, and worship the Lord in the glorious Sanctuarie.

30 Tremble ye before him all the earth, surely the world shalbe stable and not mooue.

31 Let the heauens reioyce, and let the earth be glad, and let them say among the nations, The Lord reigneth.

32 Let the sea roare, and all that therein is: Let the field be ioyfull and all that is in it.

33 Let the trees of the wood then reioyce at the presence of the Lord: for hee cometh to iudge the earth.

34 Praise the Lord for he is good, for his mercy endureth for euer.

35 And say ye, Saue vs, O God, our saluation, and gather vs, and deliuer vs from the heathen, that we may praise thee holy Name, and glory in thy praise.

36 Blessed be the Lord God of Israel for euer and euer: and let all people say, So be it, and praise the Lord.

37 Then hee left there before the Arke of the Lordes couenant Afaph and his brethren to minister continually before the Arke, that which was to be done euery day:

38 And Obed Edom and his brethren, threescore and eight, and Obed Edom the sunne of Ieduthun, and Hosah were porters.

39 And Zadok the Priest and his brethren the Priests were before the Tabernacle of the Lord, in the hie place that was at Gibeon,

40 To offer burnt offerings vnto the Lord vpon the burnt offering altar continually, in the morning and in the euening, euen according vnto all that is written in the law of the Lord, which he commanded Israel.

41 And with them were Heman, and Ieduthun, and the rest that were chosen (which were appointed by names) to praise the Lord, because his mercy endureth for euer.

42 Euen with them were Heman & Ieduthun, to make a found with the cornets and with the cymbals, with excellent instruments of musike: and the sonnes of Ieduthun were at the gate.

43 And all the people departed, euery man to his house: and Dauid returned to bless his house.

C H A P. XVII.

3 Dauid is forbidden to build an house vnto the Lord, 13 Isaiah is promised vnder the figure of Solomon. 18 Dauid giueth thanks, 23 and prayeth vnto God.

NOW * afterward when Dauid dwelt in his house, he sayd to Nathan the Prophet, Behold, I dwell in an house of cedar trees, but the Arke of the Lords couenant remaineth vnder curtains.

2 Then Nathan sayd to Dauid, Doe * all that is in thine heart: for God is with thee.

3 And the same * night euen the word of God came to Nathan, saying,

4 Goe, and tell Dauid my seruant, Thus sayth the Lord, Thou shalt not build me an house to dwell in:

5 For I haue dwelt in no house since the day that I brought out the children of Israel vnto this day, but I haue bene from tent to tent, and from habitation to habitation.

6 Wherefore I haue walked with all Israel, spake I one word to any of the Iudges of Israel (whom I commaunded to feed my people) saying, Why haue ye not built me an house of cedar trees?

7 Now therefore thus shalt thou say vnto my seruant Dauid, Thus sayth the Lord of hostes, I tooke thee from the sheepecoat, and from following the sheepe, that thou shouldest be a prince ouer my people Israel.

p To restore all things to their estate.

q He offereth this to be the chief felicity of man. He willeth all the people both in heart & mouth to consent to these prayes.

f With Zadok and the rest of the Priests. Declaring, that after our duty to God, we are chiefly bound to our owne house, for the which as for all other things, we ought to pray vnto God, and instruct our families to praise his name.

a Sam. 7. 2. A Well built and faire. b That is in tents covered with skin. c As yet God had not reucaled to the Prophet what he purposed concerning Dauid therefore seeing God Isouered Dauid, he spake what he thought. d After that Nathan had spoken to Dauid. e That is, in a tent which remoued to and fro. f Meaning, whereforest his Arke went, which was a figure of his presence. g O a shepheard of sheepe I made thee a shepheard of men: so that thou camst out to this dignity through thine owne merits, but by my pure grace.

10 *Or, gotten the
fame.*

11 *Make them
free that they
fall not seruaue.*

12 *Or, founts of
wisdom.*

13 *Or, confute.*

14 *Will give thee
great posteritie.*

15 *k. That is, vnto
the coming of
Christ: for then
these figures
should cease.
l Which was
Saul.*

16 *m He went into
the tent where the
Ark was shewing
what we ought to
do when we re-
ceive any benefits
of the Lord.*

17 *Or, remained,
in Meaning to
this kindly thing.*

18 *Or, thus hast pro-
mised a kingdom
that shall continue
to me and my po-
steritie, and that
Christ shall pro-
ceed of me.*

19 *p. Freely, and ac-
cording to the
purpose of thy
will, without any
defecting.*

20 *q. That is, he shew-
eth himself in deed
to be their God,
by deliuering the
from dangers, and
preiuring them.*

21 *r. Thou hast de-
clared vnto me by
Nathan the Pro-
phet.*

22 *s. k. hast found,
t And canst not
breake promise.*

8 And I haue bene with thee whithersoever thou hast walked, and haue destroyed all thine enemies out of thy sight, and haue made thee a name, like the name of the great men that are in the earth.

9 (Also I will appoint a place for my people Israel, and I will plant it, that they may dwell in their place, and moue no more: neither shall the wicked people vex thee any more, as at the beginning.

10 And since the time that I commaunded Iudges over my people Israel) And I will subdue all thine enemies: therefore I say vnto thee, that the Lord will build thee an house.

11 And when thy dayes shall be fulfilled to go with thy fathers, then will I raise vp thy seede after thee, which shall be of thy sonnes, and will stablish his kingdom.

12 He shall build me an house, and I will stablish his throne for euer.

13 I will be his father, and he shall be my sonne, and I will not take my mercie away from him, as I tooke it from him that was before I thee.

14 But I will establish him in mine house, and in my kingdom for euer, and his throne shall be stablished for euer.

15 According to all these wordes, and according to all this vision. So Nathan spake to David.

16 ¶ And David the King went in and lay before the Lord, and saide, Who am I, O Lord God, and what is mine house, that thou hast brought me to hitherto?

17 Yet thou esteeming this a small thing, O God, hast also spoken concerning the house of thy seruant for a great while, and hast regarded me according to the estate of a man of low degree, O Lord God.

18 What can David desire more of thee for the honour of thy seruant? for thou knowest thy seruant.

19 O Lord, for thy seruants sake, euen according to thine heart hast thou done all this great thing to declare all magnificence.

20 Lord, there is none like thee, neither is there any God besides thee, according to all that wee haue heard with our eares.

21 Moreover what one nation in the earth is like thy people Israel, whose God went to redeeme them to be his people, and to make thy selfe a Name, and to do great and terrible things by calling out nations from before thy people, whom thou hast deliuered out of Egypt?

22 For thou hast ordained thy people Israel to be thine owne people for euer, and thou Lord art become their God.

23 Therefore now Lord, let the thing that thou hast spoken concerning thy seruant, and concerning his house, be confirmed for euer, and doe as thou hast sayd.

24 And let thy name bee stable and magnified for euer, that it may be sayd, The Lord of hostes, God of Israel, is the God of Israel, and let the house of David thy seruant be established before thee.

25 For thou, O my God, hast rescued vnto the care of thy seruant, that thou wilt build him an house: therefore thy seruant hath bene bold to pray before thee.

26 Therefore now Lord (for thou art God, and hast spoken this goodnesse vnto thy seruant)

27 Now therefore it hath pleased thee to blesse the house of thy seruant, that it may be before thee for euer: for thou, O Lord, hast blessed it, & it shall be blessed for euer.

CHAP. XVIII.

The battell of David against the Philistines, 1 And against Moab, 2 Zobah, 3 Aram, 4 And againe.

AND after this, David smote the Philistines, and subdued them, and tooke Gath, and the villages thereof out of the hand of the Philistines.

2 And he smote Moab, and the Moabites became Davids seruants, and brought gifts.

3 ¶ And David smote Hadarezer King of Zobah vnto Hamath, as hee went to stablish his border by the riuer Euphrates.

4 And David tooke from him a thousand charrets, and seven thousand horsemen, and twentie thousand footemen, and destroyed all the charrets, but hee rescued of them an hundred charrets.

5 Then came the Aramites of Damascus to succour Hadarezer King of Zobah, but David slew of the Aramites two and twentie thousand.

6 And David put a garrison in Aram of the Damascus, & the Aramites became Davids seruants, and brought gifts: and the Lord preferred David whithersoever he went.

7 And David tooke the shields of golde that were of the seruants of Hadarezer, and brought them to Ierusalem.

8 And from Tibhat, and from Chim (cities of Hadarezer) brought David exceeding much brasse, wherewith Salomon made the brazen Sea, and the pillars and the vessels of brasse.

9 ¶ Then Tou King of Hamath heard how David had smitten all the hoste of Hadarezer King of Zobah:

10 Therefore hee sent Adoram his sonneto King David, to salute him, & to reioyce with him, because hee had fought against Hadarezer, and beaten him (for Tou had warre with Hadarezer) who brought all vessels of golde and silver and brasse.

11 And King David did dedicate them vnto the Lord, with the silver & gold that hee brought from all the nations, from Edom and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek.

12 ¶ And Abisai the sonne of Zeruiah smote of Edom in the salt valley eightreene thousand.

13 And he put a garrison in Edom, and all the Edomites became Davids seruants: and the Lord preferred David whithersoever he went.

14 So David reigned ouer all Israel, and executed iudgement and iustice to all his people.

15 And Ioab the sonne of Zeruiah was ouer the hoste, and Iehoshaphat the sonne of Ahiah recorder.

16 And Zadok the sonne of Ahitub, and Abimelech the sonne of Abiathar were the Priests, and Shammai the Scribe.

17 ¶ And Benaiah the sonne of Iehoiada was ouer the Cherethites and the Pelethites: and the sonnes of David were chiefe about the King.

CHAP. XIX.

Haman King of the children of Ammon doth great iniurie to the seruants of David, 6 Hee prepareth an armie against David, 15 and is overcomen.

AFTER this also Nahath the King of the children of Ammon died, and his sonne reigned in his stead.

1 Which is called Gath, the city of the Philistines, because it was strong, and kept the corner round about in subjection.

2 Sam. 11. David slew the Moabites, and they became his seruants.

3 That is, and things that hee carried.

4 Which cities of Hadarezer, 8.8. are called Tibhat and Chim.

5 King of Zobah.

6 Called Abisai, 1 Sam. 26. 6.

7 Becauise hee domited and the Syrians ioyed their power together, it is said.

8 Sam. 8. 14. the Aramites were spoiled.

9 Which is so described that hee slew twentie thousand in the title of the Cherethites, and Abimelech.

10 Sam. 26. 6. Benaiah the sonne of Iehoiada.

11 That is, and things that hee carried.

12 That is, and things that hee carried.

13 That is, and things that hee carried.

2 And Dauid said, I will shew kindnesse vnto Hanun the sonne of Nabhath, because his father shewed kindnesse vnto me. And Dauid sent messengers to comfort him for his father. So the seruants of Dauid came into the land of the children of Ammon to Hanun, to comfort him.

3 And the princes of the children of Ammon sayd to Hanun, Thinkest thou that Dauid doeth honour thy father, that he hath sent comforters vnto thee? Are not his seruants come to thee to search, to seeke and to spie out the land?

4 Wherefore Hanun tooke Dauids seruants, and shewed them, & cut off their garments by the halfe vnto the buttocks, and sent them away.

5 And there went certaine and tolde Dauid concerning the men: and hee sent to meete them (for the men were exceedingly ahamed) and the King saide, Tame at Iericho, vntill your beards be grown: then returne.

6 ¶ When the children of Ammon sawe that they flanke in the sight of Dauid, then sent Hanun and the children of Ammon a thousande talents of siluer to hire them charres and horsemen out of Aram Naharaim and out of Aram Maachah, and out of Zobah.

7 And they hired them two and thirty thousande charres, and the King of Maachah and his people, which came and pitched before Medeba: and the children of Ammon gathered themselves together from their cities, and came to the battell.

8 ¶ And when Dauid heard, he sent Ioab and all the host of the valiant men.

9 And the children of Ammon came out, and set their battell in aray at the gate of the city. And the Kings that were come, were by themselves in the field.

10 When Ioab sawe that the front of the battell was against him before and behinde, then hee chose out of all the choise of Israel, & set himselfe in aray to meete the Aramites.

11 And the rest of the people hee deliuered vnto the hande of Abihai his brother, and they put themselves in aray against the children of Ammon.

12 And he said, If Aram be too strong for me, then thou shalt succour me: and if the children of Ammon preuaile against thee, then I will succour thee.

13 Be strong, and let vs shew our selues valiant for our people, and for the cities of our God, & let the Lord do that which is good in his owne sight.

14 So Ioab and the people that was with him, came neere before the Aramites vnto the battell, and they fled before him.

15 And when the children of Ammon sawe that the Aramites fled, they fled also before Abihai his brother, and entred into the citie: so Ioab came to Ierusalem.

16 ¶ And when the Aramites sawe that they were discomfited before Israel, they sent messengers & caused the Aramites to come forth y beyond the river and Shophach the captaine of the host of Hadarezer went before them.

17 And when it was shewed Dauid, he gathered all Israel, and went our Iordan, and came vnto them, and put himselfe in aray against them: And when Dauid had put himselfe in battell aray to meete the Aramites, they fought with him.

18 But the Aramites fled before Israel, & Dauid destroyed of the Aramites i seven thousande charres, and fourtie thousand footmen, and killed Shophach the captaine of the hoste.

19 And when the seruants of Hadarezer sawe that they fell before Israel, they made peace with Dauid, and serued him. And the Aramites would no more succour the children of Ammon.

CHAP. XX.

1 Rabbah destroyed. 2 The Ammonites tormented. 3 The Philistims are shifte ouercome with their giants.

¶ And when the yeere was expired, in the time that Kings goe out a wayfare, Ioab caried out the strength of the armie, and destroyed the country of the children of Ammon, and came and besieged Rabbah (but Dauid taried at Ierusalem) and Ioab smote Rabbah and destroyed it.

2 ¶ Then Dauid tooke the crowne of their King from off his head, and found it the weight of a talent of golde, with precious stones in it: and it was set on Dauids head, and hee brought away the spoyle of the citie exceeding much.

3 And hee caried away the people that were in it, and cut them with sawes, and with harrowes of yron, and with axes: euen thus did Dauid with all the cities of the children of Ammon. Then Dauid and all the people came againe to Ierusalem.

4 ¶ And after this also there arose warre at Gezer with the Philistims: then Sibbechai the Hushathite slew (Sippai, of the children of) Haraphah, and they were subdued.

5 And there was yet another battell with the Philistims: and Elihanan the sonne of fair Jesse Lahmi, the brother of Goliath the Gittite, whose speare staffe was like a weauers beame.

6 And yet againe there was a battell at Gath, where was a man of a great stature, and his fingers were by sixes, euen four and twenty, and was also the sonne of Haraphah.

7 And when hee reuiled Israel, Iehonathan the sonne of Shimea Dauids brother did slay him.

8 These were borne vnto Haraphah at Gath, and fell by the hand of Dauid, and by the handes of his seruants.

CHAP. XXI.

1 Dauid causeth the people to be numbered. 2 And there die iourneis thousand and an of the pestilence.

¶ And a Satan stoode vp against Israel, and provoked Dauid to number Israel.

2 Therefore Dauid saide to Ioab, and to the rulers of the people, Go, and number Israel from Beer sheba euen to Dan, and bring it to me, that I may know the number of them.

3 And Ioab answered, The Lord increase his people an hundred times so many as they be. O my lord the King: are they not all my lords seruants? wherefore doth my lord require this thing? why should he be a cause of a trespass to Israel?

4 Neuertheless the Kings word preuailed against Ioab. And Ioab departed and went thorow all Israel, and returned to Ierusalem.

5 And Ioab gau the number and summe of the people vnto Dauid: and all Israel were 4 euen hundred thousande men that drewe sword: and Iudah was 4 four hundred and seuentie

through negligence caused not the whole summe as it is here said etc. In Samuel is mention of thiese thousand more: which was either by ioyning to them some of the Beniamites, which were mixed with Iudah, or as the Ebrewe write, here the chiefe and princes are left out.

For this place reade 2 Sam. 24. 18.

2 Sam. 11. 26

Which was the chiefe citie of the Ammonites. 2 Sam. 12. 29, 30.

Which mounteth about the value of seven thousande and seuen hundred crowns: which is about threethree pound weight.

2 Sam. 21. 18. 1 Chr. 11. 23. 1 Chr. 11. 23. 1 Chr. 11. 23.

Reads 2 Sam. 21. 19.

Meaning that hee had fixe a piece on hands and feete.

He tempted Dauid in letting before his eyes his excellencie and glory, his power and victories, reade 2 Sam. 24. 11.

That is, from South to North. It was a thing indifferent and viall to number the people, but because hee did it of an ambitious minde as though his strength stood in his people, God punished him.

Ioab partly for griefe, and partly for the sake of the king. In the Ebrewe write, here the chiefe and princes are left out.

thousande

thousand men that drew sword.

6 But the Levites and Benjamin counted he not among them for the Kings word was abominable to loath.

7 ¶ And God was displeased with this thing: therefore he smote Israel.

8 Then Dauid sayd vnto God, I haue sinned greatly, because I haue done this thing: but now, I beseech thee, remove the iniquitie of thy servant: for I haue done very foolishly.

107. Prophe

9 And the Lord spake vnto Gad Dauid's seer, saying,

10 Goe and tell Dauid, saying, Thus saith the Lord, I offer thee three things: choosethree one of them, that I may doe it vnto thee.

11 So Gad came to Dauid, and said vnto him, Thus saith the Lord, Take to thee

Or, iudice.

12 Either three yeres famine, or three monthes to be destroyed before thine aduersaries, and the sword of thine enemies: or to take thee, or els the sword of the Lord and pestilence in the land three dayes, that the Angel of the Lord may destroy throughout all the coasts of Israel: now therefore aduise thee, what word I shall bring againe to him that sent me.

13 And Dauid sayd vnto Gad, I am in a wonderfull strait, let me now fall into the hand of the Lord: for his mercies are exceeding great, and let me not fall into the hand of man.

14 So the Lord sent an pestilence in Israel, and there fell of Israel scientie thousand men.

F Reader. Sam.

24. 16.

g When God

draweth backe

his plagues, he

seemeth to re-

pent, reade

Gen. 6. 6.

¶ Or, drannab.

15 ¶ And God sent the Angel into Ierusalem to destroy it. And as he was destroying, the Lord beheld, and g repented of the euill and said to the Angel that destroyed, It is now enough, let thine hand cease. Then the Angel of the Lord stood by the threshing floore of Ornan the Iebusite.

16 And Dauid lift vp his eyes, and saw the Angel of the Lord stand betweene the earth and the heauen with his sword drawn in his hand, and stretched out toward Ierusalem. Then Dauid and the Elders of Israel, which were clothed in sacke, fell vpon their faces.

17 And Dauid said vnto God, Is it not I that commanded to number the people? It is euen I that haue sinned and haue committed euill, but these sheepe what haue they done? O Lord my God, I beseech thee, let thine hand be on me and on my fathers house, and not on thy people for their destruction.

18 ¶ Then the Angel of the Lord commanded Gad to say to Dauid, that Dauid should goe vp, & set vp an altar vnto the Lord in the threshing floore of Ornan the Iebusite.

19 So Dauid went vp according to the saying of Gad, which hee had spoken in the Name of the Lord.

20 And Ornan turned about and saw the Angel, and his four corners, *that were with him*, hid himselfe, and Ornan threshed wheat.

21 And as Dauid came to Ornan, Ornan looked and saw Dauid, and went out of the threshing floore, and bowed himselfe to Dauid with his face to the ground.

22 And Dauid said to Ornan, Giue mee the place of thy threshing floore, that I may builde an altar therein vnto the Lord: giue it me for sufficient money, that the plague may be stayed from the people.

23 Then Ornan said vnto Dauid, Take it to

thee, and let my lord the King do that which seemeth him good: loe, I giue thee bullockes for burnt offerings, and threshing instruments for wood, and wheat for meat offering, I giue it all.

24 And King Dauid saide to Ornan, Not so: but I will buy it for sufficient money: for I will not take that which is thine for the Lord, nor offer burnt offerings without cost.

25 So Dauid gaue to Ornan for that place sixe hundred shekels of gold by weight.

26 And Dauid built there an altar vnto the Lord, and offered burnt offerings, and peace offerings, and called vpon the Lord, and he answered him by fire from heauen vpon the altar of burnt offering.

27 And when the Lord had spoken to the Angel, hee put vp his sworde agayne into his sheath.

28 At that time when Dauid saw that the Lord had heard him in the threshing floore of Ornan the Iebusite, then he sacrificed there.

29 (But the Tabernacle of the Lord which Moses had made in the wilderness, and the altar of burnt offering were at that season in the high place at Gibeon,

30 And Dauid could not goe before it to aske counsell at God: for he was afraid of the sword of the Angel of the Lord.)

CHAP. XXII.

Dauid prepareth things necessary for the building of the Temple. 6 He commanded his sonne Salomon to build the Temple of the Lord, which this he himselfe was forbidden to doe. 9 Under the figure of Simeon Christ is promysed.

And Dauid saide, This is the house of the Lord God, and this is the altar for the burnt offering of Israel.

2 And Dauid commanded to gather together strangers that were in the land of Israel, and he set masons to hew and polish stones to builde the house of God,

3 Dauid also prepared much yron for the nayles of the doores and of the gates, and for the ioyninges, and abundance of brasse passing weight,

4 And cedar trees without number: for the Zidonians and they of Tyne brought much cedar wood to Dauid.

5 And Dauid saide, Salomon my sonne is yong and tender, and we must build an house for the Lord, mynificient, excellent and of great fame and dignitie throughout all countreys. I will therefore now prepare for him. So Dauid prepared very much before his death.

6 Then he called Salomon his sonne, & charged him to builde an house for the Lord God of Israel.

7 And Dauid said to Salomon, My sonne, I purposed with my selfe to builde an house to the Name of the Lord my God.

8 But the word of the Lord came to me, saying, ¶ Thou hast shed much blood, & hast made great cattels: thou shalt not builde an house vnto my Name: for thou hast shed much blood vpon the earth in my sight.

9 Beholde, a sonne is borne to thee, which shall be a man of rest, for I will giue him rest from all his enemies rounde about: therefore his name is Salomon: and I will fend peace and quietnesse vpon Israel in his dayes.

¶ This is meant

as it is written

of his owne, and

to haue taken

of another mans

goods to offer

vnto the Lord,

had beene shed

and not accepta-

ble to God.

¶ Hades. i. i. i.

2. 2. 2.

¶ God declared

that hee would

reuell in that

temple downe

he is to be

in his house

els they might

be too far from

his officer, but

which was re-

uined still vpon

altar, Leuit. 1.

and came downe

from heauen,

Leuit. 2. 2.

as appeared by

the punishment

of Nadab and

Abih, Leuit.

10. 1.

¶ This is the

place about

he will be we

lapped.

¶ Meaning

ing one of

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which dwelt

among the Ieu-

s. To wit, wil-

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¶ Chap. 23

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¶ Chap. 23

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¶ Chap. 23

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¶ Meaning

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the nation

which dwelt

among the Ieu-

s. To wit, wil-

lapped fifty

shekels of gold

¶ Chap. 23

¶ This is the

place about

32 And that they should keepe the charge of the Tabernacle of the Congregation, & the charge of the holy place, and the charge of the sonnes

...walking and
...all the
...vessels.

of Aaron their brethren in the service of the house of the Lord.

C H A P. XXIII.

David appoints officers to the sonnes of Aaron.

THese are also the divisions of the sonnes of Aaron: The sonnes of Aaron were Nadab, and Abihu, Eleazar, and Ithamar.

2 But Nadab and Abihu died before their father, and had no children: therefore Eleazar and Ithamar executed the Priests office.

3 And David distributed them, even Zadok of the sonnes of Eleazar, and Ahimelech of the sonnes of Ithamar according to their offices in their ministrations.

4 And there were found more of the sonnes of Eleazar by the number of men, then of the sonnes of Ithamar, and they divided them, so were among the sonnes of Eleazar, sixteen heads, according to the household of their fathers, and among the sonnes of Ithamar, according to the household of their fathers, eight.

5 Thus they distributed them by lot the one from the other, and so the rulers of the Sanctuary, and the rulers of the house of God were of the sonnes of Eleazar, and of the sonnes of Ithamar.

6 And Shemaiah the sonne of Nehaneel the scribe of the Levites, wrote them before the King and the princes, and Zadok the Priest, and Ahimelech the sonne of Abiathar, & before the chiefe fathers of the Priests and of the Levites, one familie being reserved for Eleazar, and another reserved for Ithamar.

7 And the first lot fell to Ichoiari, and the second to Jedaiah,

8 The third to Harim, the fourth to Seorim,

9 The fifth to Malchiah, the sixth to Miamin,

10 The seventh to Hakkoz, the eighth to Abiathar,

11 The ninth to Ieshua, the tenth to Shecaniah,

12 The eleventh to Eliahish, the twelfth to Jakim,

13 The thirteenth to Huppa, the fourteenth to Iethceba,

14 The fifteenth to Biggah, the sixteenth to Immer,

15 The seventeenth to Hezir, the eighteenth to Huppizzur,

16 The nineteenth to Pethahiah, the twentieth to Ichezekel,

17 The one and twentieth to Iachin, the two and twentieth to Gamul,

18 The three and twentieth to Deliah, the four and twentieth to Maziah,

19 These were their orders according to their offices, when they entered into the house of the Lord according to their custome vnder the hand of Aaron their father, as the Lord God of Israel had commanded him.

20 ¶ And of the sonnes of Levi that remained of the sonnes of Amram, was Shubael, of the sonnes of Shubael, Jedeciah,

21 Of Rehabiah, even of the sonnes of Rehabiah, the first Ishiah,

22 Of Izbari, Shelomoth, of the sonnes of Shelomoth, Iahath,

23 And his sonnes, Jeriah the first, Amariah the second, Iahaziel the third, and Iekameam the fourth,

24 The sonne of Vaxiel was Michah, the sonne

of Michah was Shamir,

25 The brother of Michah was Ishiah, the sonne of Ishiah, Zechariah,

26 The sonnes of Merari, were Mahli and Musi, the sonne of Iaziah, was Beno,

27 The sonnes of Merari, of Iahaziah were Beno, and Shobam, and Zaccur and Ithri,

28 Of Mahli came Eleazar, which had no sonnes.

29 Of Kish, the sonne of Kish was Ierahmeel,

30 And the sonnes of Musi were Mahli, and Eder, and Terimoth: these were sonnes of the Levites after the household of their fathers.

31 And these also cast lots with their brethren the sonnes of Aaron before King David, and Zadok and Ahimelech and the chiefe fathers of the Priests, and of the Levites, even the chiefe of the families against their younger brethren.

C H A P. XXV.

The fingers are appointed, with their places and lots.

David and the captains of the armie separated for the ministrerie the sonnes of Asaph, and Heman, and Jeduthun, who should sing prophecies with harpes, with viols, and with cymbales, and their number was even of the men for the office of their ministrerie, so were,

2 Of the sonnes of Asaph, Zaccur, and Ioseph, and Nathaniah, and Ashareliah the sonnes of Asaph were vnder the hand of Asaph, which sang prophecies by the commission of the King.

3 Of Jeduthun, the sonnes of Jeduthun, Gedaliah, and Zeri, and Ieshiah, Ashabiah and Matithiah, sixe, vnder the hands of their father: Jeduthun sang prophecies with an harpe, for to give thanks and to praise the Lord.

4 Of Heman, the sonnes of Heman, Bukkiah, Mattaniah, Vzziel, Shebuel, and Terimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamizzer, Toshekiahah, Mallothi, Hothir, and Mahazioth.

5 All these were the sonnes of Heman, the Kings Seer in the words of God to lift up the thornes: and God gave to Heman fourteen sonnes and three daughters.

6 All these were vnder the hand of their father, singing in the house of the Lord with cymbales, viols and harpes, for the service of the house of God, and Asaph, and Jeduthun, and Heman were at the Kings commandement.

7 So was their number with their brethren that were intrusted in songs of the Lord, even of all that were cunning two hundred four score and eight.

8 And they cast lots, to charge against charges, aswell as small as great, the cunning man as the scholer.

9 And the first lot fell to Ioseph, which was of Asaph, the second, to Gedaliah, who with his brethren and his sonnes were twelve.

10 The third, to Zaccur, he, his sonnes and his brethren were twelve.

11 The fourth, to Izri, he, his sonnes and his brethren were twelve.

12 The fifth, to Nathaniah, he, his sonnes and his brethren were twelve.

13 The sixth, to Bukkiah, he, his sonnes and his brethren were twelve.

14 The seventh, to Iesharelah, he, his sonnes and his brethren were twelve.

15 The eighth, to Ieshiah, he, his sonnes and his brethren were twelve.

¶ Louis, 10 4. 6.
anum 3. 4. 6. 26. 60.

a Whiles their father yet lived.

¶ Or, asaph.

¶ Or, heads.

b This lot was ordered to take away all occasion of enie or judging of one against another.
c Zacharie the father of Iohn Baptist was of this soule or lot of Abia, Luke 1. 5.

d By the dignitie of God gave to Aaron.

c Which were second named Merari.

f That is, every one had his dignitie, which was his by lot.

a The fingers were divided into 24. courses, in the every course in order counted twelue, as in the these were all very.

¶ Or, heads.

b Whereof in 1. cor. 12. 14. is said, he is not part nor bred.
c Meaning, Praises and songs to praise God.

¶ Or, Prophet.
¶ Or, asaph.
¶ Or, asaph.

b To give many charge.
c Or, Ioseph.
d Which was, asaph, and his brethren.

d Who had been in every course and with a witness to speak to give a count.

f So that he and his brethren and his brethren were twelve.

¶ Or, asaph.

¶ Or, asaph.

¶ Or, asaph.

- 16 The ninth, to Mattathiah, *be*, his sonnes and his brethren twelue.
- 17 The tenth, to Shimei, *be*, his sonnes and his brethren twelue.
- 18 The eleuenth, to Azazel, *be*, his sonnes and his brethren twelue.
- 19 The twelfth, to Ashabiah, *be*, his sonnes and his brethren twelue.
- 20 The thirteenth, to Shubael, *be*, his sonnes and his brethren twelue.
- 21 The fourteenth, to Mattathiah, *be*, his sonnes and his brethren twelue.
- 22 The fifteenth, to Jerimoth, *be*, his sonnes and his brethren twelue.
- 23 The sixteenth, to Hananiah, *be*, his sonnes and his brethren twelue.
- 24 The seventeenth, to Ioshibekasah, *be*, his sonnes and his brethren twelue.
- 25 The eighteenth, to Hanani, *be*, his sonnes and his brethren twelue.
- 26 The nineteenth, to Mallothi, *be*, his sonnes and his brethren twelue.
- 27 The twentieth, to Eliathah, *be*, his sonnes and his brethren twelue.
- 28 The one and twentieth, to Hothir, *be*, his sonnes and his brethren twelue.
- 29 The two and twentieth, to Giddalti, *be*, his sonnes and his brethren twelue.
- 30 The three and twentieth, to Mahazioth, *be*, his sonnes and his brethren twelue.
- 31 The four and twentieth, to Romamti-czer, *be*, his sonnes and his brethren twelue.

CHAP. XXVI.

- 1 The porters of the Temple are ordained, *every man to the gate, which he should keep, 20 And over the treasures.*
- Concerning the divisions of the porters, of the Kohites, Methusalemiah the sonne of Kore of the sonnes of A Eph.
- 2 And the sonnes of Methusalemiah, Zechariah the eldest, Iediah the second, Zebadiah the third, Iathiel the fourth,
- 3 Elam the fifth, Iehohanan the sixth, and Eliehoai the seventh.
- 4 And of the sonnes of Obed-Edom, Shemaiah the eldest, Ichozabad the second, Ioah the thirde, and Sacar the fourth, and Netaneel the fifth,
- 5 Ammiel the sixth, Issachar the seventh, Penuthai the eighth: for God had blessed him.
- 6 And to Shemaiah his sonne, were sonnes borne, that ruled in the house of their father, for they were men of might.
- 7 The sonnes of Shemaiah were Othni, and Rephael, and Obed, Elzabad, and his brethren, strong men: Elhu also, and Shemachiah.
- 8 All these were of the sonnes of Obed-Edom, they and their sonnes and their brethren mightie and strong to serve, *even* therefore and two of Obed-Edom.
- 9 And of Methusalemiah sonnes and brethren, eighteen mightie men.
- 10 And of Hofah of the sonnes of Merari, the sonnes were Shuri the chiefe, and (though he was not the eldest, yet his father made him the chiefe)
- 11 Helkiah the second, Tebaliah the third, and Zechariah the fourth: all the sonnes and the brethren of Hofah were thirteene.
- 12 Of these were the divisions of the porters of the chief men, *having* the charge against their brethren, to serve in the house of the Lord.
- 13 And they cast lottes both small and great

- for the house of their fathers, for every gate.
- 14 And the lot on the Eastside fell to Shemeiah: then they cast lottes for Zechariah his sonne a wife counsellor, & his lot came out Northward.
- 15 To Obed-Edom Southward, and to his sonnes the house of Ashupim.
- 16 To Shuppim and to Hofah Westward with the gate of Shallecheth by the paved street that goeth upward, warder ouer against ward.
- 17 Eastward were sixe Leuites, and Northward foure a day, and Southward foure a day, & toward Ashupim two and two,
- 18 In the Parbar toward the West were foure by the paved street, and two in Parbar.
- 19 These are the divisions of the porters of the sonnes of Kore, and of the sonnes of Merari.
- 20 And of the Leuites, Ahiah was ouer the treasures of the house of God, and ouer the treasures of the dedicate things.
- 21 Of the sonnes of Laadan the sonnes of the Gerlunnites descending of Laadan, the chiefe fathers of Laadan were Gerthunni and Iehieli.
- 22 The sonnes of Iehieli were Zethan and Joel his brother, appointed ouer the treasures of the house of the Lord.
- 23 Of the Amramites, of the Izharites, of the Hebronites and of the Ozzielites.
- 24 And Shebuel the sonne of Gerlioni, the sonne of Moses, a ruler ouer the treasures.
- 25 And of his brethren which came of Eliezer, was Reliahiah his sonne, & Ieshaiah his sonne, and Ioram his sonne, and Zichri his sonne, & Shelomith his sonne.
- 26 Which Shelomith and his brethren were ouer all the treasures of the dedicate things, which David the king, and the chiefe fathers, the captaynes ouer thousands, and hundreds, and the captaynes of the armie had dedicated.
- 27 For of the battels and of the spoiles they did dedicate to maintaine the house of the Lord.
- 28 And all that Samuel the Seer had dedicate, and Saul the sonne of Kish, and Abner the sonne of Ner, & Ioab the sonne of Zeruiah, and whosoever had dedicate any thing, it was vnder the hand of Shelomith, and his brethren.
- 29 Of the Izharites was Chenaniah and his sonnes, for the business without ouer Israel, for officers and for Iudges.
- 30 Of the Hebronites, Ashabiah and his brethren, men of aciuitie, a thousand & seuen hundred were officers for Israel beyonde Iordan Westward, in all the busines of the Lorde, and for the seruice of the King.
- 31 Among the Hebronites was Iediah the chiefe, euen the Hebronites by his generations according to the families. And in the fortieth yere of the reigne of Dawid they were fought for: and there were found among them men of aciuitie at Lazer in Gilead.
- 32 And his brethren men of aciuitie, two thousand and seuen hundred chiefe fathers, whom King Dawid made rulers ouer the Reubenites and the Gadites, and the halfe tribe of Manasseh, for every matter pertaining to God, and for the Kings busines.

CHAP. XXVII.

Of the princes and rulers that ministered vnto the King.
The children of Israel also after their number, euen the chiefe fathers and captaynes of thousands and of hundreds, and their officers that serued

One expert to keepe this gate.
This was a house, where they used to resort to counsell of things concerning the Temple, as a Conuocat on house.
Whereat they did to cast out the fish of the citie.
Meaning, two one day, and two another.
Which was an house wherein they kept the instruments of the Temple.
These also had charge ouer the treasures.
According as the Lord commanded, Num. viii.
Meaning of things that were out of the citie.
This is forth kings house.
To wit, the consins of Iediah.
Both in spiritual and temporal things.

*§ 1. In this form of
a Which exco-
and their charge
and officers which
is in going out.*

strued the King by diuers [†] courses, [†] which came in and went out, month by month throughout all the moneths of the yere: in euery course were foure and twentie thousand.

2 Over the first course for the first moneth was Isthobeam the sonne of Zabdiel: and in his course were foure and twentie thousand.

3 Of the sonnes of Peres was the chiefe ouer all the princes of the armies for the first moneth.

4 And ouer the course of the second moneth was Dodai an Ahohite, and *this is* his course, & Mikloth was ^b a captain, and in his course were foure and twentie thousand.

5 The captain of the third hoste for the third moneth was Benaiiah the sonne of Iehoiada the chiefe Priest: and in his course were foure and twentie thousand.

6 This Benaiiah was mightie among ^a thirtie and aboue the thirtie, and in his course was Amizabab his sonne.

7 The fourth for the fourth moneth was Afaiel the brother of Ioab, and Zebadiiah his sonne after him: and in his course were foure and twentie thousand.

8 The fift for the fift moneth was prince Shammuh the Izrahite, & in his course foure and twentie thousand.

9 The sixt for the sixt moneth was Ita the sonne of Ikkel, the Tekoite: and in his course foure and twentie thousand.

10 The seuenth for the seuenth moneth was Helez the Pelonite, of the sonnes of Ephraim: and in his course foure and twentie thousand.

11 The eight for the eight moneth was Shai, becau the Huiathite of the Zarhites: and in his course foure and twenty thousand.

12 The ninth for the ninth moneth was Abiezzer the Anethothite of the sonnes of Ieminiad in his course foure and twenty thousand.

13 The tenth for the tenth moneth was Mahai the Netophathite of the Zarhites: and in his course foure and twentie thousand.

14 The eleuenth for the eleuenth moneth was Benaiiah the Pirathonite of the sonnes of Ephraim: and in his course foure and twenty thousand.

15 The twelfth for the twelfth moneth was Heldai the Netophathite, of Oniel: and in his course foure and twenty thousand.

16 [¶] Moreover ^c the rulers ouer the tribes of Israel were these: ouer the Reubenites was ruler, Eliezer the sonne of Zichri: ouer the Shimeonites, Shephatiah the sonne of Maachab:

17 Ouver the Leuites, Hashaiah the sonne of Remuel: ouer them of Aharon, Zadok:

18 Ouver Iudah, Elihu of the brethren of Dauid: ouer Issachar, Omi the sonne of Michael:

19 Ouver Zebulun, Ishmaiah the sonne of Obadiash: ouer Naphtali, Jerimoth the sonne of Azriel:

20 Ouver the sonnes of Ephraim, Hoshea the sonne of Azaziah: ouer the halfe tribe of Manasseh, Ioel the sonne of Pedaiash:

21 Ouver the ^d other halfe of Manasseh in Gilead, Iddo the sonne of Zechariah: ouer Benjamin, Iasafiel the sonne of Abner:

22 Ouver Dan, Azariel the sonne of Ieroham. These are the princes of the tribes of Israel.

23 [¶] But Dauid tooke not the number of them from twentie yere olde and vnder, because the

Lord had said that he would increase Israel like vnto the starres of the heauens.

24 And ^a Ioab the sonne of Zeruiah beganne to number: but he finished it not, ^b because there came wrath for it against Israel, neither was the number put into the 1 Chronicles of king Dauid.

25 And ouer the Kings treasures was Azmaveth the sonne of Adiel: and ouer the treasures in the fields, in the cities & in the villages and in the towers was Iehonathan the sonne of Vzziah:

26 And ouer the workemen in the field that tilled the ground, was Ezri the sonne of Chelub:

27 And ouer them that dressed the vines, was Shimei the Ramathite: and ouer that which appertained to the vines, and ouer the store of the wine was Sabdi the Shiphmite:

28 And ouer the olue trees and mulberry trees that were in the valleys, was Baal Hanan the Gedeite: and ouer the store of the oyle was Ioash:

29 And ouer the oxen that fed in Sharon, was Shitrai the Sharonite: and ouer the oxen in the valleys was Shaphat the sonne of Ailai:

30 And ouer the camels was Obil the Ishmaelite: and ouer the asses was Iehchiai the Meronathite:

31 And ouer the sheepe was Taziz the Hagezite: all these were the rulers of the substance that was King Davids.

32 And Iehonathan Davids vncle a man of counsell and vnderstanding (for he was a scribe) and Iehiel the sonne of Rachmoni were with the Kings ^b sonnes.

33 And Ahithophel was the Kings counsellor, and Huihai the Archite the Kings friend.

34 And ^c after Ahithophel was Iehoiada the sonne of Benaiiah and Abiathar: and captain of the Kings army was Ioab.

CHAP. XXVIII.

^a Because Dauid was for to build an house for the Lord, and the people to performe it, ^b & expressing him to be the Lord.

Nowe Dauid assembled all the princes of Israel: the princes of the tribes, and the captains of the bands that seru'd the King, and the captains of thousands & the captains of hundreds, and the rulers of all the substance and possession of the king, and of his sonnes, with the eunuches, and the naghite, and all the men of power, vnto Jerusalem.

2 And King Dauid floode vpon his seate, and saide, Heare ye me, my brethren and my people: I purposed to haue built an house of a rest for the Arke of the couenant of the Lord, and for a ^a footestool of our God, and haue made ready for the building,

3 But God sayde vnto me, ^b Thou shalt not builde an house for my Name, because thou hast bene a man of warre, and hast shed blood.

4 Yet as the Lord God of Israel chose me before all the house of my father, to be King ouer Israel for euer (for in Iudah would hee eluse a prince, and of the house of Iudah is the house of my father, and among the sonnes of my father he delited in me to make me King ouer Israel)

5 So of all my sonnes (for the Lord hath giuen me many sonnes) hee hath euen chosen Salomon my sonne to sit vpon the throne of the kingdom of the Lord ouer Israel.

6 And he said vnto mee, Salomon thy sonne,

*§ This is, Dodai
his courtier.*

¶ 1. Sam. 23. 24, 25.

§ 2. 1 Sam. 23.

*¶ Meaning, besides
these twelue cap-
taines.*

*¶ Which is be-
good tooden in
respect of Iudah:
also one captain
was ouer the Reu-
benites and the
Gadites.*

*¶ 2. Sam. 14. 1. And the con-
mandement of the
King was giuen
vnto Ioab.
Chap. 2. 1. The Ebre-
make both these
bookes of 1 Chron.
but one in
this verse make
the number of the
bookes, including
the number of
verses.*

*¶ This is a man
learned in the
word of God.
To be chief
of the school of
the scribes.
After that Ahithophel had hanged
himself, 2 Sam.
17. 23. Iehoiada
was made their
chief.*

*¶ Where he
had made
remoued
vnto Ierusalem.
2 Sam. 24. 16.*

*¶ According
to the purpose of
Iehoiada.*

¶ 2 Sam. 24. 16.

*¶ This is
the purpose
of Iehoiada.*

he shall build mine house and my courts: for I have chosen him to be my sonne, and I will be his father.

7 I will stablish therefore his kingdom for ever, if he endeavour himselfe to do my commandments, and in my iudgements, as this day.

8 Now therefore in the sight of all Israel the Congregation of the Lord, and in the audience of our God, keepe and seeke for all the commandments of the Lord your God, that ye may possess this good land, and leaue it for an inheritance for your children after you for ever.

9 And thou, Salomon my sonne, knowe thou the God of thy father, and serue him with a perfect heart, and with a willing minde: For the Lord searcheth all hearts, and understandeth all the imaginations of thoughts: if thou seeke him, he will be found of thee, but if thou forsake him, he will cast thee off for ever.

10 Take heede now, for the Lord hath chosen thee to build for the house of the Sanctuary: bee strong therefore, and so doe it.

11 ¶ Then David gaue to Salomon his sonne the pateme of the porch and of the houses thereof, and of the closets thereof, and of the galleries thereof, and of the chambers thereof that are within, and of the house of the merciegate,

12 And the pateme of all that he had in his minde for the courts of the house of the Lord, and for all the chambers round about, for the treasures of the house of God, and for the treasures of the dedicate things,

13 And for the courses of the Priests, and of the Leuites, and for all the worke for the service of the house of the Lord, and for all the vessels of the ministrie of the house of the Lord.

14 He gaue of golde by weight, for the vessels of golde, for all the vessels of all manner of seruice, and all the vessels of siluer by weight, for all manner of vessels of all manner of seruice.

15 The weight also of golde for the candlestickes, and gold for their lampes, with the weight of euery candlestick, and for the lampes thereof, and for the candlestickes of siluer by the weight of the candlestick, and the lampes thereof according to the use of euery candlestick.

16 And the weight of the gold for the tables of shewbread, for euery table, and siluer for the tables of siluer,

17 And pure golde for the fleshhookes, and the bowles, and plates, and for basens, golde in weight for euery basen, and for siluer basens, by weight for euery basen.

18 And for the altar of incense, pure golde by weight, and golde for the pateme of the cherubs of the Cherubs that spread themselves, and couered the Arke of the covenant of the Lord:

19 All, such as he, by writing first to me by the hand of the Lord, which made me vnderstand all the workmanship of the pateme.

20 And David said to Salomon his sonne, Be strong, and of a valiant courage and doe it: feare not, nor bee afraide: for the Lord God, even my God, is with thee: he will not leaue thee nor forsake thee till thou hast finished all the worke for the seruice of the house of the Lord.

21 Beholde also, the companies of the Priests and the Leuites for all the seruice of the house of God, even they shall be with thee for the whole worke, with euery freeheart that is skilful in any

manner of seruice. The princes also and all the people will be fully at thy commandement.

C H A P. XXIX.

The offering of David and of the princes for the building of the Temple. 10 David gaue thanks to the Lord. 20 He cheriseth his people to the time. 22 Salomon a creature King. 23 David departed Salomon his sonne reigned in his stead.

MOORE David the King gayd vnto all the Congregation, God hath chosen Salomon mine onely sonne: yong and tender, and the worke is great: for this house is not for man, but for the Lord God.

2 Nowe I haue prepared with all my power for the house of my God, golde for vessels of golde, and siluer for them of siluer, and brasie for things of brasie, yron for things of yron, and wood for things of wood, and onyx stones, and stones to be set, and carbuncle stones, and of diuers colours, and all precious stones, and marble stones in abundance.

3 Moreover, because I haue delide in the house of my God, I haue of mine owne golde and siluer, which I haue giuen to the house of my God, beside all that I haue prepared for the house of the Sanctuary,

4 Euen three thousand talents of golde of the golde of Ophir, and ten thousand talents of fined siluer to ouerlay the wallles of the houses:

5 The golde for the things of golde, and the siluer for things of siluer, and for all the worke by the hands of artificers: and who is willing to fill his hand to day vnto the Lord?

6 So the princes of the families, and the princes of the tribes of Israel, and the capaynes of thousands and of hundreds, with the rulers of the Kings worke, offered willingly,

7 And they gaue for the seruice of the house of God five thousand talents of golde, and ten thousand pieces, and ten thousand talents of siluer, and eigheteen thousand talents of brasie, and one hundred thousand talents of yron.

8 And they with whom precious stones were found, gaue them to the treasure of the house of the Lord, by the hand of Iehoi the Gersunite.

9 And the people reioiced when they offered willingly: for they offered willingly vnto the Lord, with a perfect heart. And David the King also reioiced with great ioy.

10 Therefore David blessed the Lord before all the Congregation, and David said, Blessed be thou O Lord God, of Israel our father, for ever and ever.

11 Thine O Lord, is greatnesse and power, & glory, and victorie: & praise for all that is in heauen and in earth: thine thine is the kingdom, O Lord, and thou excellest as head ouer all.

12 Both riches and honour come of thee, and thou reignest ouer all, and in thine hand is power and strength, and in thine hand it is to make great, and to giue strength vnto all.

13 Now therefore, our God, wee thanke thee, and praise thy glorious Name.

14 For who am I, and what is my people, that we should be able to offer willingly after this sort: for all things come of thee: and of thine owne hand we haue giuen thee.

15 For we are strong as before thee, & as foemen, like a our fathers: our dayes are like the shadow vpon the earth, and there is none abiding.

16 O Lord our God, all this abundance that

† Eke in althy words.

And therefore it ought to be excellent in all paynts.

His great zeale to build the Temple made him to spare no expence, but to bestow his owne precatall treasures: He heareth what he had of his owne store for the Lords house. He was not onely liberal himselfe, but provoked others to set forth the worke of God.

Meaning them that had my.

That is, with a good courage and without hypocisie.

Which did desire thy life to our fathers lookes.

We gaue thee nothing of our owne, but that which we haue receiued of thee: for whether the gifts be corporal or spirituall, we receiue them all of God, and therefore must giue him the gloria.

And therefore haue this land barren to vs for a time. Eke, as saying for them to the same.

we have prepared to build thee an house for thine holy Name, is of thine hand and all a thine.

17 I knowe also, my God, that thou * tryest the heart, and hast pleasure in righteoufnesse: I haue offered willingly in the vprightnesse of mine heart all these things: nowe also haue I seene thy people which are found here, to offer vnto thee willingly with ioy.

18 O Lord God of Abraham, Izhak and Israhel our fathers, keepe this for euer in the * purpose, and the thoughts of the heart of thy people, and prepare their hearts vnto thee.

19 And giue vnto Salomon my sonne a perfect heart to keepe thy commandements, thy testimonies, and thy statutes, and to doe all things, as to build the house which I haue prepared.

20 ¶ And Dauid sayde to all the Congregation, Nowe bleste the Lord your God. And all the Congregation blessed the Lord God of their fathers, and bowed downe their heads; and worshipped the Lord and the * King.

21 And they offered sacrifices vnto the Lord, and on the morowe after that day, they offered burnt offerings vnto the Lord, * euen a thousand yong bullockes, a thousand rammes, and a thousand sheepe, with their * drinke offerings, and sacrifices in abundance for all Israhel.

22 And they did eate and drinke before the Lord the same day with great ioy, and they made

Salomon the sonne of Dauid King the second time, and anoynted him prince before the Lorde, and Zadok for the hie Priest.

23 So Salomon sat on the * throne of the Lorde, as King in stead of Dauid his father, and prospered: and all Israhel obeyed him.

24 And all the princes and men of power, and all the sonnes of King Dauid † submitted themselves vnder King Salomon.

25 And the Lord magnified Salomon in discipline, in the fight of all Israhel, and gaue him glorious a kingdome, as no King had before him in Israhel.

26 ¶ Thus Dauid the sonne of Israhel reigned ouer all Israhel.

27 And the space that he reigned ouer Israhel, was fourtie yeeze: sixteen yeeze reigned he in Hebron, and three and thirtie yeeze reigned hee in Ierusalem:

28 And hee dyed in a good age, full of dayes, riches and honour, and Salomon his sonne reigned in his stead.

29 Concerning the actes of Dauid the King first and last, behold, they are written in the booke of Samuel the Seer, and in the tooke of * Nathan the Prophet, and in the booke of Gad the Seer,

30 With all his reigne and his power, and * times that went ouer him, and ouer Israhel, and ouer all the kingdomes of the earth.

THE SECOND BOOKE OF THE CHRONICLES.

THE ARGVMENT.

THis second booke containeth briefly in effect that, which is comprehended in the two booke of the Kings: that is, from the reigne of Salomon to the destruction of Ierusalem, and the carrying away of the people captiue into Babylon. In this story are certain things declared, and set forth more expusly then in the booke of the Kings, and therefore serue greatly to the vnderstanding of the Prophets. But three things are here chiefly to be considered. First, that the godly Kings, when they sawe the plagues of God prepared against their countrey for sinne, had recourse to the Lord, and by earnest prayer were heard, and the plagues remoued. The second, how it is a thing that greatly offendeth God, that such as feare him and professe his religion, should toyne in amitie with the wicked. And thirdly, how the good rulers euer loued the Prophet of God, and were very zealous to set forth his religion thoroughout all their dominions, and contrariwise the wicked hated his ministers, deposed them, and for the true religion and word of God, set vp idolatrie and serued God according to the fantasie of men. Thus haue we here the chiefe actes from the beginning of the world to the building againe of Ierusalem, which was the two and thirtie yeeze of Dauid, and continue in the whole, thre thousand, five hundred, threescore and eighty yeeze, and fise moneths.

CHAP. I.

6 The offering of Salomon as Gibon. 8 His prayer vnto God to giue him wisdom: 11 Which he giueth him and more. 14 The number of his charres and horses, 15 and of his riches.



Hen Salomon the sonne of Dauid was confirmed in his kingdome: and the Lord his God was with him, and magnified him highly.

3 And Salomon * spake vnto all Israhel, to the captaiues of thousands, and of hundreds, and to the iudges, and to all the gouernours in all Israhel, euen the chiefe fathers.

3 So Salomon and all the Congregation with him went to the hie place that was at * Gibcon:

for there was the Tabernacle * of the Congregation of God which Moses the seruant of the Lord had made in the wilderness.

4 But the Arke of God had Dauid brought vp from Kirith-iearim, when Dauid had made preparation for it: for he had pitched a tent for it in Ierusalem.

5 Moreover the * brazen altar * that Bezaleel the sonne of Uri, the sonne of Hur had made, did hee set before the Tabernacle of the Lorde: and Salomon and the Congregation sought it.

6 And Salomon offered there before the Lord vpon the brazen altar that was in the Tabernacle of the Congregation: * euen a thousand burnt offerings offered he vpon it.

7 ¶ The same night did God appeare vnto Salomon, and sayde vnto him, Alke what I shall

* Sam. xvi. 7.
chap. 28 p.

¶ Continue them in this good mind, that they may serue thee willingly.

¶ That it, did rebe-
come to the King.

m Meaning all
kind of liquor
which they min-
gled with their
sacrifices, as wine,
oyle, &c.

* This declared
that the King
Dauid was iust
of Church, and
the true way
and to whom
Gode the chiefe
gouernour of
all things.
12. 1. 1. 1. 1. 1.

* 1. 1. 1. 1. 1. 1.

* The booke of
Nathan and Gad
are thought to
haue bene led in
the captiue.
p Meaning the
troubles and
griues.

10. 1. 1. 1. 1. 1.
1. 1. 1. 1. 1. 1.

a. That is, he pro-
claimed a tolleme
sacrifice, and com-
manded that all
should be at the
same.

b. Reade 1. King.
p. 1.

c. So called be-
cause that God
thereby showed
certaine figures
of the congre-
gation of his people.

d. Which was
the best thing
Exod. xvi.
Exod. xvi.

shall give thee.

8 And Salomon sayde vnto God: Thou hast shewed great mercie vnto Dauid my father, and hast made me to reigne in his stead.

9 Nowe therefore, O Lorde God, let thy promise vnto Dauid my father bee true: for thou hast made mee King ouer a great people, like to the dust of the earth.

10 Giue me now wifehood & knowledge that I may I goe out and goe in before this people for who can iudge this thy great people?

11 And God sayde to Salomon, Because this was in thine heart, and thou hast not asked riches, treasures nor honour, nor the lines of thine enemies, neither yett hast asked long life, but hast asked for this, wifehood and knowledge, that thou shalt iudge my people, ouer whom I haue made thee King.

12 Wifehood and knowledge is granted vnto thee, and I will giue thee riches and treasures and honour, so that there hath not bene the like among the Kings which were before thee, neither after thee shall there be the like.

13 Then Salomon came from his place, that was at Gibeon, to Iherusalem from before the Tabernacle of the Congregation, and reigned ouer Israel.

14 And Salomon gathered the chariots and horsemen, and hee had a thousand and four hundred chariots, and twelue thousand horsemen, whome hee placed in the chariot cities, and with the King at Iherusalem.

15 And the King gaue silver and gold at Iherusalem as at stones, and gane cedar trees as the wilde fige trees, that are abundantly in the plaine.

16 Also Salomon had horses brought out of Egypt and fine linen: & the Kings marchants received the fine linen for a price.

17 They came vp also and brought out of Egypt chariots, worth fixe hundred shekels of silver, that is an horse for an hundred and fiftie: and thus they brought horses to all the Kings of the Hittites; and to the Kings of Aram by their means.

CHAP. II.

1 Salomon sendeth to Huram the King of Tyre for wood and workmen.

2 Then Salomon determined to build an house for the Name of the Lorde, and an house for his kingdome.

3 And Salomon tolde ouer fourteen thousande that bare burdens, and fourscore thousande men to hewe stones in the mountaine, and three thousande & fixe hundred to ouersee them.

4 And Salomon sent to Hiram the King of Tyre, saying, As thou hast done to Dauid my father, & I didst send him cedar trees to build him an house to dwell in, so doe thou now.

5 Behold, I builde an house vnto the Name of the Lord my God, to sanctifie him into him, and to burne incense, incense before him, and for the continuall thewebread, and for the burnt offerings of the morning and evening, on the Sabbath dayes, & in the newe monthes, and in the sollemne feastes of the Lorde our God: this is a perpetual thing for Israel.

6 And the house which I builde is great: for great is the name of our God.

7 Who is he then that can be able to buyld

him an house, when the heauen, and the heauen of heauens cannot containe him? who am I then that I should build him an house? but I doe it to burne incense before him.

8 Sende mee nowe therefore a cunning man that can worke in gold, in silver, and in brasse, and in yron, and in purple, and in crimson, & in blue silke, and that can graue in grauen worke with the cunning men that are with me in Iudah and in Iherusalem, whom Dauid my father hath prepared.

9 Sende mee also cedar trees, fittetrees and algaumim trees from Lebanon: for I knowe that thy seruantes can skill to hewe timber in Lebanon: and beholde, my seruantes shall be with thee, to do as thou shalt command.

10 That they may prepare me timber in abundance: for the house which I doe builde, is great and wonderful.

11 And Behold, I will giue to thy seruantes the cutters and the hewers of timber: twentie thousand measures of beaten wheate, & twentie thousand measures of barley, and twentie thousand baths of wine, and twentie thousand baths of oyle.

12 Then Hiram King of Tyre answered in writing, which he sent to Salomon, Because the Lorde hath loved his people, hee hath made thee King ouer them.

13 Hiram sayd moreover, Blessed be the Lord God of Israel, which made the heauen and the earth, and that hath giuen vnto Dauid the King a wife sonne, that hath discretion, prudence and vnderstanding to build an house for the Lord, and a palace for his kingdome.

14 Nowe therefore I haue sent a wise man, and of vnderstanding of my father Hurams.

15 The sonne of a woman of the daughters of Dan: and his father was a man of Tyre, and he can skill to worke in gold, in silver, in brasse, in yron, in stone, and in timber, in purple, in blue silke, and in fine linen and in crimson, and can graue in all grauen worke, and broyder in all broyered worke that shall be giuen him, with thy cunning men, and with the cunning men of my lord Dauid thy father.

16 Nowe therefore the wheate and the barley, the oyle and the wine, which my lord hath spoken of, let him send vnto his seruantes.

17 And we will cut wood in Lebanon as much as thou shalt neede, and will bring it to thee in flottes by sea to Iapho, so thou mayest carry them to Iherusalem.

18 And Salomon numbered all the strangers that were in the land of Israel, after the numbering that his father Dauid had numbred them: and they were found an hundred and three and fifty thousande, and fixe hundred.

19 And he set fourteen thousande of them to the burden, and fourscore thousande to hewe stones in the mountaine, & three thousande and fixe hundred ouersers to raise the people to worke.

CHAP. III.

1 The Temple of the Lorde, and the house of the King, which Salomon builded.

2 Salomon began to build the house of the Lord in Iherusalem, in mount Moriah which had bene declared vnto Dauid his father, in the place that Dauid prepared in the third line floore of Ophan the Ieremie.

3 And hee beganne to builde in the seconde month.

That is to doe the service which he hath commanded, and finishing that house to the Lord God: in that perfection as his seruantes desireth.

Some vnto it tooke Ezechiel, and others forsooke it, as his seruantes desireth.

Some vnto it tooke Ezechiel, and others forsooke it, as his seruantes desireth.

Of Bath reader, King, 7.26. it is called also Ephraim, but Ephraim is to measure dry things, as Bath is a measure for liquors.

The word which here is used, is a singular gift of God, when he gaue to any nation a King that was wise & of vnderstanding, albeit it appeareth that this Hiram had the true knowledge of God.

It is also written, that the son of the tribe of Naphtali, King, 7.24. which may be vnderstood, that by reason of the confusion of titles, which here beganne to be changed, he was called Naphtali.

His father here is might be of David, and by heremous of Naphtali, 1.22. 7.24. which may be vnderstood, that by reason of the confusion of titles, which here beganne to be changed, he was called Naphtali.

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month, and the second day, in the fourth yere of his reigne.

4. And these are the measures wherewith Solomon grounded to builde the house of God: the length of cubites after the first measure was three score cubites; and the breadth twentie cubites.

5. And the porch, that was before the length in the front of the breadth was twenty cubites, and the height was an hundred and twentie, and he overlaid it within with pure gold.

6. And the greater house he felled with fere tree which he overlaid with good golde, and grained thereon palme trees and chaires.

7. And hee overlaid the house with precious stone for beautes; and the golde was golde of Parthian.

8. The house, I say, the beames, postes, and walles thereof and the doores thereof overlaid he with golde; & grased Cherubims vpon the walles.

9. He made also the house of the most holy place: the length thereof was in the front of the breadth of the house twenty cubits, & the breadth thereof twenty cubites; and hee overlaid it with the best gold of fine hundred talents.

10. And the weight of the nayles was fiftie shekels of golde, and he overlaid the chambers with golde.

11. And in the house of the most holy place he made two Cherubims wrought like children, and overlaid them with golde.

12. And the wings of the Cherubims were twentie cubites long: the one wing was five cubites, reaching to the wall of the house, and the other wing five cubites, reaching to the wing of the other Cherub.

13. Likewise the wing of the other Cherub was five cubites, reaching to the wall of the house, and the other wing five cubites, joining to the wing of the other Cherub.

14. The wings of these Cherubims were spread abroad twentie cubites, they stood on their feet, and their faces were toward the house.

15. He made also the vail of blew silke and purple, and crimolyn, and fine linen, and wrought Cherubims thereon.

16. And hee made before the house two pillars of fine and thirte cubites high; and the chapter that was vpon the top of each of them was five cubites.

17. Hee made also chaires for the oracle, and put them on the heads of the pillars, and made an hundred pomegranates, and put them among the chaires.

18. And he set vpon the pillars before the Temple, one on the right hande and the other on the left, and called that on the right had Iachin, and that on the left had Boaz.

CHAP. IIIL

1. And hee made an altar of brasie: twentie cubites long, and twentie cubites broad, and ten cubites high.

2. And hee made a molten Sea of ten cubits brim to brim, rounde in compasse, and five cubites high; and a line of thirte cubites did compass it about.

3. And vnder it was the facion of oxen, which did compass it rounde about: tenne in a cubite compassing the sea about: two rowes of oxen

were cast when it was molten.

4. It stood vpon twelue oxen: three looked toward the North, and three looked toward the West, and three looked toward the South, and three looked toward the East, and the Sea stood about vpon them, and al their hinder partes were inward.

5. And the thickeesse thereof was an hande breadth, and the brim thereof was like the worke of the brim of a cuppe, with floures of lillies: it contained 4 three thousand bates.

6. Hee made also ten caldrons, and put five on the right hand, and five on the left, to wash in them, and to cleanse in them: that which appertained to the burnt offerings: but the Sea was for the Priests to wash in.

7. And hee made ten candlestickes of gold (according to their forme) and put them in the Temple, five on the right hand, & five on the left.

8. And hee made ten tables, and put them in the Temple, five on the right hand, and five on the left; and he made an hundred basins of gold.

9. And hee made the court of the Priests, and the great court and doores for the court, and overlaid the doores thereof with brasie.

10. And he set the Sea on the right side Eastward toward the South.

11. And Huram made spoottes and becoms, and basins, and Huram finished the worke that hee shoulde make for King Salomon for the house of God.

12. To wit, two pillars, and the bowles and the chapters on the toppes of the two pillars, and two grates to couer the two bowles of the chapters which were vpon the top of the pillars:

13. And foure hundred pomegranates for the twogrates, two rowes of pomegranates for euery grate to couer the two bowles of the chapters, that were vpon the pillars.

14. He made bases, and made caldrons vpon the bases:

15. And a Sea, and twelue bulles vnder it:

16. Postes also and becoms, and fethhookes, and all these vessels made Huram his father to King Salomon for the house of the Lord, of shining brasie.

17. In the playne of Iorden did the King cast them in clay betwene Succoth and Zeredathah.

18. And Salomon made all these vessels in great abundance: for the weight of brasie could not be reckoned.

19. And Salomon made al the vessels that were for the house of God: the golden altar also & the tables, whereon the shewbread stood:

20. Moreouer the candlestickes, with their lampes to burne them after the manner, before the oracle of pure gold.

21. And the floures and the lampes, and the snuffers of gold, which was fine golde.

22. And the shookees, and the basins, and the spoones and the shapers of pure golde: the entrie also of the house and doores thereof within, euen of the most holy place: and the doores of the house, of the Temple were of golde.

CHAP. V.

1. The things dedicated by Dauid asprent in the Temple, to what was within it: 13. Then his prayer to the Lord.

2. So was all the worke finished that Salomon made for the house of the Lords, and Salomon brought

1. According to the whole length of the Temple, comprehending the most holy place with altar.

2. It contained as much as did the breadth of the Temple, 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. Form the foundation to the top: for in the books of Kings mention is made from the foundation to the first stage.

2. Some think it is not plain which is called Pera.

3. Some think it is not plain which is called Pera.

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24. Some think it is not plain which is called Pera.

brought in the things that David his father had dedicated, with the silver and the golde, and all the vessels, and put them among the treasures of the house of God.

2 Then Salomon assembled the Elders of Israel, and all the heads of the tribes, the chiefe fathers of the children of Israel vnto Ierusalem to bring vp the Arke of the covenant of the Lord from the citie of David, which is Zion.

3 And all the men of Israel assembled vnto the King at the feast: it was in the fowenth moneth.

4 And all the Elders of Israel came, and the Leuites tooke vp the Arke.

5 And they caried vp the Arke and the Tabernacle of the Congregation: and all the holy vessels that were in the Tabernacle, those did the Priests and Leuites bring vp.

6 And King Salomon and all the Congregation of Israel that were assembled vnto him, were before the Arke, offering sheepe & bullocks, which could not be tolde nor numbred for multitude.

7 So the Priests brought the Arke of the covenant of the Lord vnto his place, into the Oracle of the house, into the most holy place, euen vnder the wings of the Cherubims.

8 For the Cherubims stretched out their wings ouer the place of the Arke, and the Cherubims covered the Arke and the barres thereof aboue.

9 And they drew out the barres, that the endes of the barres might bee seene out of the Arke before the Oracle, but they were not seene without: and there they are vnto this day.

10 Nothing was in the Arke, save the two Tables, which Moses gaue at Horeb, where the Lord made a covenant with the children of Israel, when they came out of Egypt.

11 And when the Priests were come out of the Sanctuary (for all the Priests that were present, were sanctified), and did not waite by course.

12 And the Leuites the fingers of all forces, as of Alaph, of Heman, of Ieduthun, and of their sonnes and of their brethren, being clad in fine linen, stode with cymbales, and with viols and harpes at the East ende of the altar, and with them an hundredth and twentie Priests blowing with trumpets.

13 And they were as one, blowing trumpets, and singing, and made one founde to bee heard in praying, and thanking the Lorde, and when they lift vp their voyce with trumpets and with cymbales, and with instruments of musike, and when they prayed the Lord, saying, s For he is good, because his mercie lasteth for euer) then the house, euen the house of the Lord was filled with a cloude.

14 So that the Priests could not stand to minister, because of the cloude: for the glory of the Lord had filled the house of God.

CHAP. VI.

Salomon himselfe prayeth. s Her prayeth the Lord. s Her prayeth vnto God for shep that shall pray in the Temple.

Then * Salomon * Eyde, The Lord hath sayd that he would dwell in the darke cloude:

2 And I haue built thee an house to dwell in, an habitation for thee to dwell in for euer.

3 And the King turned his face, and blessed all the Congregation of Israel (for all the Congregation of Israel stode there)

4 And he said, Blessed be the Lord God of Israel,

rael, who spake with his mouth vnto David my father, and hath with his hand fulfilled it, saying,

5 Since the day that I brought my people out of the lande of Egypt, I chose no cite of all the tribes of Israel to build an house, that my Name might be there, neither chose I any man to bee a ruler ouer my people Israel.

6 But I haue chosen Ierusalem, that my Name might be there, and haue chosen David to be ouer my people Israel.

7 And it was in the heart of David my father to buyde an house vnto the Name of the Lord God of Israel.

8 But the Lorde sayde to David my father, Whereas it was in thine heart to buyde an house vnto my Name, thou diddest well, that thou wast so minded.

9 Notwithstanding thou shalt not build the house, but thy sonne which shall come out of thy loynes, he shall build an house vnto my Name.

10 And the Lorde hath performed his worde that he spake: and I am risen vp in the rounne of David my father, and am set on the throne of Israel as the Lord promised, and haue built an house to the Name of the Lord God of Israel.

11 And I haue set the Arke there, wherein is the covenant of the Lord, that he made with the children of Israel.

12 ¶ And the King * stode before the altar of the Lord, in the presence of all the Congregation of Israel, and stretched out his hands.

13 (For Salomon had made a brazen scaffold and set it in the middes of the court, of five cubits long, and five cubites broad, and three cubites of height, and vpon it he stood, and kneeled downe vpon his knees before all the Congregation of Israel, and stretched out his hands toward heauen)

14 And said, O Lord God of Israel, there is no God like thee in heauen nor in earth, which keepeth covenant, and mercy vnto thy seruants, that walke before thee with all their heart.

15 Thou that hast kept with thy seruant David my father, that thou hast promised him: for thou spakest with thy mouth, and hast fulfilled it with thine hand, as appeareth this day.

16 Therefore now Lord God of Israel, keepe with thy seruant David my father, that thou hast promised him, saying, Thou shalt not want a man in my sight, that shall sit vpon the throne of Israel, so that thy sonnes take heede to their wayes, to walke in my Law, as thou hast walked before me.

17 And now, O Lord God of Israel, let thy word be verified, which thou spakest vnto thy seruant David.

18 (Is it true in deede that God will dwell with man on earth? behold, the * heauens, and the heauens of heauens are not able to containe thee: how much more unable is this house, which I haue built?)

19 But haue thou respect to the prayer of thy seruant, and to his supplication, O Lord my God, to heare the cry and prayer which thy seruant prayeth before thee,

20 That thine eyes may be open toward this house day and night, euen toward the place, whereof thou hast said, that thou wouldst put thy name there, that thou mayest hearken vnto the prayer, which thy seruant prayeth in this place.

V 4. 25 Here

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11 Hearc thou therefore the supplication of thy seruants, and of thy people Israel, which they pray in this place: and heare thou in the place of thine habitation, *even* in heauen, and when thou hearest, be mercifull.

* 1. King. 8. 34.

1 By retaining any thing from him, or els by desiring that which he hath left him to keepe, or do him any wrong for his sake.

2 Mean ng. to giue him that which he hath desired.

10. 2. 1. 1.

22 ¶ When a man shall sinne against his neighbour, and hee lay vpon him an othe to cause him to sweare, and the swearer shall come before thine altar in this house,

23 Then heare thou in heauen, and doe, and iudge thy seruants, in recompensing the wicked to bring his way 8 vpon his head, and in iustifying the righteous, to giue him according to his righteousness.

24 ¶ And when thy people Israel shall be overthrown before the enemy, because they haue sinned against thee, and turne againe, and I confesse thy Name, and pray, and make supplication before thee in this house,

25 Then heare thou in heauen, and be mercifull vnto the sinne of thy people Israel, and bring them againe vnto the land which thou gauest to them and to their fathers.

10. 2. 1. 1.

26 When heauen shall be shut vp, and there shall be no rayne, because they haue sinned against thee, and shall pray in this place, and confesse thy Name, and I turne from their sinne, when thou dost afflict them,

27 Then heare thou in heauen, and pardon the sinne of thy seruants, and of thy people Israel (when thou hast taught them the good way wherein they may walke) and giue raine vpon thy land, which thou hast giuen vnto thy people for an inheritance.

* Chap. 9.

28 ¶ When there shall be famine in the land, when there shall be pestilence, blasting, or mildew, when there shall be grasshopper, or caterpillar, when their enemy shall besiege them in the cities of their land, or any plague or any sickness,

1. 1. 1. 1.

29 Then what prayer and supplication for euer shall be made of any man, or of all thy people Israel, when euery one shall know his owne plague, and his owne disease, and shall stretch forth his hands toward this house,

30 Heare thou then in heauen, thy dwelling place, and be mercifull, and giue euery man according vnto all his wayes, as thou dost know his heart (for thou onely knowest the hearts of the children of men)

1. He declared that the prayers of hypocrites can not be heard, nor of any but of them, which pray vnto God with an vnfeigned faith and in true repentance.

2 He beweecheth that before God there is no exception of person, but all people that feare him and worke their righteousness, is accepted, A. 10. 35.

3 Meaning, that none ought to enterpise any warre, but at the Lords commandment, that is, which is lawfull by his word.

31 That they may feare thee, and walke in thy wayes as long as they liue in the land which thou gauest vnto our fathers.

32 ¶ Moreover, as touching the stranger which is not of thy people Israel, who shall come out of a farre country for thy great Names sake, and thy mightie hand, and thy stretched out arme: when they shall come and pray in this house,

33 Heare thou in heauen thy dwelling place, and doe according to all that the stranger calleth for vnto thee, that all the people of the earth may know thy Name, and feare thee like thy people Israel, and that they may knowe, that thy Name is called vpon in this house which I haue built.

34 ¶ When thy people shall goe out to battle against their enemies, by the way that thou shalt sende them, and they pray to thee, I in the way towards this citie, which thou hast chosen, euen toward the house which I haue built to thy Name.

35 Then heare thou in heauen their prayer and their supplication, and iudge their cause.

36 If they sinne against thee (for there is no man that sinneth not) and thou bee angry with them and deliuer them vnto the enemies, and they take them and cary them away captiue vnto a land farre or neere,

* 1. King. 8. 46. 1. 1. 1. 1.

37 If they turne againe to their heart in the land whither they be caryed in captiues, and turne and pray vnto thee in the land of their captiuitie, saying, We haue sinned, we haue transgressed and haue done wickedly,

10. 2. 1. 1.

38 If they turne againe to thee with all their heart, and with all their soule in the land of their captiuitie, whither they haue caryed them captiues, and pray toward their land, which thou gauest vnto their fathers, and toward the city which thou hast chosen, and toward the house which I haue built for thy Name,

39 Then heare thou in heauen, in the place of thine habitation their prayer and their supplication, and I iudge their cause, and be mercifull vnto thy people, which haue sinned against thee.

10. 2. 1. 1.

40 Now my God, I beseech thee, let thine eyes be open, and thine eares attend vnto the prayer that is made in this place.

41 ¶ Now therefore arise, O Lorde God, to come into thy rest, thou, and the Arke of thy strength: O Lorde God, let thy Priests be clothed with salvation, and let thy Saintes reioyce in goodness.

* 1. 1. 1. 1.

42 O Lorde God, refuse not the face of thine anoynted: remember the mercies promised to Dauid thy seruant.

* 1. 1. 1. 1.

C H A P. VII.

1 The fire consumeth the sacrifices. 2 The glory of the Lord filleth the Temple. 3 His heauens his prayer, 17 and promise to exalt him and his throne.

And * when Salomon had made an end of praying, a fire came downe from heauen, and consumed the burnt offering and the sacrifices: and the glory of the Lord filled the house,

* 1. 1. 1. 1.

2 So that the Priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lords house.

3 And when all the children of Israel saw the fire, and the glory of the Lord come downe vpon the house, they bowed themselves with their faces to the earth vpon the pavement, and worshipped and prayed the Lord, saying, For he is good, because his mercy lasteth for euer.

* 1. 1. 1. 1.

4 * Then the King and all the people offered sacrifices before the Lord.

5 And King Salomon offered a sacrifice of two and twentie thousand bullockes, and an hundred and twentie thousand sheepe. So the King and all the people dedicated the house of God.

6 And the Priests waited on their offices, and the Leuites with the instruments of musick of the Lorde, because his mercy lasteth for euer: when Dauid prayed God by them, the Priests also blew trumpets ouer against them; and all they of Israel stood by.

1. 1. 1. 1.

7 Moreover Salomon halowed the middle of the court that was before the house of the Lord: for there hee had prepared burnt offerings, and the fat of the peace offerings, because the brasen altar which Salomon had made, was not able to receiue the burnt offering, and the meat

meate offering, and the fat.

8 And Salomon made a feast at that time of seven days, and all Israel with him, a very great Congregation, from the entering in of Hamath, unto the river of Egypt.

9 And in the eight day they made a solemn assembly: for they had made the dedication of the altar seven days, and the feast seven days.

10 And the three & twentieth day of the seventh month, he sent the people away into their tents, joyous and with glad heart, because of the goodness that the Lord had done for David & for Salomon, and for Israel his people.

11 So Salomon finished the house of the Lord, and the Kings house, and all that came into Salomons house to make in the house of the Lord: and he prospered in his house.

12 ¶ And the Lord appeared to Salomon by night and said to him, I have heard thy prayer, and have chosen in this place for my self to be an house of sacrifice.

13 If I shut the heaven that there bee no raine, or if I command the grasshopper to devour the land, or if I send pestilence among my people.

14 If my people, among whom my Name is called upon, doe humble themselves, and pray and seek my presence, and turne from their wicked wayes, then will I heare in heauen, & be mercifull to their sinne, and will I heale their lands.

15 Then in mine eyes shall be open and mine eares attend unto the prayers made in this place.

16 For I have now chosen and sanctified this house, that my Name may be there for ever: and mine eyes & mine heart shall be there perpetually.

17 And if thou wilt walke before me, as David thy father walked, to doe according unto all that I have commanded thee, and shalt observe my statutes and my iudgements.

18 Then will I stablish the throne of thy kingdom, according as I made the covenant with David thy father, saying, Thou shalt not want a man to be ruler in Israel.

19 But if ye turne away, and forsake my statutes and my commandments which I have set before you, and shall go and serve other gods, and worship them,

20 Then will I plucke them vp out of my land, whither I have sent them, and this house which I have sanctified for my Name, will I cast out of my sight, and will make it to be a prorie and a common talk among all people.

21 And this house which is most hie, shall be an astonishment to every one that passeth by it, so that he shall say, Why hath the Lord done thus to this land, and to this house?

22 And they shall answer, Because they forsooke the Lord God of their fathers, which brought them out of the land of Egypt, and have taken hold on other gods, and have worshipped them, and served them, therefore hath he brought all this evil upon them.

CHAP. VIII.

¶ The cities that Salomon built. 7 People that were made tributaries unto him. 13 His sacrifice. 17 He sent his people.

And after a twentie yeere when Salomon had built the house of the Lord, and his owne house,

3 Then Salomon built the cities that Huram gave to Salomon, and caused the children of Israel to dwell there.

4 And Salomon went to Hamath Zobah, and overcame it.

5 And he built Tadmor in the wilderness, & repared all the cities of store which hee built in Hamath.

6 And he built Beth-horon the upper, and Beth-horon the nether, cities of fenced with walles: gates and barres.

7 Also Baalath, and all the cities of store that Salomon had, and all the charer cities, and the cities of the horsemen, and every pleasant place that Salomon had a minde to build in Ierusalem, and in Lebanon, and throughout all the lande of his dominion.

8 And all the people that were left of Hittites, & the Amorites, and Perizzites, and the Hivvites, and the Jebusites, which were not of Israel,

9 But of their children which were left alter them in the land, whom the children of Israel had not consumed, even them did Salomon make tributaries untill this day.

10 But of the children of Israel did Salomon make no servants for his worke: for they were men of warre, and his chiefe princes, and the captaines of his chaires and of his horsemen.

11 So these were the chiefe of the officers which Salomon had, some two hundredth & fiftie that bare rule over the people.

12 ¶ Then Salomon brought vp the daughter of Pharaoh out of the citie of David, into the house that he had built for her: and he sayde, My wife shall not dwell in the house of David King of Israel: for it is holy, because that the Arke of the Lord came vnto it.

13 ¶ Then Salomon offered burnt offerings vnto the Lord, on the altar of the Lord, which hee had built before the porch.

14 To offer according to the commandement of Moses Iacary day, in the Sabbaths, and in the newe moone, and in the sollemne feestes, three times in the yeere, the feast of the Vnleavened bread, and in the feast of the Weeks, and in the feast of the Tabernacles.

15 And hee set the courses of the Priestes to their offices, according to the order of David his father, and the Levites in their watches, for to praise and minister before the Priestes every day, and the porters by their courses, at every gate: for so was the commandement of David the man of God.

16 And they declined not from the commandement of the King, concerning the Priestes and the Levites, touching all things, and touching the treasures.

17 ¶ Nowe Salomon had made proution for all the worke, from the day of the foundation of the house of the Lord, untill it was finished: so the house of the Lord was perfite.

18 Then went Salomon to Ezion-geber, and to Elath by the sea side in the lande of Edom.

19 And Huram sent him by the handes of his servants thippes, and servants that had knowledge of the sea: and they went with the servants of Salomon to Ophir, and brought thence four hundredth and fiftie talents of gold, and brought them to King Salomon.

CHAP.

b The feast of the seven dayes which was kept in the seventh month. c They had made the dedication of the altar seven dayes, and the feast seven dayes. d And the three & twentieth day of the seventh month. e he sent the people away into their tents, joyous and with glad heart, because of the goodness that the Lord had done for David & for Salomon, and for Israel his people. f So Salomon finished the house of the Lord, and the Kings house, and all that came into Salomons house to make in the house of the Lord: and he prospered in his house. g And the Lord appeared to Salomon by night and said to him, I have heard thy prayer, and have chosen in this place for my self to be an house of sacrifice. h If I shut the heaven that there bee no raine, or if I command the grasshopper to devour the land, or if I send pestilence among my people. i If my people, among whom my Name is called upon, doe humble themselves, and pray and seek my presence, and turne from their wicked wayes, then will I heare in heauen, & be mercifull to their sinne, and will I heale their lands. k Then in mine eyes shall be open and mine eares attend unto the prayers made in this place. l For I have now chosen and sanctified this house, that my Name may be there for ever: and mine eyes & mine heart shall be there perpetually. m And if thou wilt walke before me, as David thy father walked, to doe according unto all that I have commanded thee, and shalt observe my statutes and my iudgements. n Then will I stablish the throne of thy kingdom, according as I made the covenant with David thy father, saying, Thou shalt not want a man to be ruler in Israel. o But if ye turne away, and forsake my statutes and my commandments which I have set before you, and shall go and serve other gods, and worship them, p Then will I plucke them vp out of my land, whither I have sent them, and this house which I have sanctified for my Name, will I cast out of my sight, and will make it to be a prorie and a common talk among all people. q And this house which is most hie, shall be an astonishment to every one that passeth by it, so that he shall say, Why hath the Lord done thus to this land, and to this house? r And they shall answer, Because they forsooke the Lord God of their fathers, which brought them out of the land of Egypt, and have taken hold on other gods, and have worshipped them, and served them, therefore hath he brought all this evil upon them.

b That is, which Huram gave againe to Salomon because they pleased him: for the three fore said then Cabot, the 12, 13, or 14th, King 2, 77. c Meaning of monuments and treasures for the world d That he repaired and fortified them: for they were built long before by Sheraia a noble woman of the tribe of Ephraim, 1. Chron. 2, 18, and 7, 24. e Reade 1. Kings 7, 27. f For in all these were 3100 but here hee meaneth of them that had the principall charge to doo 1. King 9, 23. g Chap. 1. h Reade 2, 39. i For, also, the manner of currying day. k Reade Levitic 23. l Chap. 1. m Reade 2, 39. n For, also, the manner of currying day. o Reade Levitic 23. p Chap. 1. q For, also, the manner of currying day. r Reade Levitic 23. s Chap. 1. t For, also, the manner of currying day. u Reade Levitic 23. v Chap. 1. w For, also, the manner of currying day. x Reade Levitic 23. y Chap. 1. z For, also, the manner of currying day.

† Hee to come up to it.

† For in all these were 3100 but here hee meaneth of them that had the principall charge to doo 1. King 9, 23.

¶ Chap. 1.

¶ Reade 2, 39.

¶ For, also, the manner of currying day.

¶ Reade Levitic 23.

¶ 2. Chron. 2, 39.

h Both for the matter & also for the workmanship. i Meaning, the red Sea. k Which Huram brought to mount to three millions and five hundredth thousand & crown 1. For here is mention made of thirtie men, whom are 1, 108, 1. King 9, 28.

¶ Which thing sheweth that God had more respect to his people than to the house of gold. ¶ And when God appeared to him, he said to him, I have heard thy prayer, and have chosen in this place for my self to be an house of sacrifice. ¶ And if thou wilt walke before me, as David thy father walked, to doe according unto all that I have commanded thee, and shalt observe my statutes and my iudgements. ¶ Then will I stablish the throne of thy kingdom, according as I made the covenant with David thy father, saying, Thou shalt not want a man to be ruler in Israel. ¶ But if ye turne away, and forsake my statutes and my commandments which I have set before you, and shall go and serve other gods, and worship them, ¶ Then will I plucke them vp out of my land, whither I have sent them, and this house which I have sanctified for my Name, will I cast out of my sight, and will make it to be a prorie and a common talk among all people. ¶ And this house which is most hie, shall be an astonishment to every one that passeth by it, so that he shall say, Why hath the Lord done thus to this land, and to this house? ¶ And they shall answer, Because they forsooke the Lord God of their fathers, which brought them out of the land of Egypt, and have taken hold on other gods, and have worshipped them, and served them, therefore hath he brought all this evil upon them.

the olde men that had floode before Salomon his father, which they called, saying, What counsell giue ye that may answere this people?

9 And they spake vnto him, saying, If thou be kinde to this people, and please them, and speake louing words to them, they will be thy seruants for euer.

10 But hee left the counsell of the ancient men that they had giuen him, and tooke counsell of the young men that were brought vp with him, and censed on him.

11 And he said vnto them, What counsell giue ye, that wee may answere this people, which haue spoken to mee, saying, Make the yoke which thy father did put vpon vs, lighter?

12 And the young men that were brought vp with him, spake vnto him, saying, Thus shalt thou answere the people that spake to thee, saying, Thy father made our yoke heauie, but make thou it lighter for vs: thus shalt thou say vnto them, My

13 last part shalbe bigger then my fathers loynes. 14 Nowe whereas my father did burden you with a grieuous yoke, I will yet increase your yokes. My father hath chastised you with rodde, but I will correct you with scourges.

15 ¶ Then Ieroboam and all the people came to Rehoboam the third day, as the King had appointed, saying, Come againe to me the third day.

16 And the King answered them sharply, and King Rehoboam left the counsell of the ancient men.

17 And he spake to them after the counsell of the young men, saying, My father made your yoke grieuous, but I will increase it: my father chastised you with rodde, but I will correct you with scourges.

18 So the King hearkened not vnto the people: for it was the ordinance of God that the Lord might performe his saying, which hee had spoken by Ahiah the Shilonite to Ieroboam the sonne of Nebat.

19 So when all Israel sawe that the King would not heare them, the people answered the King, saying, What portion haue we in Dauid? for we haue none inheritance in the sonne of Ithai. O Israel, euery man to your tents: now see to thine owne house, Dauid. So all Israel departed to their tents.

20 Howbeit Rehoboam reigned ouer the children of Israel, that dwelt in the cities of Iudah.

21 Then King Rehoboam sent Hadoram that was fower the tribute, and the children of Israel stoned him with stones, that hee died: then King Rehoboam made speede to get him vp to his chariot, to flee to Ierusalem.

22 And Israel rebelled against the house of Dauid vnto this day.

CHAP. XI.

Rehoboam is forbidden to fight against Ieroboam, & Abiah which hee built. 1. Hee hath eighteen wiues, and therefore continueth, and by them right, and complete sonnes and serues, & they daughter.

AND when Rehoboam was come to Ierusalem, hee gathered of the house of Iudah and Benjamin nine score thousand chosen men of warre to fight against Israel, and to bring the kingdome againe to Rehoboam.

2 But the word of the Lord came to Shemaiah the man of God, saying,

3 Speake vnto Rehoboam, the sonne of Salomon King of Iudah, and to all Israel that are in

Judah, and Benjamin, saying,

4 Thus saith the Lord, Ye shall not goe vp, nor fight against your brethren: returne euery man to his house: for this thing is done of mee. They obeyed therefore the word of the Lord, and returned from going against Ieroboam.

5 And Rehoboam dwelt in Ierusalem, and built strong cities in Iudah.

6 Hee built also Beth-lehem, and Etam, and Tekoa.

7 And Beth-zur, and Shoco, and Adullam, and Oath, and Marcha, and Ziph.

8 And Adoniam, and Lachish, and Azekah, and Zorah, and Ailath, and Hebron,

which were in Iudah and Benjamin, strong cities.

9 And he repaired the strong holdes and put captains in them, and store of vitale, and oyle and wine.

10 And in all cities he put shieldes and speares, and made them exceeding strong: so Iudah and Benjamin were his.

11 ¶ And the Priests and the Leuites that were in all Israel, returned vnto him out of all their coastes.

12 For the Leuites left their suburbs and their possession, and came to Iudah and to Ierusalem: for Ieroboam and his sonnes had cast them out from ministering in the Priestes office vnto the Lord.

13 And hee ordeined him Priests for the hie places, and for the deuils and for the calves which hee had made.

14 And after the Leuites there came to Ierusalem of all the tribes of Israel, (such as set their hearts to seke the Lord God of Israel, to offer vnto the Lord God of their fathers.

15 So they strenghtened the kingdome of Iudah, and made Rehoboam the sonne of Salomon mightie, three yeere long: for three yeere they swalked in the way of Dauid and Salomon.

16 ¶ And Rehoboam tooke him Mahalath the daughter of Ierimoth the sonne of Dauid to wife, and Ailath the daughter of Eliab the sonne of Ithai.

17 Which bare him sonnes, Iotha, and Schemariah, and Zahan.

18 And after her he tooke Maakah the daughter of Abisalom which bare him Abiah, and Athai, and Ziza, and Shelomith.

19 And Rehoboam loued Maakah the daughter of Abisalom aboute all his wiues and his concubines: for hee tooke eighteen wiues and three score concubines, and begate eight and twentie sonnes, and three score daughters.

20 And Rehoboam made Abiah the sonne of Maakah the chiefe ruler among his brethren: for he thought to make him King.

21 And hee taught him: and dispersed all his sonnes throughout all the countreys of Iudah and Benjamin vnto euery strong citie: and hee gaue them abundance of vitale, and desired many wiues.

CHAP. XII.

Rehoboam forsakes the Lord, and is punished by Shishak, 5. Schemamah reprooueth him, 6. Hee humbled him himselfe, 7. God sendeth him increase, 8. Shishak taketh his treasures, 13. His wife and death, 14. Abiah his sonne succeedeth him.

AND when Rehoboam had established the kingdome and made it strong, hee forsooke the Law of the Lord, and all Israel with him.

2 The people that sought him most they followe the vices of their gouernours,

2 Therefore

Or, reported them and made them strong, so hee more able to be Ieroboam.

11. 12. 13.

13. 14. 15.

1. King, 12. 13. 14. Meaning, Iohab, reads 12. 13. 14.

Which were zealous of true religion, and feared God.

As long as they feared God, and set forth his word they prospered.

Called also Abiah, who reigned three years, 1. King, 15. 16.

Hee gave himselfe to haue many wiues.

Or, when the Lord had established Rehoboams kingdome.

A For such is the inconsistency of their gouernours.

2 Therefore in the fiftie yeere of King Rehoboam, Shishak the King of Egypt came vp against Ierusalem (because they had transgressed against the Lord)

3 With twelve hundred chariots, and three score thousand horsemen, and a people were with out number, that came with him from Egypt, even the Lubims, & Sukkians, and the Ethiopians.

4 And he tooke the strong cities which were of Iudah, and came vnto Ierusalem.

5 ¶ Then came Shemaiah the Prophet to Rehoboam, and to the princes of Iudah; that were gathered together in Ierusalem, because of Shishak, and said vnto them, Thus saith the Lord, Ye haue forsaken me, therefore haue I also left you in the hands of Shishak.

6 Then the Princes of Israel, & the king humbled themselves, and said, The Lord is just.

7 And when the Lord sawe that they humbled themselves, the word of the Lord came to Shemaiah, saying, They haue humbled themselves, therefore I will not destroy them, but I will send them deliuerance shortly, and my wrath shall not be poured out vpon Ierusalem by the hand of Shishak.

8 Neuertheless they shall be his seruants; so shall they knowe my seruice, and the seruice of the kingdomes of the earth.

9 ¶ Then Shishak King of Egypt came vp against Ierusalem, and tooke the treasures of the house: of the Lord, and the treasures of the Kings house he tooke away all, and hee carried away the shields of gold, which Salomon had made.

10 In stead whereof King Rehoboam made shields of bras, and commited them to the hands of the chief of the guard, that waited at the doore of the Kings house.

11 And when the King entred into the house of the Lord, the guard came and bare them, and brought them againe vnto the garden bey.

12 And because hee humbled himselfe, the wrath of the Lord turned from him, that hee would not destroy all together. And also in Iudah things prospered.

13 ¶ So King Rehoboam was strong in Ierusalem, and reigned: for Rehoboam was one and forty yeeres olde, when he began to reigne, and reigned & seuenteen yeeres in Ierusalem, the cite which the Lord had chosen out of all the tribes of Israel to put his Name there. And his mothers name was Naamah an Ammonitess.

14 And he did euill: for hee prepared not his heart to seeke the Lord.

15 The actes also of Rehoboam, first and last, are they not written in the booke of Shemaiah the Prophet, and Iddo the Seer, in rehearsing the genealogie, and there was warre alway betwene Rehoboam and Ieroboam.

16 And Rehoboam slept with his fathers, and was buried in the cite of David, and Abijah his sonne reigned in his stead.

CHAP. XII.

Abijah maketh warre against Ieroboam. 4 He sheweth the rebellion, 12 How sorowful the Lord was overcommed Ieroboam, 21 Of his wives and children.

In the eighteenth yeere of King Ieroboam began Abijah to reigne ouer Iudah.

2 He reigned three yeere in Ierusalem; his mothers name also was Michajah the daughter of Vnd of Gibeon: and there was warre betwene

Abijah and Ieroboam.

3 And Abijah set the battell in aray with the arme of valiant men of warre, (now four hundred thousand chosen men, Ieroboam also set the battell in aray against him with eight hundred thousand chosen men, which were strong and valiant.

4 And Abijah stood vp vpon mount Zemaraim, which is in mount Ephraim, and sayde, O Ieroboam, and all Israel, heare you me,

5 Ought you not to know that the Lord God of Israel hath giuen the kingdom ouer Israel to David his chosen one to him and to his sonnes by a covenent of salt?

6 And Ieroboam the sonne of Nebat the seruant of Salomon the sonne of David is risen vp, and hath rebelled against his lord.

7 And there are gathered to him euaine men, and wicked, and made them selues strong against Rehoboam the sonne of Salomon: Now Ieroboam was a childe and tender hearted, and could not resist them.

8 Nowe therefore ye thinke that ye be able to resist against the kingdom of the Lord, which is in the hands of the sonnes of Dauid, and ye be a great multitude, and the golden calves which you which Ieroboam made you for gods.

9 Haue ye not driuen away the Priests of the Lord the sonnes of Aaron, and the Leuites, and haue made you Priests like the people of other countries? whosoever cometh to consecrate with a yong bullocke and seven rammes, the same may be a Priest of them that are no gods.

10 But wee belong vnto the Lord our God, and haue not forsaken him, and the Priests the sonnes of Aaron minister vnto the Lord, and the Leuites in their office.

11 And they came vnto the Lord every morning and euery evening burnt offerings and sweet incense, and the bread is set in order vpon the pure table, and the candlelicke of gold with the lumps thereof, to burne euery evening: for wee keepe the watch of the Lord our God: but ye haue forsaken him.

12 And behold, this God is with vs as a captaine, and his Priests with the sounding trumpets, to crie an alarme against you. O yee children of Israel, fight not against the Lord God of your fathers; for ye shall not prosper.

13 But Ieroboam caused an ambuscament to compass, and came behind them when they were before Iudah, and the ambuscament behinde them.

14 Then Iudah looked, and beholde, the battell was before and behinde them, and they cried vnto the Lord, and the Priests blew with the trumpets.

15 And the men of Iudah gaue a shout: and euen as the men of Iudah shouted, God ilinote Ieroboam and also Ieroboam Abijah and Iudah.

16 And the children of Israel fled before Iudah, and God deliuered them into their hands.

17 And Abijah and his people slew a great slaughter of them, so that there fell downe wounded of Israel fise hundred thousand chosen men.

18 So the children of Israel were brought vnder that time: and the children of Iudah preuailed, because they stayed vpon the Lord God of their fathers.

19 And Abijah pursued after Ieroboam, and tooke

b Which were a people of Africa called the Troglodytes because they dwelled in holes. *Worlacke Moris.*

c Signifying, that no calamitie can come vnto vs except we forsake God, and that hee neuer leaueh vs till we haue cast him off. d And therefore doth iustly punish you for your finnes. *¶ Let vs drop downe.*

e He sheweth that Gods punishment are not to destroy his utterly, but to chastise them, to bring them to the knowledge of themselves and to know how much benefit it is to reuerse God their tyrant. *¶ Chap. 9. 15, 18.*

f Which declareth that God freeth not the death of sinner, but his conuersion. *Ezek. 18. 32 and 33. 17. *¶ Let vs drop downe.**

g That is, twelve yeeres after that he had bene overcome by Shishak, verse 2.

¶ Let vs drop downe.

Wor. Abijah.

a He meaneth Iudah and Benjamin. b Or Macha. c King. 16. 2. d Called also Abshalom, for Abshalom was her first daughter. *1. King. 15. 2.*

smoke cities from him, *even* Beth-el, and the villages thereof, and Ierihah with her villages, and Ephron with her villages.

30 And Ieroboam recovered no strength again in the daies of Abiah, but the Lord plagued him, and he died.

31 So Abiah waxed mighty, & married foure- teene wiues, and begate two and twenty sonnes, and fixteene daughters.

32 The fell of the actes of Abiah and his ma- ners and his sayings are written in the story of the Prophet Iddo.

CHAP. XIII.

1 *Afa destroyed idolatrie, & commanded his people to serve the true God, 11 Hee prayeth vnto God when he shoulde goe to fight, 22 He obiecteth the victory.*

SO* Abiah slept with his fathers, & they bu- ried him in the cite of David, and Afa his sonne reigned in his stead: in whose daies the land was quiet ten yere.

2 And Afa did that was good and right in the eyes of the Lord his God.

3 For he tooke away the altars of the strange gods, and the high places, and brake downe the ima- ges, and cut downe the grooves,

4 And commanded Iudah to seeke the Lord God of their fathers, and to doe according to the Law and the commandment,

5 And he tooke away out of all the cities of Iudah the high places, and the images: therefore the kingdome was quiet before him.

6 He built also strong cities in Iudah, because the land was in rest, and hee had no warre in those yeres: for the Lord had giuen him rest.

7 Therefore he saide to Iudah, Let vs build these cities and make walles about, and towers, gates, and barres, whiles the land is before vs: because wee haue fought the Lord our God, wee haue fought him, and he hath giuen vs rest on euery side: so they built and prospered.

8 And Afa had an armie of Iudah that bare shields and speares, three hundred thousand, and of Benian in that bare shields and drew bowes, two hundred and fourescore thousand: all these were valiant men.

9 And there came out against them Zerah of Ethiopia with an host of ten hundred thou- sand, and three hundred charrets, and came vnto Marehab.

10 Then Afa went out before him, and they set the battell in aray in the valley of Zephathah beside Marehab.

11 And Afa cryed vnto the Lord his God, and sayd, Lord, * it is nothing with thee to helpe with many, or with no power: helpe vs O Lord our God: for we rest on thee, and in thy Name are wee come against this multitude: O Lord, thou art our God, let not man preuaile against thee.

12 ¶ So the Lord smote the Ethiopians before Afa and before Iudah, and the Ethiopians fled.

13 And Afa and the people that was with him, pursued them vnto Gerar. And the Ethiopians host was ouerthrowen, so that there was no life in them: for they were destroyed before the Lord & before his host: and they carried away a mightie great spoile.

14 And they smote all the cities round about Gerar: for the feare of the Lord came vpon them, and they spoyled all the cities, for there was

exceeding much spoyle in them.

15 Yea, and they smote the tents of cattell, & carried away plenty of sheepe and camels, and re- turned to Ierusalem.

CHAP. XV.

1 *The exhortation of Azaiah, 8 Afa purgeth his countrey of idolatrie, 11 He sacrificeth with the people, 14 They sweare together, to serve the Lord, 16 He deposeth his mo- ther for her idolatry.*

THen the Spirit of God came vpon * Azaiah the sonne of Obed.

2 And he went out to meeete Afa, and said vn- to him, O Afa, and all Iudah, and Benjamin, heare ye me. The Lord is with you, while ye be with him: and if ye seeke him, he will be found of you, but if ye forsake him, he will forsake you.

3 Now for a long season Israel hath bene with- out the true God, and without Priest to teach, & without Law.

4 But *why* *forsooke* returned in his affliction to the Lord God of Israel, and sought him, he was found of them.

5 And in that time there was no peace to him, that did goe out and goe in: but great troubles were to all the inhabitants of the earth.

6 For nation was destroyed of nation, and ci- tie of citie: for God troubled them with all ad- versitie.

7 Be ye strong therefore, and let not your hands be weak: for your works shall haue a reward.

8 ¶ And when Afa heard these wordes, & the prophesie of Obed the Prophet, hee was en- couraged, and tooke away the abominations out of all the land of Iudah, and Benjamin, and out of the cities which he had taken of mount Ephra- im, and he renewed the altar of the Lord, that was before the porch of the Lord.

9 And he gathered all Iudah and Benjamin, and the strangers with them out of Ephraim, and Manasse, and out of Simeon: for there fell ma- nie to him out of Israel, when they saw that the Lord his God was with him.

10 So they assembled to Ierusalem in the third month in the fifteenth yere of the reigne of Afa.

11 And they offered vnto the Lord the same time of the spoyle, which they had brought, *even* seven hundred bullockes, and seven thousand sheepe.

12 And they made a couenant to seeke the Lord God of their fathers, with all their heart, and with all their soule.

13 And *who* *soever* will not seeke the Lord God of Israel, shall be slaine, whether he were smal or great, man or woman.

14 And they sware vnto the Lord with a loud voice, and with shouting, & with trumpets, and with all their soule.

15 And all Iudah reioiced at the othe: for they had sworn vnto the Lord with all their heart, and sought him with a whole desire, and he was found of them. And the Lord gaue them rest round about.

16 ¶ And King Afa deposed * Maachah his mother from her regencie, because she had made an idole in a groue: and Afa brake downe her idole, and stamped it, and burnt it at the Iooke Kidron,

a Who was called Obed, as his father was, ver. 18.

b For the space of three yeres vnder Rehoboam, & three yeres vnder Abiah, religion was neglected and idolatrie placed. c He sheweth, that notwithstanding the wickedness of tyrants & their rage yet God hath his, whom he heareth in their tribulation, as he delivered his from Zerah King of the Ethiopians, Chap. 14. 9. 1. and out of all other dangers, when they called vpon the Lord. d Your confidence and trust in God shall not be frustrate.

e Called Shimon, containing part of May and part of Iune. f Which they had taken of the Ethiopians. g These were the words of their couenant, which com- manded all idola- tries to be put to death according to the Lawe of God, Deut. 17. 5. 9. 15. h So long as they serued him might, so long did he pre- ferre and prosper them. i Kg. 14. 13. j Or grandmother & herein he shew- ed that he lacked zeale: for these women had di- ed both by the co- uenent, as ver. 19. and by the Law of God: but he gaue place to foolish- pries, and would al- together after a sort to satisfy the Law.

¹ Which partly came through lack of zeale in him, partly through the negligence of his officers, and partly by the disposition of the people, that all were not so keen away. 1 Because that God was called the God of Israel by reason of his promise to Iakob: therefore Iuda was lowmeste taken for Iudah, because Iudah was his chiefe people, in despite of his predecessors.

17 But the his places were not taken away out of Israel: yet the heart of Afa was ¹⁸ perforce all his dayes.

18 Also he brought into the house of God the things that his father had dedicate, and that hee had dedicate, siluer, and golde, and vessels.

19 And there was no warre vnto the fift and thirtieth yere of the reigne of Afa.

20 And Afa was called the God of Israel by reason of his promise to Iakob: therefore Iuda was lowmeste taken for Iudah, because Iudah was his chiefe people, in despite of his predecessors.

CHAP. XVI.

² Afa for fure of Basia King of Israel, whereby a covenant was made betweene the King of Israel, and the King of Aram, 10 Whom he puttesth in prison, 12 He puttesth his sonne in the Prison, 13 He dieth.

¹ In the sixe and thirtieth yere of the reigne of Afa came ² Basia King of Israel vpon against Iudah, and built ³ Ramah to let none passe out or go in to Afa King of Iudah.

⁴ Then Afa brought out siluer and golde out of the treasures of the house of the Lorde, and of the Kings house, and sent to Benhadad King of Aram that dwelt at ⁵ Damascus, saying,

⁶ There is a covenant betweene me and thee, and betweene my father and thy father: beholde, I haue sent thee siluer and golde: come, ⁷ breake thy league with Basia King of Israel that he may depart from me.

⁸ And Benhadad hearkened vnto King Afa, and sent the captaines of the armies which he had, against the cities of Israel. And they smote Lion, and Dan, and Abel-maim, and all the strong cities of Naphthali.

⁹ And when Basia heard it, he left building of Ramah, and let his worke cease.

¹⁰ Then Afa the King tooke all Iudah, and carried away the stones of Ramah & the timber thereof, wherewith Basia had build, and he built therewith Geba and Mizpah.

¹¹ ¶ And at that same time Hanani the Seer came to Afa King of Iudah, and sayde vnto him, Because thou hast rested vpon the King of Aram, and not rested in the Lorde thy God, therefore is the host of the King of Aram escaped out of thine hand.

¹² ¶ The Ethiopians & the Lubims, were they not a great host with chariots and horsemen, exceeding many? yet because thou didst rest vpon the Lord, he deliuered them into thine hand.

¹³ ¶ For the eyes of the Lorde beholde all the earth: shew himselfe strong with them that are of opposite heart toward him: thou hast then done foolishly in this: therefore from henceforth thou shalt haue warres.

¹⁴ Then Afa was wroth with the Seer, and put him into a prison: for hee was ¹⁵ displeased with him, because of this thing. And Afa oppressed certaine of the people at the same time.

¹⁶ And beholde, the eates of Afa first and last, loe, they are written in the booke of the Kings of Iudah and Israel.

¹⁷ ¶ And Afa in the nine and thirtieth yere of his reigne was ¹⁸ diseased in his bedde, & his disease was ¹⁹ extreme: yet he fought not the Lorde in his disease, as to the Philistines.

²⁰ So Afa slept with his fathers, and died in the one and fortieth yere of his reigne.

²¹ And after his death, and after the helpe of the Philistines, as a man by whom God wrought.

²² And they buried him in one of his sepulchres, which he had made for himselfe in the cite of D. uil, and layed him in the bed, which they had filled with sweete odours and diuers kinds of spices, made by the arte of the Apothecarie: and they burnt odours for him with an exceeding great fire.

CHAP. XVII.

¹ Iehoshaphat resting in the Lord, prospereth in riches and honour, 6 He aboliseth idolatry, 7 And causeth the people to be taught, 11 He receiueth tribute of strangers, 13 He misuseth men of warre.

¹ And Iehoshaphat his sonne reigned in his stead, and preuailed against Israel.

² And hee put garisons in all the strong cities of Iudah, and set bandes in the land of Iudah and in the cities of Ephraim, which Afa his father had taken.

³ And the Lorde was with Iehoshaphat, because he walked in the ⁴ first wayes of his father David, and sought not ⁵ Basim.

⁶ But sought the Lord God of his father, and walked in his commandments, and not after the ⁷ trade of Israel.

⁸ Therefore the Lorde stablished the kingdom in his hande, and all Iudah brought presents to Iehoshaphat, so that hee had of riches and honour in abundance.

⁹ And he lift vp his heart vnto the wayes of the Lorde, and he tooke away morcovser the his places and the groves out of Iudah.

¹⁰ ¶ And in the third yere of his reigne hee sent his princes, Ben-hail, and Obadiah, and Zechariah, and Nathanaiel, and Michaiah, that they should ¹¹ teach in the cities of Iudah,

¹² And with them Leuites, Shemathai, and Nathaniah, and Zebadiah, and Ahalai, and Shemiamoth, and Iehonathan, and Adonijah, and Tobiah, and Tob adonijah, Leuites, and with them Elihiama and Iehoram Priests.

¹³ And they taught in Iudah, & had the booke of the Lawe of the Lord with them, and went about throughout all the cities of Iudah, and taught the people.

¹⁴ And the fere of the Lord fell vpon all the Kingdomes of the lands that were round about Iudah, and they ¹⁵ sought not agaynst Iehoshaphat.

¹⁶ Also some of the Philistines brought Iehoshaphat gifts and tribute siluer, and the Arabians brought him flocks, feuen thousand and feuen hundred rammes, and feuen thousand and feuen hundred he goates.

¹⁷ So Iehoshaphat prospered and grew vp on his age: and he built in Iudah palaces and cities of ffore.

¹⁸ And hee had great workes in the cities of Iudah, and men of warre, and valiant men in Ierusalem.

¹⁹ And these are the numbers of them after the house of their fathers, In Iudah were captaines of thousand, Adnah the captaine, & ²⁰ with him of valiant men three hundred thousand.

²¹ And Jar his hande Iehonathan a captaine, and with him two hundred and ffore score thousand.

²² And at his hande Amasiah the sonne of Zichri, which willingly offered him selfe vnto the Lorde, and with him two hundred thousand valiant men.

²³ And of Benjamin, Eliada a valiant man, and

¹ Who reigned after Nalao, the sonne of Ieroboam.

² King, 17. He fortified with walls and ditches: was a cite in Benjamin nere to Gibeon.

³ He thought to repulse his aduersary by seeking helpe of Iah'sells, to saye that: seeke the Turkes amity, thinking thereby to make them his more strong.

¹ Or, Prophets.

² Chap. 14. 9.

³ A. M. 1009. 5.

⁴ 12. 12.

⁵ 18. 18. 18. 18.

⁶ Thus in ffeade of turning to God by reparation, he displaye and the admonition of the Prophet, and punished him, as hee wanted do when they be tolde of their fathers.

⁷ Or, hee was forsworn.

⁸ 18. 18. 18. 18.

⁹ Or, hee was forsworn.

¹⁰ Or, hee was forsworn.

¹¹ Or, hee was forsworn.

¹² Or, hee was forsworn.

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⁴⁰ Or, hee was forsworn.

⁴¹ Or, hee was forsworn.

⁴² Or, hee was forsworn.

⁴³ Or, hee was forsworn.

⁴⁴ Or, hee was forsworn.

⁴⁵ Or, hee was forsworn.

and with him armed men with bowe and shield two hundred thousand.

15 And at his hand Iehozabad, and with him an hundred and foure score thousand armed to the warre.

16 These 3 waited on the King, besides those which the King put in the strong cities throughout all Iudah.

CHAP. XVIII.

1 Iehoshaphat made his affinitie with Ahab, so that he was ioynd in an affinitie with Ahab.

2 And after certaine yeeres he went downe to Ahab to Samaria: and Ahab slewed sheepe and oxen for him in great number: and for the people that he had with him, and ended him to goe vnto Ramoth Gilead.

3 And Ahab King of Israel sayde vnto Iehoshaphat King of Iudah, Will thou goe with mee to Ramoth Gilead? And he answered him, I am as thou art, and my people as thy people, and we will saye with thee in the warre.

4 And Iehoshaphat sayd vnto the King of Israel, Aske counsell, I pray thee, at the word of the Lord this day.

5 Therefore the King of Israel gathered of 40 Prophets four hundred men, and sayde vnto them, Shall we goe to Ramoth Gilead to battell, or shall I cease? And they sayd, Goe vp: for God shall deliuer it into the Kings hand.

6 But Iehoshaphat saide, Is there here neuer a Prophet more of the Lord that wee might inquire of him?

7 And the King of Israel sayd vnto Iehoshaphat, There is yet one man, by whose wee may aske counsell of the Lord, but I hate him: for he doeth not propheticke good vnto me, but alway euill: he is Michaiah the sonne of Imla. Then Iehoshaphat sayd, Let not the King say so.

8 And the King of Israel called an eunuch, & said, Call quickly Michaiah the sonne of Imla.

9 And the King of Israel, and Iehoshaphat King of Iudah sate at her of them on his throne clothed in their apparell: they sate euen in the threshold floore at the entering in of the gate of Samaria: and all the Prophets propheticke before them.

10 And Zidkiah the sonne of Chenaanah made him homes of yron, and sayde, Thus saith the Lord, With these shalt thou push the Aramites until thou hast consumed them.

11 And all the Prophets propheticke so, saying, Goe vp to Ramoth Gilead, and prosper: for the Lord shall deliuer it into the hand of the King.

12 And the messenger that went to call Michaiah, spake to him, saying, Beholde, the wordes of the Prophets declare good to the King with one accord: let thy word therefore, I pray thee, be like one of theirs, and speake thou good.

13 And Michaiah sayd, As the Lord liueth, whateuer my God saith, that will I speake.

14 And so he came to the King, and the King sayd vnto him, Michaiah shall we goe to Ramoth Gilead to battell, or shall I leave off? And he said, Goe ye vp, and prosper, and they shall be deliuered into your hand.

15 And the King sayd to him, How shall I charge thee, that thou tell me nothing but the truth in the name of the Lord?

16 Then he said, I saw all Israel scattered in the mountains, as sheepe that haue no shepheard: and the Lord sayd, I will haue no master: let them returne euery man to his house in peace.

17 And the King of Israel sayde to Iehoshaphat, Did I not tell thee, that he would not propheticke good vnto me, but euill?

18 Again he sayde, Therefore heare ye the word of the Lord: I sawe the Lord sit vpon his throne, and all the hostes of heauen standing at his right hand, and at his left.

19 And the Lord say, Who shall perswade Ahab King of Israel, that he may goe vp, and fall at Ramoth Gilead? And one spake and said thus, and another said that.

20 Then there came fourth a spirit and stood before the Lord, and sayd, I will perswade him. And the Lord sayd vnto him, Wherest thou?

21 And he sayd, I will goe out, and be a false spirit in the mouth of all his Prophets. And he sayd, Thou shalt perswade, and shalt also preiure: goe forth, and doe so.

22 Now therefore behold, the Lord hath put a false spirit in the mouth of these thy Prophets, and the Lord hath determined euill against thee.

23 Then Zidkiah the sonne of Chenaanah came neere, & smote Michaiah vpon the cheeke, and sayd, By what way went the Spirit of the Lord from me, to speake with thee?

24 And Michaiah sayd, Behold, thou shalt see that day when thou shalt goe from chamber to chamber to hide thee.

25 And the King of Israel sayd, Take ye Michaiah, and I carry him to Amon the gouernour of the citie, and to Iotham the Kings sonne.

26 And say, Thus saith the King, Put this man in the prison house, and feede him with bread of affliction and with water of affliction until I returne in peace.

27 And Michaiah said, If thou returne in peace, the Lord hath not spoken by me. And he sayde, Heere, al ye people.

28 So the King of Israel and Iehoshaphat the King of Iudah went vp to Ramoth Gilead.

29 And the King of Israel said vnto Iehoshaphat, I will change my selfe, and enter into the battell: but put thou on thine apparell. So the King of Israel changed himselfe, and they went into the battell.

30 And the King of Aram had commaunded the captaines of the charrets that were with him, saying, Fight you not with small nor great, but against the King of Israel onely.

31 And when the captaines of the charrets saw Iehoshaphat, they sayde, It is the King of Israel: and they compassed at out him to fight. But Iehoshaphat cryed, and the Lord helped him and moued them to depart from him.

32 For when the captaines of the charrets saw that he was not the King of Israel, they turned backe from him.

33 Then a certaine man drew a bow mightily, and smote the King of Israel betweene the ioyntes of his brigand nee: Therefore he sayd to his charreman, Turne thine hand, and carie mee out of the hostes: for I am hurt.

m His pre-pheticke how the people should be dispersed, and Ahab slain.

a Meaning, his Angels, Or, euill.

o That is, the Lord.

p To them that will not believe the word of God, therefore they should beleeue the word of the Lord. By this euill, his ambicion and hypocricie was discovered: thus the hypocrites boast: I the Spirit which they haue receiued declare their malice against them in whom the true spirit is. Kepe him strictly in prison, and let him faste hunger and thirst.

q Thus the wicked think by their own subtiltie to escape Gods iudgements which he threatneth by his word.

r Heer ed to the Lord by acknowledging his fault in going with this wicked King to warre: and the word of the Lord by his Prophet, and also by declaring the word of the Lord.

Heare ye me, O Iudah, and ye inhabitants of Ierusalem: for ye must in the Lord your God, and ye shall be assured to beleue his * Prophets, and ye shall prosper.

21 And when he had confuted with the people, and appointed fingers vnto the Lorde, and then that should praye here in the boue full Sanctuare, in going forth before the men of armes, and saying, * Praye ye the Lorde, for his mercy lasteth for euer.

22 And when they began to shoute, and to praye, the Lorde layed ambushments against the children of Ammon, Moab, and * mount Seir, which were come against Iudah, and they slew one another.

23 For the children of Ammon & Moab rose against the inhabitants of mount Seir, to slay and to destroy them: and when they had made an end of the inhabitants of Seir, euery one helped to destroy another.

24 And when Iudah came towards Mizpah in the wilderness, they looked vnto the multitude: and behold, the earkeis were fallen to the earth, and none escaped.

25 And when Iehoshaphat & his people came to take away the spoyle of them, they founde among them in abundance both of substance, and also of bodies laden with precious jewels, which they tooke for themselves, till they could cary no more: they were three dayes in gathering of the spoyle: for it was much.

26 And in the fourth day they gathered themselves in the valley of Berachah: for there they blessed the Lorde: therefore they called the name of that place, The valley of Berachah vnto this day.

27 Then euery man of Iudah and Ierusalem returned with Iehoshaphat their head, to go againe to Ierusalem with ioy: for the Lorde had made them to reioyce ouer their enemies.

28 And they came to Ierusalem with viols and with harpes, and with trumpets, even vnto the house of the Lorde.

29 And the * feare of God was vpon all the Kingdomes of the earth: when they had heard that the Lorde had fought against the enemies of Israel.

30 So the Kingdome of Iehoshaphat was quiet, and his God gaue him rest on euery side.

31 ¶ And * Iehoshaphat reigned ouer Iudah, and was hie and thirtie yeere olde, when hee began to reigne: and reigned hie, and twentie yeere in Ierusalem, and his mothers name was Azubah the daughter of Shihhi.

32 And hee walked in the way of Aſa his father, and departed not therefrom, doing that which was right in the sight of the Lorde.

33 Howbeit his places were not taken away, for the people had not yet prepared their hearts vnto the God of their fathers.

34 Concerning the rest of the actes of Iehoshaphat first and last, behold, they are written in the booke of Iehu the sonne of Hanani, which * is mentioned in the booke of the Kings of Israel.

35 ¶ Yet after this did Iehoshaphat King of Iudah ioyne himselfe with Ahaziah King of Israel, who was giuen to doe euill.

36 And hee ioynd with him, to * make ships to go to Iachin: and they made the ships in Ezion Gabler.

37 Then Eliezer the sonne of Dodanah of Ma-

rehab prophesied against Iehoshaphat, saying, Because thou hast * ioynd thy selfe with Ahaziah the Lorde hath broken thy works, and the ships were broken, that they were not able to goe to Tarshish.

CHAP. XXII.

1 Iehoshaphat dyed. 2 Iehoram reigned in Ierusalem. 3 Hee was his brother in law, and hee was the sonne of Iehoshaphat. 4 Hee was the sonne of Iehoshaphat. 5 Hee was the sonne of Iehoshaphat.

1 Iehoshaphat then slept with his fathers, and was buried with his fathers in the cite of David: and Iehoram his sonne reigned in his stead.

2 And hee had brethren the sonnes of Iehoshaphat, Azariah, and Ichiel, and Zechariah, and Azariah, and Michael, and Shephaniah. All these were the sonnes of Iehoshaphat King of Israel.

3 And their father gaue them great gifts of silver and of gold, & of precious things, with strong cities in Iudah, but the kingdom gaue he to Iehoram: for he was the eldest.

4 * And Iehoram rose vp vpon the kingdom of his father, and made himselfe strong, and slew all his brethren with the sword, and also of the princes of Israel.

5 Iehoram was two and thirtie yeere olde, when hee began to reigne, and hee reigned eight yeere in Ierusalem.

6 And hee walked in the way of the Kings of Israel, as the house of Ahab had done: for he had the daughter of Ahab to * wife, and he wrought euill in the eyes of the Lorde.

7 Howbeit the Lorde would not destroy the house of David, because of the * covenants that hee had made with David, and because hee had promised to giue a light to him, and to his sonnes for euer.

8 ¶ In his dayes Edom rebelled from vnder the hand of Iudah, and made a King ouer them.

9 And Iehoram went forth with his princes, and all his charres with him: and hee rose vp by night, and smote Edom, which had compassed him in, and the captaines of the charres.

10 But Edom rebelled from vnder the hande of Iudah vnto this day. Then did * Libnah rebell at the same time from vnder his hand, because hee had forsaken the Lord, God of his fathers.

11 ¶ Moreover, hee made his places in the mountaines of Iudah, and caused the inhabitants of Ierusalem to commit fornication, and compelled Iudah thereto.

12 And there came a writing to him from Balaiah the Prophet, saying, Thus sayth the Lord God of David thy father, Because thou hast not walked in the wayes of Iehoshaphat thy father, nor in the wayes of Aſa King of Iudah,

13 But hast walked in the way of the Kings of Israel, and hast made Iudah and the inhabitants of Ierusalem to goe a whoring, as the house of Ahab went a whoring, and also hast slaine thy brethren of thy fathers house, which were better then thou,

14 Behold, with a great plague will the Lorde visite thy people, and thy children, and thy wiues, and all thy substance.

15 And thou shalt bee in great diseases in the disease of thy bowels, vntill thy bowels fall out for the disease, day by day.

16 ¶ So the Lorde flured vp against Iehoram the spirit of the Philistines, and the Amosites that were beside the Ethiopians.

a Thus God would not houre his waye in fornicarie with idolaters and wicked men.

b Iehoram was two and thirtie yeere olde, when hee began to reigne, and hee reigned eight yeere in Ierusalem.

c Iehoshaphat then slept with his fathers, and was buried with his fathers in the cite of David: and Iehoram his sonne reigned in his stead.

d And hee had brethren the sonnes of Iehoshaphat, Azariah, and Ichiel, and Zechariah, and Azariah, and Michael, and Shephaniah. All these were the sonnes of Iehoshaphat King of Israel.

e And their father gaue them great gifts of silver and of gold, & of precious things, with strong cities in Iudah, but the kingdom gaue he to Iehoram: for he was the eldest.

f * And Iehoram rose vp vpon the kingdom of his father, and made himselfe strong, and slew all his brethren with the sword, and also of the princes of Israel.

g Iehoram was two and thirtie yeere olde, when hee began to reigne, and hee reigned eight yeere in Ierusalem.

h And hee walked in the way of the Kings of Israel, as the house of Ahab had done: for he had the daughter of Ahab to * wife, and he wrought euill in the eyes of the Lorde.

i Howbeit the Lorde would not destroy the house of David, because of the * covenants that hee had made with David, and because hee had promised to giue a light to him, and to his sonnes for euer.

j ¶ In his dayes Edom rebelled from vnder the hand of Iudah, and made a King ouer them.

k And Iehoram went forth with his princes, and all his charres with him: and hee rose vp by night, and smote Edom, which had compassed him in, and the captaines of the charres.

l But Edom rebelled from vnder the hande of Iudah vnto this day. Then did * Libnah rebell at the same time from vnder his hand, because hee had forsaken the Lord, God of his fathers.

m Moreover, hee made his places in the mountaines of Iudah, and caused the inhabitants of Ierusalem to commit fornication, and compelled Iudah thereto.

n And there came a writing to him from Balaiah the Prophet, saying, Thus sayth the Lord God of David thy father, Because thou hast not walked in the wayes of Iehoshaphat thy father, nor in the wayes of Aſa King of Iudah,

o But hast walked in the way of the Kings of Israel, and hast made Iudah and the inhabitants of Ierusalem to goe a whoring, as the house of Ahab went a whoring, and also hast slaine thy brethren of thy fathers house, which were better then thou,

p Behold, with a great plague will the Lorde visite thy people, and thy children, and thy wiues, and all thy substance.

q And thou shalt bee in great diseases in the disease of thy bowels, vntill thy bowels fall out for the disease, day by day.

r So the Lorde flured vp against Iehoram the spirit of the Philistines, and the Amosites that were beside the Ethiopians.

o That is, reproved and checked him and handled him rigorously.

p Meaning, Zacharie, which was one of the sonnes of the sonne of the Lord.

q That is, concerning his estate, &c. r That is, the reparation.

s Meaning, to respect of his predecessors, albeit he had his imperfections.

t Meaning, to respect of his predecessors, albeit he had his imperfections.

u Meaning, to respect of his predecessors, albeit he had his imperfections.

v Meaning, to respect of his predecessors, albeit he had his imperfections.

w Meaning, to respect of his predecessors, albeit he had his imperfections.

x Meaning, to respect of his predecessors, albeit he had his imperfections.

y Meaning, to respect of his predecessors, albeit he had his imperfections.

z Meaning, to respect of his predecessors, albeit he had his imperfections.

aa Meaning, to respect of his predecessors, albeit he had his imperfections.

ab Meaning, to respect of his predecessors, albeit he had his imperfections.

ac Meaning, to respect of his predecessors, albeit he had his imperfections.

ad Meaning, to respect of his predecessors, albeit he had his imperfections.

ae Meaning, to respect of his predecessors, albeit he had his imperfections.

a very great armie into their hand, because they had forsaken the Lord God of their fathers: and they gave sentence against Joah.

25 And when they were departed from him, (for they left him in great diffeates) his owne seruants conspired against him, for the blood of the children of Jehoiaha the Priest, and slew him on his bed, and hee dyed, and they buried him in the cite of Dauid: but they buried him not in the sepulchres of the Kings.

26 And these are they that conspired against him, Zabab the sonne of Shimeath an Ammonitess, and Iehozabab the sonne of Shimeath a Moabitess.

27 But this sonnes, and the summe of the three that were by him, and the foundation of the house of God, behold, they are written in the booke of the booke of the Kings. And Amaziah his sonne reigned in his stead.

CHAP. XXV.

1 Amaziah putteth them to death which slayeth his fathers. 2 Hee finisheth them of Israel. 3 Hee ouercommeth the Edomites. 4 Hee setteth to idolatry. 5 And Joah King of Israel ouercommeth Amaziah. 6 Hee is slaine by a conspiracy.

Amaziah was fife and twentie yeere old when hee began to reigne, and he reigned nine and twentie yeere in Jerusalem: and his mothers name was Jehoiahan of Jerusalem.

2 And hee did vprightly in the eyes of the Lord, but not with a perfect heart.

3 And when the kingdome was established vnto him, he slew his seruants, that had slaine the King his father.

4 But he slew not their children, but did as it is written in the Law, and in the booke of Moses, where the Lord commandeth, saying, The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his owne sinne.

5 ¶ And Amaziah assembled Iudah, and made them captaines ouer thousands, and captaines ouer hundreth, according to the houses of their fathers, throughout all Iudah and Benjamin: and he numbred them from twentie yeere olde and about, and found among them three hundred thousand chiofen men, to goe soorth to the warre, and to handle speare and shield.

6 Hee hyred also an hundred thousand valiant men out of Israel for an hundred talents of siluer.

7 But a man of God came to him, saying, O King, let not the armie of Israel goe with thee: for the Lord is not with Israel, neither with all the house of Ephraim.

8 If I not, goe thou on, doe it, make thy selfe strong to the battel, but God shall make thee fall before the enemy: for God hath power to helpe, and to cast downe.

9 And Amaziah sayde to the man of God, What shall we doe then for the hundred talents, which I haue giuen to the hoste of Israel? Then the man of God answered, The Lord is able to giue thee more then this.

10 So Amaziah separated them, to wit, the armie that was come to him out of Ephraim, to returne to their place: wherefore their wrath was kindled greatly against Iudah, and they returned to their places with great anger.

11 Then Amaziah was encouraged, and he led forth his people, and went to the salt valley, and

smote of the children of Seir, ten thousand.

12 And other ten thousand did the children of Iudah take alive, and caryed them to the top of a rocke, and cast them downe from the top of the rocke, and they all burst to pieces.

13 But the men of the armie, which Amaziah sent away, that they should not goe with his people to battel, fel vpon the cities of Iudah from Samaria vnto Beth-horon, and smote three thousand of them, and tooke much spoyle.

14 Now after that Amaziah was come from the slaughter of the Edomites, hee broughte the gods of the children of Seir, and set them vp to be his gods, and he worshipped them, and burned incense vnto them.

15 Wherefore the Lord was wroth with Amaziah, and sent vnto him a Prophet, which sayd vnto him, Why hast thou sought the gods of the people, which were not able to deliuer their owne people out of thine hand?

16 And as he talked with him, he sayd vnto him, Haue they made thee the Kings consellers cease thou: why should they offend thee? And the Prophet ceased, but said, I know that God hath determined to destroy thee, because thou hast done this, and hast not obeyed my counsell.

17 ¶ Then Amaziah King of Iudah tooke counsell, and sent to Joah the sonne of Jehoahaz, the sonne of Iehu King of Israel, saying, Come, I let vs see one another in the face.

18 But Joah King of Israel sent to Amaziah King of Iudah, saying, The thistle that is in Lebanon, sent to the cedar that is in Lebanon, saying, Giue thy daughter to my sonne to wife: and the wilde beast that was in Lebanon went and trode downe the thistle.

19 Thou thinkest: loe, thou hast smitten Edom, and thine heart lither thee vp to bragge: abide now at home: why dost thou prouoke to thine hurt, that thou shouldest fall, and Iudah with thee?

20 But Amaziah would not heare: for it was of God, that he might deliuer them into his hand, because they had sought the gods of Edom.

21 So Joah the King of Israel went vp: and he, and Amaziah King of Iudah saw one another in the face at Bethshemesh, which is in Iudah.

22 And Iudah was put to the worse before Israel, and they fled euery man to his tents.

23 But Joah the King of Israel tooke Amaziah King of Iudah, the sonne of Joah, the sonne of Jehoahaz in Bethshemesh, and brought him to Jerusalem, & brake downe the wall of Jerusalem, from the gate of Ephraim vnto the corner gate, four hundred cubits.

24 And hee rooke all the golde & the siluer, and all the vessels that were found in the house of God with Obel Edom, and in the treasures of the Kings house, & the children that were in hostage, and returned to Samaria.

25 ¶ And Amaziah the sonne of Joah King of Iudah liued after the death of Joah sonne of Jehoahaz King of Israel, fiftene yeere.

26 Concerning the rest of the acts of Amaziah first and last, are they not written in the booke of the Kings of Iudah and Israel?

27 Nowe after the time that Amaziah did turne away from the Lord, they wrought treason against him in Jerusalem: and when he was fled to Lachish, they sent to Lachish after him, and

h For the jobe means when hee had brought to this case, he had made the bones of the people flaine.

i In the Kings 14. 25. this rocke is called the cite of Seir.

k This is the same rocke, where God of Israel.

l This wherefore should have been the greater God for his sake.

m Hee proueth that a stronger cannot take his strength from his weakness.

n Meaning the King.

o So hard is the case of the man who is admitted of his king, that he cannot stand against him.

p Meaning the King.

q So hard is the case of the man who is admitted of his king, that he cannot stand against him.

r Meaning the King.

s Meaning the King.

t Meaning the King.

u Meaning the King.

v Meaning the King.

w Meaning the King.

x Meaning the King.

y Meaning the King.

z Meaning the King.

aa Meaning the King.

ab Meaning the King.

ac Meaning the King.

ad Meaning the King.

ae Meaning the King.

af Meaning the King.

ag Meaning the King.

ah Meaning the King.

new him there.

28 And they brought him vpon horſes, & bu-
ried him with his fathers in the citie of Iudah.

C H A P. XXVI.

1. 5 *Vzziah obeying the Lords prophecies in his reprobation. 16
Hee was the first of the Priests office. 19 The
Lord plagued him, so The Priests drive him out of the Tem-
ple, and exclude him out of the Lords house. 23 His buriall,
and his successour.*

Then ^aall the people of Iudah took ^bVzziah,
which was fixtene yeere olde, and made him
King in the stead of his father Amaziah.

2 Hee built ^cEloth, and restored it to Iudah
after that the King slept with his fathers.

3 ^dSixtene yeere olde ^ewas Vzziah, when he
began to reigne, and he reigned two & fiftie yeere
in Ierusalem, and his mothers name ^fwas Iccoliah
of Ierusalem.

4 And hee did ^gvprightly in the sight of the
Lord, according to all that his father Amaziah did.

5 And he fought God in the dayes of ^hZechariah
(which vnderstoode the visions of God) and
when as ⁱhe fought the Lorde, God made him to
prosper.

6 For hee went forth and fought against the
Philistims and brake downe the wall of Gath, and
the wall of Jabneh, and the wall of Aihdod, and
built cities in Aihdod, and among the Philistims.

7 And God helped him against the Philistims,
and against the Arabians that dwell in Gur-baal
and Hammecunim.

8 And the Ammonites gaue ^jgiftes to Vzziah,
and his name spread to the entering in of Egypt:
for he did most valiantly.

9 Moreover Vzziah built towres in Ierusa-
lem at the corner gate, and at the valley gate, and
at the ^kturning, and made them strong.

10 And hee built towres in the wilderness, and
digged many ^lcisternes: for hee had much cattel
both in the valleys and plaines, plowmen, and
dressers of vines in the mountaines, and in ^mCarmel:
for hee loued husbandrie.

11 Vzziah had also an hoste of fighting men
that went out to warre by bandes, according to
the count of their number vnder the hande of
Iciah the Scribe, and Maasiah the ruler, and vn-
der the hande of Hananiah, one of the Kings cap-
taines.

12 The whole ⁿnumber of the chiefe of the
families of the valiant men ^owere two thousand and
six hundredth.

13 And vnder their hande ^pwas the armie for
warre, three hundredth and seuen thousand, & five
hundredth that fought valiantly to helpe the King
against the enemy.

14 And Vzziah prepared them throughout all
the hoste, shields, and speares, and helmets, and
brigandines, and bowes, and stones to sling.

15 He made also very ^qartificiall engins in Ieru-
salem, to be vpon the towres and vpon the cor-
ners, to shote arrowes and greet stones: and his
name spread farre abroad, because ^rGod did helpe
him maruailously, till he was mightie.

16 But when hee was strong, his heart ^swas
lift up to his destruction: for he transgressed: inst
the Lord his God, & went into the Temple of the
Lord to burne incense vpon the altar of incense.

17 And Azariah the Priest went in after him,
and with him fourescore Priests of the Lord, valan-
t men.

18 And they withstood Vzziah the King, and

said vnto him, ^t* It pertaineth not to thee, Vzziah,
to burne incense vnto the Lord: but to the Priests
the sonnes of Aaron, that are consecrated for
to offer incense: ^u* goe forth of the Sanctuary: for
thou hast transgressed, and thou shalt haue none
honour of the Lord God.

19 Then Vzziah was wroth, and had incense in
his hand to burne it: and while hee was wroth with
the Priests, the leprosie rose vp in his forehead be-
fore the Priests in the house of the Lorde beside
the incense altar.

20 And when Azariah the chiefe Priest with all
the Priests looked vpon him, behold, hee was le-
prous in his forehead, and they caused him hastily
to depart thence: and hee was enen compelled to
go out, because the Lord had smitten him.

21 ^v* And Vzziah the king was a leper vnto the
day of his death, and dwelt as a leper in an ^whouse
apart, because hee was cut off from the house of the
Lord: and Iotham his sonne ^xruled ouer the Kings
house, and iudged the people of the land.

22 Concerning the rest of the actes of Vzziah,
first and last, did Isaiah the Prophet the sonne of
Amoz write.

23 So Vzziah slept with his fathers, and they
buried him with his fathers in the field of the bu-
riall, which pertaineth to the kings: for they said, ^yHe
is a leper. And Iotham his sonne reigned in his
stead.

C H A P. XXVII.

1 ^aIotham reigne, and ouercometh the Ammonites. 8 His
reigne and death. 9 Ahaz his sonne reigne in his stead.

Iotham ^bwas fixe and twentie yeere old when he
began to reigne, and reigned sixteen yeere in
Ierusalem, and his mothers name ^cwas Ierushah
the daughter of Zadoch.

2 And hee did ^dvprightly in the sight of the
Lorde, according to all that his father Vzziah did,
but that hee entered not into the ^eTemple of the
Lorde, and the people did yet ^fconspire against him.

3 Hee built the chief gate of the house of
the Lord, and hee built very much on the wall of the
castle.

4 Moreover hee built cities in the mountaines
of Iudah, and in the forests hee built palaces and
towres.

5 And hee fought with the king of the chil-
dren of Ammon, and preuailed against them. And
the children of Ammon gaue him the same yeere an
hundred talents of silver, and ten thousand mes-
sures of wheate, and ten thousand of barley: & he
did the children of Ammon giue him ^gboth in the se-
cond yeere and the third.

6 So Iotham became mightie ^hbecause hee
directed his way before the Lord his God.

7 Concerning the rest of the actes of Iotham,
and all his warres and his wayes, lo. they are writ-
ten in the booke of the Kings of Israel and Iudah.

8 Hee was fixe and twentie yeere old, when hee
began to reigne, and reigned sixteen yeere in Ieru-
salem.

9 And Iotham slept with his fathers, and they
buried him in the cite of Dauid: and Ahaz his
sonne reigned in his stead.

C H A P. XXVIII.

1 ^aAhaz an idolatrous is giuen into the hands of the Syriens, & the
king of Israel. 9 The Prophet reproaches the Heathens cru-
elty. 18 Iudah is met with remeins. 27 Ahaz receiues
his mortalitie. 28 His death and successour.

on Iudah and Ierusalem: and he hath made them a scattering, a desolation and an hissing, as ye see with your eyes.

9 For lo, our fathers are fallen by the sword, and our fonnies, and our daughters, and our wiues are in captiuitie for the same cause.

10 Now I purpose to make a couenant with the Lord God of Israel, that he may turne away his fierce wrath from vs.

11 Now my fonnies, be not decieued: for the Lord hath chosen you to stand before him, to serue him, and to be his ministers, and to burne incense.

12 ¶ Then the Leuites arose, Mahath the sonne of Amathai, and Ioel the sonne of Azariah the fonnies of the Kohathites: & of the fonnies of Merari, Kith the sonne of Abiij, & Azariah the sonne of Iehalel: and of the Gershonites, Ioah the sonne of Zimnah, and Eden the sonne of Ioah:

13 And of the fonnies of Elizaphan, Shimri, and Iehiel: and of the fonnies of Adaph, Zechariah, and Mattaniah:

14 And of the fonnies of Heman, Iehiel, and Shimei: and of the fonnies of Ieduthan, Schemiah, and Vzziel.

15 And they gathered their brethren, and sanctified themselves and came according to the commandment of the King, and by the wordes of the Lord, for to cleanse the house of the Lord.

16 And the Priests went into the inner parts of the house of the Lord, to cleanse it: and brought out all the vncleannesse that they found in the Temple of the Lord, into the court of the house of the Lord: and the Leuites took it, to cary it out vnto the brooke Kidron.

17 They began the first day of the first month, to sanctifie it, and the eight day of the month came: they to the porch of the Lord: so they sanctified the house of the Lord in eight dayes, and in the sixteenth day of the first month, they made an ende.

18 ¶ Then they went in to Hezekiah the King, and sayd, We haue cleansed all the house of the Lord and the altar of burnt offering, with all the vessels thereof, and the shewbread table, with all the vessels thereof:

19 And all the vessels which King Ahaz had cast aside when he reigned, and transgressed, haue we prepared and sanctified: and behold, they are before the altar of the Lord.

20 ¶ And Hezekiah the King rose early, and gathered the princes of the citie, and went vp to the house of the Lord.

21 And they brought seven bullocks, and seven rammes, and seven lambs, and seven hee goats, for a sinne offering for the kingdom, and for the sanctuary, and for Iudah. And hee commanded the Priests the fonnies of Aaron, to offer them on the altar of the Lord.

22 So they slew the bullocks, and the Priests receiued the blood, and it sprinkled it vpon the altar: they slew also the rammes, and sprinkled the blood vpon the altar, and they slew the lambs, and they sprinkled the blood vpon the altar.

23 Then they brought the hee goats for the sinne offering before the King and the Congregation, and they layd their hands vpon them.

24 And the Priests slew them, and with the blood of them they cleansed the altar, to reconcile all Israel: for the King had commanded for all Is-

rael the burnt offering and the sinne offering.

25 He appointed also the Leuites in the house of the Lord with cymbales, with viols, and with harpes, according to the commandment of David, and Gad the Kings Seer, and Nathan the Prophet: for the commandment was by the hand of the Lord, and by the hand of his Prophets.

26 And the Leuites stood with the instruments of Dauid, and the Priests with the trumpets.

27 And Hezekiah commanded to offer the burnt offering vpon the altar: and when the burnt offering began, the song of the Lord began with the trumpets, and the instruments of Dauid King of Israel.

28 And all the Congregation worshipped, singing a song, and they blew the trumpets: all this continued vntill the burnt offering was finished.

29 And when they had made an end of offering, the King and all that were present with him, bowed themselves, and worshipped.

30 ¶ Then Hezekiah the King and the princes commanded the Leuites to praye the Lorde with the wordes of Dauid, and of Asaph the Seer. So they prayed with ioy, and they bowed themselves, and worshipped.

31 And Hezekiah spake, and sayd, Now we haue consecrated your selues to the Lord: come neere and bring the sacrifices and offerings of praye into the house of the Lord. And the Congregation brought sacrifices, and offerings of prayes, and euery man that was willing in heart, offered burnt offerings.

32 And the number of the burnt offerings, which the Congregation brought, was seauente bullocks, an hundred rammes, and two hundred lambs: all these were for a burnt offering to the Lord:

33 And for sacrifice six hundred bullocks, and three thousand sheepe.

34 But the Priests were too few, and were not able to slay all the burnt offerings: therefore their brethren the Leuites did helpe them, till they had ended the worke, and vntill other Priests were sanctified: for the Leuites were 9 more vpright in heart to sanctifie themselves, then the Priests.

35 And also the burnt offerings were many with the fat of the peace offerings and drinke offerings for the burnt offering: so the fruite of the house of the Lord was set in order.

36 Then Hezekiah reioiced and all the people, that God had made the people so ready: for the thing was done suddenly.

CHAP. XXX.

1. 29. The keeping of the Passouer by the Kings commandment. 6. Hezekiah himselfe turne to the Lord. 8. He prayeth for his people. 24. His oblation and the princes. 27. The Leuites be the people.

And Hezekiah sent to all Israel, and Iudah, and also wrote letters to Ephraim and Manasseh, that they should come to the house of the Lord at Ierusalem, to keepe the Passouer vnto the Lord God of Israel.

2 And the King and his princes and all the Congregation had taken counsell in Ierusalem to keepe the Passouer in the second month.

3 For they could not keepe it at this time, because there were not Priests enow sanctified, neither was the people gathered to Ierusalem.

along journey, they might defer it vnto the second month, as Num. 9. 10. 11.

1. This thing was not appointed of man, but it was the copen audience of God.

m The Psalm which Dauid had appointed to be sung for thanks giving.

n Which Dauid had appointed to praye the Lord with.

o Which Psalm whereof mention is made, n. Chro. 16. 8.

p Their singing was loud.

p That is, for the holy offerings.

q Meaning, were more zealous to set forward the religious.

r. Leui. 3. 3. 3. No sheweth that religion can not please, except God touch the heart of the people.

a Meaning all Israel, whom Tiglath Pilnezar had not taken away into the captivity.

b Though they ought to haue done it in the first month, as Exod. 12. 8. Num. 9. 3. 11. if they were not able, as he had.

Num. 9. 10. 11.

4 And the thing pleased the King, and all the Congregation.

c From one end of the land to the other, North and South.

5 And they decreed to make proclamation throughout all Israel from Beerseba even to Dan, that they should come to keep the Passover vnto the Lord God of Israel at Ierusalem: for they had not done it of a great time, as it was written.

e He will have compassion on them, and preserve them.

6 ¶ So the postes went with letters by the commission of the King, and his princes, thorowout all Israel and Iudah, and with the commendement of the King, saying, Ye children of Israel, turne againe vnto the Lord God of Abraham, Izhak, and Israel, and he will returne to the remnant that are escaped of you, out of the hands of the Kings of Ashtur.

f Submit your selves to the Lord, and rebell no more.

7 And be not yelike your fathers, and like your brethren, which trespassed against the Lord God of their fathers: and therefore he made them desolate, as ye see.

g God will not only preserve you, but through your repentance restore your brethren, which for their times he gave into the hands of the enemies.

8 Kee not ye now stiffnecked like your fathers, but give the hand to the Lord, and come into his sanctuary, which he hath sanctified for ever, and serve the Lord your God, and the fiercenesse of his wrath shall turne away from you.

h Though the wicked mock at the servants of God, by whom he calleth them to repentance, as Gen. 19. 14, yet the word shall not be fruitles in the hearts of Gods elect.

9 For if ye returne vnto the Lord, your brethren and your children shall finde mercie before them that led them captives, and they shall returne vnto this land: for the Lord your God is gracious and mercifull, and will not turne away his face from you, if ye convert vnto him.

i He sheweth the cause why some obey & some mocke at Gods calling, to wit, because his Spirit is with the one, and not with the other.

10 ¶ So the postes went from citie to citie thorow the land of Ephraim and Manasseh, even vnto Zebulun: but they laughed them to scorne, and mocked them.

k Which declareth that we must put away those things where with God is offended, before we can serve him aright.

11 Neuertheless diuers of Ashtur, and Manasseh, and of Zebulun submitted themselves, and came to Ierusalem.

l I seeing their eyes negligence (who should have bin most prompt) and the readinesse of the people, Chap. 9. 36.

12 And the hard of God was in Iudah, so that he gaue them one heart to doe the commandment of the King, and of the rulers, according to the word of the Lord.

m To wit of the lambe of the Passover.

13 And there assembled to Ierusalem much people, to keepe the feast of vnleavened bread in the second moneth, a very great assembly.

n He knew, that faith and sincerity of heart was more agreeable to God, then the obseruation of those ceremonies, and therefore he prayed vnto God for pardon to his fault, vnto the people, which did not offend of ignorance.

14 ¶ And they arose, and tooke away the altars that were in Ierusalem: and all those for incense tooke they away, and cast them into the brooke Kidron.

o That is, all they which came to the Passover.

15 Afterward they slew the Passouer the fourteenth day of the second moneth: and the Priests and Leuites were ashamed, and sanctified themselves, and brought the burnt offerings into the house of the Lord.

p Namely, Iahaz and Ithamar, the first fruits for the maintenance of the Priests & Leuites.

16 And they stood in their place after their manner, according to the Law of Moses the man of God: and the Priests sprinkled the blood, receiued of the hands of the Leuites.

q That is, in the Temple, where they assembled as in a temple.

17 Because there were many in the Congregation that were not sanctified, therefore the Leuites had the charge of the killing of the Passouer for all that were not cleane, to sanctifie it to the Lord.

r He commanded all the people that dwelt in Ierusalem, to give a part to the Priests, and Leuites, that they might bee encouraged in the Law of the Lord.

18 For a multitude of the people, even a multitude of Ephraim and Manasseh, Ithazar & Zebulun had not cleansed themselves, yet did eat the Passouer, nor as it was written: wherefore Hezekiah prayed for them, saying, The good Lord be mercifull toward him.

s That is, for the multitude of the people, which did not offend of ignorance.

19 That prepareth his whole heart to seek

the Lord God, the God of his fathers, though hee be not cleansed, according to the purification of the Sanctuary.

20 And the Lord heard Hezekiah, and he accepted them in pite.

21 And the children of Israel that were present at Ierusalem, kept the feast of the vnleavened bread seven dayes with great ioy, and the Leuites, and the Priests prayed the Lord, day by day, singing with loud instruments vnto the Lord.

22 And Hezekiah spake comfortably vnto all the Leuites that had good knowledge to sing vnto the Lord: and they did eate in that feast seven dayes, and offered peace offerings, and prayed the Lord God of their fathers.

23 And the whole assembly tooke counsell to keepe it other seven dayes. So they kept it seven dayes with ioy.

24 For Hezekiah King of Iudah had giuen to the Congregation a thousand bullockes, and seven thousand sheepe. And the princes had giuen to the Congregation a thousand bullocks, and ten thousand sheepe: and many Priests were sanctified.

25 And all the Congregation of Iudah reioyced with the Priests and the Leuites, and all the Congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Iudah.

26 So there was great ioy in Ierusalem: for since the time of Solomon the sonne of Dauid King of Israel there was not the like thing in Ierusalem.

27 Then the Priests and the Leuites arose, and blessed the people, and their voyce was heard, and their prayer came vp vnto heauen, to his holy habitation.

CHAPTER XXXI.

1 The people destroy idols, 2 Hezekiah appointeth Priests and Leuites, 3 and provideth for their living, 15 He writeth comfortes to distribute to every one his portion.

And when all these things were finished, all Israel that were found in the cities of Iudah, went out and brake the images, and cut downe the grouer, and brake downe the high places, and the altars thorowout all Iudah and Benjamin, in Ephraim also and Manasseh, vntill they had made an ende: afterward all the children of Israel returned every man to his possession, into their owne cities.

2 And Hezekiah appointed the courses of the Priests and Leuites by their turnes, every man according to his office, both Priests and Leuites, for the burnt offering and peace offerings, to minister and to giue thanks, and to praise in the gates of the tents of the Lord.

3 (And the Kings portion was of his owne substance for the burnt offerings, even for the burnt offerings of the morning and of the evening, and the burnt offerings for the Sabbaths, and for the new moones, and for the solemne feasts, as it is written in the Law of the Lord.)

4 He commanded also the people that dwelt in Ierusalem, to giue a part to the Priests, and Leuites: that they might bee encouraged in the Law of the Lord.

5 ¶ And when the commandment was spread, the children of Israel brought abundance of first fruites, of corne, wine, and oyle, and honie,

That is, that he accepted them in pite.

That is, for the multitude of the people, which did not offend of ignorance.

That is, for the multitude of the people, which did not offend of ignorance.

That is, for the multitude of the people, which did not offend of ignorance.

That is, for the multitude of the people, which did not offend of ignorance.

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That is, for the multitude of the people, which did not offend of ignorance.

That is, for the multitude of the people, which did not offend of ignorance.

honic, and of all the increase of the field, and the tithes of all things brought they abundantly.

6 And the children of Israel and Judah that dwelt in the cities of Judah, they also brought the tithes of bullockes and sheepe, and the holy tithes which were consecrate vnto the Lord their God, and layd them on 8 many heapes.

7 In the third month they began to lay the foundation of the heapes, and finished them in the fourth month.

8 ¶ And when Hezekiah and the princes came, and saw the heapes, they blessed the Lord and his people Israel.

9 And Hezekiah questioned with the Priests and the Leuites concerning the heapes.

10 And Azariah the chiefe Priest of the house of Zadok answered him, and sayde, Since the people began to bring the offerings into the house of the Lord, we haue eaten and haue been satisfied, and there is left in abundance: for the Lord hath blessed his people, and this abundance that is left.

11 ¶ And Hezekiah commaunded to prepare chambers in the house of the Lord: and they prepared them,

12 And caried in the first fruits, and the tithes, and the dedicate things faithfully: and ouer them was Conaniah the Leuite, the chiefe, and Shimei his brother the second.

13 And Iehiel, and Azriiah, and Nahath, and Afiahel, and Ierimoth, and Iozabad, and Etich, and Ilimachiah, and Mahath, and Benaiash, were ouerscers: by the appointment of Conaniah, and Shimei his brother, and by the commaundment of Hezekiah the King, and of Azariah the chiefe of the house of God.

14 And Kore the sonne of Imnah the Leuite porter towarde the East, was ouer the things that were willingly offered vnto God, to distribute the oblations of the Lorde, and the holy things that were consecrate.

15 And at his hand were Eden, and Miniamim, and Iethus, and Semaiah, Amariah, and Shechaniah, in the cities of the Priests, to distribute with fidelitie to their brethren by courses, both to the great and small.

16 Their daily portion: beside their generation being males: from three yere olde and aboue, euen to that that entred into the house of the Lord to their office in their charge, according to their courses:

17 Both to the generation of the Priests: after the house of their fathers, and to the Leuites from twenty yere olde and aboue, according to their charge in their courses:

18 And to the generation of al their children, their wiues, and their sonnes and their daughters throughout all the Congregation: for by their fidelitie are they partakes of the holy things.

19 Also to the sonnes of Aaron, the Priests, which were in the fieldes and suburbs of their cities, in euery cite the men that were appointed by names, should giue portions to all the males of the Priests, and to all the generation of the Leuites.

20 And thus did Hezekiah throughout all Iudah, and did well and vprightly, and truly before the Lord his God.

31 And in all the workes that hee began for the seruice of the house of God, both in the Lawe

and in the commaundementes, to seeket his God, hee did it with all his heart, and prospered.

CHAP. XXXII.

1 Sancherib huanish Iudah. 2 Hezekiah prepareth for the warre. 3 He receiveth the prophesie that hee shall see the ruin of the Lorde. 4 Sancherib blasphemeth God. 5 Hezekiah prophesie. 6 The Angel of the Lord slayeth the Affliction, and the King is slaine. 7 Hezekiah was thankful to the Lord. 8 In death.

After these things faithfully described * Sancherib King of Assur came & entred into Iudah, and besieged the strong cities, and thought to win them for himselfe.

2 When Hezekiah sawe that Sancherib was come, and that his purpose was to fight agaynst Ierusalem,

3 Then he tooke counsell with his princes & his nobles, to stoppe the water of the fountains without the cite: and they did hel, e him.

4 So many of the people assembled themselves, and stopp all the fountains, and the river that ran through the milles of the cuntry, saying, Why should the Kings of Assur come, and finde much water?

5 And he tooke courage, and built all the broken wall, and made vp the towers, and another wall without, and repared * Millo in the Citie of David, and made many c darts and shieldes.

6 And he set captaines of warre ouer the people, and assembled them to him in the broad place of the gate of the cite, and spake comfortall vnto them, saying,

7 Be strong and courageous: feare not, neither be affraid for the King of Assur, neither for all the multitude that is with him: * For there be mo with vs, then is with him.

8 With him is an arme of flesh, but with vs is the Lord our God for to helpe vs, and to fight our battels. Then the people were confirmed by the words of Hezekiah King of Iudah,

9 * After this did Sancherib King of Assur send his seruants to Ierusalem (while hee was against Lachish, and all his dominion with him) vnto Hezekiah King of Iudah and vnto alii Iudah that were at Ierusalem, saying,

10 Thus sayth Sancherib the King of Assur, Where is doe ye trust, that ye will remaine in Ierusalem, during the siege?

11 Doeth not Hezekiah entice you to giue ouer your selues vnto death by famine and by thirst, saying, The Lord our God shall deliuer vs out of the hand of the King of Assur?

12 Hath not the same Hezekiah taken away his hieplaces, and his altars, and commaunded Iudah and Ierusalem, saying, Ye shall worship before one altar, and burne incense vpon it?

13 Knowe ye not what I and my fathers haue done vnto all the people of other countries? were the gods of the nations of other lands able to deliuer their land out of mine hand?

14 Who is he of all the gods of those nations (that my fathers haue destroyed) that coulde deliuer his people out of mine hande, that your God should bee able to deliuer you out of mine hand?

15 Nowe therefore let not Hezekiah deceiue you, nor seduce you after this fort, neither beleueve him: for none of all the gods of any nation or kingdome was able to deliuer his people out of mine hand and out of the hand of my fathers: how much lesse shall your gods deliuer you out of mine hand?

* 2 King. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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Herein we see that when the wicked speak evil of the servants of God, they care not to blaspheme God himselfe: for if they feared God, they would lose his servants.
1 Their words are written.
2 King. 18. 29.

Which were invented, made and authored by man.

This sheweth what is the best religion in all troubles and dangers.
To the number of an hundredth, fourscore and five thousand, as King. 19. 35, 36. 7. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Meaning, that we should not be like the heathen, who were so much in love with their trust in their own strength, and constantly put their trust in their own strength.

2. King. 20. 1.

To confirm his faith in Gods promise, who declared to him by his Prophet that his life should be prolonged fifteen years.

If he was lifted up with the pride of his victory and treasures, & showed them for an ostentation to the ambassadors of Babylon.

Or, panger, and partition.

Which also was called Siloe, whereof mention is made, 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Here we see the cause, why the faithful are tempted, which is to see whether they have faith or no, and that they may feele the presence of God, who suffereth them not to be overcome by temptations, but in their weakness, make them strong through.

16 And his servants spake yet more agaynst the Lorde God, and agaynst his ¹ servant Hezekiah.

17 Hee wrote also letters, blaspheming the Lorde God of Israel, and speaking agaynst him saying, As the gods of the nations of other countries could not deliuer their people out of mine hande, so shall not the God of Hezekiah deliuer his people out of mine hand.

18 Then they ¹ cried with a loude voice in the Iewes speech vnto the people of Ierusalem that were on the wall, to feare them and to astonish them, that they might take the citie.

19 Thus they spake agaynst the God of Ierusalem, as agaynst the gods of the people of the earth, whom the ² workes of mans hands.

20 But Hezekiah the King, and the Prophet Ilishah the sonne of Amoz, ³ prayed agaynst this and cryed to heauen.

21 And the Lord sent an Angel which destroyed all the valiant men, and the princes and ⁴ captaynes of the host of the King of Asshur: so he returned ⁵ with shame to his owne land. And when he was come into the house of his god, they that came forth of his ⁶ owne bowels, slew him there with the sword.

22 So the Lord slew Hezekiah and the inhabitants of Ierusalem from the hand of Saneherib King of Asshur, & from the hand of all ⁷ others, which maintained them on eury side.

23 And many brought offerings vnto the Lord to Ierusalem, and presents to Hezekiah King of Iudah, so that he was ⁸ magnified in the sight of all nations from thence forth.

24 ⁹ In those dayes Hezekiah was sicke vnto the death, and prayed vnto the Lorde, who spake vnto him, and gaue him ¹⁰ a signe.

25 But Hezekiah did not render according to the reward ¹¹ bestowed vpon him: for his heart ¹² was lift vp, and wrath came vpon him, and vpon Iudah and Ierusalem.

26 Notwithstanding Hezekiah humbled himselfe (after that his heart was lifted vp) he and the inhabitants of Ierusalem, and the wrath of the Lord came not vpon them in the dayes of Hezekiah.

27 Hezekiah also had exceeding much riches and honour, and he gate him treasures of silver, and of golde, and of precious stones, and of sweete odours, and of thickets, and of all pleasant vessels:

28 And of store houses for the increase of wheat and wine and oyle, and stalles for all beasts and ¹³ rowses for the ¹⁴ stables.

29 And he made him cities, and had possession of sheepe and oxen in abundance: for God had giuen him substance exceeding much.

30 This same Hezekiah also stopped the vpper water springes of ¹⁵ Gihon, & led them stright vnderneath toward the citie of Dauid Westward: so Hezekiah prospered in all his works.

31 But because of the ambassadors of the princes of Babel, which sent vnto him to inquire of the wonder that was done in the land, God left him to ¹⁶ trie him, and to knowe all that was in his heart.

32 Concerning the rest of the actes of Hezekiah, and his goodnesse, behold, they are written in the vision of Ilishah the Prophet, the sonne of Amoz, in the booke of the Kings of Iu-

dah and Israel.

33 So Hezekiah slept with his fathers, and they buried him in the highest sepulchre of the sonnes of Dauid: and al Iudah and the inhabitants of Ierusalem did him honour at his death: & Manasse his sonne reigned in his stead.

CHAP. XXXIII.

Manasseh an Idolater. 1 He reigned forty and five years in Ierusalem. 2 He was a wicked man, and did much evil in the sight of the Lord, and in the sight of men. 3 He built high places, and altars, and images, and groves, and incense burners, and images of men, and images of beasts, and images of fowles, and images of creeping things, and images of flying things, and images of swimming things, and images of crawling things, and images of running things, and images of walking things, and images of standing things, and images of sitting things, and images of lying things, and images of all manner of things.

Manasseh was twelve yeere olde, ⁴ when hee ⁵ began to reigne, and he reigned fine and fifty yeere in Ierusalem:

2 And hee did euill in the sight of the Lorde, like the abominations of the heathen, ⁶ whom the Lord had cast out before the children of Israel.

3 For he went to Acke, and built the hie places, which Hezekiah his father had broken downe: ⁷ and he set vp altars for Baalim, and made groves, and worshipped all the hoste of the heauen, and serued them.

4 Also hee built altars in the house of the Lord, whereof the Lord had sayd, ⁸ In Ierusalem shall my Name be for euer.

5 And hee built altars for the all hoste of the heauen in the two courtes of the house of the Lord.

6 And hee caused his sonnes to passe through the fire in the valley of Ben hinnoom: hee gaue himselfe to witchcraft and charming, and to sorcery, and hee fed them that had familiar spirits, and soothsayers: hee did very much euill in the sight of the Lord to anger him.

7 Hee put also the eured image, which hee had made, in the house of God: whereof God had sayd to Dauid, and to Salomon his sonne, ⁹ In this house and in Ierusalem, which I haue chosen before all the tribes of Israel, will I put my Name for euer.

8 Neither will ¹⁰ I make the soote of Israel to remouue any more out of the land which I haue appointed for your fathers, so that they take heed, and doe all that I haue commanded them, according to the Law, and statutes and iudgements by the hand of Moses.

9 So Manasseh made Iudah and the inhabitants of Ierusalem to erre, ¹¹ and to doe worse then the heathen, whom the Lord had destroyed before the children of Israel.

10 And the Lorde spake ¹² to Manasseh and to his people, but they would not regard.

11 Wherefore the Lorde brought vpon them the captaynes of the hoste of the King of Asshur, which tooke Manasseh and put him in fetters, and bound him in chaynes, and carried him to Babel.

12 And when hee was in tribulation, hee prayed to the Lord his God, & humbled himselfe greatly before the God of his fathers,

13 And prayed vnto him: and God was ¹³ mercifull vnto him, and heard his prayer, and brought him againe to Ierusalem into his kingdome: then Manasseh knewe that the Lord was God.

14 Nowe after this hee built a wall without the citie of Dauid, on the West side of ¹⁴ Gibion in the valley, vnto the enrie of the fifth gate, and compassed about ¹⁵ Ophel, and rayled it very hie, and put captaynes of warre in all the strong cities of Iudah.

15 And hee tooke away the strange gods and the

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

the image out of the house of the Lord, and all the altars that he had built in the mount of the house of the Lord, and in Jerusalem, and cast them out of the city.

16 Also he prepared the altar of the Lord, and sacrificed thereon peace offerings, and of thanks, and commanded Judah to serve the Lord God of Israel.

17 Nevertheless the people did sacrifice still in the high places, unto the Lord their God.

18 ¶ Concerning the rest of the acts of Manasseh, and his prayer unto his God, & the words of the Seers, that spake to him in the Name of the Lord God of Israel, behold they are written in the booke of the Kings of Israel.

19 And his prayer and how God was intreated of him, and all his sinne, and his trespass, and the places wherein he built his places, and for groves and images (before he was humbled) behold, they are written in the booke of the Kings of Israel.

20 So Manasseh slept with his fathers, and they buried him in his owne house: and Amon his sonne reigned in his stead.

21 ¶ Amon was two and twentie yeere olde, when he began to reigne, and reigned two yeere in Jerusalem.

22 But he did euill in the sight of the Lord, as did Manasseh his father: for Amon sacrificed to all the images, which Manasseh his father had made, and serued them.

23 And hee humbled not himselfe before the Lord, as Manasseh his father had humbled himselfe: but this Amon trespassed more and more.

24 And his seruants * conspired against him, and slew him in his owne house.

25 But the people of the land slew all them that had conspired against King Amon: and the people of the land made Josiah his sonne King in his stead.

CHAP. XXXIII.

1 Josiah destroyed the idols: 8 And restored the Temple. 12 The booke of the Law is found. 21 He serveth in Hilkiah the Prophetsse for counsell. 27 God heareth his prayer. 31 He maketh a covenant with God.

¶ Josiah was eight yeere olde when he began to reigne, and he reigned in Jerusalem one and thirtie yeere.

2 And he did vprightly in the sight of the Lord, and walked in the wayes of David his father, and bowed neither to the right hand nor to the left.

3 And in the eight yeere of his reigne (when he was yet a childe) he began to seeke after the God of David his father: and in the twelue yeere he began to purge Iudah, and Ierusalem from the high places, and the groves, and the carved images and molten images:

4 And they brake downe in his sight the altars of Baalim, and he caused to cut downe the images that were on his vpon them: he brake also the groves, and the carved images, and the molten images, and stamped them to powder, and strowed it vpon the graues of them that had sacrificed vnto them.

5 Also he burnt the bones of the Priests vpon their altars, and purged Iudah and Ierusalem.

6 And in the cities of Manasseh, and Ephraim and Simeon, euen vnto Naphtali, with their manles they brake all round about.

7 And when he had destroyed the altars and the groves, and had broken and stamped to powder

the images, and had cut downe all the idols throughout all the land of Israel, he returned to Jerusalem.

8 ¶ Then in the eighteenth yeere of his reigne, when he had purged the land and the Temple, he sent Shaphan the sonne of Azaliah, and Maasiah the gouernour of the citie, and Ioah the sonne of Ioahaz the recorder, to repaire the house of the Lord his God.

9 And when they came to Hilkiah the hie Priest, they deliuered the money ^{that they were in such credit for their fidelity, that they made new accounts of that which they received.} which they were in such credit for their fidelity, that they made new accounts of that which they received. which they were in such credit for their fidelity, that they made new accounts of that which they received.

10 And they put it in the hands of them that should doe the worke, and had the curfewight in the house of the Lord: and they gaue it to the workmen that wrought in the house of the Lord, to repaire and amend the house.

11 Euen to the workmen and to the builders gaue they to buy hewed stone and timber for couples and for hermes of the I Loues, which the Kings of Iudah had destroyed.

12 And the men did the worke faithfully, and the ouersers of them were Iphath and Obadiah the Leuites, of the children of Merari, and Zechanah, and Meshullam, of the children of the Kohathites to set it forward: and of the Leuites all that could skill of instruments of musike.

13 And they were ouer the beares of burdens, and them that set forward all the workmen in eury worke: and of the Leuites were scribes, and officers and porters.

14 ¶ And when they brought out the money that was brought into the house of the Lord, Hilkiah the Priest found the booke of the Law of the Lord giuen by the hand of Moses.

15 Therefore Hilkiah answered and sayde to Shaphan the chanceller, I haue found the booke of the Law in the house of the Lord: & Hilkiah gaue the booke to Shaphan.

16 And Shaphan caried the booke to the King, and brought the King word againe, saying, All that is committed to the hand of thy seruants, that doe they.

17 For they haue gathered the money that was found in the house of the Lord, and haue deliuered it into the hands of the ouersers, & to the hands of the workmen.

18 Also Shaphan the chanceller declared to the King, saying, Hilkiah the Priest hath giuen mee a booke, and Shaphan read it before the King.

19 And when the King had heard the wordes of the Law, he tare his clothes,

20 And the King commended Hilkiah, and Ahikam the sonne of Shaphan, and Abdon the sonne of Micah, and Shaphan the chanceller, and Asiah the Kings seruant, saying,

21 Goe and enquire of the Lord for me, and for the rest in Israel and Iudah, concerning the wordes of this booke that is found: for great is the wrath of the Lord that is fallen vpon vs, because our fathers haue not kept the wordes of the Lord, to doe after all that is written in this booke.

22 Then Hilkiah and they that the King had appointed, went to Iudah & Propheticke the wife of Shallum, the sonne of Iokhath, the sonne of Hazziah

* 1 King. 22. 3.

For they returned to Ierusalem, meaning Shaphan &c.

f For there were many portions and pieces annexed to the Temple. g Meaning, that they were in such credit for their fidelity, that they made new accounts of that which they received. ued. 2. King. 12. 7. 10

h Reads 1. King. 21. 8.

i For the King was commended to haue continually a copie of this booke, and to read therein day and night. Deut. 17. 18.

k For sooth that the word of God had beene for long tyme effe and the people kept in ignorance, considering also the curses containted therein against the transgressors.

l Thus the godly doe not easily leave their owne finnes, but rather than offend God, 10. 7. 14. 16.

2^d. *Harbas.*
 in Meaning, ey-
 ther of the Priest's
 appeal, or of the
 Kings.
 R Reads here of,
 2. King. 12. 15.
 O That is, to the
 King.

¶ Hafrāh keeper of the^m wardrobe (and she dwelt
in Ierusalem within theⁿ college) and they com-
muned hereof with her.

23 And she answered them, Thus sayeth the
Lorde God of Israel, Tell yee ° the man that sent
you to me.

24 Thus sayeth the Lord, Behold, I will bring euill vpon this place, and vpon the inhabitants thereof, *even* all the curſes, that are written in the booke which they haue read before the King of Iudah:

25 Because they haue forsaken me, and burnt incense vnto other gods, to anger me with all the workes of their p hands, therefore shall my wrath fall vpon this place, and shall not be quenched.

26 But to the King of Iudah, who sent you to enquire of the Lord, so shal ye say vnto him, Thus saith the Lord God of Israel, The wordes which thou hast heard, shall come to passe.

127 *Because* thine heart did melt; and thou diddest humble thy selfe before God, when thou I heardst his wordes against this place and against the inhabitants thereof, and humbledst thy selfe before me, and tarest thy clothes, and wepest before mee, I haue also heardit, saith the Lord.

28 Beholde, I will gather thee to thy fathers, and thou shalt bee pur in thy graue in peace; and thine eyes shall not see all the cuill, which I will bring vpon this place, & vpon the inhabitants of the same. Thus they brought the king word again.

29 ¶ Then the King sent and gathered all the Elders of Judah and Jerusalem.

30 And the King went vp into the house of the Lord, and all the men of Iudah, and the inhabitants of Ierusalem, and the Priests and the Levites, and all the people from the greatest to the smallest, and hee read in their eares all the wordes of the booke of the covenant that was found in the house of the Lord.

31 And the King stood by his pillar, and made a covenant before the Lorde, to walke after the Lorde, and to keepe his commandements, and his testimonies, and his statutes, with all his heart, and with all his soule, *and* that hee would accomplishe the wordes of the covenant written in the same booke.

32 And he caused all that were found in Jerusalem, and Benjamin to stand to it: and the inhabitants of Jerusalem did according to the covenant of God, *even* the God of their fathers.

33 So Iosiah tooke away all the abominations out of all the countreys that pertained to the children of Israel, and compelled all that were found in Israel, to serve the Lord their God: so all his dayes they turned not backe from the Lord God of their fathers.

CHAPTER XXXV.

1 Iofiah keepeth the Passover. 2 He setteth forth Gods service. 30 He fighteth againft the King of Egypt, and dyeth. 34 The people bewaile him.

Moreouer * Iosiah kept a Passeouer vnto the Lord in Ierusalem, and they slew the ^a Passeouer in the foureteenth day of the first month.

2 And he appointed the Priests to their charges, and encouraged them to the service of the house of the Lord.

3 And he sayd vnto the Levites that ^btaught
all Israel and were sanctified vnto the Lord, Put
signified, b. So that the Levites charge was not only to mi-
de, but also to instruct the people in the word of God.

the holy Arke in the house which Salomon the
sonne of Dauid King of Israel did build : it shall be
no more a burden vpon your shoulders : serue
now the Lord your God and his people Israel.

4 And prepare your felices by the houses of your fathers according to your courses, as * David the King of Israel hath written, and according to the writing of Salomon his sonne.

5 And stand in the Synagogue according to the deuision of the families of your brethren the children of the people, and *after* the deuision of the familie of the Leuites:

6 So kil the Pasſeate, and ſanctifie your ſelues,
and d prepare your brethren that they may doe
according to the word of the Lord by the hand
of Moſes.

7 Iofiah alfo gaue to the † people ſheep, lambs
and kiddes, all for the Paſteouer, *euen* to all that
were preſent, to the number of thirtie thouſand,
and three thouſand bullockes: theſe were of the
Kings ſubſiſtance.

8 And his princes offered willingly vnto the people, to the Priests and to the Leuites: Hilksiah, and Zechariah, and Iehiel, rulers of the house of God, gaue vnto the Priests for the Pasche, *even* two thousand and sixe hundredeth *sheepe*, and three hundred bullocks.

9 • Conaniah also and Shemaiah and Nathaneel his brethren, and Hattabiah and Iziel and Izabab, chiefe of the Levites gave vnto the Levites for the Passouer, five thousand *sheepe*, and five hundred bullockes.

10 Thus the service was prepared, and the Priestes stood in their places, also the Levites in their orders, according to the Kings confirmation.

11 And they slew the Prisoner, and the Priests sprinkled the blood with their hands, and the Levites slayed them.

12 And they took away from the burnt offering to give it according to the division of the families of the children of the people, to offer unto the Lord, as it is written in the book of Moses, and six of the bullocks.

13 And * they roasted the Paschever with fire, according to the custome, but the sanctified things they sod in pots, pannes, and cauldrons, and distributed them quickly to all the people.

14. Afterward also they prepared for themselves and for the Priests: for the Priests the sonnes of Aaron *were occupied* in offering of burnt offerings, and the fat vntill night: therefore the Leuiticks prepared for themselves, and for the Priests the sonnes of Aaron.

15 And the fingers the *fonnes* of *Alaph* *floude* in their *nding* * according to the commande-
ment of *Datid*, and *Alaph*, and *Heman*, and *Ie-*
luthun the *Kings* *h* *Seer*: and the *porters* at eu-
ery gate, who might not depart from their service:
therefore their brethren the *Leuites* prepared for
them.

16 So all the seruice of the Lord was prepared the same day to keepe the Passeouer, and to offer burne offerings vpon the altar of the Lord according to the commandement of King Iosiah.

17 And the children of Israel that were present, kept the Pascheover the same time, and the frait of the unleavened bread seven daies.

18 And there was no Passover kept like that in Israel, from the days of Samuel the Prophet: neither

p This the speaketh in contempt of the idolaters, who contrarie to reason and nature make that a god, which they have made and framed with their owne hands.

q This declarth what is the end of Gods threatening to call his to repentance, and assure the vnpentant of their destruction.

It may appear that very few were touched with true repentance, seeing that God spared them for a time only for the Kings sake

f Forasmuch as
neither yong nor
olde could be ex-
empted from the
curies coutrained
therein, if they did
transgres, he knew
it pertained to all
and was his dutie
to see it read to al
sortes, that every
one might learne
to auoid those pun-
ishments by fea-
ring God aright.
Because he had
charge ouer al
multanfwere for
euery one that pa-
rished, he thought
it his dutie to see
that al shoul'd make
profession to re-
ceiue the word of
God.

a. The Scripture
with in sundry pla-
ces to cal^y lamb
the Pass-over, which
was but the signe
of the Pass-over,
because in all sacra-
ments the signes
have the names of
the things which
offer in the Temp

c As it was before
 the Temple was
 built: therefore
 your office only
 is now to teach
 the people and
 to praise God.
 * 1. Cor. 12: 21-23
 26, chap. 1: 17
 [O] for people,

d Exhort every
one to examine
themselves, that
they be not es-
caped to enter
the Pailroom.
† Ebr. friends of
the people.

e So that every
one and of all
forces gave of the
they had a liberal
portion to the
service of God.

F Meaning of the
lamb, which was
called the Pas-
sover: for each of the
Priests might
sprinkle, and
necessity the
Lamb might kill
the sacrifice.

that which was
not expedient
to be offered, that
every man might
offer praise
and thanksgivings,
and so have
his portion.

h Meaning and
his Prophecies
cause he ap-
peared the Plains &
prophecies and
were to be seen

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by the mouth of Ieremiah, was finished) the Lord stirred up the spirit of Cyrus King of Persia, and he made a proclamation through all his kingdom, and also by writing, saying,

33 Thus saith Cyrus King of Persia, All the kingdoms of the earth hath the Lord God of hea-

ven given me, and hath commanded me to build him an house in Ierusalem, that is in Iudah. Who is among you of all his people, with whom the Lord his God is? let him goe up.

born, 10. 44. 18 that Ierusalem & the Temple should be built againe, as in the first, because God viled his service for a time to deliver his Church.

The prayer of Manasseh King of the Iewes.

This prayer is not in the Hebrew, but is translated out of the Greeke.

O Lord Almighty, God of our fathers, Abraham, Isaac and Iacob, and of their righteous seed, which hast made heaven and earth with all their ornament, which hast bounde the sea by the worde of thy commandment, which hast shut vp the deepe and sealed it by thy terrible and glorious Name, whome all doe feare and tremble before thy power: for the Maiestie of thy glorie can not be borne, and thine angrie threatening toward sinners is imortable, but thy mercifull promise is unmeasurable and unsearchable. For thou art the most high Lord, of great compassion, long suffering, and most mercifull, and repentest for mans miseries. Thou, O Lord, according to thy great goodness hast promised repentance and forgiveness to them that sin against thee, & for thine infinite mercies hast appointed repentance unto sinners that they may be saved. Thou therefore, O Lord, that art the God of the iust, hast not appointed repentance to the iust, as to Abraham, and Isaac and Iacob, which have not sinned against thee, but thou hast appointed repentance unto me that am a sinner: for I have sinned above the number of the sand of the sea. My transgressions,

O Lord, are multiplied: my transgressions are exceeding many: and I am not worthy to beholde and see the bright of the heavens for the multitude of mine vniustitiousness. I am lowed downe with many yron bands; that I cannot lift up mine head, neither haue any release. For I haue provoked thy wrath and done euill before thee. I did not thy will, neither kept I thy commandments. I haue set vp abominations and haue multiplied offences. Nowe therefore I bowe the knee of mine heart, beseeching thee of grace. I haue sinned, O Lord, I haue sinned, and I acknowledge my transgressions: but I humbly beseech thee, forgive me; O Lord, forgive me, and destroy me not with my transgressions. Be not angrie with me for euer by referring euill for me, neither condemne me into the lower partes of the earth. For thou art the God, even the God of them that repent: and in me thou wilt shew all thy goodness: for thou wilt saue me that am unworthy, according to thy great mercie: therefore I will praise thee for euer all the dayes of my life, for all the power of the heavens praise thee, and thine is the glory for euer and euer. Amen.

a Thou hast promised that repentance shalbe the way for them to returne to thee. b He speaketh thus in compassion of himselfe, & those holy fathers which haue their commendation in the Scriptures, so that in respect of himselfe he callethe the sinners nothing, but attributeth vnto them righteousness.

E Z R A.

THE ARGUMENT.

As the Lord is most mercifull vnto his Church, and doth not punish them, but to the intent they should see their own miseries, & be exercised vnder the crosse, that they might contemne the world & aspire vnto the heauen: so after that he had visited the Iewes, and kept them vnto bondage fourscore yeres in a strange countrey among infidels and idolaters, he remembered his tender mercies and their infirmities, and therefore for his owne sake raised them up a deliverer, & moued both the heart of the chiefe ruler to pise them, and also by him punished such, which had kept them in seruitude. Herewith standing left they should growe into a contempt of Gods great benefite, he kept them still in euill: & raised domesticall enemies, which endur'd as much as they can to hinder their most worris enterprise: yet by the exhortation of the Prophets they went forward by little & little till their worke was finished. The author of this booke was: Ezra, who was Priest, and Secretary of the Law, as chap. 7. 6. He returned to Ierusalem the first yeere of Darius, who succeeded Cyrus, that is, about fiftie yeeres after the returne of the first under Zerubbabel, when the Temple was built. Hea brought with him a great compaignie, and much treasures, with letters to the Kings officers for all such things as should be necessary for the Temple: and as his coming he desired that which was amiss, and set the things in good order.

CHAP. I.

a Cyrus sendeth against the people that was in captivity, & And setteth them their holy vessels.

NOWE in the first yeere of Cyrus King of Persia (that the worde of the LORD, spoken by the mouth of Ieremiah, might be accomplished) the Lord stirred vp the spirit of Cyrus King

of Persia, and he made a proclamation throughout all his kingdom, and also by writing, saying,

3 Thus saith Cyrus King of Persia, The Lord God of heauen hath giuen me all the kingdoms of the earth, and he hath commanded me to build him an house in Ierusalem, which is in Iudah.

3 Who is hee among you of all his people with whome his God is? let him goe up to Ierusalem which is in Iudah, and build the house of

a 2 Chron. 36. 22. b 1. Esdr. 1. 1. c 2. Esdr. 1. 1. d 2. Esdr. 1. 1. e 2. Esdr. 1. 1. f 2. Esdr. 1. 1. g 2. Esdr. 1. 1. h 2. Esdr. 1. 1. i 2. Esdr. 1. 1. j 2. Esdr. 1. 1. k 2. Esdr. 1. 1. l 2. Esdr. 1. 1. m 2. Esdr. 1. 1. n 2. Esdr. 1. 1. o 2. Esdr. 1. 1. p 2. Esdr. 1. 1. q 2. Esdr. 1. 1. r 2. Esdr. 1. 1. s 2. Esdr. 1. 1. t 2. Esdr. 1. 1. u 2. Esdr. 1. 1. v 2. Esdr. 1. 1. w 2. Esdr. 1. 1. x 2. Esdr. 1. 1. y 2. Esdr. 1. 1. z 2. Esdr. 1. 1.



a God had beene moved by Ieremias prayer, & had sent him to Ierusalem to build the Temple againe. b The word of the LORD, spoken by the mouth of Ieremias, might be accomplished. c The word of the LORD, spoken by the mouth of Ieremias, might be accomplished. d The word of the LORD, spoken by the mouth of Ieremias, might be accomplished. e The word of the LORD, spoken by the mouth of Ieremias, might be accomplished. f The word of the LORD, spoken by the mouth of Ieremias, might be accomplished. g The word of the LORD, spoken by the mouth of Ieremias, might be accomplished. h The word of the LORD, spoken by the mouth of Ieremias, might be accomplished. i The word of the LORD, spoken by the mouth of Ieremias, might be accomplished. j The word of the LORD, spoken by the mouth of Ieremias, might be accomplished. k The word of the LORD, spoken by the mouth of Ieremias, might be accomplished. l The word of the LORD, spoken by the mouth of Ieremias, might be accomplished. m The word of the LORD, spoken by the mouth of Ieremias, might be accomplished. n The word of the LORD, spoken by the mouth of Ieremias, might be accomplished. o The word of the LORD, spoken by the mouth of Ieremias, might be accomplished. p The word of the LORD, spoken by the mouth of Ieremias, might be accomplished. q The word of the LORD, spoken by the mouth of Ieremias, might be accomplished. r The word of the LORD, spoken by the mouth of Ieremias, might be accomplished. s The word of the LORD, spoken by the mouth of Ieremias, might be accomplished. t The word of the LORD, spoken by the mouth of Ieremias, might be accomplished. u The word of the LORD, spoken by the mouth of Ieremias, might be accomplished. v The word of the LORD, spoken by the mouth of Ieremias, might be accomplished. w The word of the LORD, spoken by the mouth of Ieremias, might be accomplished. x The word of the LORD, spoken by the mouth of Ieremias, might be accomplished. y The word of the LORD, spoken by the mouth of Ieremias, might be accomplished. z The word of the LORD, spoken by the mouth of Ieremias, might be accomplished.

the Lord God of Israel: he is the God, which is in Jerusalem.

And every one that remaineth in any place (where he fourmeth) * let the men of his place rejoyce him with silver & with gold, and with substances, & with cattell, * and with a willing offering, for the house of God that is in Jerusalem.

Then the chiefe fathers of Iudah and Benjamin, & the Priests & Levites rose vp, with all them whose spirit God had raised to goe vp, to build the house of the Lord which is in Jerusalem.

And all they that were about them, strengthened their hands with vessels of silver, with gold, with substance and with cattell, and with precious things, besides all that was willingly offered.

Also the King Cyrus brought forth the vessels of the house of the Lord, * which Nebuchadnezzar had taken out of Jerusalem, and had put them in the house of his god.

Even then did Cyrus King of Persia bring forth by the hand of Mithredath the treasurer, and counted them unto * Sheshbazzar the Prince of Iudah.

And this is the number of them, thirtie basins of gold, a thousand basins of silver, nine and twentie kintnes.

Thirtie boules of golde, and of silver boules of the second sort, foure hundred and ten, and of other vessels, a thousand.

All the vessels of golde and silver were foure thousand & foure hundred. Sheshbazzar brought vp all * with them of the captivitie that came vp from Babel to Ierusalem,

With the vessels that had beene kept espies in Babylon.

CHAP. II.

The number of them that returned from the captivitie. * Also are the sonnes * of the prouince that went vp out of the captivitie (whom Nebuchadnezzar King of Babel had carried away vnto Babel) and returned to Ierusalem, and to Iudah, twety one vnto his cite.

Which came with * Zerubbabel, * Serai, Iehua, Nehemiah, Seraiah, Reelaiah, * Merdecia, Bilshan, Mispar, Biguai, Rehum, Baanah. The number of the men * of the people of Israel was,

3 The sonnes of Parosh, two thousand, an hundred thienty and two:

4 The sonnes of Shephatiah, three hundred thienty and two:

5 The sonnes of Arathiah, two hundred, and thienty and foue:

6 The sonnes of Pahath Moah, of the sonnes of Iehua and Iosh, two thousand, eight hundred and twentie:

7 The sonnes of Elam, a thousand, two hundred and foure and fiftie:

8 The sonnes of Zattu, nine hundred and fife and foure:

9 The sonnes of Zaccai, seven hundred and threescore:

10 The sonnes of Sani, six hundred and two and foure:

11 The sonnes of Betai, six hundred, and three and twentie:

12 The sonnes of Azgad a thousand, two hundred and two and twentie:

13 The sonnes of Adomikam, six hundred, three score and fife:

14 The sonnes of Biguai, two thousand, and fife and fiftie:

15 The sonnes of Adin, foure hundred and foure and fiftie:

16 The sonnes of Ater of * Hizkiah, nine, and eight:

17 The sonnes of Bezai: three hundred and three and twentie:

18 The sonnes of Iorham, an hundred & twelue:

19 The sonnes of Hashum, two hundred and three and twentie:

20 The sonnes of Glibbar, nine, and fife:

21 The sonnes of Beth-lehem, an hundred and three and twentie:

22 The men of Netophah, sixe and fiftie:

23 The men of Anathoth, an hundred and eight and twentie:

24 The sonnes of Azmuth, two and foure:

25 The sonnes of Kirish-aim, of Chephirah, and Beeroth, seven hundred & threec and foure:

26 The sonnes of Haramah and Gaba, five hundred, and one and twentie:

27 The men of Michmash, an hundred and two and twentie:

28 The sonnes of Beth-el, & Ai, two hundred, and three and twentie:

29 The sonnes of Nebo, two and fiftie:

30 The sonnes of Magbui, an hundred and sixe and fiftie:

31 The sonnes of the other Elam, a thousand, and two hundred and foure and fiftie:

32 The sonnes of Harim, three hundred and twentie:

33 The sonnes of Lod-hadid, and Ono, seven hundred, and fife and twentie:

34 The sonnes of Iericho, three hundred and fife and foure:

35 The sonnes of Senaah, three thousand, sixe hundred and thirtie.

36 ¶ The 8 Priests: of the sonnes of Iedajah of the house of Iehua, nine hundred thienty and three:

37 The sonnes of Immer, a thousand and two and fiftie:

38 The sonnes of Pashur, a thousand, two hundred and seven and foure:

39 The sonnes of Harim, a thousand and thienty and foue.

40 ¶ The Levites: the sonnes of Iehua, and Kadmiel of the sonnes of Hodiaiah, thienty and foure.

41 ¶ The Singers: the sonnes of Asaph, an hundred and eight and twentie.

42 ¶ The sonnes of the porters: the sonnes of Shallum, the sonnes of Ater, the sonnes of Talmon, the sonnes of Akkub, the sonnes of Hatia, the sonnes of Shobai: all were an hundred and nine and thirtie.

43 ¶ The 8 Nethinims: the sonnes of Ziha, the sonnes of Hasapha, the sonnes of Tabbaoth,

44 The sonnes of Keros, the sonnes of Siaha, the sonnes of Padon,

45 The sonnes of Lebanah, the sonnes of Hagab, the sonnes of Akkub,

46 The sonnes of Hagab, the sonnes of Shamlai, the sonnes of Hanan,

47 The sonnes of Giddel, the sonnes of Gahar, the sonnes of Reiah,

48 The sonnes of Rezin, the sonnes of Nekoda, the sonnes of Gazzam,

49 The sonnes of Vaza, the sonnes of Paseah, the sonnes of Besai,

Which were of the posteritie of Hezekiah.

That is, Iahab, thienty: for to this word (sonne) signifies, when it is joined with the names of places,

Before he hath declared the two Tribes of Iudah and Benjamin, and now cometh to the Tribe of Levi, and beginneth at the Priests,

[The Levites,

[The Singers,

[The Porters,

So called, because they were given to the Temple, to cut wood and beare water for the use of the sacrificers, and came of the Gibeonites which were appointed to this use by Iehua, 1oth. p. 23.

BUT the adversaries of Iudah and Benjamin heard, that the children of the captiuitie builded the Temple vnto the Lord God of Israel.

And they came to Zerubbabel, and to the chiefe fathers, and sayd vnto them, We will build with you: for we seeke the Lord your God as yee do, and we haue sacrificed vnto him since the time of Efar Haddon king of Asibur, which brought vs vp hither.

3 Then Zerubbabel, and Iefhua, and the rest of the chiefe fathers of Israel, Gaye vnto them, It is not for you, but for vs to builde the house vnto our God: **B** for we our selues together will builde it vnto the Lorde God of Israel, asking Cyrus the king of Persia hath commanded vs,

4 Wherefore the people of the land † discour-
aged the people of Iudah, and troubled them in
building.

5 And they hired counsellors against them,
to hinder their deuise, all the dayes of Cyrus
King of Persia, euen vntill the reigne of Darius
King of Persia.

6 And in the reigne of ^d Ahashuerus (in the beginning of his reigne) wrote they an accusation against the inhabitants of Iudah and Ierusalem.

7 And in the dayes of Atrahilhalthe Mithredath, Tabeel, and the rest of their companions wrote when it was peace, vnto Atrahilhalthe King of Persia, and the writing of the letter was the Aramites writing, and the thing declared was in the language of the Aramies.

8 Rehum the chamberlour, and Shimshai the scribe wrote a letter against Jerusalem to Artah-shaste the King in this sort.

9 Then were Rehum the chauncellour, and Shimshai the scribe, and their companions¹ Dinaie, and Apharsathcaie, Tarpelshie, Apharsaie, Archeusie, Bablaie, Shushanchaie, Dehane, Elmaie,

10 And the rest of the people whom the great
and noble Asnappar brought ouer, and set in the
cities of Samaria, and other that are beyonde the
Riuer: and i Cheeneth.

11 ¶ This is the copie of the letter that they sent vnto King Asitahhahite, **THY** **SER-**
VANTS the men beyond the River and Chee-
neh. *Salute thee.*

12 Be it knowen vnto the King that the Jewes, which came vp from thee to vs, are come vnto Ierusalem (a city rebellious and wicked) & build, and lay the foundations of the walles, and haue ioyned the foundations.

13 Be it knowne nowe vnto the King, that if
this citie be built, & the foundations of the wallles
layed, they wil not giue tolle, tribute, nor custome:
so shalt thou hinder the Kings tribute.

14 Nowe therefore because fwee haue bene brought vp in the *Kings* palace, it was not meette for vs to see the Kings dishonour: for this cause haue we sent and certified the King.

19. That one may searche in the booke of the Chronicles of thy fathers, and thou shalt finde in the booke of the Chronicles, & perceiue that this citie is rebellious: and noifome vnto Kings & prouinces, and that they haue moued fedition of olde time, for the which cause this citie was destroyed.

16 We certifie the King *therefore*, that if this
citie be buylded, and the foundation of the walles
layd, by this means the portion beyond the Riuer
shall not be thine.

17 ¶ The King sent an answer vnto Rehūm the Chaucellour, and Shiſhai the Scribe, and to the rest of their companions that dwelt in Samaria, and vnto the other beyond the Riuer, ¹ Shelam and ^m Checch.

18 ¶ The letter which yee sent vnto vs, hath bene or only read before me,

19 And I haue commanded & they haue searched, and founde, that this cite of olde time hath made insurrection against kings, and hath rebelled and rebellion hath bene committed therein.

30 There haue bene mightie kings a fo ouer
Ierusalem, which haue ruled ouer all beyonde the
Riuer, and tolle, tribute and custome was giuen
vnto them.

31 Make ye now a decree, that those men may cease and that the citie be not built, till I haue giuen *another* commandement.

33 Take heed now that yee fayle not to do
this: why should damage growe to hurt the King?

23 When the copie of king Artababastes letter was reade before Rehum and Shimshai the scribe, and their companions, they went vp in all the haste to Ierusalem vnto the Jewes, and caused them to cease by force and power.

24. Thenⁿ ceased the worke of the house of God, which was in Ierusalem, & did stay vnto the second yere of Darius King of Persia.

CHAPTER V.

1. Waggon and 2. chariot, see prophetic. 3. The work of the Temple garb forward contrary to the words of Isaiah. 4. His letters to Darwin.

I Hen ¶ Haggaï a Prophet, & Zechariah, the sonne of Iddo a Prophet prophesied vnto the Iewes that were in Iudah, and Ierusalem, in the name of the God of Israel, even vnto them.

2. Then Zerubbabel the sonne of Shealtiel, and Iehua the sonne of Iozadak arose, and began to builde the house of God at Ierusalem, and with them ~~were~~ the Prophets of God, which hel-
ped them.

3: ¶ At the same time came to them Tarnai, which was capitaine beyonde the Riner, and Shether-boznai and their companions, and Gayde thus vnto them, Who hath given you commande-ment to builde this houle, and to lay the founda- tions of these walles?

4 ^bThen sayde we vnto them after this maner,
What are the names of the men that buylde this
building?

5 But the e^e eye of their God was vpon the Elders of the Iewes, that they coule not cause them to cease, till the matter came to Darus: and then they answered by letter therunto.

6 The copie of the letter, that Tatnai captain beyond the River, and Shether-boznai and his companions, Apharschaie, (which were beyond the river) sent vnto King Darius.

7 They sent a letter vnto him; whereto it was written thus, V N T O D A R I V S the King, all peace.

8 Be it known vnto the King, that wee went into the prouince of Iudea, to the house of J great God, which is builded with great stones. & beames are layde in the walles, and this worke is wrought speedily and prospereth in their hands.

9 Then asked we those Elders, and sayde vnto them thus, Who hath giuen you comm. ndement to build this house, and to lay the foundation of these walles?

Some read for
She lam, salutation
or greeting.
m Called also:
Cherneth, as-
veria A.L.

Not altogether for the Prophets exhorted them to continue, but they yielded less diligence because of the troubles.

107, Nag. 1955.
* Nag. 3.1.
3.9.5.6.3.

a Which encouraged them to go forward, it exhorted them that they were more careful to lay aside their own houses than zealous to build the Temple of God.
b That is, the enemies asked this, as verſe 18.

b That is, the enemies asked this, as verse 10.

e His Honour and
the spirit of
Strength.

107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925,

10 We asked their names also that wee might ceruifie thee, and that we might write the names of the men that were their rulers.

11 But they answered vs thus and said, We are the seruants of the God of heauen and earth, and builde the house that was built of olde and many yeeres agoe, which a great King of Israel * builded, and founded it.

12 But after that our fathers had prouoked the God of heauen vnto wrath, * hee gaue them ouer into the hand of Nabuchadnezzar King of Babel the Caldean, & he destroyed this house, and caryed the people away captiue vnto Babel.

13 But in the first yeere of Cyrus King of Babel, King Cyrus made a decree to buyde this house of God.

14 And the vessels of golde and siluer of the house of God, which Nebuchadnezzar tooke out of the Temple that was in Ierusalem, & brought them into the Temple of Babel, those did Cyrus the king take out of the Temple of Babel, & they gaue them vnto one * Shethbazzar by his name, whom he had made captiue.

15 And hee sayde vnto him, Take these vessels and goe thy way, and put them in the Temple that is in Ierusalem, and let the house of God be buylt in his place.

16 Then came the same Shethbazzar and layd the foundation of the house of God, which is in Ierusalem, and since that time euen vntill now, hath ierene in buylding, yet is it not finished.

17 Now therefore if it please the King, let there be search made in the house of the kings treasures, which is there in Babel, whether a decree hath bene made by King Cyrus, to build this house of God in Ierusalem, and let the King send his minde concerning this.

C H A P. VI.

At the commaundment of Darius King of Persia, after the Temple was builded and consecrated, the children of Israel kept the feast of unleaued bread.

Then * King Darius gaue commaundment, and they made search in the * librie of the treasures, which were there layd vp in Babel.

2 And there was found in a * coffer (in the palace that was in the prouince of the Medes) a volume, and therein was it thus written, as a memoriall,

3 IN THE FIRST yeere of King Cyrus, King Cyrus made a decree for the house of God in Ierusalem, Let the house be buylt, euen the place where they offered sacrifices, and let the walles thereof be ioyned together: let the height thereof be three foor cubites, and the breadth thereof three foor cubites,

4 Three borders of great stones, and one order of timber, and let the expences be giuen of the Kings house.

5 And also let them render the vessels of the house of God (of golde and siluer, which Nebuchadnezzar tooke out of the Temple, which was in Ierusalem, and brought vnto Babel) & let him goe vnto the Temple that is in Ierusalem to his place, and put them in the house of God.

6 Therefore Tattai captaine beyond the Riuer, and Shethar Boznai, and their companions Apharscaie, which are beyonde the Riuer, be ye farre * from thence.

7 Suffer yee the worke of this house of God, that the captaine of the Iewes and the Elders of

the Iewes may builde this house of God in his place.

8 For I haue giuen a commaundment what ye shall doe to the Elders of these Iewes, for the building of this house of God, that of the reuenues of the King, which is of the tribute beyonde the Riuer, there bee incontinently expences giuen vnto these men that they * cease not.

9 And that which they shall haue neede of, let it be giuen vnto them day by day, whether it be yong bullockes, or rannimes, or lambs for the burnt offerings of the God of heauen, wheat, salt, wine and oyle, according to the appointment of the Priests that are in Ierusalem, that there be no fault.

10 That they may haue to offer sweet odours vnto the God of heauen, and pray for the Kings life, and for his sonnes.

11 And I haue made a decree, that whosoever shall alter this sentence, the wood shall be pulled downe from his house, and (shall be set vp, and he shall be hanged thereon, and his house shall be made a dunghill for this.

12 And the God that hath caused his Name to dwell there, destroy all Kings and people that put to their hand to alter and to destroy this house of God, which is in Ierusalem. I Darius haue made a decree, let it be done with speede.

13 ¶ Then Tattai the captaine beyond the Riuer, and Shethar Boznai and their companions, according to that which Darius had sent, so they did speedily.

14 So the Elders of the Iewes builded, & they prospered by the prophesying of Haggaitie Prophet, and Zechariah the sonne of Iddo, and they builded and finished it, by the appointment of the God of Israel, and by the commaundment of Cyrus and Darius, and Artahastate King of Persia.

15 And this house was finished the thirde day of the monthes Adar, which was the sixt yeere of the reigne of King Darius.

16 ¶ And the children of Israel, the Priests, and the Leuites, and the residue of the children of the captiuitie kept the dedication of this house of God with ioy,

17 And offered at the dedication of this house of God an hundred bullockes, two hundred rams, foure hundred lambs, and twelue goates, for the sinne of all Israel, according to the number of the tribes of Israel.

18 And they set the Priests in their order, and the Leuites in their courses ouer the seruice of God in Ierusalem, as it is written in the * booke of Moses.

19 And the children of the captiuitie kept the Passouer on the fourteenth day of the first month, (For the Priests and the Leuites were purified altogether) and they killed the Passouer for all the children of the captiuitie, and for their brethren the Priests, and for themselves.

20 So the children of Israel which were come againe out of captiuitie, and all such as had separated their selues vnto them, from the slithines of the Heathen of the land to seeke the Lord God of Israel, did eate,

21 And they kept the feast of vnleaued bread seuen dayes with ioy: for the Lord hath made them glad, and turned the heart of the King of Asshur vnto them, to encourage them in the worke of the house of God, vnto the God of Israel.

C H A P.

d To wit, Solomon.
e 1. King. 6. 2.
f 2. Chron. 3. 1.
g 2. King. 14. 12.
h 2. 5. 9.

c Read chap. 1. 1.

f Read chap. 1. 8.

g Meaning, in the library, or places where lay the registers, or records of times.

h 1. R. 1. 6. 2.
i 1. R. 1. 6. 2.
j 1. R. 1. 6. 2.

a Wherein were the signs of the Kings of Medes and Persians.

k Or, yam, or corn, or.
l Or, warble.

b Meaning, Zorubabel, to whom hee giue charge.

c Meedlenot with them, neither hindered them.

d For lack of money.

e Who hath appointed the just to have his name called upon them.

f 1. R. 1. 6. 2.

g When God direct vs to do that which he will, give their whole good desire.

h This is the twelfth month of the second year of the reign of Darius.

i To wit, the feast of the dedication after their first returne.

j 2. King. 1. 6. 2.

k Which were of the heathen that had taken their idols to worship the true God. Meaning those who were long of the Median kind, and before they were taken captiue, were idolaters.

C H A P. VII.

1 By the commandment of the King, Ezra and his companions came to Jerusalem. 27 He giueth thanks to God.

Now after these things, in the reigne of ^a Artahashaste King of Persia, was Ezra the sonne of Seraiah, the sonne of Azariah, the sonne of Hilkiiah,

2 The sonne of Shallum, the sonne of Zadok, the sonne of Ahitub,

3 The sonne of Amariah, the sonne of Azariah, the sonne of Meraiach,

4 The sonne of Zerahiah, the sonne of Vzzi, the sonne of Bukki,

5 The sonne of Abishua, the sonne of Phinehas, the sonne of Eleazar, the sonne of Aaron, the chiefe Priest.

6 This Ezra came vp from Babel, and was a scribe prompt in the Law of Moses, which the Lord God of Israel had giuen, and the King gaue him all his request according to the hand of the Lord his God, which was vpon him.

7 And there went vp certain of the children of Israel, and of the Priests, and the Leuites, and the singers, and the porters, and the Nethinims vnto Jerusalem, in the seuenth yere of King Artahashaste.

8 And he came to Ierusalem in the 5th first month, which was in the seuenth yere of the King.

9 For vpon the first day of the first month began he to goe vp from Babel, and on the first day of the first month came he to Ierusalem, according to the good hand of his God that was vpon him.

10 For Ezra had prepared his heart to seeke the Law of the Lord, and to doe it, and to teach the precepts and iudgements in Israel.

11 ¶ And this is the copie of the letter that King Artahashaste gaue vnto Ezra the Priest and scribe, even a writer of the words of the commandments of the Lord, & of his statutes ouer Israel.

12 ARTAHASHASTE King of Kings, to Ezra the Priest and perfite scribe of the Lawe of the God of heauen, and to Cheeneth.

13 I haue giuen commandment, that euery one, that is willing in my kingdome of the people of Israel, and of the Priests, and Leuites sto goe to Ierusalem with thee, shall goe.

14 Therefore art thou sent of the King and his seuen counsellors, to enquire in Iudah and Ierusalem according to the law of thy God, which is in mine hand,

15 And to cary the silver and the gold, which the King & his counsellors willingly offer vnto the God of Israel (whose habitation is in Ierusalem)

16 And all the silver and gold that thou canst finde in all the prouince of Babel, with the free offering of the people, and that which the Priests offer willingly to the house of their God which is in Ierusalem,

17 That thou mayest lay speedily with this silver, bullockes, rammes, lambs, with their meate offerings and their drinke offerings: and thou shalt offer them vpon the altar of the house of your God, which is in Ierusalem.

18 And whatsoever it pleaseth thee and thy brethren to doe with the rest of the silver, & gold, doe ye it according to the will of your God.

19 And the vessels that are giuen thee for the seruice of the house of thy God, those deliuer

thou before God in Ierusalem.

20 And the residue that shall be needefull for the house of thy God, which shall be meete for thee to bestowe, thou shalt bestowe it out of the Kings treasure house.

21 And I King Artahashaste haue giuen commandment to all the treasurers which are beyond the Riuer, that whatsoever Ezra the Priest and Scribe of the Law of the God of heauen shall require of you, that it be done incontinently,

22 Vnto an hundred talents of silver, vnto an hundred measures of wheat, and vnto an hundred baths of wine, & vnto an hundred baths of oyle, and salt without writing.

23 Whatsoever is by the commandment of the God of heauen, let it be done speedily for the house of the God of heauen: for why should he be wroth against the realme of the King, and his children?

24 And we certifie you, that vpon any of the Priests, Leuites, singers, porters, Nethinims, or Ministers in this house of God, there shall no gouernour lay vpon them tolle, tribute nor custome.

25 And thou Ezra (after the wisdome of thy God, that is in thine hand) set iudges and arbiters, which may iudge all the people that is beyond the Riuer, even all that know the Law of thy God, and teach ye them that know it not.

26 And whosoever will not doe the Lawe of thy God, and the Kings law, let him haue iudgement without delay, whether it be vnto death, or to banishment, or to confiscation of goods, or to imprisonment.

27 Blessed be the Lord God of our fathers, which so hath put in the Kings heart, to beautifie the house of the Lord that is in Ierusalem.

28 And hath enclined mercy toward me, before the King and his counsellors, and before all the Kings rightie Princes: and I was comforted by the hand of the Lord my God which was vpon me, and I gathered the chiefe of Israel to goe vp with me.

C H A P. VIII.

1 The number of them that returned to Ierusalem with Ezra. 21 He causeth them to fast. 24 He admitteth the Priests of their desire. 25 What they did when they came to Jerusalem.

These are now the chiefe fathers of them, and the genealogie of them that came vp with me from Babel, in the reigne of King Artahashaste.

2 Of the sonnes of Phinehas, Gershom: of the sonnes of Ichamari, Daniel: of the sonnes of David, Hattuth:

3 Of the sonnes of Shechaniah, of the sonnes of Pharoah, Zechariah, and with him the count of the males, an hundred and fittie.

4 Of the sonnes of Pahath Moab, Elihoenai, the sonne of Zerahiah, and with him two hundred males.

5 Of the sonnes of Shechaniah, the sonne of Iahaziel, and with him three hundred males.

6 And of the sonnes of Adin, Ebed the sonne of Ionathan, and with him fiftie males.

7 And of the sonnes of Elam, Ieshiah the sonne of Athaliah, and with him seuentie males.

8 And of the sonnes of Shephariah, Zebadiah the sonne of Michael, and with him fourecore males.

1 Which was the riuer Euphrates, and they were beyond it in respect of Babylon. 2 Reader King. 3 2 Sam. 2. Chus. 2. 10.

3 This declareth that the feare of Gods indignement caused him to vie this liberallitie, and not the love that he bare to Gods glory or selfe-dila to his people.

4 To giue Ezra full authoritie to rectifie all things according to the word of God, and to punish them that rectified and would not obey.

5 Thus Ezra gaue God thanks for that he gaue him for good successe in his affaires by reason of the King.

6 E. 1. 1. 2. 3.

7 Reader Chap. 7. 10.

8 Of, captain of Men.

and Kelaiah, (which is Keitah) Perhahiah, Judah and Elizezer.

24 And of the fingers, Eliahb. And of the porters, Shallum, and Telem, and Uri.

m Meaning of the common people
five before he spoke
of the Priests and
Leuites.

25 And of Israel: of the sonnes of Parofth, Ramiah, and Icfiah, and Malchiah, and Miamin, and Eleazar, and Malchiah, and Benaiah.

26 And of the sonnes of Blam, Mattaniah, Zechariah, and Iehiel, and Abdi, and Ieremoth, and Elishah.

27 And of the sonnes of Zattu, Elioenai, Eliahb, Mattaniah, and Ierimoth, and Zabab, and Aziza.

28 And of the sonnes of Bebai, Ichohanan, Hananiah, Zabbai, Athlai.

29 And of the sonnes of Bani, Meshullam, Malluch, & Adaiah, Iathub, and Sheal, Teramoth.

n Or, the captain
of Moab.

30 And of the sonnes of J Pahath Moab, Adna, and Chelai, Benaiah, Maafiah, Mattaniah, Bezaleel, and Binnui, and Manafch.

31 And of the sonnes of Harim, Eliezer, Ithiah, Malchiah, Shemaiah, Shimon,

32 Benjamin, Malluch, Shemariah.

33 Of the sonnes of Halhum, Mattenai, Mattathah, Zabab, Eliphelct, Ieremai, Manafch, Shimci.

34 Of the sonnes of Bani, Maadi, Amram, and Vel.

35 Banaiah, Beliah, Chelluh,

36 Vaniah, Meremoth, Eliadib,

37 Mattaniah, Mattenai, and Iasau,

38 Ani Banni, and Benni, Shimci,

39 And Shelemiah, and Nathan, and Adaiah,

40 Machnadebai, Shalhai, Shari,

41 Azarel, and Shelemiah, Shemariah,

42 Shallum, Amariah, Ioseph.

43 Of the sonnes of Nebo, Ieiel, Mattithiah, Zabab, Zebina, Iadai, and Ioel, Benaiah.

44 All these had taken strange wives: and among them were women that had children,

Which
were made illegi-
timate because
marriage was
lawful.

NEHEMIAH.

THE ARGUMENT.

God doeth by all ages and at all times set up worthie persons for the commoditie and profite of his Church, as nowe within the compasse of fewe years he raised up diuers excellent men for the preservation of his people, after their returne from Babylon, as Zerubbabel, Ezra, and Nehemiah, VVhereof the first was their captain to bring them home, and provided that the Temple was builded: the second reformed their manners: and planted religion: and the third builded up the wallies, deliuered the people from oppression, and provided that the Lawe of God was put in execution among them. Hee was a godly man and in great authority with the king, so that the king fauoured him greatly, and gaue him most ample leuies for the accomplishment of all things which he could desire. This booke is also called of the Latines the second of Ezra, because he was the writer thereof.

CHAP. I.

Nehemiah breuieth the calamitie of Ierusalem. 9 He confesse the finnes of the people, and prayeth God for them.

He wordes of Nehemiah the son of Hachabiah. In the twentieth yee, as I was in the palace of Shulhan,

Came Hanani, one of my brethren, hee and the men of Iudah, and I asked them concerning the Iewes that were deliuered, which were of the residue of the captiuitie, and concerning Ierusalem.

And they saide vnto me, The residue that are left of the captiuitie there in the prouince, are in great affliction and in reproch, and the wall of Ierusalem is broken downe, and the gates thereof are burnt with fire.

And when I heard these wordes, I sate down and wept, and mourned certaine daies, and I fasted and prayed before the God of heauen,

And saide, O Lord God of heauen, the great & terrible God, that keepeth couenant and mercie for them that loue him, and obserue his commandements,

I pray thee, let thine eares be attente, & thine eyes open, to heare the prayer of thy seruic, which I pray before thee daily, day & night for the childre of Israel thy seruants, & confesse the finnes of the children of Israel, which we haue sinned against thee, both I and my fathers house haue sinned.

We haue grievously sinned against thee, and haue not kept the commandements, nor the statutes, nor the iudgements, which thou commandedst thy seruic Moses.

I beseech thee, remember the worde that

thou commandedst thy seruic Moses, saying, Yee will transgresse, and I will scatter you abroad, among the people.

But if ye turne vnto me, and keep my commandements, & do them, though your scattering were to the vttermost part of the heauen, yet will I gather you fro thence, & will bring you vnto the place that I haue chosen to place my Name there.

Now these are thy seruants and thy people, whome thou hast redeemed by thy great power, and by thy mighty hand.

O Lord, I beseech thee, let thine eare now hearken to the prayer of thy seruic, and to the prayer of thy seruants, who desire to feare thy Name, & I pray thee, cause thy seruic to prosper this day, and giue him fauour in the presence of this man: for I was the Kings butler.

CHAP. II.

After Nehemiah had desired letters of Artaxerxes, 21 he came to Ierusalem, 27 and builded the wall.

Nowe in the moneth Nisan in the twentieth yee of king Artaxerxes, the wine flood before him, and I tooke vp the wine, and gaue it vnto the King. Nowe I was not beforetime sad in his presence.

And the king said vnto me, Why is thy countenance sadde, seeing thou art not sick? this is nothing, but sorow of heart. Then was I sore afraid.

And I said to the King, God saue the King for euer: why should not my countenance be sad, when the citie and house of the sepulchres of my fathers lieth waste, and the gates thereof are deuoured with fire?

And the King said vnto me, For what thing dost thou require? Then I prayed to the God of heauen,

5 And

a Which contineth part of November & part of December & was their ninth month.
b A Iewe as I was.

c Meaning in Iudea.

d Dan. 9. 4.

† Efr. corrupted.

e Dan. 9. 4.

d That is, to worship thee.

e To witte by Artaxerxes.

f Which was the first month of the year & continued part of March and part of April.
g Which was the first month of the year & continued part of March and part of April.
h That is, to worship thee.

i I desired God to mine heart to prosper mine enterprise.

5 And sayd vnto the King, If it please the King, and if thy seruant haue found fauour in thy sight, I desire that thou wouldest send me to Iudah vnto the cite of the sepulchres of my fathers, that I may build it.

6 And the King sayd vnto me, (the Queene also sitting by him) How long shall thy journey be and when wilt thou come againe? So it pleased the King, and he sent me, and I set him a time.

7 And I sayd vnto the King, If it please the King, let them giue me letters to the capitaines beyond the Riuer, that they may conuey me ouer, till I come into Iudah.

8 And letters vnto Asaph the keeper of the Kings parkes, that he may giue me timber to build the gates of the palace (which apperteyned to the house) and for the walles of the cite, and for the house that I shall enter into. And the King gaue me according to the good hand of my God vpon me.

9 Then came I to the capitaines beyond the Riuer, and gaue them the Kings letters. And the Kings had sent capitaines of the armie and horsemen with me.

10 But Samballat the Horonite, and Tobiah a seruant an Ammonite heard it, and it grieved them fore, that there was come a man which sought the wealth of the children of Israel.

11 So I came to Ierusalem, and was there three dayes.

12 And I rose in the night, I, and a few men with me: for I told no man, what God had put in mine heart to do at Ierusalem, and there was not a beast with me, save the beast whereon I rode.

13 And I went out by night by the gate of the valley, and came before the dragon well, and to the dung port, and viewed the walles of Ierusalem, how they were broken downe, and the ports thereof deuoured with the fire.

14 Then I went south vnto the gate of the foutaine, and to the Kings sill-pool, and there was no rowme for the beast that was vnder me to passe.

15 Then went I vp in the night by the brooke, and viewed the wall, and turned backe, and coming backe, I entered by the gate of the valley and returned.

16 And the rulers knew not whither I was gone, nor what I did, neither did I as yet tell it vnto the Iewes, nor to the Priests, nor to the noble men, nor to the rulers, nor to the rest that laboured in the worke.

17 Afterward I said vnto them, Ye see the miserie that we are in, how Ierusalem lyeth waste, and the gates thereof are burnt with fire: come let vs build the wall of Ierusalem, that we be no more a reproch.

18 Then I told them of the hand of my God, (which was good ouer me) and also of the Kings words that he had spoken vnto me. And they said, Let vs rise, and build. So they strengthened their hand to good.

19 But when Samballat the Horonite, and Tobiah the seruant an Ammonite, and Geshem the Arabian heard it, they mocked vs and despised vs, and said, What a thing is this that ye doe? Will ye rebell against the King?

20 Then answered I them, and sayd to them, The God of heaven, he will prosper vs, and we his seruants will liue vp and build; but as for you, ye

haue no portion, nor right, nor memorial in Ierusalem.

Then of God (to whom he hath appointed this cite only) neither did any of your predecessors euer leave God.

CHAP. III.

The number of them that builded the walles.

Then arose Eliashib the high Priest with his brethren the Priests, and they built the sheepgate: they repayed it, and set vp the doores thereof: euen vnto the tower of Meah repayed they it, and vnto the tower of Hanneel.

2 And next vnto him builded the men of Iericho, and beside him Zaccur the sonne of Imri.

3 But the fifth port did the sonnes of Senaah build, which also layd the beames thereof, and set on the doores thereof, the lockes thereof, and the barres thereof.

4 And next vnto them fortified Meremoth, the sonne of Vrijah, the sonne of Hakkoz: and next vnto them fortified Meshullam, the sonne of Berechiah, the sonne of Melchizedek: and next vnto them fortified Zadok, the sonne of Baana:

5 And next vnto them fortified the Tekoites: but the great men of them put not their necks to the worke of their lords.

6 And the gate of the old sill-pool fortified Ichobada the sonne of Paseah, and Meshullam the sonne of Besodai: they laid the beames thereof, and set on the doores thereof, and the lockes thereof, and the barres thereof.

7 Next vnto them also fortified Melatiah the Gibeonite, & Iadon the Meronothite, men of Gibeon, and of Mizpah, vnto the throne of the Duke, which was beyond the Riuer.

8 Next vnto him fortified Vzzai the sonne of Harib: and the goldsmithes: next vnto him also fortified Hananiah, the sonne of Harak-kahim, and they repayed Ierusalem vnto the broad wall.

9 Also next vnto them fortified Rephaiah, the sonne of Hur, the ruler of the halfe part of Ierusalem.

10 And next vnto him fortified Iedaiah the sonne of Harumaph, euen ouer against his house: and next vnto him fortified Harshai, the sonne of Hashbani.

11 Malchijah the sonne of Harim, and Hassub the sonne of Pahath Moab fortified the second portion, and the tower of the fornaes.

12 Next vnto him also fortified Shallum, the sonne of Halloeth, the ruler of the halfe part of Ierusalem, he, and his daughters.

13 The valley gate fortified Hanan, and the inhabitants of Zenuah: they built it, and set on the doores thereof, the lockes thereof, and the barres thereof, euen a thousand cubites on the wal vnto the dung port.

14 But the dung port fortified Malchiah, the sonne of Rechab, the ruler of the fourth part of Beth-haccarem: he built it, and set on the doores thereof, the lockes thereof, and the barres thereof.

15 But the gate of the foutaine fortified Shallum, the sonne of Col-hozai, the ruler of the fourth part of Mizpah: he builded it, and reuered it, and set on the doores thereof, the lockes thereof, and the barres thereof, and the walls

^a Neither are ye of the number of the children of the child.

^a In Ebrewe, they sanctified it, that is, they finished it, and to dedicate it to the Lord by prayer, in desiring him to maintain it.

^b The rich and mightie would not obey them, which were appointed officers in this worke, neither would they helpe themselves.

^c Vnto the place where the Duke was wont to sit in judgement, who gouerned the country in their absence.

^d Or, were, were.

10 In what place therefore ye heare the found of the trumpet, & reſort yee thither vnto vs; our God ſhall fight for vs.

11 So we laboured in the worke, and halfe of them held the ſpeeres, from the appearing of the morning, till the ſtarres came forth.

12 And at the ſame time ſaide I vnto the people, Let euery one with his ſeruant lodge within Ieruſalem, that they may be a watch for vs in the night, and labour in the day.

13 So neither I, nor my brethren, nor my ſeruants, nor the men of the ward, (which followed me) none of vs did put off our clothes, ſaue euery one put them off for walking.

CHAP. V.

1 The people are afflicted in multitude. 2 Nehemiah remembred it. 3 He took not the portion of rulers that had vnto before, he ſhould giue the people.

NOWE there was a great crie of the people, and of their wiues againſt their brethren the Iewes.

2 For there were that ſayd, We, our ſonnes and our daughters are many, therefore wee take vp come, that we may eate and liue.

3 And there were that ſayd, We muſt gage our lands, and our vineyards, and our houſes, and take vp come for the ſame.

4 There were alſo that ſayd, We haue borrowed money for the kings tribute vpon our lands and our vineyards.

5 And nowe our fleſh is as the fleſh of our brethren, and our ſonnes as their ſonnes: and loe, we bring into ſubiection our ſonnes & our daughters, as ſeruants, and there be of our daughters now in ſubiection, and there is no power in our hands: for other men haue our lands and our vineyards.

6 Then was I very angry when I heard their crie and theſe words.

7 And I thought in my minde, and I rebuked the princes, and the rulers, and ſayde vnto them, You ſay I burthen euery one vpon his brethren: and I ſet a great aſſembly againſt them,

8 And I ſayd vnto them, Wee (according to our ability) haue redeemed our brethren the Iewes, which were ſolde vnto the heathen: and will you ſell your brethren againe, or ſhall they be ſolde vnto vs? Then held they their peace, and could not anſwere.

9 I ſaid alſo, That which ye do, is not good, Ought yee not to walke in the feare of our God, for the reproch of the heathen our enemies?

10 For euery I, my brethren, and my ſeruants do lend them money and come: I pray you, let vs leaue off this burden.

11 Reſtore, I pray you, vnto them this day their lands, their vineyards, their oliues, and their houſes, and reſtore the hundredth part of the ſiluer and of the come, of the wine, and of the oyle that ye exact of them.

12 Then ſayd they, We will reſtore it, and will not require it of them: wee will doe as thou haſt ſayd. Then called the Prieſtes, and cauſed them to ſwear, that they ſhould do according to this promiſe.

13 So I ſhook my lappe, and ſaid, So let God ſhake out euery man that will not performe this promiſe from his houſe, and from his labour: euery ſuch let him be ſhaken out, and emptied. And all the Congregation ſaid, Amen, & praized the Lord: and the people did according to this promiſe,

14 And from the time that the King gaue me charge to be gouernour in the land of Iudah, fro the twentieth yeere, euen vnto the two and thirtieth yeere of King Artahhaſnet, that is, twelue yere, I, & my brethren haue not eaten the bread of the gouernour.

15 For the former gouernours that were before me, had bene chargeable vnto the people, and had taken of them bread and wine, & beſides fourette ſhekels of ſiluer: yea, and their ſeruants bare rule ouer the people: but ſo did not I, becauſe of the feare of God.

16 But rather I fortified a portion in the worke of this wal, and we bought no land, and all my ſeruants came thither together vnto the worke.

17 Moreover there were at my table an hundred and fifty of the Iewes, and rulers, which came vnto vs from among the heathen that are about vs.

18 And there was prepared daily an ox, and fixe choſen ſheepe, and birds were prepared for me, and within ten daies wine for all in abundance. Yet for all this I required not the bread of the gouernour: for the bondage was grievous vnto this people.

19 Remember me, O my God, in goodneſſe, according to all that I haue done for this people.

CHAP. VI.

8 Nehemiah anſwereth with great wiſdom, and ſaith to his aduerſaries. 11 He is not diſcouraged by the falſe Prophets.

AND when Sanballat, and Tobiah, and Geſhem the Arabian, and the reſt of our enemies heard that I had built the wall, & that there were no mo breaches therein, (though at that time I had not ſet vp the doores vpon the gates)

2 Then ſent Sanballat, and Geſhem vnto me, ſaying, Come thou that we may meete together in the villages in the plaine of Ono: & they thought to do me euill.

3 Therefore I ſent meſſengers vnto them, ſaying, I haue a great worke to do, & I can not come downe: why ſhould the worke ceaſe, while I leave it and come downe to you?

4 Yet they ſent vnto me ſoure times after this ſort, And I answered them after the ſame manner.

5 Then ſent Sanballat his ſeruant after this ſort vnto me the ſixt time, with an open letter in his hand,

6 Wherein was written, It is reported among the heathen, and among Gaſſimu hath ſayd it, that thou and the Iewes thinke to rebel, for the which cauſe thou buildſt a wall, and thou wilt be their King according to theſe words.

7 Thou haſt alſo ordeined the Prophets to preach of thee at Ieruſalem, ſaying, There is a King in Iudah: and now according to theſe wordes it ſhall come to the Kings eares: come now therefore, and let vs take counſel together.

8 Then I ſent vnto him, ſaying, It is not done according to theſe wordes that thou ſayeſt: for thou ſeiſeſt them of thine owne heart.

9 For all they aſſayed vs, ſaying, Their handes ſhalbe weakened from the worke, and it ſhal not be done: now therefore encourage thou me.

10 ¶ And I came to the houſe of Sheſhaith the ſonne of Delaiah the ſonne of Meheabeel, and he was ſhut vp, and he ſayd, Let vs come together into the houſe of God in the middes of the Temple, and ſhut the doores of the Temple:

m I received not that portion, and ſuch, which the gouernours that were before me, exacted: herein he deſcribeth that he rather fought the wealth of the people, then his owne commo- dities.

For once in ten daies. Whereat at other times they had by meaſure, at that time they had moſt liberally.

a That is, that they were ioyned together, as Chap. 1-6.

b Meaning, that if he ſhould obey their requiſitions, which God had appointed, ſhould ceaſe: ſhewing hereby that wee ſhould not commit our ſelues to the hands of the wicked. Or, G. ſ. ſ. c As the ſame goeth. d Then haſt builded, and let vs ſayle together, to make thy ſilke King, and ſo to deſtroy the King of Perſia, which thou oweſt vnto him. e Iſta. Breng forth thy wine hand. e As though he would be ſecre, to the intent that he might pray vnto God with greater liberty, and receive ſome reuelation, which in him was but hypocriſie.

for

43 ¶ The Leuites: the sonnes of Ieshua of Kadmiel, and of the sonnes of Hodiah, twenty and foure.

44 ¶ The fingers: the children of Alaph, an hundredth and eight and fourtie.

45 The porters: the sonnes of Shallum, the sonnes of Ater, the sonnes of Talmon, the sonnes of Akkub, the sonnes of Hachia, the sonnes of Shobai, an hundredth and eight and thirtie.

46 ¶ The Nehinims: the sonnes of Ziha, the sonnes of Hashupha, the sonnes of Tabaoth,

47 The sonnes of Keros, the sonnes of Sia, the sonnes of Padon,

48 The sonnes of Lebana, the sonnes of Hagab, the sonnes of Shalmai,

49 The sonnes of Hanan, the sonnes of Gidde, the sonnes of Gahar,

50 The sonnes of Reaiab, the sonnes of Rezin, the sonnes of Nekoda,

51 The sonnes of Gazzam, the sonnes of Yaza, the sonnes of Pasfah,

52 The sonnes of Beai, the sonnes of Meunim, the sonnes of Nephithesim,

53 The sonnes of Bakbuk, the sonnes of Harupha, the sonnes of Harhur,

54 The sonnes of Baklith, the sonnes of Meliada, the sonnes of Harlha,

55 The sonnes of Barkos, the sonnes of Sisters, the sonnes of Tamah,

56 The sonnes of Neziab, the sonnes of Hashupha,

57 The sonnes of Salomons seruants, the sonnes of Sotai, the sonnes of Sophereth, the sonnes of Perida,

58 The sonnes of Laala, the sonnes of Darkon, the sonnes of Giddel,

59 The sonnes of Shephathia, the sonnes of Hattai, the sonnes of Pochereth of Zebain, the sonnes of Amon.

60 All the Nehinims, and the sonnes of Salomons seruants were three hundredth, ninetie and two.

61 ¶ And these came vp from Tel melah, Telharetha, Cherub, Addon, and Immer: but they could not shew their fathers house, nor their seede, or if they were of Israel.

62 The sonnes of Delaiah: the sonnes of Tobiah, the sonnes of Nekoda, fixe hundredth and two and fourtie.

63 And of the Priests: the sonnes of Hachia, the sonnes of Hakkoz, the sonnes of Barzillai, which tooke one of the daughters of Barzillai the Gileadite to wife, and was named after their name.

64 These sought their writing of the genealogies, but it was not found: therefore they were put from the Priesthoode.

65 And s the Tirshatha sayd vnto them, that they should not eate of the most holy, till there rose vp a Priest with * Vrim and Thummim.

66 ¶ The Congregation together was two and fourtie thousand, three hundredth and threescore,

67 Besides their seruants and their maydes, which were seven thousand, three hundredth and seven and thirtie: and they had two hundredth and fixe and fourty singing men and singing women.

68 Their horses were seven hundredth and fixe and thirtie, and their mules two hundredth and fixe and fourtie.

69 The camels foure hundredth and fixe and

thirtie, and fixe thousand, seven hundredth and twenty asies.

70 And certaine of the chiefe fathers gaue vnto the worke. The Tirshatha gaue to the treasure, a thousand b drammes of gold, fixe basins, fixe hundredth and thirtie Priests garments.

71 And some of the chiefe fathers gaue vnto the treasure of the worke, twenty thousand drams of gold, and two thousand and two hundredth pieces of siluer.

72 And the rest of the people gaue twenty thousand drammes of gold, and two thousand pieces of siluer, and threescore and seven Priests garments.

73 And the Priests, and the Leuites, and the porters and the fingers and the rest of the people and the Nehinims, and all Israel dwelt in their cities: and when the Iewenish month came, the children of Israel were in their cities.

CHAP. VII.

¶ Ezra gathered together the people, and readeth to them the Law. 12 They reioyce in Israel for the knowledge of the word of God: 15 They kepe the feasts of Tabernacles at beautes.

¶ And all the people assembled themselves together in the streete that was before the watergate, and they spake vnto Ezra the Scribe, that he would bring the booke of the Lawe of Moses, which the Lord had commanded to Israel.

2 And Ezra the Priest brought the Law before the Congregation both of men and women, and of all that could heare and vnderstand it, in the first day of the seuenth month,

3 And he read therein in the streete that was before the watergate (from the morning vntill the midday) before men and women, and them that vnderstood it, and the eares of all the people were turned vnto the booke of the Lawe.

4 And Ezra the Scribe stood vpon a pulpit of wood which he had made for the preaching, and beside him stood Mattheiah, and Shema, and Ananiah, and Uriah, and Hilkiah, and Maasiah on his right hand, and on his left hand Pedaiah, and Mishael, and Malchiah, & Hashum, and Hashbada, Zechariah, and Meshullam.

5 And Ezra opened the booke before all the people: for he was aboute all the people: and when he opened it, all the people stood vp.

6 And Ezra prayed the Lord the great God, and all the people answered, Amen, Amen, with lifting vp their hands: and they bowed themselves, and worshipped the Lord with their faces toward the ground.

7 Also Ieshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodiah, Maasiah, Kelai, Azariah, Iozabad, Hanan, Peliah, and the Leuites caused the people to vnderstand the lawe, and the people stood in their place.

8 And they read in the booke of the Lawe of God distinctly, and gaue the sense, & caused them to vnderstand the reading.

9 Then Nehemiah (which is Tirshatha) and Ezra the Priest and Scribe, and the Leuites that instructed the people, sayd vnto all the people, This day is holy vnto the Lord your God: mourne not, neither weepe: for all the people wept, when they heard the wordes of the Lawe.

10 He did also vnto them, Go, and eate of the fat, and drinke the sweete, & send part vnto them, for whome none is prepared: for this day is holy vnto our Lord: be ye not sorry therefore: for the

b Reade Ezra 1. 69.

c Or, min.

i Which contained part of September and part of October.

j Ezra 1. 10, 11.

k Reade Ezra 7. 6.

b Which had age and discretion to vnderstand.

c This declareth the great zeale, that the people had to heare the word of God.

d To the intent that his voyce might be the better heard.

e In considering their offences against the Lawe. Therefore the Leuites doe not reioyce them for mourning but assure them of Gods mercies forasmuch as they are penitent. f There is remembrance for the poore.

g Rejoyce in the Lord, and he will give you strength.

the joy of the Lord is your strength.

11 And the Levites made silence throughout all the people, saying, Hold ye your peace: for the day is holy, be not sad therefore.

12 Then all the people went to eat and to drinke, and to send away paine, and to make great joy, because they had understood the words that they had taught them.

13 And on the second day the chiefe fathers of all the people, the Priests, and the Levites were gathered vnto Ezra the scribe, that hee also might instruct them in the words of the Lawe.

14 And they found written in the Lawe, (that the Lord had commaunded by Moses) that the children of Israel should dwell in boothes in the feast of the seventh moeth.

15 And that they should cause it to be declared and proclaimed in all their cities, and in Ierusalem, saying, Goe forth vnto the mount, and bring olive branches, and pine branches, and branches of myrtus, and palmie branches, and branches of thicke trees, to make boothes, as it is written.

16 So the people went forth & brought them, & made them boothes, euery one vpon the roof of his house, and in their courts, and in the courts of the house of God, and in the streete by the watergate, and in the streete of the gate of Ephraim.

17 And all the Congregation of them that were come againe out of the captiuitie made boothes, and late vnder the boothes: for since the time of Ieshua the sonne of Nun vnto this day, had not the children of Israel done so, and there was very great joy.

18 And hee read in the booke of the Lawe of God euery day, from the first day vnto the last day. And they kept the feast seven dayes, and on the eighth day a solemne assemblie, according vnto the maner.

P S A L M.

1 The people repunt, and forsake their strange wives. 2 The Levites exhort them to praise God. 3 Describing his wonders. 4 And their ingratitude. 5 And Gods great mercie toward them.

IN the foure and twentieth day of this month the children of Israel were assembled with fasting, and with sackcloth, and earch vpon them.

2 (And they thus were of the seede of Israel were separated from all the strangers) and they stood and confessed their finnes and the iniquities of their fathers.

3 And they stood vp in their place and read in the booke of the Lawe of the Lord their God foure times on the day, and they confessed and worshipped the Lord their God foure times.

4 Then stood vp vpon the staires of the Levites, Ieshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, and Chenani, and cryed with a loud voyce vnto the Lord their God.

5 And the Levites sayd, euen Ieshua and Kadmiel, Bani, Halhabiniah, Sherebiah, Hodiiah, Shebaniah, and Pethahiah, Stand vp, and praye the Lord your God for euer, and euer, and let them praise thy glorious Name, O God, which excelleth aboute all thanksgiving and praise.

6 Thou art Lord alone: thou hast made heauen, and the heauen of all heauens, with thy hoste, the earth, and all things that are therein, the sea, and all that are therein, & thou preferrest them

all, and the hoste of the heauen worshippeth thee.

7 Thou art, O Lord, the God, that hast chosen Abram, and broughtest him out of Ur in Caldee, and madest his name Abraham.

8 And foundest his heart faithfull before thee, and madest a covenant with him, to giue vnto his seede in lande of the Canaanites, Hittites, Amorites, and Perizzites, and Ietuzites, and Gergashites, and hast performed thy words, because thou art iust.

9 Thou hast also considered the affliction of our fathers in Egypt, and heard their cry by the red Sea.

10 And shewed tokens & wonders vpon Pharaoh, and on all his seruants, and on all the people of his land: for thou knewest that they dealt proudly against thee: therefore thou madest thee a Name, as appeareth this day.

11 For thou diddest beseeke vs by the Sea before them, and they went through the mids of the Sea on dry land: and those that pursued them, hast thou cast into the bottomes as a stone, in the mightie waters.

12 And thou diddest them in the day with a pillar of a cloude, and in the night with a pillar of fire to giue them light in the way that they went.

13 Thou camest downe also vpon mount Sinai, and spakest vnto them from heauen, and gauest them right iudgements, and true lawes, ordinances and good commandements,

14 And clearest vnto them shine holy Sabbath, and commaunded them precepts, and ordinances, and lawes, by the hande of Moses thy seruant.

15 And gauest them bread from heauen for their hunger, and broughtest forth water for them out of the rocke for their thirst: and promisedst them that they should goe in, and take possession of the land, for the which thou haddest lift vp thine hand for to giue them.

16 But they and our fathers behaued themselves proudly, and hardened their necke, so that they hearkened not vnto thy commandements,

17 But refused to obey, and would not remember thy marvellous works that thou haddest done for them, but hardened their neckes, and had in their heads to returne to their bondage by their rebellion: but thou, O God of mercies, gracious and full of compassion, of long suffering and of great mercie, yet forsookest them not.

18 Moreover, when they made them a molten calfe (and sayd, This is thy God that brought thee vp out of the land of Egypt) and committed great blasphemies,

19 Yet thou for thy great mercies forsookest them not in the wilderness: the pillar of the cloude departed not from them by day to leade them the way, neither the pillar of fire by night, to shewe them light, and the way whereby they should goe.

20 Thou gauest also thy good Spirit to instruct them, and withholdest not thy M A N from their mouth, & gauest them water for their thirst.

21 Thou diddest also feede them forty yeeres in the wilderness: they lacked nothing: their clothes waxed not old, & their feete swelld not.

22 And thou gauest them kingdomes and people, and scatteredst them into corners: so they possessed the land of Sihon & the land of King of Hethlon, and the land of Og King of Baithan

31 And thou diddest multiply their children, like the flocks of the heaven, and broughtest them into the land, whereof thou haddest spoken vnto their fathers, that they should goe, and possesse it.

32 So the children went in, and possessed the land, and thou subdaedst before them the inhabitants of the lande, *even* the Canaanites, and gauest them into their handes, with their Kings and the people of the lande, that they might doe with them what they would.

33 And they tooke their strong cities and the fat land, and possessed houses full of all goods, cisternes digged out, vineyards, and oliues, and trees for food in abundance, and they did eate, and were filled, and became fat, & liued in pleasure through thy great goodnesse.

34 Yet they were disobedient, and rebelled against thee, and cast thy Law behinde their backs, and flew thy Prophets (which * protested among them to turne them vnto thee) and committed great blasphemies.

35 Therefore thou deliueredst them into the hande of their enemies that vexed them: yet in the time of their affliction, when they cryed vnto thee, thou heardest them from the heauen, and through thy great mercies thou gauest them saviours, who saved them out of the hand of their aduersaries.

36 But when they had rest, they returned to doe euill before thee: therefore ledest thou them in the hand of their enemies, so that they had the dominion ouer them, yet when they conuerted & cried vnto thee, thou heardest them from heauen, and deliueredst them according to thy great mercies many times.

37 And protestedst among them that thou mightest bring them againe vnto thy Lawe: but they behated them selues proudly, and hearkened not vnto thy commandements, but sinned against thy iudgements (* which a man should doe and liue in them) and * pulled away the shoulder, and were stiffnecked, and would not heare.

38 Yet thou * diddest forbear them many yeres, and protestedst among them by thy Spirit, *even* by the hande of thy Prophets, but they would not heare: therefore gauest thou them into the hand of the people of the lands.

39 Yet for thy great mercies thou hast not confirmed them, neither forsaken them: for thou art a gracious and mercifull God.

40 Nowe therefore our God, * thou great God, mightie and terrible, that keepest count and * mercie, let not all the affliction that hath come vnto vs, seeme a litle before thee, *rebat* it, to our Kings, to our princes, and to our Priests, and to our Prophets, and to our fathers, and to all thy people since the time of the Kings of * Aslur vnto this day.

41 Surely thou art iust in all that is come vpon vs: for thou * hast dealt truly, but we haue done wickedly.

42 And our Kings and our princes, our Priests and our fathers haue not done thy Lawe, nor regarded thy commandments nor thy protestations, wherewith thou hast * protested among them.

43 And they haue not serued thee in their kingdome, and in thy great goodness: for that thou

gwest vnto them, and in the large and fat lande which thou diddest set before them, and haue not conuerted from their euill works.

44 Beholde, wee are seruants this day, and the land that thou gauest vnto our fathers, to eate the fruit thereof, & the goodnesse thereof, behold, we are seruants therein.

45 And it yeeldeth much fruite vnto the kings whom thou hast set ouer vs, because of our sinnes: and they haue dominion ouer our bodies and ouer our cattell at their pleasure, and we are in great affliction.

46 Nowe because of all this we make * a sure covenant, and write it, and our princes, our Leuites and our Priests scale vnto it.

CHAP. X.

The names of them that sealed the covenant betweene God and the people.

Nowe they that sealed, were Nehemiah the Tirshatha the sonne of Hachaliah, and Zidkijah,

3 Seraiah, Azariah, Jeremiah, 3 Paslur, Amariah, Malchiah, 4 Hattush, Shebaniah, Malluch, 5 Harim, Merimoth, Obadiah, 6 Daniel, Ginnethon, Baruch, 7 Methullam, Abijah, Miamin, 8 Maaziah, Bilgai, Shemaiah: these are the Priests.

9 And the Leuites: Ieshua the sonne of Azariah, Binui, of the sonnes of Henadad, Kadmiel.

10 And their brethren Shebaniah, Hodiah, Kelita, Pelaiiah, Hanan,

11 Micha, Rehob, Hashabiah,

12 Zaccur, Sherebiah, Shebaniah,

13 Hodiah, Barai, Beninu.

14 The chiefe of the people were Parosh, Pahath Moab, Elam, Zattu, Bani,

15 Bunni, Azgad, Bebai,

16 Adoniah, Bigvai, Adin,

17 Ater, Hizkiah, Azbuz,

18 Hodiah, Hashum, Bezai,

19 Hariph, Anathoth, Nebai,

20 Magbiah, Meshullam, Hezir,

21 Meshazbeel, Zadok, Iaddua,

22 Pelatiah, Hanan, Anaiah,

23 Hofhea, Hananiah, Hashub,

24 Halloheth, Pilsha, Shobek,

25 Rehun, Hashabnah, Maasiah,

26 And Abihah, Hanan, Anan,

27 Malluch, Harim, Bazzanah.

28 And the rest of the people, the Priests, the Leuites, the porters, the singers, the * Nethinims, and all that were * separated from the people of the landes vnto the Law of God, their wives, their sonnes, and their daughters, all that coulde vnderstand.

29 The chiefe of them * receiued it for their brethren, and they came to the * curse and to the othe to walke in Gods lawe, which was giuen by Moses the seruant of God, to obserue and doe all the commandements of the Lorde our God, and his iudgements and his statutes:

30 And that we would not giue our daughters to the people of the land, neither take their daughters for our sonnes.

31 And if the people of the lande brought ware on the Sabbath, or any vittales to sell, that wee would not take it of them on the Sabbath and

in That is to be the Lord: therefore, in Truly, therefore, in They promise to keepe Gods commandments, whereunto they could not be brought by Gods great benediction.

for, but he.

a Which is bindeth to keepe the promise.

for, captain of Moab.

b Reade Ezra 2. 41.

c Which being dolaters looked their wickednesse, and gaue themselves to serue God.

d They made the othe in the name of the whole multitude. e Whereunto they gaue themselves, if they brake the Law, as Deut. 28. 15.

f Which notwithstanding they brake (some after, as chap. 13. 15.)

*Leuit. 25. 4.
dent. 15. 1.
†Ezer hand.

and on the holy dayes: * and that wee would let the seventh yeere be free, and the debts of every † person.

32 And we made statutes for our selues to giue by the yeere the third part of a shekel for the seruice of the house of our God,

33 For the 5 shewbread, and for the dayly offering, & for the dayly burnt offering, the Sabbath, the newe moones, for the sollemae feastes, and for the things that were sanctified, and for the sinne offerings to make an atonement for Israel, and for all the worke of the house of our God,

34 We cast also lottes for the offering of the wood, *even* the Priests, the Leuites and the people to bring it into the house of our God, || by the house of our fathers, yereley at the times appointed, to burne it vpon the altar of the Lorde our God, as it is written in the Law,

35 And to bring the first fruits of our land, and the first of all the fruits of all trees, yeere by yeere, into the house of the Lorde,

36 And the first borne of our fannes, and of our cattell, as it is *h* written in the Lawe, and the first borne of our bullockes and of our sheepe, to bring it into the house of our God, vnto y Priests that minister in the house of our God,

37 And that wee should bring the first fruite of our dough, and our offerings, and the fruite of every tree, of wine and of oyle, vnto the Priests, to the chambers of the house of our God: and the tithes of our lande vnto the Leuites, that the Leuites might haue the tithes in all the cities of our Ierusalem.

38 And the Priest, the sonne of Aaron shall be with the Leuites, when the Leuites take tithes, and the Leuites shall * bring vnto the tenth part of the tithes vnto the house of our God, vnto the chambers of the treasure house.

39 For the children of Israel, and the children of Leui shall bring vp the offerings of the corne, of the wine, and of the oyle, vnto the chambers: and there shall be the vessels of the Sanctuary, and the Priests that minister, and the porters, and the singers, and * we will not forsake the house of our God.

CHAP. XI.

1 Who dwelt in Ierusalem after it was builded, as and who in the cities of Iudah,

And the rulers of the people dwell in Ierusalem: the other people also cast lots, to bring one out often to dwell in Ierusalem the holy citie, and nine parts to be in the cities.

2 And the people thanked all the men that were willing to dwell in Ierusalem.

3 These now are the chiefe of the prouince, that dwell in Ierusalem, but in the cities of Iudah, euery one dwelt in his owne possession in their cities of Israel, the Priests and the Leuites, and the Nethinims, and the sonnes of Salomons seruants.

4 And in Ierusalem dwell certaine of the children of Iudah, and of the children of Benjamin: Of the sonnes of Iudah, Athaiah, the sonne of Uziah, the sonne of Zechariah, the sonne of Amariah, the sonne of Shephatiah, the sonne of Mahaleel, of the sonnes of *h* Perez,

5 And Masieiah the sonne of Baruch, the sonne of Col Hozeh, the sonne of Hazaiah, the sonne of Adaiiah, the sonne of Ioiahir, the sonne of Zechariah, the sonne of y Shiloni.

6 All the sonnes of Perez that dwell in Ierusalem, were foure hundredth, threescore and eight valiant men.

7 These also are the sonnes of Benjamin, Salu, the sonne of Melchiam, the sonne of Ioed, the sonne of Pedaiiah, the sonne of Kolaiah, the sonne of Masieiah, the sonne of Idchiel, the sonne of Iosnaiah.

8 And after him Gabai, Sillai, nine hundredth and twentie and eight.

9 And Ioel the sonne of Zichri was gouernour ouer them: and Iudah, the sonne of Senuah was the second ouer the citie:

10 Of the Priests, Iedaiiah, the sonne of Ioiahir, Iachin.

11 Seraiah, the sonne of Hilkiyah, the sonne of Melchiam, the sonne of Zadok, the sonne of Meraioth, the sonne of Ahub: *was* chiefe of the house of God.

12 And their brethren that did the worke in the Temple, were eight hundredth, twentie and two: and Adaiiah, the sonne of Ieroham, the sonne of Pelaiiah, the sonne of Amzi, the sonne of Zechariah, the sonne of Passhur, the sonne of Mahchiah:

13 And his brethren, chiefe of the fathers, two hundredth and two and fourtie: and Amassai the sonne of Azareel, the sonne of Ahazi, the sonne of Melchilloth, the sonne of Immer:

14 And their brethren valiant men, an hundredth and eight & twentie: and their ouerchief was Zabdai the sonne || of Hagedolim.

15 And of the Leuites, Shemaiah, the sonne of Halhu, the sonne of Azrikam, the sonne of Halabiah, the sonne of Bunni.

16 And Shalbethai, and Iozabab of the chiefe of the Leuites were our: the workes of the house of God without.

17 And Mattaniah, the sonne of Micha, the sonne of Zabdai, the sonne of Afaph was the chiefe to begin the thanksgiving & prayers: and Bakkubiah the second of his brethren, and Abda, the sonne of Shammai, the sonne of Galal, the sonne of Ieduthun.

18 All the Leuites in the holy citie were two hundredth fourescore and foure.

19 And the porters Akkub, Talmon and their brethren that kept the 6 gates, were an hundredth and twentie and two.

20 And the residue of Israel, of the Priests, and of the Leuites dwell in all the cities of Iudah, euery one in his inheritance.

21 And the Nethinims dwell in the fortresses, & *Joseph* Zitta, and Gissa was ouer the Nethinims.

22 And the ouerchief of the Leuites in Ierusalem was Uzzi the sonne of Bani, the sonne of Asnahiah, the sonne of Mattaniah, the sonne of Micha: of the sonnes of Afaph fingers were ouer the worke of the house of God,

23 For it was the Kings commandement concerning them, that faithfull promise *should* be for the fingers euery day.

24 And Pethahiah the sonne of Meshachel, of the sonnes of Zerah, the sonne of Iudah was at the Kings hande in all matters concerning the people.

25 And in the villages in their landes, some of the children of Iudah dwell in Kiriath-aba, and in the villages thereof, and in Dibon, and in the villages thereof, and in Iekabzeel, &

g This declared wherefore they gave this third part of the shekel, which was besides the halfe shekel, that they were bound to pay, Exod. 30. 13.

h *Of the house of*

h By this rehearsal is meant that there was no part nor ceremony in the Lawe, wherein they did amongst themselves by count.

i Wherefore we were bound, or requested, that the tithes we eue vnto the Lord: & they the Lawe: & it of doing in the oyle and consent that we made, * *Num. 18. 16* h We will not leave it destitute of that, that shall be necessary for it.

a Because their enemies dwell round about them, they provided that it might be replenished with men, and vnto this police, because there were few that offered them selues willingly.

b Which case of Perez the sonne of Iudah.

g *Of a Shiloni*

c This was the Priests that lived in the Temple.

h *Of the house of*

e That was the gate of the place, and was the chamber.

f Meaning of the Temple, g *Others*, and dwelt not in Ierusalem.

h *Joseph*

h *Was* the gate of the city, for all his fathers.

and in the villages thereof,

26 And in Ieshua, and in Moladah, and in Beth-palet,

27 And in Hazer-shual, and in Beer-sheba, and in the villages thereof,

28 And in Ziklag, and in Mechonah, and in the villages thereof,

29 And in En-rimmon, and in Zareah, and in Iam-uch,

30 Zanoah, Adullam, and in their villages, in Lachish, and in the fields thereof, at Azekah, and in the villages thereof: and they dwelt from Beer-sheba unto the valley of Hinnom.

31 And the sonnes of Benjamin from Geba, in Michmath, and Aija, and Beth-el, and in the villages thereof,

32 And Anathoth, Nob, Ananiah,

33 Hazor, Ramah, Gittaim,

34 Hadid, Zeboim, Nebalar,

35 Lod and Ono, in the carpenters valley.

36 And of the Leuites were diuisions in Iudah and Benjamin.

CHAP. XII.

1 The Priests and Leuites which came with Zerubbabel unto Jerusalem, are numbered, 27 and the wall is dedicated.

These also are the Prieftes and the Leuites
1 That ^a went vp with Zerubbabel, the sonne of Shealtiel, and Ieshua: ^{to wit}, Seraiah, Ieremiah,

Extra,

2 Amariah, Mal'uch, Hattush,

3 Shecaniah, Rehum, Meremoth,

4 Iddo, Ginnetho, Abiah,

5 Miamin, Maadiah, Bilgah,

6 Shemiah, and Ioarib, Iedaiah,

7 Sallu, Amok, Hilkiah, Iedaiah: these were the chiefe of the Prieftes, and of their brethren in the dayes of Ieshua.

8 And the Leuites, Ieshua, Binnui, Kadmiel, Sherebiah, Iudah, Mattaniah: ^c were ouer the thanksgings, sic, and his brethren.

9 And Bakkukiah and Vnni, and their brethren were about them in the ^d watches.

10 And Ieshua begate Ioiakim: Ioiakim also begate Eliahshib, Eliahshib begate Ioiaida,

11 And Ioiaida begate Jonathan, and Jonathan begate Iaddua,

12 And in the dayes of Ioiakim were ^e these the chiefe fathers of the Prieftes: vnder ^f Seraiah was

Meraiah, vnder Ieremiah, Hananiah,

13 Vnder Ezra, Meshullam, vnder Amariah, Iehohanan,

14 Vnder Melicui, Jonathan, vnder Shebaniah, Ioseph,

15 Vnder Harim, Adna, vnder Meraioth, Helkai,

16 Vnder Iddo, Zechariah, vnder Ginnethon, Meshullam,

17 Vnder ^g Abiah, Zichri, vnder Miamin, and vnder Moadiah, Piltai,

18 Vnder Bilgah, Shamrua, vnder Shemiah, Iehonathan,

19 Vnder Ioarib, Mattenai, vnder Iedaiah, Vzzi,

20 Vnder Sallai, Kallai, vnder Amok, Eber,

21 Vnder Hilkiah, Hahabiah, vnder Iedaiah, Nehaneel,

22 In the dayes of Eliahshib, Ioiaida, and Iohanan and Iaddua were the chiefe fathers of the Leuites written, and the Prieftes in the reigne of Darius the Persian.

23 The sonnes of Levi, the chiefe fathers were written in the booke of the Chronicles euen unto the dayes of Iohanan the sonne of Eliashib.

24 And the chiefe of the Leuites were Hahabiah, Sherebiah, and Ieshua the sonne of Kadmiel, and their brethren about them to giue praise and thanks, according to the ordinance of Dauid the man of God, ward ouer ^h against ward,

25 Mattaniah and Bakkukiah, Obadiah, Meshullam, Talmon and Akkub were porters keeping the warde at the threholdes of the gates.

26 These were in the dayes of Ioiakim, the sonne of Ieshua, the sonne of Iozadak, and in the dayes of Nehemiah the captaine, and of Ezra the Pricit and Scribe.

27 And in the dedication of the wall at Ierusalem they fought the Leuites out of all their places to bring them to Ierusalem to keepe the dedication and gladnesse, both with thanksgings and with songs, cymbales, viols and with harpes,

28 Then the ⁱ fingers gathered themselves together both from the plaine country about Ierusalem, and from the villages of ^k Netophathi,

29 And from the house of Gilgal, and out of the countreys of Geba, and Azmaveth: for the fingers had built them villages round about Ierusalem.

30 And the Prieftes and Leuites were purified, and clesed the people, and the gates, & the wall.

31 And ^l I brought vp the princes of Iudah vpon the wall, and appointed two great companies to giue thanks, and the ^m one went on the right hand of the wall toward the dung gate.

32 And after them went Hothaiah, and halfe of the princes of Iudah,

33 And Azariah, Ezra and Meshullam,

34 Iudah, Benjamin, and Shemaiah, and Ieremiah,

35 And of the Prieftes sonnes with trumpets, Zechariah the sonne of Jonathan, the sonne of Shemaiah, the sonne of Mattaniah, the sonne of Michaiah, the sonne of Zaccur, the sonne of Asaph.

36 And ⁿ his brethren, Shemaiah, and Azareel, Milalai, Gilalai, Maai, Nethanel, and Iudah, Hanani, with the muscicall instruments of Dauid the man of God: and Ezra the scribe went before them.

37 And to the gate of the fountaine, euen ouer against them went they vp by ^o the staires of the cite of Dauid, at the going vp of the wall beyond the house of Dauid, euen vnto the water gate Eastward.

38 And the second companie of them that gaue thanks, went on the other side, and I after them, and the halfe of the people was vpon the wall, and vpon the towre of the furnaces euen vnto the broad wall.

39 And vpon the gate of Ephraim, and vpon the olde gate, and vpon the filthgate, and the towre of Hananeel, and the towre of Meah, euen vnto the shepegate: and they stood in the gate of the warde.

40 So stood the two companies of them that gaue thanks, in the house of God, and I and the halfe of the rulers with me.

41 The Prieftes also, Eliakim, Maaseiah, Miniamin, Michaiah, Eljoezer, Zechariah, Hananiah, with trumpets,

42 And Maaseiah, and Shemaiah, and Eleazar, and Vzzi, and Iehohanan, and Malchiah, and Elam,

^g That is, one after another, and every one in his course.

^h For sonnes of the fingers.

ⁱ Which were a certaine familie, and had their possession in the fields, 1. Chro. 2. 54.

^j Meaning, Nehemiah.

^k That is, the brethren of Zaccur.

^l Which was the going vp to the mount Zion, which is called the cite of Dauid.

*168. confound
them.*

Elan, and Ezri: and the fingers of sang loude, ha-
ving Irahiah which was the outcrier.

43 And the same day they offered great sacri-
fices & rejoyced: for God had given them great
joy, so that both the women, and the children
were full: and the joy of Ierusalem was heard
farre off.

*in Which were
chabbers ppo-
ted by H zekiah
to put in the
tithes: & such
things: & he
31. and more
were repayed
again for the
same vic.*

44 Also at the same time were men appointed
to be in the chambers of the store for the offerings,
for the first tithes, and for the tithes, to gather
into them out of the fields of the cities, the por-
tions of the Lawe for the Priests and the Leuites:
for Iudah received for the Priests and for the Le-
uites, that Ierusalem.

45 And both the fingers and the Leuites kept
the word of their God, and the ward of the puri-
fication according to the commandement of
David, and S. Iohn on his Ionne.

11. Chron. 15. 16.

46 For in the dayes of David and Asaph, of
olde were chief fingers, and songs of praise and
thanksgiving vnto God.

*12 That is the
gen part of it
tithes.*

47 And in the dayes of Zerubabel, and in the
dayes of Nehemiah did all Israel give portions vnto
the fingers and porters, euery day his portion,
and they gave the holy things vnto the Leuites,
and the Leuites gave the holy things vnto the
sonnes of Aaron.

CHAP. XIII.

*2 The Lawe is made: 3 They separate from them all strangers,
11 Nehemiah reprooueth them that break the Sabbath. 30
A word of honour is from God.*

AND on that day did they reade in the booke
of Moses, in the audience of the people, and
it was for not written therein, that the Ammonite,
and the Moabite, should not enter into the Con-
gregation of God,

**Deut. 23. 3.*

2 Because they met not the children of Israel
with bread and with wine, * but hired Balaam
against them, that he should curse them: and our
God turned the curse into a blessing.

**Num. 23. 5, 6.*

3 Now when they had heard the Lawe, they
separated from Israel: * all those that were mixed.

*a This is, all such
which had joyed
in unlawful mar-
riage, and also those
which a bon God
had forbidden
them to have
societie.*

4 And before this had the Priest Eliashib
the custodie of the chamber of the house of our
God, being a kinsman to Tobiah:

*b That the sepa-
ration was made.
c He was in need
in alms: his wife
Tobiah the Am-
monite, and euer
one of the Iewes
d Called also Da-
niah, Ezra 7. 1.
10. as they cry
and.*

5 And he had made him a great chamber, and
there had they foretime layde the offerings, the
incense, and the vessels, and the tithes of come, of
wine, and of oyle (appointed for the Leuites, and
the fingers, and the porters) and the offerings of the
Priests.

*e I thus welce to
what in comen-
tall into, we in
they are desirous
of one that hath
the feare of God,
seeing that their
chiefe gouernour
was but a while
absent, and yet
they fell in such
great abhorrence
as appeareth also,
Neh. 13. 1.*

6 But in all this time was not I in Ierusalem:
for in the two and thirtieth yere of Artaxastres
King of Babil, came I vnto the King, and after
certaine daies I obtained of the King.

7 And when I was come to Ierusalem, I vn-
derstood the euill that Eliashib had done for
Tobiah, in that he had made him a chamber in the
court of the house of God,

8 And it grieved me sore: therefore I cast forth
all the vessels of the house of Tobiah out of the
chamber.

9 And I commanded them to cleanse the cham-
bers: and thither brought I againe the vessels of
the house of God with the meate offering and the
incense.

10 And I perceived that the portions of the
Leuites had not bene giuen, and that euery one
was fled to his land, * even the Leuites and fingers
that executed the worke.

11 Then reprooued I the rulers and sayd, Why
is the house of God forsaken? And I assembled
them, and set them in their place.

12 Then brought all Iudah the tithes of come
and of wine, and of oyle vnto the treasures.

13 And I made treasurers ouer the treasures,
Shelemiah the Priest, and Zadok the scribe, and
of the Leuites, Pedaiash, and vnder their hand
Hanan the sonne of Zaccur the sonne of Mattaniah:
for they were counted faithful, and their
office was to distribute vnto their brethren.

14 Remember me, O my God, herin, and wipe
not out my kindness that I haue shewed on the
house of my God, and on the officers thereof.

15 In those dayes saue I in Iudah them, that
trode wine presses on the Sabbath, & that brought
in sheaves, and which laded assis also with wine,
grapes, and figges, and all burdens, and brought
them into Ierusalem vpon the Sabbath day: and
I protested to them in the day that they sold
viesles.

16 There dwelt men of Tyrus also therein,
which brought fish and all wares, and sold on
the Sabbath vnto the children of Iudah euen in
Ierusalem.

17 Then reprooued I the rulers of Iudah, and
sayde vnto them, What euill thing is this that ye
doe, and breake the Sabbath day?

18 Did not your fathers thus, and our God
brought all this plague vpon vs, and vpon this
city? yet ye increase the wrath vpon Israel, in
breaking the Sabbath.

19 And when the gates of Ierusalem began
to be dark before the Sabbath, I commanded to
shut the gates, and charged, that they should not
be opened till after the Sabbath, and some of my
seruants sit I at the gates, that there should no
burden be brought in on the Sabbath day.

20 So the children and merchants of all mar-
chandise remained once or twice all night without
Ierusalem.

21 And I protested among them, and said vnto
them, Why tary ye all night about the wall? If ye
do it once againe, I will lay hands vpon you: from
that time came they no more on the Sabbath.

22 And I sayde vnto the Leuites, that they
should cleanse themselves, and that they should
come and keep the gates, to sanctifie the Sab-
bath day. Remember me, O my God, concerning
this, and pardon me according to thy great mercy.

23 In those dayes also I saw Iewes that married
wives of Asdod, of Ammon, and of Moab.

24 And their children spake halfe in the speech
of Asdod, and could not speake in the Iewes
language, and accorded to the language of the
one people, and of the other people.

25 Then I reprobued them, and * cursed them,
and smote certaine of them, and pulled off their
haire, and tooke an oath of them by God, Ye
shall not giue your daughters vnto their sonnes,
neither shall ye take of their daughters vnto your
sonnes, nor Ioy your filices.

26 * That Salomon the King of Israel sinne
by these things? yet among many nations was
there no King like him: for he was * beloued of
his God, and God had made him King ouer Israel:
* yet strange women caused him to sinne.

27 Shall we then obey vnto you, to doe all
this great euill, and to transgresse against our God,
euen to many strange wives?

28 And

38 And one of the sonnes of Joiada the sonne of Eliabib the hie Priest was the sonne in lawe of Sathballat the Horonite: but I chafed him frō me.
39 Remember then, O my God, that I defile the Priesthoode, and the cōuenant of the Priesthoode, and of the Leuites,

40 Then cleansed I them from all strangers, and appointed the wardes of the Priestes and of the Leuites, euery one in his office,
41 And for the offering of the wood at times appoynted, & for the first fruits. Remember me, O my God, in goodnesse.

o That is, to show
marcie vnto me.

ESTER.

THE ARGVMENT.

Because of the diuersitie of names, whereby they vsed to name their Kings, and the supposition of yerres wherein the Hebrewes, and the Grecians doe vary, diuers authors write diuersly as touching this Ahasuerus; thus is forewarned Daniel 6.1 & 9.1. that he was Darius King of the Medes, and sonne of Astyages, called also Ahasuerus, which was a name of honour, and signified great and sheweth these beautes. Heron is declared the great mercies of God toward his Church: who neuer faileth them in their greatest dangers; but when all hope of worldly helpe faileth, hee ever stirreth up some, by whom hee sendeth comfort, and deliverance. Heron also is described the ambition, pride and crueltie of the wicked, when they come to honour, and their sudden fall when they are at height: and howe God preferreth and proferreth them which are zealous of his glory, and haue a care and love toward their brethren.

CHAP. I.

1 King Ahasuerus maketh a royall feate, 20 whereunto the Queene Vasthi will not come, 19 for which cause she is discomfited, 20 The Kings decrees touching the pretence of man.



N the dayes of Ahasuerus (this is Ahasuerus that reigned frō India euē vnto Ethiopia, ouer an hundred, & fouen and twentie prouinces)

2 In those dayes when King Ahasuerus state on his throne, which was in the palace of Shushan,

3 In the third yeere of his reigne, he made a feast vnto all his princes and seruantes, euen the power of Persia and Media, and to the captaynes and gouernours of the prouinces which were before him,

4 That he might shewe the riches and glorie of his kingdom, and the honour of his great magnificence many dayes, euen an hundred and fourescore dayes.

5 And when these dayes were expired, the king made a feast to all the people that were found in the palace of Shushan, both vnto great & small, feare daies, in the court of the garden of the kings palace,

6 Under an hanging of white, greene, and blue clothes, fastened with cordes of fine linen and purple in siluer rings, and pillars of marble: the beds were of gold and of siluer vpon a pavement of porphyre, and marble & alabaster, and blue colour.

7 And they gave them drinke in vessels of golde, and changed vessel after vessel, and toyall wine in abundance according to the power of the king.

8 And the drinking was by an order, none might compell: for so the King had appointed vnto all the officers of his house, that they should doe according to euery mans pleasure.

9 For the Queene Vasthi made a feast also for the women in the royall house of King Ahasuerus.

10 Vpon the seuenth day when the King was merie with wine, he commanded Methusan, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the fouen eunuchs, that serued in the presence of King Ahasuerus,

11 To bring Queene Vasthi before the King with the crowne royall, that he might shewe the

people and the princes her beautes: for soe was sayre to looke vpon.

12 But the Queene Vasthi refused to come at the Kings worde, for which he had giuen in charge to the eunuchs: therefore the king was very angry, and his wrath kindled in him.

13 Then the King sayde to the wise men, that knew the times (for so was the kings manner towards all that knew the lawe and the iudgement:

14 And the next vnto him was Carshena, Shethar, Admatha, Tarshish, Meres, Marfena, and Memucan the fouen princes of Persia, and Media, which saw the Kings face, and sate the first in the kingdome)

15 What shall we doe vnto the Queene Vasthi according to the lawe, because she did not according to the word of the King Ahasuerus by the commission of the eunuchs?

16 Then Memucan answered before the King & the Princes, The Queene Vasthi hath not only done euill against the King, but against all the princes, and against all the people that are in all the Prouinces of King Ahasuerus.

17 For the sake of the Queene shall come a broode vnto all women, so that they shall despise their husbands in their owne eyes, & shall say, The King Ahasuerus commanded Vasthi the Queene to be brought in before him, but she came not.

18 So shall the princesses of Persia, and Media this day say vnto all the Kings Princes, when they heare of the acte of the Queene: thus shall there be much despising and wrath.

19 If it please the King, let a royall decree proceede from him, and let be it written among the statutes of Persia, & Media, (and let it not be transgressed) that Vasthi come no more before King Ahasuerus: and let the King giue her royall estate vnto her companion that is better then she.

20 And when the decree of the King which shall be made, shall be published throughout all his kingdome (though it be great) all the women shall giue their husbands honour, both great and small.

21 And this saying pleased the King and the princes, and the King did according to the worde of Memucan.

22 For he sent letters into all the prouinces of the King, into euery prouince according to the writing thereof, and to euery people after their language,

† That which was in the hand of the eunuchs.

h That had experience of things as they had learned by diligent making in continuance of time.

i Which were his chiefes counsellors, that might haue alwayes access to him.

k By her disobedience the king giue an example to all women to doe the like to their husbands, i That is, her disobedience.

m Meaning, that they would take first occasion hereafter to doe the like, & that the rest of women would by continuance doe the same.

n Let her be divorced & another made Queene.

o For he had vnder him an hundred twentie and seven countries.

a That is, that the wife should be subject to the husband, and at his commandment.

language, that every man should beare rule in his quene house, and that hee should publish it in the language of that same people.

CHAP. II.

b After this, the King's servants, certain young maydes are brought to the King. 17 Ester, daughter the King, and is wely puruey. 22 Mordecai discov'ed unto the King those things that would betray him.

AFTER these things, when the wrath of King Ahashuerus was appeased, hee remembered Valhti, and what he had done, and what was decreed against her.

1 And the Kings servants that ministered vnto him, sayd, Let them seeke for the King beautiful young virgins.

2 And let the King appoint officers through all the provinces of his Kingdome, and let them gather all the beautiful young virgins vnto the palace of Shushan, into the house of the women, vnder the hand of Hege the Kings eunuche-keeper of the women, to give them their things for purification.

3 And the mayde that shall please the King, let her reigne in the steade of Valhti. And this pleased the King, and he did so.

4 In the citie of Shushan, there was a certaine Iewe, whose name was Mordecai the sonne of Iair, the sonne Shimei, the sonne of Kish a man of Iemini.

5 Which had bene carried away from Ierusalem with the captiuitie that was carryed away with Iechoniah King of Iudah (whom Nebuchadnezzar King of Babel had carryed away)

6 And hee nourished Hadassah, that is Ester, his vnckle daughter: for she had neither father nor mother, and the mayde was faire, and beautiful to looke on: and after the death of her father, and her mother, Mordecai took her for his own daughter.

7 And when the Kings commandment, and his decree was published, and many maydes were brought together to the palace of Shushan, vnder the hand of Hege, Ester was brought also vnto the Kings house vnder the hand of Hege the keeper of the women.

8 And the mayde pleased him, and shee found fauour in his sight: therefore he caused her things for purification to be given her speedily, and her state, and seuen comely maydes to be given her out of the Kings house, and hee gaue change to her and to her maydes of the best in the house of the women.

9 But Ester shewed not her people and her kindred: for Mordecai had charged her that shee should not tell it.

10 And Mordecai walked euerie day before the court of the womens house, to knowe if Ester did well and what should be done with her.

11 And when the course of euerie mayde came to go in to King Ahashuerus, after that shee had bene twelue moneths according to the manner of the women (for so were the daies of their purification accomplished, fixe monethes withoute of myrrhe, and fixe monethes with sweete odours and in the purifying of the women:

12 And thus went the maydes vnto the King) whatsoever she required, was given her to goe without of the womens house vnto the Kings house.

13 In the euenng the went, and on the morrow she returned into the second house of the women vnder the hand of Shashgaz the Kings eunuch,

which kept the concubines: shee came in to the King no more, except shee pleased the King, and that she were called by name.

14 Now when the course of Ester the daughter of Abihai the vnckle of Mordecai (which had taken her as his owne daughter) came, that shee should go in to the King, she desired nothing, but what shee sawe the Kings eunuche the keeper of the womens house: and Ester found fauour in the sight of all them that looked vpon her.

15 So Ester was taken vnto King Ahashuerus the sixteenth day of the iulie royall in the tenth moneth, which is the month Tebeth, in the fiftieth yere of his reigne.

16 And the King leued Ester aboute all the women, and shee found grace and fauour in his sight more than all the virgins: so that hee set the crowne of the kingdome vpon her head, and made her Queene in stead of Valhti.

17 Then the King made a great feast vnto all his princes, and his servants, which was the feast of Ester, and gaue rest vnto the provinces, and gaue gifts according to the power of a King.

18 And when the virgins were gathered to the second time, then Mordecai gate in the Kings gate.

19 Ester had not yet shewed her kindred nor her people: as Mordecai had charged her for Ester did after the worde of Mordecai, as when she was nourished with him.

20 In those daies when Mordecai gate in the Kings gate, two of the Kings eunuches, Bigthan and Teresh, which kept the doore, were wroth, and sought to lay hand on the King Ahashuerus.

21 And the thing was knowne to Mordecai, and he tolde it vnto Queene Ester, and Ester certified the King thereof in Mordecais name: and when inquisition was made, it was found so: therefore they were both hanged on a tree: and it was written in the booke of the Chronicles before the King.

CHAP. III.

2 Haman, after hee was exalted obtained of the King that altho the Iewes should bee put to death, because Mordecai had not done him worship as other had.

AFTER these things did King Ahashuerus promote Haman the sonne of Hammedatha the Agagite, and exalted him, and set his seat above all the princes that were with him.

2 And all the Kings seruantes that were at the Kings gate, bowed their knees, and reuerenced Haman: for the King had so commaunded concerning him: but Mordecai bowed not the knee, neither did reuerence.

3 Then the Kings seruantes which were at the Kings gate, sayd vnto Mordecai, Why transgresseth thou the Kings commandment?

4 And albeit they spake daily vnto him, yet hee would not heate them: therefore they told Haman, that they might see how Mordecai matters would stande: for he had tolde them, that he was a Iewe.

5 And when Haman saw that Mordecai bowed not the knee vnto him, nor did reuerence vnto him, then Haman was full of wrath.

6 Nowe he thought it too little to lay hands on Mordecai: and because they had shewed him the people of Mordecai, Haman sought to destroy all the Iewes, that were throughout the whole Kingdome of Ahashuerus, as was the people of Mordecai.

7 In the first month (that is the month of Nisan) in the twelfth yeere of King Ahasuerus, they cast Pur (that is a lot) before Haman, from day to day, and from month to month, unto the twelfth month, that is the month of Adar.

8 Then Haman layd vnto King Ahasuerus, There is a people scattered, and disperd among the people in all the provinces of thy kingdome, and their lawes are diuers from all people, and they doe not obserue the Kings lawes: therefore it is not the Kings profite to suffer them.

9 If it please the King, let it be written that they may be destroyed, and I will pay ten thousand talents of silver by the handes of them that haue the charge of this businesse to bring it into the Kings treasure.

10 Then the King tooke the ring from his hand, and gaue it vnto Haman the sonne of Haman, that the Agagite the Iewes aduerfarie.

11 And the King sayd vnto Haman, Let the fluer be thine, and the people to doe with them as it pleaseth thee.

12 Then were the Kings scribes called on the thirteenth day of the first month, and there was written (according to all that Haman commanded) vnto the Kings officers, and to the capitaines that were ouer euery province, and to the rulers of euey people, and to euery province, according to the writing thereof, and to euery people according to their language: in the name of King Ahasuerus it was written, and sealed with the kings ring.

13 And the letters were sent by postes into all the Kings provinces, to roote out, to kill and to destroy all the Iewes, both yong and olde, children and women, in one day vpon the thirteenth day of the twelfth month, (which is the month of Adar), and to spoyle them as a pray.

14 The contents of the writing was, that there should be given a commandement in all provinces, and published vnto all people, that they should be ready against the same day.

15 And the postes compelled by the Kings commandement went forth, and the commandement was given in the palace at Shushan: and the king and Haman sat drinking, but the scribe of Shushan was in perplexitie.

CHAP. XVII.

Mordecai giueth the Queene knowledge of the true knowledge of the King against the Iewes. 16. How Mordecai was the first to pray for her.

Now when Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth, and ashes, and went out into the middes of the citie, and cryed with a great crye, and a biter.

2 And he came vnto before the Kings gate, but he might not enter within the Kings gate, being clothed with sackcloth.

3 And in euery province, and place, whither the Kings charge and his commission came, there was great sorowe among the Iewes, and fasting, and weeping and mourning, and many lay in sackcloth and in ashes.

4 ¶ Then Esther praydes and her eunuchs came and tolde it her: therefore the Queene was very heauie, and the first payment to clothe Mordecai, and to take away his sackcloth from him, but he receiued it not.

5 Then called Esther Hatach one of the Kings

stewards, whom he had appointed to see her, and gaue him a commandement vnto Mordecai, to know what it was, and why it was.

6 So Hatach went forth to Mordecai vnto the streete of the city, which was before the kings gate.

7 And Mordecai tolde him of all that which had come vnto him, and of the summe of the fluer that Haman had promised to pay vnto the Kings treasures, because of the Iewes, for to destroy them.

8 Also he gaue him the copie of the writing and commission that was giuen at Shushan, to destroy them, that he might shew it vnto Esther and declare it vnto her, and to charge her that shee should goe into the King, and make petition and supplication before him for her people.

9 ¶ So when Hatach came, he tolde Esther the wories of Mordecai.

10 Then Esther sayde vnto Hatach, and commaunded him to say vnto Mordecai,

11 All the Kings seruants and the people of the Kings provinces doe know, that whosoever man or woman, that cometh to the King into the inner court, which is not called, there is a law of his, that he shall die, except him to whom the King holdeth out the golden rodde, that he may liue. Now I haue not bene called to come vnto the King these thirtie dayes.

12 And they certified Mordecai of Esthers wordes.

13 And Mordecai sayd, that they should answer Esther thus, Thinke not with thy selfe that thou shalt escape in the Kings house, more then all the Iewes.

14 For if thou holdst thy peace at this time, comfort and deliuerance shall appere to the Iewes out of another place, but thou and thy fathers house shall perish: and who knoweth whether thou art come to the kingdome for such a time?

15 Then Esther commaunded to answer Mordecai,

16 Goe, and assemble all the Iewes that are found in Shushan, and fast ye for me, and eate not, nor drinke, in three dayes, day nor night, I also and my maydes will fast likewise, and so will I goe in to the King, which is not according to the law: and if I perish, I perish.

17 So Mordecai went his way, and did according to all that Esther had commaunded him.

CHAP. XVIII.

Esther entreats in to the King, and sheweth him and Haman to Asch. 14. Haman prepares a gallie for Mordecai.

ANJ on the third day Esther put on her royall apparell, and stood in the court of the Kings palace within, ouer against the Kings house: and the King fate vpon his royall throne in the Kings palace ouer against the gate of the house.

2 And when the King fate the Queene standing in the court, he found fauour in his sight: and the King helde out the golden scepter that was in his hand: so Esther drew neere, and touched the top of the scepter.

3 Then sayd the King vnto her, What wilt thou, Queene Esther? and what is thy request? it shall be euen giuen thee to the halfe of the kingdome.

4 Then said Esther, If it please the King, let the King and Haman come this day vnto the banquet, that I haue prepared for him.

Z a

5 And

† Est. had caused to stand before her.

† Est. declaration.

† Est. command.

† Est. warning.

† Thus Mordecai

spoke in the confi-

dence of that faith,

which all Gods

children ought

to haue which

is that God will

deliuer them,

thoughall world

ly means fail.

† For to eliose

Gods Church out

of the present

hazards.

† I will put my

life in danger and

refuse the luc-

resse to God, see-

ing it is for his

glory and the de-

liuerance of his

Church.

† To wit, after

that the Iewes

had begun to

fast.

† Which was a

figure that her

coming was pre-

parable vnto

him, Chap. 4. 14.

† Meaning here-

by, that whatso-

euer she asked,

should be granted,

as Mark, 6. 23.

And the King sayd, Cause Haman to make haste that he may doe as Ester hath sayd. So the King and Haman came vnto the banquet that Ester had prepared.

6 And the King sayde vnto Ester at the banquet of wine, What is thy petition, that it may be giuen thee? and what is thy request? it shall euen be performed vnto the halfe of the kingdom.

7 Then answered Ester, and sayde, My petition and my request is,

8 If I haue found fauour in the sight of the King, and if it please the King to giue me my petition, and to performe my request, let the King and Haman come to the banquet that I shall prepare for them, and I will doe to morrow according to the Kings saying.

9 Then went Haman forth the same day ioyfull and with a glad heart. But when Haman saw Mordecai in the Kings gate, that hee stood not vp, nor mooued for him, then was Haman full of indignation at Mordecai.

10 Neuertheless Haman refrained himselfe: and when he came home, hee sent, and called for his friends, and Zereh his wife.

11 And Haman tolde them of the glory of his riches, and the multitude of his children, and all the things wherein the King had promoted him, and how that he had set him aboue the princes and seruants of the King.

12 Haman sayde moreover, Yea, Ester the Queene did let no man come in with the King to the banquet that she had prepared, saue me: and to morrow am I bidden vnto her also with the King.

13 But all this doth nothing auaille me, as long as I see Mordecai the Jew sitting at the Kings gate.

14 Then sayde Zereh his wife and all his friends vnto him, Let them make a tree of fiftie cubites high, and to morrow speake thou vnto the King, that Mordecai may be hanged thereon: then shalt thou goe ioyfully with the King vnto the banquet. And the thing pleased Haman, and he caused to make the tree.

CHAP. VI.

The King turneth out the Choroicity, and finisheth the fable of Mordecai, so and commendeth Haman to cause Mordecai to be hanged in honour.

That same night the King slept not, & he commanded to bring the booke of records, and the chronicles: & they were read before the King.

2 Then it was found written that Mordecai had tolde of Bigtana, and Zereh two of the Kings eunuches keepers of the dore, who sought to lay hands on the King Ahasuerus.

3 Then the King said, What honour and dignitie hath bene giuen to Mordecai for this? And the Kings seruants that ministered vnto him, sayd, There is nothing done for him.

4 And the King sayd, Who is in the court? (Now Haman was come into the inner court of the Kings house, that hee might speake vnto the King to hang Mordecai on the tree that he had prepared for him.)

5 And the Kings seruants said vnto him, Behold, Haman standeth in the court. And the King sayd, Let him come in.

6 And when Haman came in, the King sayd vnto him, What shalbe done vnto y man, whom the King will honour? Then Haman thought in his heart, To whom would the King doe honour

more then to me?

7 And Haman answered the King, The man whom the King would honour,

8 Let them bring for him royall apparell, which the King useth to weare, and the horse that the King useth vpon, and that the crowne royall may be set vpon his head.

9 And let the rayment and the horse be deliuered by the hand of one of the Kings most noble princes, and let them apparell the man (whom the King will honour) and cause him to ride vpon the horse thorow the streete of the cite, and proclaime before him, Thus shall it be done vnto the man, whom the King will honour.

10 Then the King sayd to Haman, Make haste, take the rayment and the horse as thou hast sayd, and doe so vnto Mordecai the Jew, that sitteth at the Kings gate: let nothing fayle of all that thou hast spoken.

11 So Haman tooke the rayment & the horse, and arrayed Mordecai, and brought him on horsebacke thorow the streete of the cite, and proclaimed before him, Thus shall it be done to the man whom the King will honour.

12 And Mordecai came againe to the Kings gate, but Haman halted home mourning and his head couered.

13 And Haman tolde Zereh his wife, and all his friends all that had befallen him. Then said his wife men, and Zereh his wife vnto him, If Mordecai be of the seede of the Iewes, before whom thou hast begun to fall, thou shalt not preuaile against him, but shalt surely fall before him.

14 And while they were yet talking with him, came the Kings eunuches and halted to bring Haman vnto the banquet that Ester had prepared.

CHAP. VII.

The Queene biddeth the King and Haman againe, and prayeth for her selfe and her people. She accuseth Haman, and he is hanged on the gallows, which he had prepared for Mordecai.

So the King and Haman came to banquet with the Queene Ester.

2 And the King said againe vnto Ester on the second day at the banquet of wine, What is thy petition, Queene Ester, that it may be giuen thee? and what is thy request? It shall be euen performed vnto the halfe of the kingdom.

3 And Ester the Queene answered, and sayd, If I haue found fauour in thy sight, O King, as if it please the King, let my life be giuen me at my petition, and my people at my request.

4 For we are Iewes, and my people, to be destroyed, to be slaine and to perish: but if we were folde for seruantes, and for handmaides, I would haue held my tongue: although the aduersarie could not recompence the Kings losse.

5 Then King Ahasuerus answered, and said vnto the Queene Ester, Who is he? and wher is he that I presume to doe thus?

6 And Ester said, The aduersarie and enemy is this wicked Haman. Then Haman was afraide before the King and the Queene.

7 And the King arose from the banquet of wine in his wrath, and went into the palace garden: but Haman stood vp, to make request for his life to the Queene Ester: for he saw that there was a mischief prepared for him of the King.

8 And when the King came againe out of the palace garden, into the house where they dranke wine, Haman was fallen vpon the bed where

d Because they used to drinke excessively in their banquets, they called the banquet by the name of that, which was most in use or allowed.

e I will declare what thing I demand.

f Thus the wicked when they are promoted, in stead of acknowledging their charge and humbling themselves, waxe ambitious, disdainfull, and cruel.

g Meaning, the highest that could be found.

h For the King did depend.

i Chap. 3. 22.

a For he thought it unworthie his charge to receive a benefite, and not reward it.

b Thus while the wicked imagine the destruction of others, they themselves fall into the same pit.

c Meaning here by that the King should make him next vnto himselfe, as Joseph heretofore was promoted to next to Pharaoh, Gen. 41. 42.

d Thus dooeth time passe in the month of the very wicked, as speake thuring which he is in a great paine to paine.

b Haman could not so much pray for the King by this means, as he should have done by the sake of the King, and the nation which he had of them.

c His intention did accuse the King, who had caused the death of many eunuches, as the presence of God might see upon him for the same. d He did not on the bed where he was now, as he had made ready where.

whereon Ester saie: therefore the king saide, Will he force the Queene alfo before me in the house? As was the word went out of the Kings mouth, they covered Hamans face.

9 And Harbonah one of the eunuches, said in the presence of the King, Beholde, there standeth yet the tree in Hamans house fiftie cubites hie, which Haman had prepared for Mordecai, that spake good for the King. Then the King saide, Hang him thereon.

10 So they hanged Haman on the tree, that he had prepared for Mordecai: then was the Kings wrath pacified.

CHAP. VIII.

1 After the death of Haman was Mordecai exalted, 12 Com-
bined to be hanged and sent unto the Jewes.

The same day did king Ahashuerus giue the house of Haman the aduersarie of the Jewes unto the Queene Ester. And Mordecai came before the king: for Ester tolde what hee was vnto her.

2 And the King tooke off his ring, which he had taken from Haman, and gaue it vnto Mordecai: and Ester set Mordecai ouer the house of Haman.

3 And Ester spake yet more before the King, and fell downe at his feete weeping, and besought him that hee would put away the wickednesse of Haman the Agagite, and his deuice that hee had imagined against the Jewes.

4 And the King held out the golden scepter toward Ester. Then arose Ester, and stood before the King.

5 And said, If it please the King, and if I haue found fauour in his sight, and the thing bee acceptable before the King, and I please him, let it bee written, that the letters of the deuice of Haman the sonne of Ammedatha the Agagite may be called againe, which hee wrote to destroy the Jewes, that are in all the Kings prouinces.

6 For how can I suffer and see the euill, that shall come vnto my people? Or how can I suffer and see the destruction of my kinred?

7 And the King Ahashuerus saide vnto the Queene Ester, and to Mordecai the Iewe, Behold, I haue giuen Ester the house of Haman, whome they haue hanged vpon the tree, because he laid hand vpon the Jewes.

8 Write yee also for the Jewes, as it liketh you in the Kings name, and seale it with the Kings ring, (for the writings written in the Kings name, and sealed, with the Kings ring, may no man reuoke)

9 Then were the Kings Scribes called at the same time, euen in the thirde month, that is the month of Sijon, on the three and twentieth day thereof: and it was written, according to all as Mordecai commanded, vnto the Jewes and to the princes, and captaines and rulers of the prouinces, which were from India euen vnto Ethiopia, an hundred and seuen and twentie prouinces, vnto every prouince, according to the writing thereof, and to euery people after their speech, and to the Jewes, according to their writing, and according to their language.

10 And hee wrote in the King Ahashuerus name, and sealed it with the Kings ring: and hee sent letters by postes on horsebacke, and that rode on beasts of price, as dromedaries and colices of

11 Wherein the King granted the Jewes (in what cities fouer they were) to gather themselves together, and to stand for their life, and to root out, to slay & to destroy all the power of the people & of the prouince that vexed them, both children and women, and to spoile their goods.

12 Vpon one day in all the prouinces of King Ahashuerus, euen in the thirteenth day of the twelfth month, which is the month of Adar.

13 The copie of the writing was, howe there should be a commandement giuen in all & every prouince, published among all the people, & that the Jewes should be ready against that day to avenge themselves on their enemies.

14 So the postes rode vpon beasts of price, and dromedaries, & went forth with speede, to execute the Kings commandement; and the decree was giuen at Shushan the palace.

15 And Mordecai went out from the King in royall apparell of blewe, and white, and with a great crowne of golde, and with a garment of fine linen and purple, and the citie of Shushan reioyced and was glad.

16 And vnto the Jewes was come light and Joy and gladnes, and honour.

17 Also in all and every prouince, & in all and every citie & place, where the Kings commandement and his decree came, there was ioy and gladnes to the Jewes, a feast and good day, and many of the people of the land became Jewes: for the feare of the Jewes fell vpon them.

CHAP. IX.

1 At the commandment of the King the Jewes put their ad-
uersaries to death 12 The ten iouers of Haman are hanged. 13
The Jewes kept a feast in remembrance of their deliuerance.

So in the twelfth month, which is the month of Adar, vpon the thirteenth day of the same, when the Kings commandement and his decree drew neere to be put in execution, in the day that the enemies of the Jewes hoped to haue power ouer them (but it turned contrary: for the Jewes had rule ouer them that hated them)

2 The Jewes gathered themselves together into their cities throughout all the prouinces of the King Ahashuerus, to lay hande on such as sought their hurt, and no man coulde withstand them: for the feare of them fell vpon all people.

3 And all the rulers of the prouinces, and the princes and the captaines, and the officers of the King exalted the Jewes: for the feare of Mordecai fell vpon them.

4 For Mordecai was great in the kings house, and the report of him went through all the prouinces: for this man Mordecai was great and greater.

5 Thus the Jewes smote all their enemies with strokes of the sword and slaughter, and destruction, and did what they would vnto those that hated them.

6 And at Shushan the palace slewe the Jewes and destroyed 4 hie hundred men.

7 And Parthandatha, and Dalphon, and Aspatha,

8 And Poratha, and Adalia, and Aisatho,

9 And Parmasata, and Arisai, and Aridai, and Vaizatha,

10 The ten kennes of Haman, & sonne of Ammedatha, the aduersarie of the Jewes slew they: but they laid not their hands on the spoile.

11 On the same day came the number of those

That is to de-
fend themselves
against all that
would assaile the.

Which hath part
of February and
part of March.

The King gave
them liberte to
kill all that did
oppress them.

He sheweth by
these words that
follow what this
light was.

Conformed
themselves to the
Jewes religion.

This was by
Gods great pro-
vidence, who turneth
the ioy of the wicked
into sorrow, &
the teares of the
godly into glad-
nesse.

Did them hon-
our, and showed
them liking.

Which had con-
spired their death
by the permission
of the wicked
Haman.

Slaves those
three hundred, that
they slew the
second day, as ver-
15.

Whereby they
declared that this
was Gods iust
iudgement vpon
the enemies of his
Church, & as much
as they sought not
their owne gaine,
but to execute
his vengeance.

Z 3. that.

that were slain, vnto the palace of Shulhan before the King.

13 And the King saide vnto the Queene Ester, The Iewes haue slaine in Shulhan the palace and destroyed siue hundred men, & the ten sonnes of Haman: what hate they done in the rest of the Kings prouinces? and what is thy petition, that it may be giuen thee? or what is thy request moreover, that it may be performed?

14 Then said Ester, If it please the King, let it be granted also to morow to the Iewes that are in Shulhan, to do according f vnto this daies decree, that they may hang vpon the tree Hamans tenne sonnes.

15 And the King charged to doe so, and the decree was giuen at Shulhan, and they hanged Hamans ten sonnes.

16 ¶ So the Iewes that were in Shulhan, assembled themselves vpon the fourteenth day of the moneth Adar, & slew three hundred men in Shulhan, but on the spoile they laid not their hand.

17 And the rest of the Iewes that were in the kings prouinces assembled themselves, and stood for their liues, and had rest from their enemies, and slew of them that hated them, ^b seventy & siue thousand: but they laid not their hand on ^c spoile.

18 This they did on the thirteenth day of the moneth Adar, and rested the fourteenth day thereof, and kept it a day of feasting and ioy.

19 But the Iewes that were in Shulhan assembled themselves on the thirteenth day, and on the fourth ent thereof, & they rested on the fifteenth of the same, and kept it a day of feasting and ioy.

20 Therefore the Iewes of the villages that dwelt in the vnwall towne, ^a kept the fourteenth day of the moneth Adar with ioy and feasting, ^b as a ioyfull day, and euery one sent presents vnto his neighbour.

21 ¶ And Mordecai wrote ^c these wordes, and sent letters vnto all the Iewes that were through all the prouinces of the king Abasueros, ^d both neere and farre.

22 Inioyning them that they shoulde keepe the fourteenth day of the moneth Adar, and the fifteenth day of the same, euery yere.

23 According to the dayes wherein the Iewes rested from their enemies, and the moneth which was turned vnto them from sorow to ioy, and from mourning into a ioyfull day, to keepe them the dayes of feasting, and ioy, and ^e to send presents euery man to his neighbour, and gifts to the poore.

24 And the Iewes promised to do as they had

begun, and as Mordecai had written vnto them,

25 Because Haman the sonne of Hammedatha the Agagite al the Iewes aduerarie, had imagined against the Iewes, to destroy them, and had ^f cast Pur (that is a lot) to confound and destroy them.

26 And when ^g the came before the King, hee commanded by letters, Let his wicked ^h deuile (which he imagined against the Iewes) turne vpon his owne head, and let them hang him and his sonnes on the tree.

27 Therefore they called these dayes Purim, by the name of Pur, and because of all the wordes of this letter, and of that which they had seen besides this, and of that which had come vnto them.

28 The Iewes also ordained, and promised for them and for their seede, and for all that ioyued vnto them, that they would not ⁱ faile to observe those ^j two dayes euery yere, according to their writing, and according to their feason.

29 And that these dayes shoulde bee remembered, and kept throughout euery generation and euery familie, and euery prouince, and euery city: euen these daies of Purim shoulde not faile among the Iewes, and the memoriall of them shoulde not perish from their seede.

30 And the Queene Ester the daughter of Abihail & Mordecai the Iew wrote with all ^k authority to confirme this letter of Purim ^l second time.

31 And he sent letters vnto all the Iewes to the hundred and siuen and twenty prouinces of the kingdom of Abasueros, with ^m words of peace and mirth.

32 To confirme these daies of Purim according to their seasons, as Mordecai the Iew and I ster the Queene had appointed them, & as they had promised for them ⁿ selves and for their seed with ^o fasting and prayer.

33 And the decree of Ester confirmed these wordes of Purim, and was written in the booke.

CHAP. X.

1 The estimation and worth vnto of Mordecai. And the King Abasueros laide a tribute vpon the land, and vpon the yles of the sea.

2 And all the actes of his power, and of his might, and the declaration of the dignity of Mordecai, wherewith the King magnified him, are they not written in the booke of the Chronicles of the Kings of Media and Persia?

3 For Mordecai the Iew was the second vnto King Abasueros, and great among the Iewes, and ^p accepted among the multitude of his brethren, who procured the welfare of his people, and spake peaceably to all his seede.

I O B.

THE ARGVMENT.

In this historie is set before our eyes the example of a singular patience. For this holy man Iob was not onely extremely afflicted in outward things, and in his body, but also in his minde and conscience, by the sharpe temptations of his wife, and chiefe friends: which by their vehement words, and subtill disputations brought him almost to despair: for they set forth God as a seuerer Iudge, and mortall enemy vnto him, which had cast him off, therefore in vaine he should seek for succour. These friends came vnto him vnder pretence of consolation, and yet they tormented him more then did all his affliction. Notwithstanding he did constantly resist them, & at length had good success. In this story we haue to marke that Iob withstanding a good cause, but handlet it out: against his aduersaries him an euil master, but they defied it craftily. For Iob held that God did not alway punish men according to their sinnes, but that he had secret iudgements, wherof men knew not the cause, and so therefore man could not reason against God thereon, but he should be contented. Moreover, he was assured that God had not reiected him, yet through his great torments, and affliction he brasteth forth into many incontinencies both of wordes and sentences,

^a This the request, not for desire of vengeance, but with teale to see Gods iudgements executed against his enemies.

^b Reade Chap. 11. Meaning, that they laid hands on none, that were not the enemies of God, i. Meaning, in all places smug in Shulhan.

^c As the Iewes do euen to this day, calling it to the Persian language Purim, that is, the day of lot. ^d The Iewes gather hereof that Mordecai wrote this storie; but it seemeth that he wrote but onely these letters, & declares that follow.

^e He setteth before our eyes the life of this feast, which was for the strength: mee of Gods de liuerance, the maintenance of mutual friendship, and reliefe of the poore.

^f Reade Chap. 11. ^g That is, like. ^h These are the wordes of the king commanded to different persons which examples.

ⁱ Strongly. ^j Meaning, the fourteenth day of the moneth Adar.

^k Reade Chap. 11. ^l Meaning, the fourteenth day of the moneth Adar.

^m Which were letters declaring vnto them quietnes, & otherwise putting these out of doubt. ⁿ That they were obedient to his law with fasting and earnest prayer, which in Iob was signified by the word (this day)

^o That day points are best set forth as memorable, & ordinary festiue, that is to haue their remembrance. ^p One of the people, as present their words, & he gently being toward them.

^q Reade Chap. 11. ^r Meaning, the fourteenth day of the moneth Adar. ^s Which were letters declaring vnto them quietnes, & otherwise putting these out of doubt. ^t That they were obedient to his law with fasting and earnest prayer, which in Iob was signified by the word (this day)

being an innocent? or where were the vpight destroyed?

8 As I haue scene, they that e plow iniquitie, and sowe wickednesse, reape the same.

9 With the b'ls of God they peris'h, and with the breath of his nostrils are they consumed.

10 The roaring of the Lion, and the voice of the Lionesse, and the teeth of the Lions whelpes are broken,

11 The Lion perissheth for lacke of pray, and the Lions whelpes are scattered abroad.

12 But athing was brought to me a feretie, and mine eare hath receiued a litle thereof.

13 In the thoughts of the visions of the night, when sleepe filleth on men,

14 Feare came vpon me, & dread which made all my bones to tremble.

15 And the wicked puffed before me, and made the haire of my flesh to stand vp.

16 Then stoode ouer, and I knewe not his face: an image was before mine eyes, and in silence heard I a voyce, saying,

17 Shall man bee more iust then God? or shall a man bee more pure then his maker?

18 Beholde, hee founde no stedfastnesse in his seruants, and layd folly vpon his Angels,

19 Howe much more in them that dwell in houses of clay, whose foundation is in the dust, which shall be destroyed before the moeth?

20 They be destroyed from o the morning vnto the eueniug: they perish for cuer, p without regard.

21 Doth not their dignitie go away with them? do they not die, and that without i wisdom?

22 In these visions which God sheweth to his creatures, there is euer a correction, saying, that the authoritie thereof might be had in greater reuerence.

23 When all things were quiet, or when the seare was somewhat slacke, God appeared to Eliak, King 19. 13. I he p'proueth that if God did p'act the moment the creature should be more iust then the Creator, which was not so.

24 If God finde imperfection in his Angels, when they are not corrected by his power, how much more shall he lay folie to more charge, when he findeth imperfection in his seruants?

25 That is, in this mortall body, which is corruptible, a Cor. 9. 1. o They see death continually before their eyes, and thus approaching toward them, p No man for all this doth consider it. q That is, hee that any of them were so wise as to thinke on death.

CHAP. V.

1. A difference between the children of God and the wicked. 2. The fall of the wicked. 3. Gods power who destroyeth the wicked, and abhorreth him.

Call nowe, if any will answer thee, and to which of the Saints wilt thou turne?

2 Doubtlesse a anger killeth the foolishly, and smiteth the idiot.

3 I haue scene the foolishly well rooted, and suddenly I a cursed his habitation, saying,

4 His children shall be farre from saluation, and they shall be destroyed in the f gate, and none shall deliuer them.

5 The hungry shall eate vp his harvest: yea, they shall take it from among the g thornes, and the thirly shall drinke vp their substaunce.

6 For miserie cometh not forth of the dust, neither doeth affliction spring out of the earth.

7 But man is borne vnto t rauell, as the sparks flie vppward.

8 Though God sometime suffer the fathers to p'act in this world, yet his iudgements will light vpon their wicked children.

9 If by any means they shall be condemned, and none shall p'itue them, g Though there be two or three eales left in the hedges, yet these shall bee taken from him. h That is, the earth is not the cause of barrennesse and many miseries, but his own fault. i Which declareth that miserie is euer in our corrupt nature: for before this it was not subiect to paine and affliction.

8 But I would inquire at God, and turne my talke vnto God:

9 Which I doeth great things and vnsearchable, and manudellous things without number.

10 He w' giueth raine vpon the earth, and poureth water vpon the f'ieetees,

11 And stretcht vp on him them that be lowly, that the forsworn may be exalted to saluation.

12 He scattereth the deuilis of the craftie: so that their handes can not accomplis'h that which they doe enterprise.

13 He taketh the wife in their craftinesse, and the counsell of the wicked is made foolish.

14 They meete with darkness in the day time, and grope at noone day in the night.

15 But he saucth the p'poe: from the sword, from their smouth, and from the hand of the violent man,

16 So that the poore hath b' hope, but iniquitie shall stopper mouth.

17 Beholde, blessed is the man whome God correcteth: therefore refuse not thou the chastising of the Almighty.

18 For hee maketh the wound, and bindeth it vp: he smiteth, and his hands make whole.

19 He shall deliuer thee in fixe troubles, and in the seventh the euill shall not touch thee.

20 In famine he shall deliuer thee from death: and in battell from the power of the sword.

21 Thou shalt bee hid from the scourge of the tongue, and thou shalt not bee afraid of destruction when it cometh.

22 But thou shalt laugh at destruction and death, and shalt not bee afraid of the beast of the earth.

23 For the stones of the fieldle a shall bee in league with thee, and the beasts of the field shall e at peace with thee.

24 And thou shalt knowe, that peace shall be in thy tabernacle, and thou shalt visite thine habitation, and thou shalt not a finne.

25 Thou shalt perceiue also, that thy feede shall be great, and thy posteritie as the graffe of the earth.

26 Thou shalt goe to thy graue in y a full age, as a ricke of cornes cometh in due season into the barnes.

27 Lo, e thus haue we inquired of it, and so it is: heare this and know it for thy selfe.

CHAP. VI.

1 Job answereth, that his paine is more grievous than his fault. 2 He complaineth of his friends.

But Iob answered and sayd,

2 Oh that my griefe were well weighed, and my miseries were layed together in the a balance!

3 For it would bee nowe heauier then the sand of the sea: therefore my wordes are b swallowed vp.

4 For the arrowes of the Almighty are in me, the venime whereof doth drinke vp my spirit, and the terrors of God c fight against me.

5 Wounded in conscience, which is the greatest battell that the f'ie shall can haue,

1 I suffered as thou dost, I would f'eeke vnto God.

2 He counteth him to be humble himselfe vnto God, to whom all creatures are ioh'ed, and who for workes declare that man is inexcusable, except he glorifie God in all his workes.

3 Hee heareth by part, vnto the workes of God.

4 In things paine and euill, they the miseries of the world in stead of wife men.

5 This declareth that God punisheth the world y wife as hee threatned, Deut. 32. 18.

6 That is, that he humbleth himselfe before God.

7 Hee comprehendeth the slander of the wicked to sharpe swords.

8 If the wicked be compelled at Gods works to stopper their mouths, much more they that professe God.

9 Hee will tread vnto the dust, so that his children may not for one time but continually trust in him. but they shall haue a comfortable issue, euen in the gretest and the last, which is here called the fourth.

10 Whereas the wicked lament in their troubles, thou shalt haue occasion to reioyce.

11 When we are in Gods fauour, all creatures shall serue vs. x God shall blesse thee, that thou shalt haue occasion to reioyce in all things, and not to bee offended.

12 Though the children of God haue not alwayes this promise performed, yet God doth recompense it otherwise to their advantage.

13 We haue learned these points by experience, that God punissheth not the innocent, that man can not compare in sinne with him, that the hypocrites shall not prosper, and that the affliction which man suffereth, cometh for his owne sinne.

14 To knowe whether I complain without iust cause.

15 My griefe is so great, that I leaue words to expresse it.

16 Which declareth that hee was not merely afflicted in body, but wounded in conscience, which is the greatest battell that the f'ie shall can haue.

17 Doth

d Think you
not: I see with
mine eyes, I see
the brut beasts
do not complain
when they have
what they would
e Can a man
suffice desire to
eat that: hath
no favour? none
take pleasure in
delicious, seeing
they cannot a
way with things
that are unwholesome
to the mouth.
f Herein be sin
neth doubt, both
in willing through
impatience to
die, & also in de
siring of God a
thing which was
not agreeable to
his will.
g That is, let me
die at once, be
fore I come to
distress in Gods
promising through
mine impatience.
h He searche lea
d he should be
brought to in
consequence, if
his sorrows should
continue.
i Have I not
sought to helpe
my selfe as much
as was possible?
j Or, whydome,
or why.
k He compareth
whole friends
which comfort
as not in miserie,
to a brooke,
which in summer,
when we neede
water, is drie,
in winter is hard
frozen and in the
time of raine,
when we have
neede overflow
with water.
l They that pass
threby to goe
into the bow
countries of Ara
bia, shinke to finde
water: there, to
quench their
thirst, but they
are deceived.
m That is, like to
this brooke, which
deceiveth them,
that thinke to have
water there in their
needs, as I looked
for consolation at your
hands. N He toucheth
the worldlings, which
for no necessitie will
give part of
their goods, and much
more their men,
which would not
give him comfortable
words. o See y
me wherein I have
erred, and I will
confesse my fault.
p He that
hath a good confes
sion: doeth not thin
ke at the sharpe wo
rds, or reasonings of
others, except they
be able to persuade
him by reason. q
Does you caull at
my words because I
should be thought
to speake foolishly,
which am now in
miserie? Consider
me: how I speake
as one that is taken
to this impatience
through very
sorrow, as you bid
poor as you condemne me?

5 Doeth the wilde asse bray when he hath
graff? or loweth the oxe when he hath fodder?
6 That which is vaine, shall it be eaten
without salt? or is there any taste in the white of
an egge?
7 Such things as my soule refused to touch, as
were sorrows, are my meate.
8 Oh that I might have my desire, and that
God would grant me the thing that I long for!
9 That is, that God would destroy me: that
he would shut his hand, and cut me off.
10 Then should I yet have comfort, (though I
burne with sorrow, let him not spare) because I
have not denied the wordes of the Holy one.
11 What power have I that I should endure?
or what is mine end, if I should prolong my life?
12 Is my strength the strength of stones? or is
my flesh of brass?
13 Is it not so, that there is in me no helpe?
14 That if strength is taken from me?
15 He that is in miserie, ought to be comforted
of his neighbour: but men have forsaken the
feare of the Almighty.
16 My brethren have deceived me as a brooke,
and as the rifting of the riens they passe away.
17 Which are blackish with yee, and wherein
the snowe is hid.
18 Eue in time they are dried vp with heate
and are confusid: and when it is hote they faile
out of their places,
19 Or they depart from their way and course,
yea, they vanish and perish.
20 They that goe to Tema, considered them,
and they that goe to Sheba, waited for them.
21 But they were confounded: when they bo
ped, they came thither and were ashamed.
22 Surely now are ye like vnto it: ye have
seene my fearful plague, and are afraid.
23 Was it because I sayd, Bring vnto me? or
give a reward to me of your substance?
24 And deliuer me from the enemies hand, or
ransome me out of the hand of tyrants?
25 Teach me, and I will holde my tongue:
cause me to vnderstand, wherein I have erred.
26 How steadfast are the wordes of righteoun
nes, and what can any of you iustly reprove?
27 Doe ye imagine to reprove a wordes, that
the talke of the afflicted should be as the winde?
28 Ye make your wrath to fall vpon the fa
therlesse, and dig a pit for your friend.
29 Now therefore be content to looke vpon
me: for I will not lie before your face.
30 Turne, I pray you, let there be none iniqui
tie: returne, I say, and ye shall see yet my righte
ousnes in that behalfe. Is there iniquitie in my
tongue? doeth not my mouth feele sorrow?

CHAP. VII.

Job sheweth the shortnes and miserie of mans life.

1 Is there not an appointed time to man vpon
earth? and are not his dayes as the dayes of an
hireling?

as Wish not as hi
red servant thou
shalt enter therein
as my continual tor
ment I am worse
than an hireling.

2 As a servant longeth for the shadow, and as
an hireling looketh for the end of his worke,
3 So haue I had as an inheritance the mo
ments of vanitie, and painefull nightes haue bene ap
pointed vnto me.
4 If I layed me downe, I sayde, When shall
I rise? and measuring the euening I am cu
full with tolling to and fro vnto the dawning
of the day.
5 My flesh is clothed with wormes and fil
thines of the dust: my skin is rent, and become
horrible.
6 My dayes are swifter then a weauers flit
ter, and they are spent without hope.
7 Remember that my life is but a winde, and
that mine eye shall not returne to see pleasure.
8 The eye that hath seene mee, shall see mee
no more: thine eyes are vpon me, and I shall be no
longer.
9 As the cloud vanissheth and goeth away,
so he that goeth downe to the graue, shall come
vp no more.
10 He shall returne no more to his house, nei
ther shall his place know him any more.
11 Therefore I will not spare my mouth, but
will speake in the trouble of my spirite, and nuffe in
the bitterness of my minde.
12 Am I a sea? or a whalefish, that thou keep
est me in ward?
13 When I say, My couch shall relieue me, my
bed shall bring comfort in my meditation,
14 Then fearest thou me I with dreames, and
astonishest me with visions.
15 Therefore my soule chafeth rather to be
strangled and to die, then to be in my bones.
16 I abhorre it, I shall not liue alway: I spare
me then, for my dayes are but vanitie.
17 What is man, that thou dost magnifie
him, and that thou fettest thine heart vpon him?
18 And dost visite him euery morning, and
triest him euery moment?
19 Howe long will it be yet thou depart from
me? thou wilt not let me alone whiles I may
swallow my spittle.
20 I haue sinned, what shall I doe vnto thee?
O thou preseruer of men, why hast thou set me
a mark against thee, so that I am a burden vnto
my selfe?
21 And why dost thou not pardon my tres
passe, and take away mine iniquitie? for now
I shall sleepe in the dust, and if thou seekest me
in the morning, I shall not be found.
God that he might stay his hand. After all tractations I haue had with
Job to repentance yet it was not in such perfection, that he would
himselfe from reasoning with God, because that he still tried his lucke. o That
I shall be dead.

CHAP. VIII.

1 Biddad sheweth that let is a sinners, because God punish
eth the wicked and preserveth the good.

2 He answered Biddad the Shuhite, and said,
3 Howe long wilt thou talke of these
things? & how long shall the wordes of thy mouth
be as a mighty wind?

4 Doeth God peruent iudgement? or doeth
the Almighty fauour iustice?

5 If thy finnes haue sinned against him, and
hee hath sent them into the place of their iniqui
tie,

rewarded them according to their iniquitie: meaning that Job ought to be
med by the example of his children, that hee offend not so.

b My sorrows
hath consumed
me as much as
moneth, and I
haue looked for
hope in vaine.
c These speeche
that Job doeth
was not of hope
of recovery, but
of his misery.
d Thus he spe
keth in reuer
ence of the breas
t of man, which
possess without
hope of recovery
in this world.
e I shall be no
more: thine eyes
are vpon me, and
I shall be no
longer.
f I shall no more
enjoy this mortal
life.
g Seeing I ha
ve not seen death
mean a continu
ity still, I will
declare my grief
by words, but
shall be comforted
as one overcom
ing with griefe in
minde.
h An Amite
power wege
what needed his
charity to lay
much paine on
I so that I
haue not hope
of recovery.
i He speake
th of his ques
tion, as one ques
tion is for me, not
of iudgement,
ne of the con
solation of his
life in this
world, but of
red and care.
m Seeing the
man of his life
is so vile, why
doest thou pun
ish him? hee
is content to
gild his Job
with all kinde
of persecution.
n After all tractations I haue had with
Job to repentance yet it was not in such perfection, that he would
himselfe from reasoning with God, because that he still tried his lucke. o That
I shall be dead.

5 For if thou wilt early seeke vnto God, and pray to the Almighty,
6 If thou be pure and vpright, then surely he will awake vp vnto thee, and he will make the habitation of thy righteoufnesse prosperous.
7 And though thy beginning be small, yet thy latter end shall greatly encrease.
8 Inquire therefore, I pray thee, of the former age, and prepare thy selfe to search of their fathers.
9 (For we are but of yesterday, and are ignorant: for our dayes vpon earth are but a shadow)
10 Shall not they teach thee and tell thee, and vtter the wordes of their heart?
11 Can a rush grow without myre? or can the grass grow without water?
12 Though it were in greene and not cutte downe, yet shall it wither before any other herbe.
13 So are the piths of all that forget God, and the hypocrites shall perish.
14 His confidence also shall be cut off, and his trust shall be as the house of a builder.
15 He shall lean vpon his house, but it shall not stand: he shall holde him fast by it, yet shall it not endure.
16 The ierce is greene before the sunne, and the branches spread ouer the garden thereof.
17 The rootes thereof are wrapped about the fountaine, & are falden about the house of stones.
18 If any plucke it from his place, and it denie, saying, I haue not seene thee,
19 Behold, it will reioyce by this meanes, that it may grow in another molde.
20 Behold, God will not cast away an vpright man, neither will he take the wicked by the hand,
21 Till he haue filled thy mouth with laughter, and thy lips with ioy.
22 They that hate thee, shall bee clothed with shame, and the dwelling of the wicked shall not remaine.
1 To be planted in another place, where it may grow in plaine. 2 If thou be goodly, hee will giue thee occasion to reioyce, and if thou art afflicted thou shalt increase.

CHAP. IX.

1 Job declareth the mightie power of God, and that mans righteoufnes is nothing.

Then Job answered, and said,
2 I know verily that it is so: for howe should man compared to God be justified?
3 If he would dispute with him, he would not answer him one thing of a thousand.
4 He is wise in heart, & mighty in strength: who hath bene fierce against him and hath prospered?
5 He remoueth the mountaines, and they feele not when he ouerthroweth them in his wrath.
6 He remoueth the earth out of her place, that the pillars thereof doe shake.
7 He commandeth the sunne, and it riseth not: he closeth vp the starres, as vnder a signet.
8 He himselfe alone spreadeth out the heauens, and walketh vpon the height of the sea.
9 He maketh the stormes, Arcturus, Orion, and Pleiades, and the climates of the South.
10 Hee doth great things, and vnsearchable: yea marvellous things without number.
11 Lo, when he goeth by me, I feele him not:

and when he passeth by, I perceiue him not.
12 Beholde, when he taketh a pray, & who can make him to reioyce? who shall say vnto him, What doest thou?
13 God will not withdrawe his anger, and the most mightie helpe doeth trouble vnder him.
14 How much lesse shall I answer him? or how should I find out my word with him?
15 For though I were silent, yet could I not answer, but I would make supplication to my Iudge.
16 If I cry, and he answer me not, yet would I not beleeue, that he heard my voyce.
17 For hee deftroyeth me with a tempest, and woundeth me without cause.
18 He will not suffer me to take my breath, but filleth me with bitterness.
19 If I speake of strength, behold, hee is strong: if I speake of iudgement, who shall bring me in to plead?
20 If I would iustifie my selfe, mine owne mouth shall condemne me: if I would be persite, he shall iudge me wicked.
21 Though I were persite, yet I know not my soule: therefore abhorre I my life.
22 This is one point: therefore I said, He deftroyeth the perfect and the wicked.
23 If the scourge should suddenly slay, should God laugh at the punishment of the innocent?
24 The earth is giuen into the hand of the wicked: hee fcoureth the faces of the iudges thereof: if not, where is he? or who is he?
25 My daies haue bene more swift then a post: they haue fled, and haue: hence no good thing.
26 They are repaid as with the most swift thips, and as the Eagle that flieth to the pray.
27 If I say, I will forget my complaint, I will cease from my wrath, and comfort me,
28 Then I am afraid of all my sorowes, knowing that thou wilt not iudge me innocent.
29 If I be wicked, why labour I thus in vain?
30 If I vvaile my selfe with snowe water, and purge mine hands most cleane,
31 Yet shalt thou plunge me in the pit, and mine owne clothes shall make me filthy.
32 For he is not a man as I am, that I should answer him, if we come together to iudgement.
33 Neither is there any vnpire that might lay his hand vpon vs both.
34 Let him take his rod away from me, and let not his feare astonish me:
35 Then will I speake, and feare him not: because I am not so, I hold me still.
that are counted persite so them that are wicked. 9 To wit, the wicked. 10 This is spoken according to our apprehension, as though he would say, If God deftroy the wicked, as Chap 5. why should hee suffer the innocent to be so long tormented by them? 11 That they cannot see to doe iustice. 12 That can thewe the contrary? 13 I thinke not to fall into these afflictions, but my sorowes bring me to these manifold infirmities, and my confidence cometh me. 14 Why doth not God deftroy me as onerthens he speaketh according to the infirmities of the flesh. 15 Though I seeme neuer so pure in mine owne eyes, yet all is but corruption, because so much more. 16 A Whilomight make an accord betwene God and me, speaking of impietie, and yet confounding God to bee iust in punishing him. 17 Signifying that Gods iudgement keeps him in awe.

CHAP. X.

1 Job is wearie of his life, and letteth out his frailty before God. 2 He despatch him to flay his hand. 3 A description of death.

My soule is cut off: though I liue: I will lette as a dead man my complaint vpon my selfe, & will speake liues, & I will make an ample declaration of my torments, according to my life and not God.

If he therein that when God doth execute his power he doth it iustly, & iustly as it comes can controlle him. 2 God will not beate downe in his heart that as can lay for himselfe for his iustification. 3 That is, all the reasons that men can lay to approve their cause. 4 How could I be able to answer him by eloquence? whereby he is not his friends, that albeit they were eloquent in talke, yet they felt not in heart, & which they spake. 5 Meaning in his own opinion, signifying that man will sometimes flatter himselfe to be righteous, which before God is abomination. 6 Whiles I am in my paine, I cannot but brail forth into many inuocative noises, although I know full that God is iust. 7 I am not able to seele my finnes so great, as I feele the weight of his plagues: and this hee speaketh to condemne his selfe, and to iustifie God. 8 After he hath accused his owne weakness, hee continues to iustifie God & his power. 9 If I would King in mine owne defence, yet God hath iust cause to condemne me: if he examine mine hart & conscience, p If God punish according to his iustice, he will deftroy all them that are iust. 10 This is spoken according to our apprehension, as though he would say, If God deftroy the wicked, as Chap 5. why should hee suffer the innocent to be so long tormented by them? 11 That they cannot see to doe iustice. 12 That can thewe the contrary? 13 I thinke not to fall into these afflictions, but my sorowes bring me to these manifold infirmities, and my confidence cometh me. 14 Why doth not God deftroy me as onerthens he speaketh according to the infirmities of the flesh. 15 Though I seeme neuer so pure in mine owne eyes, yet all is but corruption, because so much more. 16 A Whilomight make an accord betwene God and me, speaking of impietie, and yet confounding God to bee iust in punishing him. 17 Signifying that Gods iudgement keeps him in awe.

He would not that God should procede against him by his re-
bution, but by the
ordinarie means
that he pouseth
others.

It is agreeable
to thy iustice to
doe me wrong?
Wilt thou be
without compas-
sion?

Wilt thou gra-
tifie the wicked
and conuinc me?
Dost thou thin
of ignorance?

Art thou inen-
stant and chiege-
able, as the times,
to day a friend, to-
morrow an enemy?

Thou dost not
keep it me as in
a pylon, and re-
strainest me from
doing euill, nei-
ther can any set
me at libertie.

In these eight
verses following
he describeth the
mercie of God in
the wonderfull
creation of man,
and thereon grou-
neth that God
should not thin
himself rigorous
against him.

As brittle as a
pot of clay, is
that is reason
and vnderstanding,
and many other
giftes, whereby
man excelleth all
earthly creatures.

That is, thy
fatherly care and
providence where-
by thou preferrest
me, and without
the which I should
perish in the way.

Though I be
not fully able to
comprehend these
things, yet I must
needs confesse
that it is so.

I will alway
waile in feare and
humilitie, knowing
that none is just before thee. I Job being
afflicted in al-
l his battell betweene the flesh and the spirit, is
willing rather than
dayes then long paine.

That is, diuer-
sities of diseases
and in great abun-
dantly: shewing
that God hath in-
finite meates to
punish man.

Hee witheth
that God would
leave off his afflic-
tion, considering
his great mi-
serie and the breui-
tie of his life.

Hee speaketh
thus in the prison
of a sinner, that
is to someone
with passions
and with the
feeling of Gods
indgements, and
therefore cannot
apprehend in that
state the mercies
of God and comfort
of the resurrection.

No diffinition
betweene light
and darkenesse,
but where all
is very dark as
it is selfe.

in the bitteresse of my soule.

I will say vnto God, & Condemne me
not: shewe me, wherefore thou contendest
with me.

Thinkest thou it good to oppress me,
and to cast off the labour of thine hande,
and to fauour the counsel of the wicked?

Hast thou carnall eyes? or dost thou
see as man seeth?

Are thy dayes as mans dayes? or thy
yerres, as the time of man?

That thou inquest of mine iniquitie,
and searcest out my sinne?

Thou knowest that I cannot do
wickedly: for none can deliuer me out of
thine hand.

Thine hands haue made me, and
fashioned me wholly rounde about,
and wilt thou destroy me?

Remember, I pray thee, that thou
hast made me as clay, and wilt thou
bring me into dust againe?

Hast thou not powdered me out as
milke? and turned me to cluds like
cheefe?

Thou hast clothed mee with skin
and flesh, and joynted mee together
with bones & sinewes.

Thou hast giuen me life, and grace:
and thy visitation hath preferred my
spirit.

Though thou hast hid these things
in thine heart, yet I knowe that it is so
with thee.

If I haue sinned, then thou wilt
streightly looke vnto me, and wilt not
hold me guiltlesse of mine iniquitie.

If I haue done wickedly, woe vnto
me: if I haue done righteously, I will
not lye vpon mine head, being full of
confusion, because I see mine
affliction.

But let it increase: hunt thou me
as a lyon: returne and shew thyselfe
mauculous vpon me.

Thou renewest thy plagues against
me: and thou increasest thy wrath
against mee: & changes and
armies off browes are against me.

Wherefore then hast thou brought
me out of the wombe? Oh that I had
perished, and that none eye had
sene me!

And that I were as I had not bene,
but brought from the wombe to the
grauel!

Are not my dayes fewe? let him
cease, and leaue off from me, that I
may take a litle comfort.

Before I go, and shall not re-
turne, cuen to the land of darkenesse
and shadow of death:

Into a land, I say, darke as
darkenesse it selfe, and into the shadow
of death, where is none order, but the
light is there as darkenesse.

CHAP. XI.

Job is triumphantly reproached of Zophar.
God is incomprehensible. He is mercifull to the
repentant, 18. Thine ordinance that
hath gently.

Then answered Zophar the Naamathite,
and said,

Should not the multitude of words be
answered? or should a great talker be
justified?

Should men hold their peace at thy
lies? and when thou mockest others,
shall none make thee

ashamed?

For thou hast said, My doctrine is
pure, and I am cleane in thine eyes.

But, oh that God would speake
and open his lippes against thee!

That he might shewe thee the
secrets of wisdom, how thou hast
deserted double, according to right:
know therefore that God hath for-
gotten thee for thine iniquitie.

Canst thou find out the Almighty by
searching? canst thou find out the
Almighty by his periscopi?

The heauens are his, what canst
thou doe? it is deeper then hell, how
canst thou know it?

The measure thereof is longer then
the earth, and it is broader then the
sea.

If thou cutt off and shutt vp,
or gather together, who can turne
him backe?

For he knoweth vaine men, and
seeth iniquitie, and him that
vnderstandeth nothing.

Yet vaine man would be wise
though man newe borne is like a
wild asse & colic.

If thou prepare thine heart, and
stretch out thine hands toward him?

If iniquitie be in thine hand,
put it farre away, and let not
wickednesse dwell in thy tabernacle.

Then truly shalt thou lift vp thy
face without spot, and shalt be
stable, and shalt not feare.

But thou shalt forget thy miserie,
and remember as waters that are
past.

Thine age also shall appeare
more cleere then the noone day:
thou shalt shine and be as the
morning.

And thou shalt be bolde, because
there is hope: and thou shalt dig-
gipittes, and shalt lye downe
safely.

For when thou takest thy rest,
none shall make thee afraid:
yea, many shall make suite vnto
thee.

But the eyes of the wicked shall
faile, and their refuge shall
perish, and their hope shall
be without minde.

owae will worke, and see that they
offend not God: or whom thou hast
helped. I see declare what
quietnesse of conscience and
iustitie in all things hast thou
haue, which turne to God by
true repentance. * Lem. 26. 4. & 6.
He that declareth contrary things
shall come vnto thee that doe not
repent.

CHAP. XII.

Job accuseth his friends of ignorance.
Hee declareth the might and power
of God. And how hee changeth
the course of things.

Then Job answered, and said,

In deede because that ye are the
people onely, a wife doome must
dye with you.

But I haue vnderstanding as well
as you, and am not in ferious vnto
you: yea, who knoweth not such
things?

I am as one mocked of his
neighbour, who calleth vpon God,
and hee heareth him: the iust
and the vpright is laughed to
scorne.

Hee that is ready to fall, is
as a lampe despised in the
opinion of the rich.

The tabernacles of robbers
doe prosper, and they are in
safetie, that prouoke God,
whome God hath enriched with
his hand.

Aske now the beasts, and they
shall teach thee: then in deede
they had, and the other, that
is dead of true collocation,
shall despise their friend in
his aduersitie. & The which
neighbour being a mocker,
and a wicked man, thinketh
that no man is in Gods
favour, but hee that heareth
all things that hee desireth.

As the rich esteeme not a
light or a torch, so hee that
is despised shall fall from
prosperitie to aduersitie. I
deare God hath brought in
with his hand. & Hee
declareth to thee that
dost despise him, that
their wisdom is
common to all: and
such as the very
beasts shall
dayly teach.

thee,

10 He speaketh
and heave as though
he had not hope
of the immortali-
tie but as a man
in extreme paine,
whereas I am
occasionally dis-
consolate and con-
fused.

11 *But the waters passe from the sea, and as the flood decayeth and drieth vp.*

12 *So man sleepe and rise not: for he shall not wake againe, nor be raised from his sleepe till the heauen be no more.*

13 *Oh that thou wouldest hide mee in the grave, and keepe me secret, vntill thy wrath were past, and wouldest giue me termes, & remember me.*

14 *If a man die, shall he liue againe? All the dayes of mine appointed time will I waite, till I my changing shall come.*

15 *Thou shalt call me, and I shall answer thee: thou shalt heare the worke of mine owne hands.*

16 *But now thou numbrest my steps, and dost not delay my finnes.*

17 *Mine iniquitie is sealed vp, as in a bagge, and thou addest vnto my wickednesse.*

18 *And surely as the mountaine that falleth, cometh to nought, and the rocke that is removed from his place.*

19 *As the water breaketh the stones, when thou overthrustest the things which growe in the dust of the earth: so thou destroyest the hope of man.*

20 *Thou preuailest alway against him, so that he passeth away: he changeth his face when thou callest him away.*

21 *And hee knoweth not if his finnes shall bee honourable, neither shall he vnderstand concerning them, whether they shall be of low degree.*

22 *But while his strength is vpon him, he shall be forsworn, and while his soule is in him, it shall moue.*

23 *Yet while he liueth, he shall be in paine and miserie.*

CHAPTER XV.

1 *Eliphaz reprehendeth Job, because he speaketh wisdom, and purporteth to himselfe, 16 He rebuketh Job, because that he talketh out the wick, & rebuketh Job to be content with his substance.*

1 *Then answered Eliphaz the Temanite, and said,*

2 *Shall a wife man speake words of y^e wind, and fill his belly with the East wind?*

3 *Shall he dispute with wordes not comelie? or with talke that is not profitable?*

4 *Surely thou hast cast off feare, and restrainest prayer before God.*

5 *For thy mouth declareth thine iniquitie, seeing thou hast choiset the tongue of the crafty.*

6 *Thine owne mouth condemneth thee, and not I, and thy lips testifie against thee.*

7 *Art thou the first man, that was borne? and wast thou made before the hills?*

8 *Hast thou heard the secret counsell of God, and dost thou restrain wisdom? to thee?*

9 *What knowest thou that we know not? and vnderstandest that is not in vs?*

10 *With vs are both ancient & very aged men, farre older then thy father.*

11 *Seemeth the consolations of God small vnto thee? is this thing strange vnto thee?*

12 *Why doeth thine heart take thee away, and what doeth mine eyes meane,*

13 *That thou answeredst to God at thy pleasure, and bringest such words out of thy mouth? will not be comforted by God, nor by thy counsell: h Why dost thou stand in thine owne conceits? *Job in thy spirit.**

14 *What is this, that he thought he should be, and be that is borne of woman, that he should be just?*

15 *Beholde, he found no stedfastnesse in his Saintes: yea, the heauens are not cleane in his sight.*

16 *How much more is man abominable, and filthy, which drinketh iniquitie like water?*

17 *I will tell thee, hearme me, and I will declare that which I haue seene:*

18 *Which wife men haue tolde, as they haue heard of their fathers, and haue not kept it secret:*

19 *To whom alone the land was giuen and no stranger passed through them.*

20 *The wicked man is continually as one that travelleth of child, and the number of yeres is hid from the tyrant.*

21 *A found of feare is in his cares, and in his prosperity the destroyr shall come vpon him.*

22 *He beleueth not to returne out of darknesse: for he seeth the sword before him.*

23 *He wandreth to and fro for bread where he may: he knoweth that the day of darknesse is prepared at hand.*

24 *Affliction and anguill shall make him afraid: they that preuaile against him as a King reade to the battell.*

25 *For he hath stretched out his hand against God, and made himselfe strong against the Almighty.*

26 *Therefore God shall runne vpon him, & vpon his necke, and against the moit thicke part of his shield.*

27 *Because he hath couered his face with his sinne, and hath colliours in his necke.*

28 *Though he dwell in desolate cities, and in houses which no man inhabiteth, but are become heapes,*

29 *He shall bee rich, neither shall his substance continue, neither shall he prolong the perfection thereof in the earth.*

30 *He shall neuer depart out of darknesse: the flame shall drie vp his branches, and he shall go away with the breath of his mouth.*

31 *He beleueth not that he errect in vanitie: therefore vanitie shall be his change.*

32 *His branch shall not be greene, but shall be cut off before his day.*

33 *God shall destroy him as the vine her sower grapes, and shall cast him off, as the olive death her flowre.*

34 *For the congregation of the hypocrite shall be desolate, and fire shall deuoure the house of bribes.*

35 *For they conceiue mischief and bring forth vanitie, and their belly hath prepared decay.*

36 *As the Banders, so in his owne conceit, that he will be good counsell, therefore his owne pride shall bring him to destruction. As a man that gathereth grapes before they be ripe, X Which were better to be reaped by pulling and bringing, y And therefore all their vaine desires shall be their owne destruction.*

CHAPTER XVI.

1 *Job answered by the importunacie of his friends, 7 Counteth in what extremities he is, 19 And taketh God to witnesse of his innocencie.*

1 *Vnto Job answered, and sayd,*
2 *I haue oftentimes heard such things: miserable comforters are ye all.*

3 *Shall there bee none end of words of a winde?*

1 *His purpose is to shew that he is not content with the consolation of his friends, but that he is content with the consolation of God.*
2 *Who by their words do not comfort him, but rather increase his paine.*
3 *Which words are but words of wind, and do not come to the heart.*
4 *Who by their words do not comfort him, but rather increase his paine.*
5 *Who by their words do not comfort him, but rather increase his paine.*
6 *Who by their words do not comfort him, but rather increase his paine.*
7 *Who by their words do not comfort him, but rather increase his paine.*
8 *Who by their words do not comfort him, but rather increase his paine.*
9 *Who by their words do not comfort him, but rather increase his paine.*
10 *Who by their words do not comfort him, but rather increase his paine.*
11 *Who by their words do not comfort him, but rather increase his paine.*
12 *Who by their words do not comfort him, but rather increase his paine.*
13 *Who by their words do not comfort him, but rather increase his paine.*
14 *Who by their words do not comfort him, but rather increase his paine.*
15 *Who by their words do not comfort him, but rather increase his paine.*
16 *Who by their words do not comfort him, but rather increase his paine.*
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1. *What of what maketh thee bold to be answered?*
 2. I could also speake as ye doe: (but would
 God your soules were in my soules stead) I could
 keepe you company in speaking, and could shake
 mine head at you.

3. But I would strengthen you with my
 mouth, and the comfort of my lips could assuage
 your sorrows.

4. Though I speake, my sorrows I cannot be
 alleviated: though I cease, what release have I?
 5. But now I hearken me to the voice of the Lord.

6. And hath made me full of wrinkles which
 is a witness thereof, and my leanness riseth vp in
 me, testifying the same in my face.

7. His wrath hath tormented me, and hee hateth
 me, and enalbeth vpon me with his teeth: mine
 enemies hath sharpened his eyes against me.

8. They haue opened their mouths vpon me, and
 spit upon me on the cheek in reproch: they
 gathered themselves together against me.

9. God hath deliuered me to the vnjust, and
 hath made mee to turne out of the way by the
 hands of the wicked.

10. I was in wealth, but hee hath brought me to
 nought: he hath taken me by the necke, and
 beaten me, and set me as a mark for himselfe.

11. His arrows compass me round about, he
 curseth my reines, and doth not spare, and pow-
 ereth my gall vpon the ground.

12. He hath broken me with one breaking vpon
 another, and runneth vpon me like a giant.

13. I haue sowed a sackcloth vpon my skinne,
 and in me abased mine yfome vnto the dust.

14. My face is withered with weeping, and the
 shadow of death vpon mine eyes.

15. Though there be no wickednesse in mine
 hands, and my prayer is begone.

16. O earth, couer not thou my blood, and let
 my crying haue no place.

17. For loe, now my witness is in the heauen,
 and my record is on his.

18. My friends speake eloquently against me:
 but mine eye powreth out teares vnto God.

19. Oh that a man might plead with God as
 man with his neighbour!

20. For the yeeres accounted come, and I shall
 goe the way, whence I shall not returne.

CHAP. XVII.

1. *What sayeth that hee is vnworthy to pray, and yet doth passionately aske*
 2. to his brethren his friends to rependence, 12. *showing*
 13. *that hee looketh out for death.*

My breath is corrupt: my dayes are cut off, and
 the grave asseades for me.

2. There are none but mockers with me, and
 mine eye continueth in their bitterness.

3. Lay downe now, and put me in suretie for
 thee: who is he, that will touch mine hand?

4. For thou hast hid thine heart from vnder-
 standing: therefore shalt thou not see them vpon
 the way.

5. Therefore with God is a man better than his
 strength: to bring to light. 6. And answer for thee: 7. That their mine
 shall be brought to light, though man know not the cause.

1. For the eyes of his children shall faile, that
 speake flattery to his friends.

2. Hee hath also made me a byword of the
 people, and I am as a Ta. rex before them.

3. Mine eye therefore is dimme for griefe, and
 all my strength is like a shadow.

4. The righteous shall be alioned at this, and
 the innocent shall be moued against the hypocrite.

5. But the righteous will hold his way, and his
 whole hands are pure, shall increase his strength.

6. All I you therefore turne you, and come
 now, and I shall not find one with me on my way.

7. My dayes are past, mine enterprises are bro-
 ken, and the thoughts of mine heart.

8. Haue changed the night for the day, and the
 light that approached, for darkenesse.

9. Though I hope, yet the graine shall bee
 mine house, and I shall make my bed in the darke.

10. I shall fly to corruption, Thou art my fa-
 ther, and to the womne, Thou art my mother and
 my sister.

11. Where is then now mine hope, for who shall
 consider the thing that I hoped for?

12. They shall goe downe into the bottome
 of the pit: surely it shall lie together in the dust,

to them that came to comfort him. 13. That is, haue brought me from
 in stead of comfort. 14. Though I shoulde hope to come from aduersitie to pro-
 speritie as your discourse pretereth. 15. I have no more hope in father, mother,
 sister, or any worldly thing: for the dull and womes shall bee to me in stead of
 father. 16. All worldly hope, and prosperitie faile, which you say, are only figures
 of Gods favour: but seeing that these things perill, I set mine hope in God, and
 in the life everlasting.

CHAP. XVIII.

1. *What sayeth that hee is vnworthy to pray, and yet doth passionately aske*
 2. to his brethren his friends to rependence, 12. *showing*
 13. *that hee looketh out for death.*

Then answered Bildad the Shuhite, and sayde,
 1. When will ye come an end of your
 wordes? 2. Cause vs to vnderstand, and then wee
 will speake.

3. Wherefore are wee counted as beasts, and
 are vile in your sight?

4. Thus are we as one that teareth his foale with
 anger. Shall the strength be forsaken for thy sake, or
 the rocke remooued out of his place?

5. Yea, the light of the wicked shall be quen-
 ched, and the sparke of his fire shall not shine.

6. The lighte shall be darke in his dwelling, and
 his candle shall be put out with him.

7. The steps of his strength shall be refrained,
 and his owne counsell shall cast him downe.

8. For hee is taken in the net by his feete, and
 he walketh vpon the snares.

9. The grenne shall take him by the heele, and
 the theefe shall come vpon him.

10. A snare is layd for him in the ground, and
 a trap for him in the way.

11. Fearfulnesse shall make him afraid on euery
 side, and shall drine him to his feete.

12. His strength shall be famined: and destruc-
 tion shall be ready at his side.

13. It shall denouere the inner partes of his
 skinne, and the first borne of death shall deuoure
 his strength.

14. His hope shall be rooted out of his dwelling,
 and shall cause him to goe to the King of feare.

15. Feare shall dwell in his house (because it is
 not his,) and brimstone shall be scattered vpon
 his habitation.

16. His rootes shall be dried vp beneath, and
 about, shall his branch be cut downe.

17. His remembrance shall perish from the
 earth, and he shall haue no name in the streete.

1. *What sayeth that hee is vnworthy to pray, and yet doth passionately aske*
 2. to his brethren his friends to rependence, 12. *showing*
 13. *that hee looketh out for death.*

3. *What sayeth that hee is vnworthy to pray, and yet doth passionately aske*
 4. to his brethren his friends to rependence, 12. *showing*
 13. *that hee looketh out for death.*

5. *What sayeth that hee is vnworthy to pray, and yet doth passionately aske*
 6. to his brethren his friends to rependence, 12. *showing*
 13. *that hee looketh out for death.*

6. *What sayeth that hee is vnworthy to pray, and yet doth passionately aske*
 7. to his brethren his friends to rependence, 12. *showing*
 13. *that hee looketh out for death.*

7. *What sayeth that hee is vnworthy to pray, and yet doth passionately aske*
 8. to his brethren his friends to rependence, 12. *showing*
 13. *that hee looketh out for death.*

8. *What sayeth that hee is vnworthy to pray, and yet doth passionately aske*
 9. to his brethren his friends to rependence, 12. *showing*
 13. *that hee looketh out for death.*

9. *What sayeth that hee is vnworthy to pray, and yet doth passionately aske*
 10. to his brethren his friends to rependence, 12. *showing*
 13. *that hee looketh out for death.*

10. *What sayeth that hee is vnworthy to pray, and yet doth passionately aske*
 11. to his brethren his friends to rependence, 12. *showing*
 13. *that hee looketh out for death.*

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16. *What sayeth that hee is vnworthy to pray, and yet doth passionately aske*
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17. *What sayeth that hee is vnworthy to pray, and yet doth passionately aske*
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 13. *that hee looketh out for death.*

18. *What sayeth that hee is vnworthy to pray, and yet doth passionately aske*
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 13. *that hee looketh out for death.*

19. *What sayeth that hee is vnworthy to pray, and yet doth passionately aske*
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 13. *that hee looketh out for death.*

20. *What sayeth that hee is vnworthy to pray, and yet doth passionately aske*
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 13. *that hee looketh out for death.*

21. *What sayeth that hee is vnworthy to pray, and yet doth passionately aske*
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 13. *that hee looketh out for death.*

22. *What sayeth that hee is vnworthy to pray, and yet doth passionately aske*
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 13. *that hee looketh out for death.*

23. *What sayeth that hee is vnworthy to pray, and yet doth passionately aske*
 24. to his brethren his friends to rependence, 12. *showing*
 13. *that hee looketh out for death.*

24. *What sayeth that hee is vnworthy to pray, and yet doth passionately aske*
 25. to his brethren his friends to rependence, 12. *showing*
 13. *that hee looketh out for death.*

25. *What sayeth that hee is vnworthy to pray, and yet doth passionately aske*
 26. to his brethren his friends to rependence, 12. *showing*
 13. *that hee looketh out for death.*

26. *What sayeth that hee is vnworthy to pray, and yet doth passionately aske*
 27. to his brethren his friends to rependence, 12. *showing*
 13. *that hee looketh out for death.*

27. *What sayeth that hee is vnworthy to pray, and yet doth passionately aske*
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 13. *that hee looketh out for death.*

31. *What sayeth that hee is vnworthy to pray, and yet doth passionately aske*
 32. to his brethren his friends to rependence, 12. *showing*
 13. *that hee looketh out for death.*

32. *What sayeth that hee is vnworthy to pray, and yet doth passionately aske*
 33. to his brethren his friends to rependence, 12. *showing*
 13. *that hee looketh out for death.*

a He shall fall from prosperity to adversity.

a When they shall see what came unto him.

a That is, many times, Neh. 4. 13.

b That is, I say still shall you find that I, or you have not yet consumed it.

c He breatheth out againe into his passions, & declaimeth still that his affliction cometh of God, though he be not able to finde it.

d Meaning, out of his afflictions.

e Meaning, his children, & what father was deare unto him in this world.

f Which is plucked up, & hath no more hope to growe.

g His manifold afflictions.

h Mine householde seruants, & all these Ioffes Iob sheweth that touch ing the flesh hee had great occasion to be moued.

i Which were hers and mine.

k Besides these great Ioffes and most cruel vniuersal afflictions, he was toucht in his own person as followeth.

l All my flesh was consumed.

m Seeing I have these Ioffes canst to complaine, & to denie me not as an in-pacifick.

n I am pacifick, specially ye which should comfort me.

o It is not ynough that God doth punish me, except you be in iudgement to accuse me.

p To see my body punished, except ye trouble my minde.

q He protesteth that notwithstanding his fore passion his religion is persi, and that he is not a blasphemous, as they iudged him.

r I doe not so indigne my selfe before the world, but I know that I shall come before the great iudge, who shall be my deliuerer and Saviour.

18 They shall drive him out of the world into darkenesse, and chafe him out of the world.

19 Hee shall neither haue home nor neyghbere among his people, nor any posteritie in his dwellings.

20 The posteritie shall be ashamed at his day, and feare shall come vpon the ancient.

21 Surely such are the habitations of the wicked, and this is the place of him that knoweth not God.

CHAP. XIX.

22 *Job reprehendeth his friends, and reciteth his miseries and grievous paines.* 23 *Hee afflueth himselfe of the general resurrection.*

B Vt Iob answered, and sayd,

1 How long will yee vex my soule, and torment me with words?

2 Ye haue now ten times reproched me, and are not ashamed: ye are impudent toward me.

3 And though I had in deede erred, mine error remaineth with me.

4 But in deede if yee will aduance your selues against me, and rebuke me for my reproch,

5 Know nowe, that God hath outdrowen me, and hath compassed me with his net.

6 Beholde, I crye out of violence, but I haue none answer: I crye, but there is no iudgement.

7 Hee hath bedged vpon my way that I cannot passe, and he hath set darkenesse in my pathes.

8 Hee hath spoyled me of mine honour, and taken it & crowne away from mine head.

9 Hee hath destroyed me on euery side, and I am gone: and he hath remoued mine hope like a tree.

10 And he hath kindled his wrath against me, and counteth me as one of his enemies.

11 His armies came together, and made their way vpon me, and camped about my tabernacle.

12 He hath remoued my brethren farre from mee, and also mine acquaintance were strangers vnto me.

13 My neighbours haue forsaken mee, and my familiars haue forgotten me.

14 They that dwell in mine house, and my maydes tooke me for a stranger: for I was a stranger in their sight.

15 I called my seruant, but hee would not answer, though I prayed him with my mouth.

16 My breath was strange vnto my wife, though I prayed her for the childrens sake of mine iowne body.

17 The wicked also despised mee, and when I rose, they spake against me.

18 All my secret friends abhorred me, and they whom I loued, are turned against me.

19 My bone cleaueth to my skinned, and to my flesh, and I haue escaped with the skinne of my teeth.

20 Haue pitié vpon me: haue pitié vpon me, (O yee my friends) for the hand of God hath toucht me.

21 Why doe ye persecute me, as God? and are not satisfied with my flesh?

22 Oh that my wordes were now written! oh that they were written euen in a booke.

23 And grauen with an yron pen in lead, or in stone for euer!

24 For I am sure that my redeemer liueth, and he shall stand the last on the earth.

25 And though after my skin wormes destroy

my body, yet shall I see God: in my flesh,

26 Whom I my selfe shall see, and mine eyes shall beholde, and none other for me, though my reines are consumed within me.

27 But yee sayde, Why is hee persecuted? And there was a deepe matter in me.

28 Be yee afraide of the sword: for the sword will bee attegned of wickednesse, that yee may know that there is a iudgement.

29 But persecuted of God for his finnes, yet hee declareth that there was no corruption in him, with the result of his faith and patience, and so to be an example to others, & God will be reuenged of his haire indignation, whereby you come to me.

CHAP. XX.

1 Zophar sheweth what the wicked and the courteous shall haue a storme, 2, 3 though for a time they flourish.

Then answered Zophar the Naamathite and said,

2 Doubtlesse my thoughts cause mee to answer, and therefore I make haste.

3 I haue heard the correction of my reproch: therefore the spirit of mine vnderstanding causeth me to answer.

4 Knowest thou not this of olde? and since God placed man vpon the earth,

5 That the reioicing of the wicked is short, and that the ioy of hypocrites is but a moment?

6 Though his excellencie mount vpon to the heauen, and his head reach vnto the cloudes,

7 Yet shall hee perish for euer, like his dung, and they which haue seene him, shall say, Where is hee?

8 He shall flee away as a dreame, and they shall not finde him, and shall passe away as a vision of the night,

9 So that the eye which had seene him, shall do so no more, and his place shall see him no more.

10 His children shall flatter the poore, and his hands shall restore his substance.

11 His bones are full of the sinne of his youth, and it shall lie downe with him in the dust.

12 When wickednesse I was sweeter in his mouth, and he hid it vnder his tongue,

13 And fauoured it, and would not forsake it, but kept it close in his mouth,

14 Then his meate in his bowels was turned: the gall of Aspes was in the middes of him,

15 He hath deuoured substance, and hee shall vomite it: for God shall draw it out of his bellie.

16 He shall sucke the gall of Aspes, and the vipers tongue shall slay him.

17 He shall not see the riuers, nor the floodes, and streames of honie and butter.

18 Hee shall restore the labour, and shall deuoure no more: euen according to the substance shall be his exchange, and he shall enioy it no more.

19 For he hath vndone many: he hath forsaken the poore, and hath spoyled houses which hee builded not.

20 Surely he shall feele no quietnes in his body, neither shall hee referue of that which hee desired.

21 There shall none of his meate bee left, therefore none shall hope for his goods.

22 When hee shall be filled with his abundance, hee shall be in paine, and the hand of all the wicked shall afflict him.

23 Truly come to, and therefore God did plague him firstly for the sinne, & then God gine to all other abundance of his blessings, yet hee shall haue no part in it: that in these manner and spoylers of the poore shall enioy their time: for after God will take it from them and cause them to come thither, that it is but an exchange. & Hee shall leaue speaking to his posteritie. I shall shed shall neuer bein rest: for one wicked man shall reche to deliuey

a He shall fall from prosperity to adversity.
b That is, I say still shall you find that I, or you have not yet consumed it.
c He breatheth out againe into his passions, & declaimeth still that his affliction cometh of God, though he be not able to finde it.
d Meaning, out of his afflictions.
e Meaning, his children, & what father was deare unto him in this world.
f Which is plucked up, & hath no more hope to growe.
g His manifold afflictions.
h Mine householde seruants, & all these Ioffes Iob sheweth that touch ing the flesh hee had great occasion to be moued.
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k Besides these great Ioffes and most cruel vniuersal afflictions, he was toucht in his own person as followeth.
l All my flesh was consumed.
m Seeing I have these Ioffes canst to complaine, & to denie me not as an in-pacifick.
n I am pacifick, specially ye which should comfort me.
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q He protesteth that notwithstanding his fore passion his religion is persi, and that he is not a blasphemous, as they iudged him.
r I doe not so indigne my selfe before the world, but I know that I shall come before the great iudge, who shall be my deliuerer and Saviour.

23 He shall be about to fill his belly, but God shall send upon him his secret wrath, and shall cause to reign upon him, *scilicet* upon his mate.
24 He shall see from the weapons, and the bows of steel shall strike him through.
25 The arrow is drawn out, and cometh forth of the body, and shinde of his gall, so fear cometh upon him.
26 All darkness shall be hid in his secret place: the fire that is not blown shall consume him, and that which remaineth in his tabernacle, shall be destroyed.
27 The heauen shall declare his wickednesse, and the earth shall rise vp against him.
28 The increase of his house shall go away: it shall flow away in the day of his wrath.
29 This is the portion of the wicked man from God, and the heritage *scilicet* he shall haue of God, for his wordes.

CHAP. XXI.

7 Job declareth how the prosperitie of the wicked maketh them proud, 15 In so much that they blaspheme God, 16 Their destruction is at hand, 22 Neuer ought to be iudged wicked for afflictions which good for profitum.

BUt Job answered, and sayd,
2 Heare diligently my wordes, and this shall be in stead of your consolations.
3 Suffer mee, that I may speake, and when I haue spoken, mocke on.
4 Doe I desire my talke to man? If it be wete so, how should not my print be troubled?
5 Marke mee, and bee asham'd, and lay your hand vpon your mouth.
6 Euen when I remember, I am afraide, and feare taketh hold on my flesh.
7 Wherefore doe the wicked dilue, and waxe olde, and grow in wealth?
8 Their feede is established in the right with them, and their generation before their eyes.
9 Their houses are peaceable without feare, and the rod of God is not vpon them.
10 Their bullocke genderth, and faileth not: their cow calueth, and calueth nor her calfe.
11 They send forth their children like sheepe, and their fennes daunce.
12 They take the tabret and harpe, and reioyce in the found of the organs.
13 They spend their dayes in wealth, and suddenly they goe downe to the graue.
14 They say also vnto God, Depart from vs: for we desire not thy knowledge of thy wayes.
15 Who is the Almighty, that we should feare him? and what profite shoulde wee haue, if we should pray vnto him?
16 Lo, their wealth is not in their hands: therefore let y^e counsel of the wicked be farre from me.
17 How oft shall the candle of the wicked be put out? and their destruction come vpon them? he will deuide their liues in his wrath.
18 They shall bee as stubble before the winde, and as chaffe that the storme carrieth away.
19 God will lay vp the sorow of the father for his children: when hee rewardeth him, hee shall know it.
20 His eyes shall see his destruction, and hee

shall drinke of the wrath of the Almighty.

21 For what pleasure hath he in his house after him, when the number of his monthes is cut off?
22 Shall any teach God knowledge, who iudgeth the highest things?
23 One dyeth in his full strength, being in all ease and prosperitie.
24 His treasures are full of milke, and his bones runne full of marrow.
25 And another dyeth in the bitterness of his soule, and neuer catcheth with pleasure.
26 They shall sleepe both in the dust, and the wormes shall couer them.
27 Beholde, I know your thoughts, and the enterprises wherewith ye doe me wrong.
28 For ye say, Where is the princes house? and where is the tabernacle of the wicked dwelling?
29 May wee not q^{ue}stion them that goe by the way? and ye cannot deny their signes.
30 But the wicked is kept vnto the day of destruction, and they shall be brought forth to the day of wrath.
31 Who shall declare his way to his face? and who shall reward him for that hee hath done?
32 Yet shall hee be brought to the graue, and remaine in the heape.
33 The slime valley shall be sweete vnto him, and every man shall draw after him, as before him there were innumerable.
34 How then comfort ye me in vaine, seeing in your answers there remaine but lyes?

CHAP. XXII.

2 Eliphaz affirmeth that Job is punished for his sinnes, 4 Hee accuseth him of vniuersality, 13 And that hee desired Gods presence, 21 Hee exhorteth him to repentance.

THen Eliphaz the Temanite answered, and sayde,
2 May a man be profitable vnto God, as hee that is wise may be profitable to himselfe?
3 Is it any thing vnto the Almighty, that thou art righteous? or is it profitable to him, that thou makest thy wayes vp right?
4 Is it for feare of thee that hee will accuse thee? or go with thee into iudgement?
5 Is not thy wickednesse great, and thine iniquities innumerable?
6 For thou hast taken the pledge of thy brother for nought, & spoiled thy clothes of the naked.
7 To such as were wearie, thou hast not giuen water to drinke, and hast withdrawn bread from the hungry.
8 But the mighty man had the earth, and he that was in authority, dwelt in it.
9 Thou hast cast out widows empty, and the armes of the fatherlesse were broken.
10 Therefore snares are round about thee, and feare shall suddenly trouble thee:
11 Or darkest thou that thou shouldest not see, and abundance of waters shall couer thee.
12 Is not God on a hic in the heauen? and behold the height of the firmament howe high they are,
13 But thou sayest, Howe should God know? can hee iudge through the darke cloudes?

1 Who tendereth to the wicked prosperitie, a punishment the godly. 2 To witte the godly. 3 As concerning their bodies: and this hee speaketh according to the common iudgement. 4 Then they called Iobs house a delusion, concluding that it was destroyed because he was wicked. 5 Which through long trauelling had experience & tokens thereof, to wit, that the wicked do prosper, and the godly live in affliction. 6 Though the wicked be liueth here, yet God will punish him in the last day. 7 Though men doe flatter him, and none dare reprove him in this world, yet death is a token, that God will bring him to an account. 8 He shall be glad to lye in a slime pitte, which before could not be content with a royall palace. 9 Saying, that the hell in this world haue prosperitie and the wicked a delusion. 10 Though man were iust, yet God could haue no fear of this his iustification: therefore when hee punisheth him, hee hath no regard to his iustice but to his sinne. 11 Chap. 27. 12 Least thou shouldest reprove or hate him? 13 Then hee hope of euill and without charytie, and would doo nothing for the poore, but for thine owne aduantage. 14 When thou wast in power & authority, thou didst not iustice but wrong. 15 Thou hast not only not shewed pittie, but appearedst them. 16 Then hee said vnto him. 17 Hee censured Iob of impiety & contempt of God: as though he would say, I haue pittie for him, but I cannot consider his height of Gods maiesty. 18 That so much the more by that excellent work thou mayst feare God, and reuerence him. 19 He reproveth Iob as though hee desired Gods presence, and that hee could not see the things that were done in this world.

k How God hath punished them from the beginning!

l He proreth Gods providence by the punishment of the wicked, whom he taketh away before they can bring their wicked purposes to pass.

m He answereth to that, which Job had said, Chap. 21. 7. that the wicked have prospered in this world: desiring that he might not be partaker of the like.

n The just rejoice at the destruction of the wicked for two causes: first, because God thereby humbly judges of the world, and by this means continueth his honour and glory: secondly, because God thereby sheweth that he hath care even in this that he punisheth their enemies.

o That is, the state and prebention of the godly is kind under Gods wings p Meaning, of the wicked.

q He exhorth Lob to repentance and to returne

r God will restore into thee all thy substance. f Which shall be in abundance like gold. t That is, the favour of God. u God will deliver his when the wicked are destroyed: and about them, as in the flood and in Sodom. x God will deliver a whole country from perill, even for the least mans sake.

14 The cloudes hild him that he can not see, and he walketh in the circle of heaven.

15 Hail hath marked the way of the world, k wherein wicked men have walked?

16 Which were I cut downe before the time, whose foundation was as a siuer that overflowed?

17 Which sayde vnto God, Depart from vs, and asked what the Almighty could doe for them.

18 Yet hee * filled their houses with good things: but let the counsell of the wicked be larre from me.

19 The righteous shall see them and shall reioyce, and the innocent shall laugh them to scorn.

20 Surely, o our substance is hid: but the fire hath deuoured the remnant of them.

21 Therefore acquaint thy selfe, I pray thee, q with him, and make peace: thereby thou shalt have prosperitie.

22 Receiue, I pray thee, the law of his mouth, and lay vp his wordes in thine heart.

23 If thou returne to the Almighty, thou shalt * be built vp, & thou shalt put iniquitie farre from thy tabernacle.

24 Thou shalt lay vp golde for dust, and the gold of Ophir, as the finities of the riuers.

25 Yea, the Almighty shall be thy defence, and thou shalt have plentie of silver.

26 And thou shalt then desire in the Almighty, and lift vp thy face vnto God.

27 Thou shalt make thy prayer vnto him, & he shall heare thee, and thou shalt render thy vowes.

28 Thou shalt also decree a thing, and he shall establish it vnto thee, and the light shall shine vpon thy wayes.

29 * When others are cast downe, then shalt thou say, I am lifted vp: and God shall saue the humble person.

30 The innocent shall deliuer the * yland, & it shall be preferred by the purenesse of thine hands,

10. But he knoweth my way, and trieth me, and I shall come forth like the gold.

11 My spouse hath followed his steps: his way haue I kept, and haue not declined.

12 Neither haue I departed from the commandment of his lippes, and I haue * effected the wordes of his mouth more then mine appointed foode.

13 Yet he is in one minde, and who can burne him? yea, he doeth what his minde desireth.

14 For he will performe that which is decreed of me, and I many low things are with him.

15 Therefore I am troubled at his presence, and in considering it, I am afraid of him.

16 For God hath softened mine heart, and the Almighty hath troubled me.

17 For I am not cut off in * darkenesse, but hee hath hid the darkenesse from my face.

a good ende: i In many pointes man is not able to attaine to Gods iudgement. k That should not be without fearre. l He sheweth the cause of the way which is, that he being in trouble, seeth none end, neither yet knoweth the end.

CHAP. XXIII.

1 Job describeth the wickednes of others, and sheweth what cusp longeth to the wicked. 12. How all things are gouerned by Gods providence. 17. And the destruction of the wicked.

H Owe shouldst not thou be as a be hid from the Almighty, seeing that they which knowe him, see not his * dayes?

2 Some remoueth the land marks, that rob the flockes and feede thereof.

3 They leade away the asse of the fatherlesse, and take the widows oxe to pledge.

4 They make the poore to turne out of the way, so that the poore of the earth hide themselves * together.

5 Beholde, others at wilde asses in the wilderness, goe soorth to their businesse, and * rise early for a pray: the wilde mede * giueth him and his children foode.

6 They reape h the prouision in the fildes, but they gather the late * vintage of the wicked.

7 They cause the naked to lodge without garment, and without couering in the colde.

8 They are wet with the shewes of the mountaynes, and they embrace the rocke for want of a couering.

9 They plucke the fatherlies i from the breast, and take the pledge of k the poore.

10 They cause him to goe naked without clothing, and take the pleading from the hungry.

11 They that make oyle l betwene their wallies, and tread their wine presses, suffer thirst.

12 Men * cry out of the cite, and the foules of the flaine * cry out: yet God doth * not charge them with follie.

13 There are they, that abhorre the flight: they knowenot the wayes thereof, nor continue in the pathes thereof.

14 The murderer riseth early, and killeth the poore and the needie: and in the night hee is as a * theefe.

15 The eye also of the adulterer watcheth for the twilight, and faith, None eye shall see me; and disguiseth his face.

16 They digge through houses in the darke, they marked for themselves in the day:

meaning that those that labour for wicked, are pined for hunger, in the dayes of oppression & extortion. a Cry out: call for vengeance. o God doth denounce the wicked, but it is not so possi oner by his long silence. p That is, the word, because they are reprobated thereby. q By these particular vices in the life of the wicked, he would proue that God punisheth not the wicked & reprobates.

CHAP. XXIII.

a Job affirmeth that he both knoweth and feareth the power and sentence of the iudge. 10 And that he is not punished early for his sinnes.

B Vt Job answered, and sayd,

2 Though my talke be this day in a * litternesse, and my plague greater then my groning,

3 Would God yet I knew howe to finde him, I would enter vnto his place.

4 I would pleade the cause before him, and fill my mouth with arguments.

5 I would knowe the wordes, that he would answer me, and would vnderstand what he would say vnto me.

6 Would he * pleade against me with his great power? No, but he would * put strength in me.

7 There the righteous might reason with him, so I should be deliuered for euer from my Iudge.

8 Beholde, if I goe to the East, there is not there: if to the West, yet I cannot perceiue him:

9 If to the North where hee worketh, yet I cannot see him: hee will hide himselfe in the South, and I cannot behold him.

q He sheweth the last cause of his mourning, and ascending that Eliaph hath encouraged him to returne to God, Chap. 19. 21 he declareth that he desireth nothing more, but that serued that God would not be found of him. b Vnto his absolute power, and saying, because I am God, I may doe what I will.

c Of his mercie he would giue me power to auerue him.

d When hee of his mercie hath giuen strength to maintain his cause. e Meaning, that if hee could see Gods iudice, he is not able to comprehend his iudgement on what side or part I am, he turneth him selfe.

they know not the light.

17 But the morning is euen to them as the shadow of death: if one know them, they are in the terrors of the shadow of death.

18 He is swift vpon the waters: their foundation shall be turned in the earth: he will not behold the way of the vineyards.

19 He shall tread the dry ground and heate confume the frowe waters, & shall graue the sinners.

20 The pitfull man shall forget him: the worme shall feede his sweetnesse: he shall be no more remembered, and the wicked shall be broken like a peece.

21 Hee doeth euill to intreate the barren that doeth not beare, neither doeth hee good to the widow.

22 He draweth alwaies the mightie by his power, and when hee riseth vp, none is sure of life.

23 Though men giue him assurance to be in safetie, yet his eyes are vpon their wayes.

24 They are exalted for a litle, but they are gone, & are brought low as all others: they are destroyed, & cut off as the top of an earle of corn.

25 But if he be not so, where is he? or who will proue me a liar, & make my wordes of no value?

CHAP. XXV.

1 Bildad proueth that no man is strait nor without fault before God.

2 Then answered Bildad the Shuhite, and sayd, 3 Power and feare is with him: that maketh peace in his high places.

4 Is there any number in his armies? and vpon whom shall not his light arise?

5 And how may a man be iustified with God? or how can hee cleane that is borne of a woman?

6 Behold, hee will giue no light to the moone, and the starres are violence in his sight.

7 How much more man, which is but a worme, euen the sonne of man, which is but a worme?

8 What flow his power, the moone and starres cannot haue that light, which little can man haue any excellencie, but of God.

CHAP. XXVI.

1 Job sheweth that man can not helpe God, and proueth it by his miracles.

2 B V Job answered, and sayde,

3 a Whom helpest thou? him that hath no power? sucest thou the arme? hath no strength?

4 b Whome couldest thou? him that hath no wisdom? thou shewest right well as the thing is.

5 To whom dost thou declare these wordes? of whose spirit? commeth out of thee?

6 The dead things are formed vnder the waters, and neere vnto them.

7 The graue is naked before him, and there is no couering for destruction.

8 He stretcheth out the North our the emptie place, and hangeth the earth vpon nothing.

9 He bindeth the waters in his cloudes, and the cloud is not broken vnder them.

10 Hee holdeth backe the face of his throne: there is nothing hid in the bottomes of the earth, but hee seeth it. Meaning, the graue wherein things lie hid, which hee can see to turne about the North pole.

and spreadeth his cloudes vpon it.

10 He hath set bounds about the waters, vntill the day and night come to an end.

11 The pillars of heauen tremble and quake at his reproofe.

12 The sea is calme by his power, and by his vnderstanding, and he smiteth the pride thereof.

13 His Spirit hath garnished the heauens, and his hand hath formed the crooked serpent.

14 Lo, these are part of his wayes: but how litle a portion heare we of him? and who can vnderstand his fearefull power?

15 Which is a figure of Barres fashioned like a serpent, because of the crookednesse. In these few things, which we see daily with our eyes, declare his great power and providence, how much more would they appeare, if we were able to comprehend all his wayes?

CHAP. XXVII.

1 The confessions and penitencie of Iob. 2 The reward of the righteous.

1 M Oouer loth proceeded and continued his parable, saying,

2 The liuing God hath tak away my iudgement: for the Almighty hath put my soule in bitterness.

3 Yet so long as my breath is in me, and the Spirit of God in my nostrils,

4 My lips surely shall speake no wickednesse, and my tongue shall vtter no deceit.

5 God forbid, that I should iustifie you: vntill I die, I will neuer take away mine innocencie from my selfe.

6 I will keepe my righteousness, and will not forsake it: mine heart shall not reprocue mee of my dayes.

7 Mine enemy shall be as the wicked, and he that is fifth against me, as the vnrighteous.

8 For what I hope hath the hypocrite when he hath heaped vp riches, if God take away his soule?

9 Will God hate his cry, when trouble cometh vpon him?

10 Will hee set his delight on the Almighty? will he call vpon God at all times?

11 I will teache you what is in the hand of God, and I will not conceale that which is with the Almighty.

12 Behold, all yee your selues haue scene it: why then doe you thus vanish in vanitie?

13 This is the portion of a wicked man with God, and the heritage of tyrants, to whom they shall receiue of the Almighty.

14 If his children bee in great number, the sword shall destroy them, and his posteritie shall not be satisfied with bread.

15 His remnant shall be buried in death, and his widowes I shall not weepe.

16 Though hee should heape vp silver as the dust, and prepare payment as the clay,

17 Hee may prepare it, but the iust shall put it on, and the innocent shall diuide the silver.

18 Hee buildeth his house as the moth, and as a lodge that the watchman maketh.

19 When the rich man sleepe, he shall not be gathered to his fathers: they opened their eyes, and he was gone.

20 Terrors shall take him as waters, & a tempest shall carry him away by night.

21 The East winde shall take him away, & he shall depart: & it shall hurle him out of his place.

22 And God shall call vpon him & not spare, though hee would faine flee out of his hand,

h That is, he desireth the heauen, which is called

i So long as he would liue candidly,

k Not that heauen hath pillars to uphold it, but hee speaketh by a similitude,

l How should he would liue, the heauen is so full, it is so able to abide his reproofe.

m Which is a figure of Barres fashioned like a serpent, because of the crookednesse.

n In these few things, which we see daily with our eyes, declare his great power and providence, how much more would they appeare, if we were able to comprehend all his wayes?

o We haue so fore afflicted me, yea can not iudge of mine vnrightnesse for they iudge only by outward signes.

p How forest me iudge of me, yea will I not speake contrary to that, which I haue sayd, and so doe wickedly in betraying the truth.

q Which condemne mee as a wicked man, because the hand of God is vpon me.

r I will not confesse that God doeth: but I will me for my sinnes.

s Of my life past, I will aduertise hath the difference to the former neuer so much, feare hee shall lose his owne soule.

t That is, when God reuoketh his life, & whereof hee giueth us the knowledge to all.

u This is, these few iudgements of God, and yet doe not vnderstand them.

v Why maintain you then this course?

w Thus will God order the wicked, and punish him, euen vnto his posteritie.

x None shall loose him, which breache in another mans possession is as garment, but is sooner shaken out.

y He meaneth that the wicked tyrants shall not haue a quiet death, nor be buried honourably.

23 Every man shall clap their hands at him, and hisle at him out of their place.

C H A P. XXVIII.

Job sheweth that the wisdom of God is unsearchable.

a His purpose is to declare that no man may attain to the wisdom of God. b There is nothing but it is compassed within certain limits, and hath an end, but Gods wisdom is infinite. c Meaning him that dwelleth thereby. d Which a man cannot wade thorow. e That is, corne, and vnderneath it is brimstone or cole, which easily concealeth fire. f He alludeth to the mines and secrets of nature, which are vnder the earth, whereunto neither fowles nor beastes can enter. g After that hee hath declared the wisdom of God in the secrets of nature, he describeth his power. h Though Gods power and wisdom may be vnderstood in earthly things, yet his heavenly wisdom cannot be attained vnto. i It is too high a thing for man to stand vnto in this world. k It can neither be bought for gold nor precious stones, but is only the gift of God. l Which is thought to be a kind of precious stone. m Meaning, that there is no natural means, whereby man might attain to the heavenly wisdom: which he commends by the fowles that hee calleth. n He maketh God onely the author of this wisdom, and the giver thereof. ^o Psalm 111. 1. 2. He declareth that man hath but much of this heavenly wisdom, as he sheweth by fearing God, and departing from euill.

THE silver surely hath his vein, and the gold his place, where they take it.

2 Yron is taken out of the dust, and brasse is smolten out of the stone.

3 God putteth an end to darkness, and he trieth the perfection of all things: hee stretcheth a bond of darkness, and of the shadow of death.

4 The flood breaketh out against the inhabitant, and the waters are forgotten of the foote, being higher then man, are gone away.

5 Out of the same earth commeth bread, and vnder it, as it were fire is turned vp.

6 The stones thereof are a place of saphires, and the dust of it is golde.

7 There is a path which no foule hath known, neither hath the kites eye scene it.

8 The Lyons whelpes haue not walked in, nor the Lyon palleth thereby.

9 He putteth his hand vpon the s rocks, and ouerthroweth the mountaines by the rootes.

10 He breaketh riues in the rocks, and his eye seeth euery precious thing.

11 He binleth the floods, that they doe not overflowe, and the thing that is hid, bringeth he to light.

12 But where is wisdom found? and where is the place of vnderstanding?

13 Man knoweth not the price thereof: for it is not found in the land of the liuing.

14 The depth sayeth, It is not in me: the sea also sayeth, It is not with me.

15 Golde shall not be giuen for it, neither shall silver be weighed for the price thereof.

16 It shall not be valued with the wedge of golde of Ophir, nor with the precious Onix, nor the saphire.

17 The golde nor the chrysell shall be equall vnto it, nor the exchange shall for plate of fine golde.

18 No mention shall be made of corall, nor of the gabih: for wisdom is more precious then pearls.

19 The Topaz of Ethiopia shall not be equall vnto it, neither shall it be valued with the wedge of pure golde.

20 Whence then commeth wisdom? and where is the place of vnderstanding?

21 Seeing it is hid from the eyes of all the liuing, and is hid from the foules of the heauen?

22 Destruction and death say, We haue heard the fame thereof with our eares.

23 But God vnderstandeth the way thereof, and he knoweth the place thereof.

24 For he beholdeh the endes of the world, and seeth all that is vnder heauen.

25 To make the weight of the windes, and to weigh the wat: as by measure.

26 When he made a decree for the raine, and a way for the lightning of the thunders,

27 Then did he see it, and counted it: he prepared it, and also considered it.

28 And vnto man he said, Behold, the feare of the Lord is wisdom, and to depart from euill is vnderstanding.

C H A P. XXIX.

Job complaineth of the prosperitie of the wicked. 2. At his answere, 23. Justice and equity.

Job proceeded and continued his parable, saying,

1 On that I were as in times past, when God preferred me!

2 When his light shined vpon mine head: and when by his light I walked thorow the darkness.

3 As I was in the dayes of my youth: when Gods prouidence was vpon my tabernacle:

4 When the almightie was yet with me, and my children round about me:

5 When I washed my pathes with butter, and when the rocke powred mee out riues of oyle:

6 When I went out to the gate, even to the iudgement seate, and when I caused them to prepare my seate in the freer.

7 The young men saw mee, and the hid themselves, and the aged arose, and stood vp.

8 The princes stayed talke, and layde their hand on their mouth.

9 The voyce of princes was hid, and their tongue cleaued to the roefe of their mouth.

10 And when the se heard me, it blessed me: and when the eye saw me, it gaue witness to me.

11 For I deliuered the poore that cryed, and the fatherlesse, and him that had none to helpe him.

12 The blessing of him that was ready to perish, came vpon mee, and I caused the widows heart to reioyce.

13 I put on iustice, and it couered mee: my iudgement was as a robe, and a crowne.

14 I was the eyes to the blinde, and I was the feete to the lame.

15 I was a father vnto the poore, and when I knew not the cause, I sought it out diligently.

16 I brake alow the lawes of the vnrighteous man, and pluckt the pray out of his teeth.

17 Then I said, I shall die in my nest, and I shall multiply my dayes as the fane.

18 For my roote is spread out by the water, and the dew shall lye vpon my branch.

19 My glory shall renew toward me, and my bowe shall be restored in mine hand.

20 Vnto me men gaue care, and waited, and held their tongue at my counsell.

21 After my wordes they replied not, and my talke dropped vpon them.

22 And they waited for me, as for the raine, and they opened their mouth as for the latter raine.

23 If I laughed on them, they beleued it not: neither did they cause the light of my countenance to fall.

24 I appointed out their way, and did fit as chiefe, and dwelt as a King in the armie, and like him that comforteth the mourners.

C H A P. XXX.

Job complaineth that he is contemned of the most contemptible, 21. 22. because of his miserie and affliction. 23 Death is the boote of all this.

BEVT now they that are yonger then I, mocke me: yea, they whose fathers I haue refused to fet with the dogges of my flockes.

men were glad to doe me reuerence, they now contemne me. I being able to be my shepherde, as to keepe my dogges.

1 For whereto shoulde the strength of their
hands haue serued me, *seeing* age *c* perished in
them?

2 For poverty and famine *they were* solitary;
fleeing into *y* wilderness, *which is* darke, desolate
and waste.

3 They cut vp *y* i[n]edies by the bushes, & the
humper rootes *they were* their meate.

4 They were *d* chafed forth fro among men:
they flouted at them, as at a thiefe.

5 Therefore they dwelt in *y* clefts of rocks,
in the holes of the earth and rocks.

6 They roared among the bushes, and vnder
the thistles they gathered themselves.

7 They were the children of fooles and the
children of villaines, which were more vile the
earth.

8 And now am I their *c* song, and I am their
taunt.

9 To they abhorre me, and flee farre from me,
and spare not to spit in my face.

10 Because that *g*od hath loofed my *c* corde
and humbled me, *s* they haue loofed the bridle
before me.

11 The youth rise vp at my right hand: they
haue put my feet, and haue trode on me *as* *on*
the *b* paths of their destruction.

12 They haue destroyed my paths: they took
pleasure at my calamitie they had none helpe.

13 They came as a great breach of waters, &
vnder this calamitie they come on heapes.

14 Fears is turned vpon mee, and they pursue
my soule as the wind, and mine health passeth a-
way as a cloude.

15 Therefore my soule is now I powred out
vpon me, and the dayes of affliction haue taken
hold on me.

16 It pearceth my bones in the night, and
my sinewes take no rest.

17 For the great vehemencie is my garment
changed, *which* compasseth me about as *y* color
of my coate.

18 He hath cast me into the myre, and I am
become like ashes and dust.

19 Whe I cry vnto thee, thou dost not heare
me, neither regardst me, *when* I stand vp.

20 Thou turnest thy selfe *cruelly* against me,
and art enemie vnto mee with the strength of
thine hand.

21 Thou takest me vp and causdest me to ride
vpon therwinde, & makest my strength to faile.

22 Surely I know that thou wilt bring mee
to death, and to the house appointed for all the
liuing.

23 Doublelesse none can stretch his hand *v*nto
the grape, though they cry in his distraction.

24 Did not I weepe with him that was in
trouble? was not my soule in heavinesse for the
poore?

25 Yet when I looked for good, & euil came
vnto me, & when I waited for light, there came
darkenesse.

26 My bowels did boyle without rest, for the
dayes of affliction are come vpon me.

27 I went mourning *i* without sunne: I stood
in the congregation *t* and cryed.

28 I am a brother to the *u* Dragons, and a
companion to the Offriches.

29 My skinne is blacke vpon mee, and my
bones are burnt with *x* heate.

30 Therefore made harpe is turned to mourn-
ing, and mine organs into the voyce of them
that weepe.

CHAP. XXXI.

1 *Job reuiveth the innocency of his living, & number of his ver-
ties, which declareth what ought to be the life of the faithful.*

1 Made a covenant with mine *e* eyes: why then
I should I thinke on *b* a mayde?

2 For what portion *should I have* of God
from aboute? and what inheritance of the almightie
from on high?

3 Is not destruction to the wicked & strange
punishment to the workers of iniquitie?

4 Doeth not hee beholde my wayes and tell
all my steps?

5 If I haue walked in vanitie, or if my foote
hath made haft to deceive,

6 Let God weigh me in the iust balance, and
he shall know mine *v*prights.

7 If my stepe hath turned out of the way, or
mine heart hath *w*alked after mine eye, or if a
ny blot hath cleaued to mine hands.

8 Let me sow and let another *e*ate: yea; let
my plants be rooted out.

9 If mine heart hath bene deceived by a wo-
man, or if I haue layd wayte at the doore of my
neighbour,

10 Let my wife *s* grinde vnto another man,
and let other men bow downe vpon her:

11 For this is a wickednes, and iniquitie to be
condemned:

12 Yea, this is a fire that shall deuoure *h* to de-
struction, & which shall roote out all my increase.

13 If I did contemne the iudgement of my ser-
uant, and of my mayde, when they *i* did contend
with me,

14 What then shall I do when *g*od standeth
vp? & when he shall visit *me*, what shall I answer?

15 He that hath made me in the wombe, hath
not made *i* him: hath not hee alone fashioned
vs in the wombe?

16 If I restrained the poore of *their* desire, or
haue caused the eyes of the widow to faile.

17 Or haue eaten my morsels alone, and the
fatherlesse hath not eaten thereof.

18 (For from my youth hee hath grown vp
with me *as* *with* a father, and from my mothers
wombe I haue bene a guide vnto her.)

19 If I haue feared any perill for want of clo-
thing, or any poore without covering.

20 If his loynes haue not blessed mee, because
he was warmed with the fleece of my sheepe,

21 If I haue life *v* mine hande against the
fatherlesse, when I saw that I might helpe him in
the gate,

22 Let mine *a* arme fall from my shoulder, and
mine arme be broken from the bone.

23 For Gods punishment was a fearefull vnto
me, & I could not be *d*elivered from his highnes.

24 If I made golde mine hope, or haue laid to
the wedde of Gold, *Then* are my confidence,

25 If I reioiced because my substance was
great, or because mine hand had gotten much,

26 If I did beholde the *s*unne, when it shined,
or the moone walking in her brightnesse,

27 If mine heart did flatter me in secret, or if
my mouth did kisse mine hand,

28 (This also had bene an iniquitie to be con-
demned: for I had denied the God *a*boue)

29 If I reioiced at his destruction that hated
& iii. me,

a I kept mine
eyes from all
wanton lookes.
b Would not
God then haue
punished me?

c Job declareth
that the feare of
God was bridle
to stay him from
all wickednes.
d Heerewith
he sheweth that
righteous standeth
that is, in answer
as he was blam-
ed before me, &
finned not against
the second table.

e That is, hee ac-
complished the
loft of mine eye.
f According to
the curse of the
lawe, Deut. 28. 39.

g Let her be
made a flauie:
h He sheweth that
albeit man neglect
the punishment of
adulterie, yet the
wrath of God will
never cease til
such be destroyed.

i When they
thought their
infectious euil ex-
ceeded by me.
k If I had oppres-
sed others, shew
should I haue fear-
ed Gods iudge-
ment.

l He was moved,
to shew pittie vnto
seruants, because
they were Gods
creatures as he
was.

m By his wayting
for her request.
n He nourished
the fatherlesse and
maintained the
widowes cause.

o To oppress him
is to do him iniu-
ry.
p Let me rotte in
pieces.

q I restrained not
from sinning for
feare of men, but
because I feared
God.

r I was proude
of my worldly
prosperitie and fe-
licities, which is
meant by the shi-
ning of the sunne
and brightness of
the moone.

s I was owne
things delighted
me.

t By putting con-
fidence in any thing
but in him alone.

and the griefe of his bones is sore,

30 So that his life causeth him to abhorre bread, and his soule dainty meate.

31 His flesh faileth that it cannot be seene, and his bones which were not seene, clatter.

32 So his soule draweth to the graue, and his life to the buriers.

33 If there be a messenger with him, or an interpreter, one of a thousand, to declare vnto him his righteousness,

34 Then will he haue mercie vpon him, and will say, Deliver him, that he go not downe into the pit: for I haue receiued a reconciliation.

35 Then shall his flesh be as fresh as a child, and shall returne as in the dayes of his youth.

36 He shall pray vnto God, and he will be fauourable vnto him, and he shall see his face with ioy: for he will tender vnto man his righteousness.

37 He looketh vpon men, and if one say, I haue sinned, and perueried righteousness, and it did not profite me.

38 He will deliuer his soule from going into the pit, and his life shall see the light.

39 All these things will God worke twice or thrise with a man,

40 That hee may turne backe his soule from the pit, to be illuminate in the light of the liuing.

31 Marke well, O Iob, and heare mee: keepe silence, and I will speake.

32 If there be matter, and were mee, and I speake: for I desire to iustifie thee.

33 If thou hast not, heare mee: holde thy tongue, and I will teach thee wisdom.

34 I will restore him to health of body, which is a token of his blessing: and of all things his finnes and atteries him as well. That in doing wickedly, he may know how he hath bene the cause of Gods wrath toward me. I will therefore protest fauour. a Meaning, at times, turne as wilt as mine: doeth repent. y If thou doubt of any thing, or see occasion to speake against it. z That I desire thee, when thou shalt in all conscience.

CHAP. XXXIII.

1 *Elihu charged Iob, that he calla himselfe righteous, as he sheweth that God is iust in his iudgements. 24 God displaibeth his might. 30 Iob him the hypocrite reuereth.*

Moreouer Elihu answered and sayd,

2 Heare my words, yee a wise men, and hearken vnto me, ye that haue knowledge.

3 For the careteth the words, as the mouth tasteth meate.

4 Let vs seeke iudgement among vs, and let vs know among our selues what is good.

5 For Iob hath sayd, I am righteous, & God hath taken away my iudgement.

6 Should I lye in my right? my wound of the arrowes is grievous without my sinne.

7 What man is like Iob, that dinketh (confulentlike) like water?

8 Which goeth in the companie of them that worke iniquitie, and walketh with wicked men?

9 For he hath sayd, It profiteth a man nothing that he should walke with God.

10 Therefore hearken vnto mee, yee men of wisdom, God forbid that wickednes should bee in God, and iniquitie in the Almighty.

11 For he will render vnto man according to his worke, and cause euery one to finde according to his way.

12 And certainly God will not do wickedly, neither will the Almighty peruert iudgement.

13 Whom hath he appointed out the earth beside himselfe? or who hath placed the whole world?

14 If he set his heart vpon man, and gather vnto himselfe his spirit, and his breath,

15 All flesh shall perishe together, and man shall returne vnto dust:

16 And if thou hast vnderstanding, heare this and hearken to the voyce of my words.

17 Shall he that hateth iudgement, gouerne? and wilt thou iudge him wicked that is most iust?

18 Wilt thou say vnto a king, Thou art a wicked? or to princes, Ye are vngodly?

19 How much lesse to him that accepteth not the persons of princes, & regardeth not the rich, more then the poore? for they bee all the worke of his hands.

20 They shall die suddenly, and the people shall be troubled at midnight, and they shall perishe forth and take away the mightie without hand.

21 For his eyes are vpon the wayes of man, and he seeth all his doings.

22 There is no darknesse nor shadowe of death, that the workers of iniquitie might be hid therein.

23 For hee will not lay on man so much, that he should enter into iudgement with God.

24 He shall breake the mightie without seeking, and shall set vp other in their stead.

25 Therefore shall he declare their works: he shall turne their night, and they shall be destroyed:

26 He striketh them as wicked men in the places of the seers.

27 Because they haue turned backe from him, and would not consider all his wayes:

28 So that they haue caused the voyce of the poore to come vnto him, and he hath heard the cry of the afflicted.

29 And when he giueth quietnesse, who can make trouble? and when he hideth his face, who can behold him, whether it bee vpon nations, or vpon a man onely?

30 Because the hypocrite doeth reigne, and because the people are flattered.

31 Surely it appertaineth vnto God to say, I haue pardoned, I will not destroy.

32 But if I see not, teach thou mee: if I haue done wickedly I will doe no more.

33 Will he performe the thing through thee? for thou hast reproued it, because that thou hast chosen, and not I now please, what thou knowest.

34 Let men of vnderstanding tell me, and let a wife man hearken vnto me.

35 Iob hath not spoken of knowledge, neither were his words according to wisdom.

36 I define that Iob may be d tyred vnto the ende, touching the answers for wicked men.

37 For hee addeth rebellion vnto his sinnes: he clappeth his hands among vs, and multiplieth his words against God.

c Thus he speaketh in the person of God, as though Iob should chuse and refuse affliction at his pleasure. d That he may speake as much as he can, that we may onewere him and all the wicked that shall use such arguments. e Hee standeth flabundantly in the maintenance of his cause.

CHAP. XXXV.

1 Neither doth hee will profit, nor vngodlines hurt God, Iob saith. 13 The wicked cry vnto God and are not heard.

Elihu spake moreouer, and sayd,

2 Thinkest thou this right, that thou hast said, I am a more righteous then God?

3 For thou hast sayd, What profiteth it thee & what auaileth it me, to purge me from my sinne?

med as though he would say, that God tormented him without iust cause.

4 Therefore

k To destroy him. l The breath of a life which he gaue man.

m If God were not iust, how could he gouerne the world?

n If man of nature feare to speake out of feare as haue power, then much more ought he to be afraid to speake out of feare.

o When they looke not for it.

p The necessities or visitation that God shall send.

q God doeth not adiuice man about measure, for that he should haue occasion to contend with him.

r For all his creatures are at hand to reuise him, so that he neuer hath any other a my.

s Make them manifest that they are wicked.

t Declare the things that were hid.

u Meaning, openly in the sight of all men.

x By this cruelty and extortion.

y In the thorne of iudice which vnder pretence of executing iustice are but hypocrites and oppressors the people, it is a signe that God hath drawen backe his countenance and fauour from that place.

z Only it belongeth to God to moderate his correction and not vnto man.

a Thus Elihu speaketh in the person of God, as if were mocking Iob because hee would be wiser then God.

b Will God vise thy counsell in doing his workes?

c Thus he speaketh in the person of God, as though Iob should chuse and refuse affliction at his pleasure.

d That he may speake as much as he can, that we may onewere him and all the wicked that shall use such arguments.

e Hee standeth flabundantly in the maintenance of his cause.

f Iob neuer spoke these words: but because he maintained his innocencie, it seemed as though he would say, that God tormented him without iust cause.

g Therefore

b Such as are in the lake aronne.

c If thou canst not control the clouds, with thou presume to instruct God? d Neither doest thou sinne hurt God, nor thy justice prove him for he will be glorified with out thee, e The wicked may hurt man and cause him to cry, who if he could so God which scattereth comfort, should be delinquit.

f Because they pray not in faith, as feeling Gods merces.

g God is iust, howsoever thou iudgeth of him, h For if he did punish where as thou deservest, thou shouldst not be able to open thy mouth.

i He sheweth that when we speake of God, we must lift up our spirits more high, then our mortall flesh is able to reach, k Thon shalt perceive that I am a faithful in strength, and that I speake to thee in the name of God, l Strong and constant and of understanding, for these are the gifts of God, & he loveth them in man, but foras much as God punished now Iob, it is a signe that these are not all him, d Therefore I will say precious the words that I say to the humble and afflicted heart he will shew grace, f The prefereth the goodly to honour, g He will moune their hearts to seele their sinnes that they may repentance as he did Mannaiah.

h These, in their folly or obstination, do thusse cause of their owne destruction, i Which are uncharitably bent against God and flatter themselves in their vices, j When they are in iudgement they seeke not to God for succour as Aia. 2. Chro. 16. 12. Neue. 26. 11. k They die of foule vile death and that before they come to age, l If thou hadst bene obedient to God, he would haue brought thee to liueth and wealth,

4 Therefore wilt I answer thee, and thy companions with thee.

5 Look vnto the heauen, and see and behold the clouds which are hier then thou.

6 If thou findest, what doest thou against him, yea, when thy finnes bee many, what doest thou vnto him?

7 If thou be righteous, what giuest thou vnto him? or what recuiereth he at thine hand?

8 Thy wickednes may hurt a man as thou art: & thy righteousnesses may profite the sonne of man.

9 They cause many that are oppressed, to cry, which cry out for the violence of the mighty.

10 But none sayeth, Where is God that made me, which giueh teach in the night?

11 Which teacheth vs more then the beastes of the earth, and giueh vs more wisdom then the fowles of the heauen.

12 Then they cry because of the violence of the wicked, but I hee answereth not.

13 Surely God will not heare vanitie, neither will the Almighty regard it.

14 Although thou sayest to God, Thou wilt not regard it, yet iudgement is before him: trust thou in him.

15 But now because his anger hath not vided, nor called to count the iust with great extremities.

16 Therefore Iob openeth his mouth in vaine, and multiplieth words without knowledge.

CHAP. XXXVI.

2 Ikin sheweth the power of God, 4 And his iustice, 5 And wherefore he punisheth, 12 The properties of the wicked.

E Lihai also proceeded and sayd, 2 Suffer me a litle, and I will instruct thee: for I haue yet to speake on Gods behalfe.

3 I will teach * my knowledge a farre off, and will attribute righteousnesse vnto my Maker.

4 For truly my words shall not be false, and he that is perfect in knowledge, speaketh with me.

5 Behold, the mighty God casteth away none that is mighty and valiant of courage.

6 Hee maintaineth not the wicked, but hee giueh iudgement to the afflicted.

7 He withdraweth not his eyes from the righteous, but they are wick kings in the throne, wher he placeth them for euerties they are exalted.

8 And if they bee bounde in fetters and tyed with the cords of affliction,

9 Then will he shew them their worke and their finnes, because they haue bene proud.

10 He openeth also their eare to discipline, & commandeth them that they renurne from iniquity.

11 If they obey and serue him, they shall end their daies in prosperitie, & their yeeres in pleasures.

12 But if they will not obey, they shall passe by the sword, and perih without knowledge.

13 But the hypocrites of heart increale the wrath: for they call not when he benideth them.

14 Their soule dieth in youth, and their life among the whoremongers.

15 Hee deliuereth the poore in his affliction, and openeth their eare to trouble.

16 Euen so would hee haue taken thee out of the strait place into a broad place, and not shipe vp beneath and I that which relecth vpon thy tongue.

ble, had bene full of far:

17 But thou art full of the iudgement of the wicked, which iudgement and equitie maintaine all things.

18 For Gods wrath is, least he should take thee away in thine abundance: for no multitude of giftes can deliuer thee.

19 Will he regard thy riches? he regardeth not gold, nor all them that excell in strength.

20 Be not careless in the night, howe he destroyeth the people out of their place.

21 Take thou heede: looke not to the iniquitie: for thou hast chosen it rather then affliction.

22 Beholde God exalteth by his power: what teacher is like him?

23 Who hath appointed to him his way? or who can say, Thou hast done wisely?

24 Remember that thou magnific his worke, which men behold.

25 All men see it, and men beholde it farre off.

26 Behold, God is excellent, and we know him not, neither can the number of his yeeres be searched out.

27 When hee restraineth the drops of water, the raine is powred downe by the vapour thereof.

28 Which raine the cloudes doe drop and fall abundantly vpon man.

29 Who can know the diffusions of the cloudes and the thunders of his Tabernacle?

30 Beholde, he spreadeth his light vpon it, and conereth the bottome of the sea.

31 For thereby he iudgeth the people, and giueh meate abundantly.

32 He couereth the light with the cloudes, and commandeth them to goe against it.

33 His compassion sheweth him thereof, and there is anger in rising vp.

hath double vnto the one that it declareth Gods iudgements, when it doth and flowe any places, and the other that it maketh the land fruitful, i That the cloudes to dale against another, a The colde vapour sheweth him that a, b cloudes of the hore exhalation, which being taken in the cold cloud mounty toward the place were the fire is, and so anger is ingendered: thus, a great thunder clappes.

CHAP. XXXVII.

2 Ikin proueth that the unsearchable wisdom of Gods manifest by his words, 4 As by the thunder, 6 The soune, 9 The whirlewind, 11 And the raine.

A T this also mine heart is astonied, and is removed out of his place.

2 Heare the found of his voice, and the noise that goeth out his mouth.

3 He directeth it vnder the whole heauen, and his light vnto the ends of the world.

4 After it a noyse foundeth: hee thundereth with the voyce of his maiestie, and hee will not stay them when his voyce is heard.

5 God thundereth maruclously with his voyce, bee worketh great things which we know not.

6 For he saith to the snowe, Be thou vpon the earth: likewise to the small rayne and to the great rayne of his power.

7 With the force thereof hee scattereth vnto euery man, that all men may know his worke.

8 Then the beastes goe into the denne, and remaine in their places.

9 The whirlewind cometh out of the south, and the cold from the North wind.

10 By rines and thunders God causeth men to heepe thunders, their houses, I in Ebrewe it is called the scattering wind, beca it away the clouds and purgeth the ayre.

10 At the breath of God the frost is giuen, and the breadth of the waters is made narrow.
11 He maketh alke the cloudes to labour, to water the earth, and scattereth the cloudes of this light.

12 And it is turned about by his gouernement, that they may doe whatsoever hee commaundeth them vpon the whole world.

13 Whether it be for punishment, or for his land, or of mercie, he catcheth it to come.

14 Hearken vnto this, O Iob: stand and consider the wonderous workes of God.

15 Diddest thou knowe when God disposed them? and caused the light of his cloud to shine?

16 Hast thou knowen the varietie of the cloudes, and the wonderous workes of him, that is perfit in knowledge?

17 Or howe thy clothes are warme, when hee maketh the earth quiet through the South-winde?

18 Hast thou stretched out the heauens, which are strong, and as a molten glasse?

19 Tell vs what we shall say vnto him: for we cannot dispose any matter because of his darknesse.

20 Shall it be? tolde him when I speake? or shall man speake when hee shalbe destroyed?

21 And now we see not the light, which shineth in the cloudes, but the winde passeth and cleareth them.

22 The brightnesse cometh out of the North: the praise thereof is to God, which is terrible.

23 It is the Almighty: we cannot finde him out: he is excellent in power and iudgement, and abundant in iustice: he is affrighted not.

24 Let men therefore feare him: for hee will not regarde any that are wise in their owne conceite.

25 If God would deliuer a man, should hee repine? The cloudes stoppeth the shining of the sunne, that man may see it till the winde haue chace away the cloudes: and if man be not able to vnderstand the knowledge of these things: how much lesse of Gods iudgement? Is there, golde: meaning faire weather and cleare as golde a meaning, without conke.

CHAP. XXXVIII.

God speaketh to Iob, and declareth the weaknesse of man in the consideration of his creatours, by whose excellencie the power, iustice, and providence of the Creator is knowne.

Then answered the Lorde vnto Iob out of the whirlwinde, and sayd,

1 Who is this that darkeneth the counsell by wordes without knowledge?

2 Gird vp now thy loynes like a man: I will demand of thee and declare thou vnto me.

3 Where wast thou when I layd the foundations of the earth? declare, if thou hast vnderstanding.

4 Who hath layd the measures thereof, if thou knowest, or who hath stretched the line ouer it?

5 Whereupon are the foundations thereof set: or who hath layd the corner stone thereof?

6 When the starres of the morning e prayed together, and all the children of God reioyced:

7 Or who hath shut vp the Sea with doores, when it issued and came forth as out of the wombe?

8 Or who hath shut vp the Sea with doores, when it issued and came forth as out of the wombe?

9 When I made the clouds as a covering thereof, and darkened the sea with swaling bandes thereof:

10 When I stablished my commandment vpon it, and set baies and doores,

11 And said, Hierto shalt thou come, but no further, and here shall it stay thy proud vaunt.

12 Hast thou commanded the morning since thy dayes: hast thou caused the morning to knowe his place?

13 That it might take holde of the corners of the earth, and that the wicked might be shaken out of it?

14 It is turned as clay to fashion, and all stand vp as a garment.

15 And from the wicked their light shalbe taken away, and the hic arme shall be broken.

16 Hast thou entered into the bottomes of the sea? or hast thou walked to seeke out the depth?

17 Haue the gates of death bene opened vnto thee? or hast thou seene the gate of the shadowe of death?

18 Hast thou perceived the breadth of the earth? tell if thou knowest all this.

19 Where is the way where light dwelleth? and where is the place of darknesse,

20 That thou shouldst receiue it in the bounds thereof, and that thou shouldst know the paths to the house thereof?

21 Knewest thou it, because thou wast then borne, and because the number of thy dayes is great?

22 Hast thou entered into the treasures of the snow? or hast thou seene the treasures of the haile,

23 Which I haue hidde against the time of trouble, against the day of warre and battell?

24 By what way is the light parted, which scattereth the East winde vpon the earth?

25 Who hath diuided the founts for the raine? or the way for the lightning of the thunders,

26 To cause it to raine on the earth where no man is, and in the wilderness where there is no man?

27 To fulfill the wilde and wast place, and to cause the bud of the herbe to spring forth?

28 Who is the father of the raine, or who hath begotten the droppes of the dew?

29 Out of whose wombe came the yce? who hath ingendered the frost of the heauen?

30 The waters are hid as with a stone: and the face of the depth is frozen.

31 Canst thou refrain the sweete influences of the Placides? or loose the bands of Orion?

32 Canst thou bring forth Mazzaroth in their time? canst thou also guide Arcuus with his sonnes?

33 Knowest thou the course of heauen, or canst thou see the rule thereof in the earth?

34 Canst thou lift vp thy voyce to the cloudes that the abundance of water may couer thee?

35 Canst thou sende the lightnings that they may walke, and say vnto thee, Loc, heere we are?

36 Who hath put wisdom in the reines? or who hath giuen the heart vnderstanding?

37 Who can number cloudes by wisdom? or who can cause the stars to botell of heauen,

38 When the earth groweth into hardenesse, and the clottes are fast together?

As though the great sea were but as a little babe in the hands of God, so turns to and fro.

That is, Gods decree and commandment, as verse 10.

For we rise, rise, since thou hast borne?

Who hailing in the night bring down to wickednesse, can not abide the light, but hide themselves.

The earth which seemed in the night to have no form, by the rising of the sunne it is as it were created anew, and all things therein clad with new beauty.

If thou art not able to seeke out the depth of the sea, howe much less art thou able to comprehend the counsell of God?

That thou mightest appaie his way and limits.

To punish mine enemies with them.

Exod. 9. 18.

Thou sayest, I will see thee.

Thy creature, it is as though it were paired with him.

Which flames arise when the sunne is in Taurus, which is the spring time, and bring flowers.

Which Paro bringeth in winter.

Corinthe flares to call it flame: thinker they were the twelve signes.

The North flares with those that are about him.

Canst thou raise the heavenly bodies to have any power ouer the earthly bodies?

In the secret places.

That is, the clouds wherein the water is contained as in bottles.

For when God doth open their bottels the earth cometh to his income, since.

C H A P. XXXIX.

The beauty and providence of Gods, which extendeth vnto the young ravens, giueth man full occasion to put his confidence in God. Job comforted and humbled himself.

a After he had declared Gods wonders in the heauen, he sheweth how wilful and proud denie in earthmen toward the beaſte brail. b Rende Plal. 347.9.

c He chiefly maketh mention of wilde geestes and hawks, becauſe they bring vnto their young with moell difficulties. d That is how long they goe with young. e They being ſo with great difficulties.

f That is, the barren ground where no good fruit is growen.

g Is it poſſible to make the vnicorne tame ſignifying that if man cannot tame a creature, that it is much more impoſſible that he ſhould apprehend the wiſedoms of Gods, whereby he goeuerneſhall the world.

h They write that ſo ſoftly couereth her egges in the ſand, and becauſe the curuatur is hore and the ſame ſhall beareth them. warme they are hatched. i It ſhould take care for them. k That is to haue a care, a natural affection toward his young.

l When the young oſtrich is grown vp, he outstretcheth the hoſte. m That is giueth him courage? which is meant by nying & ſhaking his manes for with his becke he couereth his necke. n He beareth with his hoſte. o He ſo riddeth the ground, that it is ſweete as the gander him.

Will it choſe hunt the pray for the lion? or fill the appetite of the lions whelps,

1 When they couch in their places, and remaine in the court to lie in wait?

2 Who prepareth for the rauen his meate, when his birdes ſerie vnto God, wandering for lacke of meate?

3 Knoweſt thou the time when the wilde goates bring forth yong? or doeſt thou marke when the hindes doe calue?

4 Canſt thou number the monthes that they fulfil? or knoweſt thou the time when they bring forth?

5 They bowe themſelues: they bruise their yong, and caſt out their forwores.

6 They ſee their yong waite faſt, and growe vp with corne: they goe forth and returne not vnto them.

7 Who hath fed the wilde aſſe at libertie? or who hath looſed the bonds of the wilde aſſe?

8 It is I which haue made the wilde craſſe his houſe, and the ſilene places his dwelling.

9 He derideth the multitude of the ciue: he heareth not the crie of the driuer.

10 Hee ſeeketh out the mountaine for his paſture, and ſearcheth after every greene thing.

11 Will the vnicorne ſerue thee? or will he tary by thy cribbe?

12 Canſt thou binde the vnicorne with his band to labour in the furrow? or will he plow the valleys after thee?

13 Wilt thou truſt in him, becauſe his ſtrength is great, and caſt off thy labour vnto him?

14 Wilt thou beleue him, that he will bring home thy ſeede, and gather it vnto thy barn?

15 Haft thou ſeene the pleaſant wings vnto the peacocks? or wings and feathers vnto the oſtrich?

16 Which leaueth his egges in the earth, and maketh them hore in the duſt.

17 And forgetteth that the foote mi: he ſtatter them, or that the wilde beaſt might break them.

18 He ſheweth himſelfe cruell vnto his yong ones, as they were not his, and is without feare, as if he travelled in vaine.

19 For God hath deprived him of wiſedome, and hath giuen him no part of vnderſtanding.

20 When time is, he mounteth on high: he mocketh the hore and his rider.

21 Haft thou giuen the hore ſtrength, or couered his necke with mneyng?

22 Haft thou made him aſſayde as the graſhopper? his ſtrong nying is fearefull.

23 He diggeth in the valley, and reioyceeth in his ſtrength: he goeth forth to meete the harneſt man.

24 He mocketh at feare, and is not afraid, and turneth not backe from the ſiue.

25 Though the quier rattle againſt him, the glittering ſpeare and the ſhield.

26 He ſwalloweth the ground for fierceneſſe and rage, and he beleueth not that it is the noyſe of the trumpet.

27 He layth among the trumpets, Ha, ha: hee ſmellth the ſtreat all aſſare off, and the noyſe of the captaints, and the ſhout.

39 Shall the hawke lie by thy wiſedome, ſtretching out his wings toward the ſouth?

40 Doeth the eagle mount vp at thy commandment, or make his neſt on high?

41 Three abideth and remaineth in the rocke, euen vpon the top of the rocke, and the tower.

42 From thence the ſpithil for meate, and her eyes beholde aſſare off.

43 His yong ones alſo ſucke vp blood: and where the flaine are, there is hee.

44 Morouer the Lord ſpake vnto Job, & ſaid,

45 Is this to lerne, to ſtrive with the Almighty? hee that reprooueth God, let him anſwere to it.

46 ¶ Then Job anſwered the Lord, ſaying,

47 Beholde, I am vile: what ſhall I anſwere thee? I will ſay mine hamle vnto my mouth.

48 Once haue I ſpoken, but I will anſwere no more, yea, twiſe, but I will proceede no further.

C H A P. XL.

a Nowe weake mannes power is, being compared to the weaknes of Gods: Whole power appeareth in increaſing, and ſourning of the great heaues.

A Gaine the Lord anſwered Job out of the ſtormie whirle winde, and ſayd,

1 Girde vp nowe thy loynes like a man: I will demaund of thee, and declare thou vnto me.

2 Wilt thou diſanul? my iudgement? or wilt thou conſummie mee, that thou muſt be iuſtified?

3 Or haſt thou an arme like Gods? or doſt thou thunder with a voyce like his?

4 Decke thy ſelfe nowe with maiſtie and excellencie, and aray thy ſelfe with beaucie and glorie.

5 Caſt abroad the indignation of thy wrath, & beholde euery one that is proud, and a ſcolding.

6 Look on euery one that is arrogant, and bring him lowe: and deſtroy the wicked in their place.

7 Hide them in the duſt together, and binde their faces in a ſecret place.

8 Then will I confeſſe vnto thee alſo, that thy right hand can ſaue thee.

9 Beholde now & Behemoth (whom I made with thee) which cateth graſſe as an oxe.

10 Beholde nowe, his ſtrength is in his loynes, and his force is in the naill of his bellie.

11 When hee taketh pleaſure, his taile is like a cedar: the finewes of his ſtones are wrapt together.

12 His bones are like ſlaues of braſſe, and his ſmall bones like ſlaues of yron.

13 He is the chiefe of the wayes of Gods: hee that made him, will make his ſword to approach vnto him.

14 Surely the mountaines bring him ſooth graſſe, where all the beaſtes of the ſilde play.

15 Leth he vnder the trees in the court of the reede and fenne?

16 Can the trees couer him with their ſhadow? or canne the willowes of the euert conpaſſe him about?

17 Behold, he ſpoileth the riuier, & haſteth not: he truſteth that he can drawe vp Iordan into his mouth.

18 He taketh it with his eyes, and thruſteth his noſt through whatſoeuer meeteth him.

19 ¶ What thou draw out I Iuiuah with an hooke, & with a line which thou ſhalt caſt downe vnto his tongue?

20 Canſt thou caſt an hooke into his noſt?

21 Canſt thou caſt an hooke into his noſt?

g Is this the way for a man that ſtrive with the Almighty? hee that reprooueth God, let him anſwere to it. **h** Whereby he ſheweth that hee reſpecteth not the ſtrength of his hand.

c Conſideration of the weaknes of mannes power, being compared to the weaknes of Gods: Whole power appeareth in increaſing, and ſourning of the great heaues.

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canst thou pierce his iawes with an angle?

22 Will hee make many ^m prayers vnto thee, or speake thee faire?

23 Will hee make a couenant with thee? and wilthout take, ^m him as a ſervant for euer?

24 Wilt thou play with him as with a bird? or wilt thou binde him for thy maides?

25 Shall the companions banquet with him? ſhall they diuide him among the marchants?

26 Canſt thou fill the bakket with his ſkinne? or the filth-panier with his head?

27 Lay thine hand vpon him: remember ^o the battell, and doe no more ſo.

28 Beholde, ^p his hope is in vaine: for ſhall not one periſh euen at the ſight of him?

CHAP. XLII.

1 By the greatneſſe of this monſter Iudaſan God ſheweth his greatneſſe: and he power, which nothing can reſiſt.

N One is ^o to feerce that dare ſtirre him vp. Who is he then that can ſtand ^b before me?

2 Who hath prevented me that I ſhould ^b make an ende? All vnder heauen is mine.

3 I will not keepe ſilence ^c concerning ^c his partes, nor his power, nor his comely proportion.

4 Who can diſcouer the face ^d of his garment? or who ſhall come to him with a double ^e bridle?

5 Who ſhall ^e open the doores of his face? his teeth are ſcarefull round about.

6 The maiſtie of his ſcales is like ſtrong ſhields, and are ſure ſentell.

7 One is ſet to another, that no winde can come betweene them.

8 One is ioyned to another: they ſtick together, that they cannot be ſundered.

9 His ſmellings ^g make the light to ſhine, and his eyes are like the cyckles of the morning.

10 Out of his mouth goe lampes, and ſparkes of fire leape out.

11 Out of his noſtreils commeth our ſmoke, as out of a boyling pot or caldron.

12 His breath maketh the coales burne: for a flame goeth out of his mouth.

13 In his necke remaineth ſtrength, and ^b labour is reſiected before his face.

14 The members of his body are ioyned: they are ſtrong in themſelves, and cannot be moued.

15 His heart is as ſtrong as a ſtone, and as hard as the necher millſtone.

16 The mightie are afraid of his maiſtie, and forſake they faint in themſelves.

17 When the word dooth touch him, he will not riſe vp, nor for the ſpeare, dart nor habergeon.

18 He effeemeth iron as ſtrawe, and braſſe as rotten wood.

19 The teacher cannot make him flee: the ſtones of the ſling are turned into ſtubble vnto him.

20 The darts are counted as ſtrawe: and hee laugheth at the ſhaking of the ſpeare.

21 Sharpe ſtones ⁱ are vnder him, and he ſpreadeth ſharpe things vpon the myre.

22 He maketh the depth to ^k boyle like a pot, and maketh the ſea like a ^k pot of oynment.

23 He maketh a path to ^k thine after him, one

would thinke the depth as an hoare head.

24 In the earth there is none like him: he is made without ſeare.

25 Hee beholdeth ^m all his things: he is a King ouer all the children of pride.

CHAP. XLII.

8 The repentance of Iob. 9 He prayeth for his friends. 10 His goods are reſtored double vnto him. 11 His children, age and death.

Then Iob answered the Lord, and ſayd,

1 I knowe that thou canſt doe all things, and that there is no ^a thought hidde from thee.

2 Who is hee that hideth counſell without ^b knowledge? therefore haue I ſpoken that I vnderſtood not, ^c euen things too wonderfull for me, and which I knew not.

3 Heare, I beſeech thee, and I will ſpeake: I will demand of thee, ^d & declare thou vnto me.

4 I haue ^e heard of thee by the hearing of the care, but now mine eye ſeeeth thee.

5 Therefore I abhorre ^f my ſelfe, and repent in duſt and aſhes.

6 ¶ Now after that the Lord had ſpoken theſe words vnto Iob, the Lord alſo ſaid vnto Eliphaz the Temanite, My wrath is kindled againſt thee, & againſt thy two friends: for ye haue not ſpoken of me the thing that is ^g right, like my ſervant Iob.

7 Therefore take vnto you nowe ſeven bullockes, and ſeven rammes, and goe to my ſervant Iob, and offer vp for your felues a burnt offering, and my ſervant Iob ſhall ^h pray for you: for I will accept him, leſt I ſhould put you to ſhame, becauſe ye haue not ſpoken of me the thing which is right, like my ſervant Iob.

8 So Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite, went, and did according as the Lord had ſaid vnto them, and the Lord accepted Iob.

9 ¶ Then the Lord turned the ⁱ captiuitie of Iob, when hee prayed for his friends: alſo the Lord gaue Iob twice ſo much as hee had before.

10 Then came vnto him all his ^k brethren, and all his ſifters, and all they that had bene of his acquaintance before, and did eate bread with him in his houſe, and had compaſſion of him, & comforted him for all the euill, that the Lord had brought vpon him, and eury man gaue him a ſpeece of money, and eury one an earring of golde.

11 So the Lord bleſſed the laſt dayes of Iob more then the firſt: for hee had ^l fourteene thouſand ſheepe, and fixe thouſand camels, and a thouſand yoke of oxen, and a thouſand ſittie aſſes.

12 Hee had alſo ſeven ſonnes, & three daughters.

13 And hee called the name of one ^m Iemimah, and the name of the ſecond ⁿ Keziah, and the name of the third ^o Keren-happuch.

14 In all the land were no women found ſo faire as the daughters of Iob, and their father gaue them inheritance among their brethren.

15 And after this Iud Iob an hundredth and fourtie yeeres, and ſawe his ſonnes, and his ſonnes ſonnes, euen foure generations.

16 So Iob died, being old, and full of dayes.

a No thought ſe creter, but thou doſt ſee it, nor any thing I thou thinkeſt, but thou canſt bring it to paſſe.

b Is there any but Iſ for the ſeruant Iob ſayd to his charge.

c Chap. 38.2.

d I confeſſe herein mine ignorance, & that I ſpake I will not what.

e I for the ſeruant Iob ſayd to his charge.

f Chap. 38.2.

g I knowe thee only before by hearing: but now when hee cauſed me to ſee thee, thou art to me, that I may reſigne my ſelfe ouer vnto thee.

h You tooke in hand an euill cauſe, in that you demanded him by his onward afflictions and not comforted him with my mercies.

i Who had a good cauſe, but handled it euill.

k When you haue reconciled your ſelues to him for the faults that you haue committed againſt him, hee ſhall pray for you, and I will heare him.

l Hee deliuered him out of the affliction wherein he was.

m That is, all his kindred, reade Chap. 19. 13.

n For Iemimah was ſo named.

o I God made him twice ſuch in wealth, as he was afore, and gaue him as many childre, as he had taken from him.

p That is of long life, or beautifull as the day.

q A ſeruant of Iob ſayd, as hee ſpake.

r That is, the home of beaſting.





THIS SECOND
PART OF THE BIBLE,
conteineth these Bookes.

Psalmes.

Prouerbes:

Ecclesiastes.

*The song of Sa-
lomon.*

Isaiah.

Ieremiah.

Lamentations.

Ezekiel.

Daniel.

Hosea.



Ioel.

Amos.

Obadiah.

Ionah.

Micah.

Nahum.

Habakkuk.

Zephaniah.

Haggai.

Zechariah.

Malachi.



THE SECOND
PART OF THE BIBLE
concerning their Books

| | |
|-----------------|-----------------|
| Isaiah | Isaiah |
| Jeremiah | Jeremiah |
| Ezekiel | Ezekiel |
| The Song of Sa- | The Song of Sa- |
| lomon | lomon |
| Amos | Amos |
| Obadiah | Obadiah |
| Jonah | Jonah |
| Micah | Micah |
| Nahum | Nahum |
| Habakkuk | Habakkuk |
| Zechariah | Zechariah |
| Malachi | Malachi |
| Matthew | Matthew |
| Mark | Mark |
| Luke | Luke |
| John | John |
| Acts | Acts |
| Romans | Romans |
| 1 Corinthians | 1 Corinthians |
| 2 Corinthians | 2 Corinthians |
| Galatians | Galatians |
| Ephesians | Ephesians |
| Philippians | Philippians |
| Colossians | Colossians |
| 1 Thessalonians | 1 Thessalonians |
| 2 Thessalonians | 2 Thessalonians |
| 1 Timothy | 1 Timothy |
| 2 Timothy | 2 Timothy |
| Titus | Titus |
| Philemon | Philemon |
| Hebrews | Hebrews |
| James | James |
| 1 Peter | 1 Peter |
| 2 Peter | 2 Peter |
| 1 John | 1 John |
| 2 John | 2 John |
| 3 John | 3 John |
| Jude | Jude |
| Revelation | Revelation |



THE PSALMES OF DAVID.

THE ARGVMENT.

T His booke of Psalmes is set forth unto vs by the holy Ghost to be esteemed as a most precious treasure, wherein all things are contained that appertaine to true felicitie, as well in this life present as in the life to come. For the riches of true knowledge, and heavenly wisdom, are here set open for vs, to take thereof most abundantly. If we would know the great and high maiesty of God, here we may see the brightnesse thereof shine most clerely. If we would seeke his incomprehensible wisdom, here is the schoole of the same profession. If we would comprehend his insestimable bountie, & approach thereunto, and fill our hearts with that treasure, here we may haue a most lively & comfortable taste thereof. If we would know wherein standeth our saluation, and how to attaine to life euerslasting, here is Christ our onely redeemer, and mediator most evidently described. The rich man may learne the true vse of his riches. The poore man may finde full contentation. He that will reioyce, shall know the true way, and how to keepe measure therein. They that are afflicted and oppress'd, shall see wherein standeth their comfort, and how they ought to praise God when he sendeth them deliuerance. The wicked and the persecutors of the children of God shall see how the hand of God is ouer against them: and though he suffer them to prosper for a while, yet he breideth them, inasmuch as they cannot touch an haire of ones head, except he permit them, and how in the end their destruction is most miserable. Briefly, here we may haue most present remedies against all sensations and troubles of minde and conscience, so that being well practised herein, we may be assured against all dangers in this life, line in the true feare, and loue of God, and as length attaine to that incorruptible crowne of glory, which is layd up for all them that leaue the comming of our Lord Iesus Christ.

PSAL. I.

Whether it was *Edom*, or any other that gathered the Psalmes in as a booke, it is worth heate, yet this Psalm first is the way of a pious life, to exhort a goodly youth to study & meditate the heavenly wisdom. For the text hereof is, 1. That they be blessed, which giue themselves wholly all their life to the holy Scriptures: and that the wicked consumers of God, though they seeme for a while happy, yet at length shall come to miserable affliction.

Blessed is the man that doeth not walke in the counsell of the wicked, nor stand in the way of sinners, nor sit in the seat of the scornfull.

2 But his delight is in the law of the Lord, and in his law doth he meditate day & night.

3 For he shall be like a tree planted by the riuers of waters, that will bring forth her fruit in due season: whose leaf shall not fade: so whatsoeuer he shall doe, shall prosper.

4 The wicked are not so, but as the chaffe, which the winde drieth away.

5 Therefore the wicked shall not stand in the judgement, nor sinners in the assembly of the righteous.

6 For the Lord knoweth the way of the righteous, and the way of the wicked shall perish.

7 Though the wicked seeme to beare the iuving in this world, yet the Lord drieth them downe that they shall not rise nor stand in the company of the righteous. 8 But remember when they reele Gods wrath. I Dost you see and peep, like as not to know, is to reprove and reie.

PSAL. II.

1 The Prophet David reioyceth that notwithstanding his enemies rage, yet God will continue his kingdom for euer, and aduance it unto the end of the world, 20 and therefore exhorteth kings & rulers, that they would humbly submit themselves unto the God of heauen, because it is in vaine to resist God. Herein is figured Christ the king.

Why do the heathen rage, and the people murmur, in vaine?

* Acts 4.15.

2 The Kings of the earth band themselves, and the princes are assembled together against the Lord, and against his Christ.

3 Let vs breake their bandes, and cast their cordes from vs.

4 But he that dwelleth in the heauen, shall laugh: the Lord shall haue them in derision.

5 Then shall he speake vnto them in his wrath, and vexe them in his sore displeasure.

6 Euen I haue set my king vpon Zion mine holy mountaine.

7 I will declare the decree: that is, the Lord hath said vnto me, Thou art my sonne: this day haue I begotten thee.

8 Aske of mee, and I shall giue thee the heathen for thine inheritance, and the ends of the earth for thy possession.

9 Thou shalt crush them with a scepter of yron, and breake them in pieces like a potters vessel.

10 Be wise now therefore, ye kings: be learned ye Iudges of the earth.

11 Serue the Lord in feare, and reioyce in trembling.

12 Kisse the Sonnet, lest hee be angry, and ye perish in the way, when his wrath shall suddenly burne, blessed are all that trust in him.

* Rev. 2.27. g He exhorteth all rulers to repent in time. h In signe of homage. i When the wicked shall say, Peace and rest, seeing yet to be but in the mid way of their purpose, then shall destruction suddenly come in. 1. The 23.

PSAL. III.

1 David being forth of his kingdom, was greatly persecuted in his life for his sin against God: 4 And therefore callest vpon God, and waileth bolde through his promise against the great railing, and terror of his enemies, yet, against death itselfe, which he saw present before his eyes. 7 Finally, he reioyceth for the good success, that God gave him, and all the Church.

Ar 2 5 A Psalm.

a This was a token of his stable faith, that for all his troubles hee had his recourse to God.

b Solals here signifies a lifting vp of the voice, to cante vs to consider the sentence, as a thing of great importance.

c When he considered the trust of Gods promise, and tried the faith, his faith encreased miraculously.

d Be the dangers neuer so great or many, yet God hath true means to deliver his.

a Among the that were appointed to sing the Psalms, and to play on the instruments, one was appointed chiefly to set the tone, and to begin.

b To him that was the charge, because he was most excellent, and he began this Psalm on the instrument called Neginoth, or in a tone is called.

c Then that are the defender of my iniquity cause.

d Both of minde and body.

e Yet that thinke your selues noble in this world.

f Though your enterprises please you neuer so much, yet God will bring them to nought.

g Asking that walketh in his vocation.

h Serue God purely and not with outward ceremonies.

i The multitude seeke worldly wealth, but David setteth his felicitie in Gods favour.

k This word in Ebrew may be referred to God, as it here translated, or to David, signifying that he should dwell as ingenuously alone, as if he had many about him, because the Lord is with him.

l For, a musical instrument, or tone.

a That is, my vehement prayer and secret complaint and sighings.

b With patience and trust till I be heard.

c Seeing that God of nature hath wickednesse, he must needs punish the wicked and save the godly.

d Which name most ingenuously after their small afflictions.

A Psalm of David, when he fled from his sonne Absalom.

Lord, howe are mine aduersaries increased? How many life against me?

1 Many lay to my soule, There is no helpe for him in God. b Selah.

2 But thou Lord art a buckler for me, my glory, and the lifter vp of mine head.

3 I did call vnto the Lord with my voice, and he heard me out of his holy Mountaine. Selah.

4 I layde me downe and slept, and droste vp againe: for the Lord sustained me.

5 I will not be afraid for a tenne thousand of the people, that should beset me round about.

6 O Lord, arise: helpe me, my God: for thou hast smitten all mine enemies vpon the cheek bone: thou hast broken the teeth of the wicked.

7 Saluation belongeth vnto the Lord, and thy blessing vpon thy people. Selah.

P S A L M.

When Saul persecuted him, he called vpon God, trusting much assuredly in his promise, and therfore boldly reproached his enemies, who wilfully resisted his downe, and finally preferred the favour of God before all worldly treasures.

a To him that excelleth on Neginoth.

Hear me when I call, O God of my righte-
housnesse: thou hast set me at libertie, when I was in distresse: thou haue mercy vpon me, and hearken vnto my prayer.

1 O ye dionnes of men, how long wil ye turne my glory into shame, louing vanitie, and seeking lies? Selah.

2 For be ye sure that the Lord hath chosen to himselfe a godly man: the Lord will heare when I call vnto him.

3 Tremble, & sinne not: examine your owne heart vpon your bed, and be still. Selah.

4 Offer the sacrifices of righteousness, and trust in the Lord.

5 Many say, Who wil shew vs any good? but the Lord lift vp the light of thy countenance vpon vs.

6 Thou hast giuen me more ioy of heart, then they haue had, when their wheat and their wine did abound.

7 I will lay me downe, & also sleepe in peace: for thou, Lord, onely makest me dwell in safetie.

8 For feare of Gods iudgement. b Cease your rage. i Serue God purely and not with outward ceremonies. k The multitude seeke worldly wealth, but David setteth his felicitie in Gods favour. l This word in Ebrew may be referred to God, as it here translated, or to David, signifying that he should dwell as ingenuously alone, as if he had many about him, because the Lord is with him.

P S A L M.

David oppressed with the crueltie of his enemies, and fearing greater dangers, addresseth to God for succour, shewing how requisite it is that God should punish the wicked of his aduersaries. After being offered of prosperous success hee concealeth comfort, concluding that when God shall deliver him, others also shall be partakers of the same mercies.

a To him that excelleth vpon Neginoth.

Hear me words, O Lord: vnderstand my meditation.

1 Harken vnto the voice of my cry, my king and my God: for vnto thee do I pray.

2 Hear me voice in the morning, O Lord: for in the morning will I direct me vnto thee, and I will b wait.

3 For thou art not a God that loueth wickednesse, neither shall euill dwell with thee.

4 The foolish shall not stand in thy sight:

5

for thou hatest all them that worke iniquitie.

6 Thou shalt destroy them that speake lies: the Lord will abhorre the bloody man and deceitful.

7 But I will come into thine house in the multitude of thy mercy: and in thy feare will I worship toward thine holy Temple.

8 Lead me, O Lord, in thy righteousness, because of mine enemies: make thy way plaine before my face.

9 For no constancy is in their mouth: within they are very corruption: their throat is an open sepulchre, and they flatter with their tongue.

10 Destroy them, O God, let them e fall from their counsels: call them out for the multitude of their iniquities, because they haue rebelled against thee.

11 And let all them that trust in thee, reioyce and triumph for euer, and couer thou them: and let them, that loue thy Name, reioyce in thee.

12 For thou Lord wilt perfect the righteous, and with fauour wilt compass him, as with a shield.

P S A L M.

When David by his flames had provoked Gods wrath, and now sits not onely his hand against him, but also concerneth the horrors of death enuincing, he deserveth forgiveness. He calling that if God took him away in his indignation, he should haue occasion to praise him as he was wont to doe whilst he was among men. He then judiciously feeling Gods wrath, he sheweth reuerence to his enemies that reuenge in his affliction.

a To him that excelleth on Neginoth vpon the eight tone.

Lord, rebuke me not in thine anger, neither chastise me in thy wrath.

1 Haue mercy vpon mee, O Lord, for I am weak: O Lord heale me, for my bones are vexed.

2 My soule is also sore troubled: but Lord how long wilt thou delay?

3 Returne, O Lord: deliuer my soule: fauour me for thy mercies sake.

4 For in death there is no remembrance of thee: in the graue who shall praise thee?

5 I fainted in my mourning: I cause my bed eury night to swimme, and water my couch with my teares.

6 Mine eye is dimmed for despayre, & sunke in because of all mine enemies.

7 Away from me all ye workers of iniquity: for the Lord hath heard the voice of my weeping.

8 The Lord hath heard my petition: the Lord will recurre my prayer.

9 All mine enemies shall be confounded and fore vexed: they shall be turned backe, and put to shame suddenly.

10 When I thought that the godly shall perish, God deliuered me from death, and destroyed thine enemies.

P S A L M.

Being fully assured by Christs and of Sauts testimony, he calleth to God to be his defender, 3 to whom he commendeth his innocency, 5 first shewing that his confidence did not arise from any merit towards God: 10 Next that it toucheth Gods glory to award sentence against the wicked, 12 And so ending into the consideration of Gods mercies and promises, he magnifies the deuitie the wane enterprise of his enemies, 14 shewing that it shall be their own necke which they haue prepared for others.

a Shigaion of David, which he sang vnto the Lord, concerning the words of Christs sonne of Iemins.

O Lord my God, in thee I put my trust: sue me from all that persecute me, and deliuer me.

1 Left a decaure my soule like a lion, and teare it in pieces, while there is none to helpe.

3 O Lord

a In the depth of his weakness hee prays his full confidence in God.

b Because thine iust, therefore haue me out of the grasp of mine enemies.

c Rem. 3. 2. For, conf. him to re.

d Let their deuil come to nought. e They fauour me, I me that come from the faith of all nations.

f Rem. 3. 2. So that the be taken from all danger.

g Irm. 1. 1. 2. Though I do error delinque, yet let thy mercie proue my fault.

h For my whole strength is shak.

i His condition is also needed with the lawe of Gods iudgement.

k He lamenteth that would should be shut from him to praise God in his Congregation.

l For, mine eye is sore, mine eye is sore, mine eye is sore.

m God himselfe comforteth himselfe in nothing, that he may triumph over all enemies.

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O Lord my God, if I have done this thing, if there be any wickednesse in mine hands, if I have rewarded euill vnto him that had peace with mee, (yea I haue deliuered him that vowed me without cause)

Then let mine enemy persecute my soule and take it: yea, let him treade my life downe vpon the earth, and lay mine honour in the dust. Selah.

Arise, O Lord, in thy wrath, and lift vp thy selfe against the rage of mine enemies, and awake for mee according to the iudgement that thou hast appointed.

So shall the Congregation of the people compasse thee about: for their fakes therefore I returne on hie.

The Lord shall iudge the people: iudge thou me, O Lord, according to my righteousness, and according to mine innocencie, that is in me.

O he! the malice of the wicked come to an ende: but guide thou the iust: for the righteous God trieth the hearts and reins.

My defence is in God, who preferreth the vpright in heart.

God iudgeth the righteous, and him that condemneth God: euery day.

Except he turne, he hath whet his sword: he hath bent his bow and made it ready.

Hee hath also prepared him deadly weapons: hee will ordeine his arrows for them that persecute me.

Behold, he shall trauaile with wickednesse: for he hath conceived mischief; but he shall bring forth a lye.

He hath made a pit and digged it, and is fallen in the pit: but he made.

His mischief shall returne vpon his owne head, & his cruelty shall fall vpon his owne pace.

I will praye the Lord according to his righteousness, and will sing praise to the Name of the Lord most high.

PSAL. IIIII.

The Prophet considering the excellent liberality and fatherly prouidence of God towards him, whom hee waileth, as if were a god ouer all his works, doth not onely giue great thanks, but is afflicted with the admiration of the same, as one working vnto himselfe such great mercies.

To him that excelleth vpon his Gittirih.

A Psalm of David.

O Lord our Lord, how excellent is thy Name in all the world: which hath thy glory above the heauens.

Out of the mouth of babes & sucklings hast thou ordered strength, because of thine enemies, that thou mightest still the enemy and the anger.

When I behold thine heauens, even the works of thy fingers, the moone and the starres which thou hast ordered.

What is man, for thou art minded him? and the sonne of man, that thou visitest him?

For thou hast made him a little lower then God, and crowned him with glory and worship.

Thou hast made him to haue dominion in the works of thine hande: thou hast put all things vnder his feete.

All cheepe and oxe: yea, and the beasts of the field:

The foules of the ayre, and the fish of the

sea, and that which passeth through the paths of the sea.

O Lord our Lord, how excellent is thy Name in all the world.

PSAL. IX.

After he had giuen thanks to God for the sundry vittories that he had giuen him against his enemies, and also praised by manifold experiences, how ready God was attuned in all his troubles.

To him that excelleth vpon his Mount Liban.

A Psalm of David.

I will praye the Lord with my whole heart: I will speake of all thy marueilous workes.

I will be glad, and reioyce in thee: I will sing praise to thy Name, O most high.

For that mine enemies are turned backe: they shall fall and perish at thy presence.

For thou hast maintained my right and my cause: thou art set in the throne, and iudgeth right.

Thou hast rebuked the heathen: thou hast destroyed the wicked: thou hast put out their name for euer and euer.

O enemy, defractions are come to a perpetuall ende, and thou hast destroyed the cities: their memoriall is perished with them.

But the Lord shall sit for euer: hee hath prepared his throne for iudgement.

For he shall iudge the world in righteousness, and shall iudge the people with equitie.

The Lord also will bee a refuge for the poore, a refuge in due time, euen in affliction.

And they that knowe thy Name, will trust in thee: for thou, Lord, hast not failed them that seeke thee.

Sing praises to the Lord, which dwelleth in Zion: when the people his workes.

For when hee maketh iniquification for blood, he remembereth it, and forgetteth not the complaint of the poore.

Haue mercie vpon me, O Lord: consider my trouble which I suffer of them that hate mee, thou that liftest me vp from the gates of death.

That I may shew all thy praises within the gates of the daughter of Zion, and reioyce in thy saluation.

The heathen are sunken downe in the pit: they made: in the net that they hid, is their foote taken.

The Lord is known by executing iudgement: the wicked is snared in the worke of his owne hands. Higgaion. Selah.

The wicked shall turne into hell, and all nations that forget God.

For the poore shall not be alway forgotten: the hope of the afflicted shall not perish for euer.

Vp Lord: let not man perauaile: let the heathen be iudged in thy light.

Put them in feare, O Lord, that the heathen may know that they are but men. Selah.

PSAL. X.

Hee complaineth of the pride, rapine, tyrannie, and all kinde of wrong, which worldly men vsue: offering the cause thereof, that wicked men, being as he were drunken with worldly prosperitie, and therefore sitting apart all fiere, and reuerence toward God: thence they saye all things without controuersing.

Therefore hee calleth vpon God to frise forth remembrance against these desperate euils, and at length comforteth himselfe with hope of deliuerance.

PSAL. XI.

WBg

The nature of the wicked.

1 So loose as we enter into affliction, we think God should help us, but this is not always his due time. **2** The wicked man rejoiceth in his own lust: he boasteth when he hath that he would: he braggeth of his wit and wealth, and blesteth himself, and thus blasphemeth the Lord. **3** For, as the Lord saith, *For I will be moved because he was wiser in evil.*

4 The will shall not touch me, *In. 18. 7. say els he speaketh thus, because he neuer felt evil.* **5** He sheweth that he wickedly hath many means to hide his craft, and therefore ought more to be feared. **6** By the hypocrites of them that have authority, the poore are deceived. **7** He calleth to God for help, because wickedness is so false overgrown, that God must now help against it.

8 Therefore thou must needs pay with this their blasphemy. **9** To judge between the right and the wrong. **10** For thou hast utterly destroyed him. **11** The hypocrites, or such as live not after Gods Lawe, shall be destroyed. **12** I God helpe when man helpe ceaseth. *For, as the Lord saith, I will be moved because he was wiser in evil.*

13 Therefore thou must needs pay with this their blasphemy. **14** To judge between the right and the wrong. **15** For thou hast utterly destroyed him. **16** The hypocrites, or such as live not after Gods Lawe, shall be destroyed. **17** I God helpe when man helpe ceaseth. *For, as the Lord saith, I will be moved because he was wiser in evil.*

18 This is the wicked counsell of his enemies to him and his companions to drine him from the hope of Gods promise. **19** All hope of favour is taken away. **20** Yet am I innocent, and my cause good. **21** Though all things in earth be out of order, yet God will excuse judgement from heaven.

Why standest thou far off, O Lord, and hidest thee in a due time, even in affliction?

3 The wicked with pride doth persecute the poore: let them be taken in the crafts that they have imagined.

4 For the wicked hath made boast of his own hearts desire, and the courteous blesteth himself: he contemneth the Lord.

5 The wicked is so proud, that he seeketh not for God: he thinketh always, There is no God.

6 His wayes alway prosper: thy judgements are hid above his sight: therefore he despiseth all his enemies.

7 He saith in his heart, I shall never be moved, nor be in danger.

8 His mouth is full of cursing and deceit and fraude: vnder his tongue is mischief and iniquity.

9 He lieth in wait in the villages: in the secret places doth he murder the innocent: his eyes are bent against the poore.

10 He lieth in wait secretly, as a lyon in his denne: he lyeth in wait to spoyle the poore: he doth spoyle the poore, when he draweth him into his net.

11 He croucheth & boweth: therefore heapes of the poore doe fall by his might.

12 He hath said in his heart, God hath forgotten, he hideth away his face, and will neuer see.

13 Arise, O Lord God: lift vp thine hand: forget not the poore.

14 Wherefore doth the wicked contemne God? he faith in his heart, Thou wilt not regard.

15 Yet thou hast seen it: for thou beholdest mischief and wrong, that thou mayest take it into thine hands: the poore committeth himself unto thee: for thou art the helper of the fatherlesse.

16 Breake thou the arme of the wicked and malicious: search his wickednesse, and thou shalt finde it none.

17 The Lord is king for ever and ever: the heathen are destroyed forth of his land.

18 Lord, thou hast heard the desire of the poore: thou preparest their heart: thou benedict thine care to them.

19 To judge the fatherlesse and poore, that earthly man is cause to feare no more.

PSAL. XI.

1 This Psalm containeth two parts. In the first David sheweth howe hard assaults of temptation he suffered, and in howe great anguish of mind he was, when Saul did persecute him. **2** Then next he rejoiceth that God sent him succour in his necessities, declaring his justice affected in governing the good, and the wicked man, as the whole world.

3 To him that excelleth, A Psalm of David.

1 In the Lord put I my trust: how say ye then to my soule, Flee to your mountaine as a bird?

2 For loe, the wicked bend their bowe, and make ready their arrowes vpon the string, that they may secretly shooote at them, which are vpright in heart.

3 For the foundations are cast downe: what hath the righteous done?

4 The Lord is in his holy palace: the Lords throne is in the heauen: his eyes shall confound the eye lids will trie the children of men.

Palme.

1 The Lord will trie the righteous: but the wicked and him that loneth iniquity, doth his soule hare.

2 Vpon the wicked he shall raine snares, & fire, and brimstone, and stormie tempest: this is the portion of their cup.

3 For the righteous Lord righteously iudgeth: his countenance doth behold the iull.

PSAL. XII.

1 The Prophet lamenting the misery that is of the people, and the decay of all good order, doth pray God speedily to send succour to his children. **2** When comforting his comforters with the assurance of Gods helpe, hee commendereth the constant veritie that God obserueth in keeping his promises.

3 To him that excelleth vpon the right tune. A Psalm of David.

1 Helpe Lord, for there is not a godly man left: for the faithfull are sayled from among the children of men.

2 They speake deceitfully euery one with his neighbour, & flattering with their lips, and speake with a double heart.

3 The Lord cut off all flattering lippes, and the tongue that speaketh proud things:

4 Which haue sayde, With our tongue will we preuaile: our lips are our owne: who is Lord ouer vs?

5 Now for the oppression of the needy, and for the sighes of the poore, I will vp, sayth the Lord, and will set at libertie him, whom the wicked hath snared.

6 The wordes of the Lord are pure wordes, as the silver, tried in a fornaice of earth, finel seuen fold.

7 Thou wilt keepe them, O Lord: thou wilt preferre him from this generation for cuer.

8 The wicked walke on cury side: when they are exalted, it is as a shame for the sonnes of men. **9** For this wicked generation, I thinke, is that which the poore is on this wicked generation. I thinke, is that which the poore is on this wicked generation.

PSAL. XIII.

1 David as it were ournes with sundry and new afflictions, flieth to God as his onely refuge. **2** And so as the length bring encouraged through Gods promises, hee consciouly saith first confidence against the extremities of calamities.

3 To him that excelleth, A Psalm of David.

1 How long wilt thou forget me, O Lord? **2** How long? howe long wilt thou hide thy face from me?

3 How long shall I take counsell within my selfe, having wearinesse dayly in mine heart: how long shall mine enemy be exalted about me?

4 Beholde, and heare me, O Lord my God: lighten mine eyes, that I sleepe not in death:

5 Left mine enemy say, I haue preuailed against him: and they that afflict me, reioyce when I slide.

6 But I trust in thy mercy: mine heart shall reioyce in thy saluation: I will sing to the Lord, because he hath dealt lovingly with me.

PSAL. XIII.

1 Hee describeth the peruerse nature of men, which were so growne to licentiousness, that God was brought to utter contempt. **2** For the which thing although hee was greatly grieved, yet being persuaded that God would send some great remedy, he comforteth himself and others.

3 To him that excelleth, A Psalm of David.

1 The fool hath said in his heart, There is no God: they haue corrupted, & done an abominable worke: there is none that doth good,

to forget God. **2** There is nothing but disorder and wickedness among men.

3 As in the old traditions of Solomon. **4** Which they shall drink water to the dregs, *Eccl. 1. 2.*

5 Which dare allured the church, and there were to be offered. **6** He matcheth the bitterness of the calyx which both more with their compassions with their weapons. **7** They thinke themselves able to persevere in their hardness. **8** The Lord is moved with the complaints of his, and delivereth in the end from all.

9 Because the Lords word and promise is true, and he will performe it, and preuene the

10 He declarer that his affliction lasted a long time, and that hee had desired.

11 Changing thy purpote unto God, as thou didst place.

12 Which might cause in God to be angry with him, as hee did not desire him.

13 The words of God is the word of his promise, as hee did not desire him.

14 Hee declarer that his affliction lasted a long time, and that hee had desired.

15 Changing thy purpote unto God, as thou didst place.

16 Which might cause in God to be angry with him, as hee did not desire him.

17 The words of God is the word of his promise, as hee did not desire him.

18 Hee declarer that his affliction lasted a long time, and that hee had desired.

19 Changing thy purpote unto God, as thou didst place.

20 Which might cause in God to be angry with him, as hee did not desire him.

3 The Lord looked downe from heauen vpon the children of men, to see if there were any that would vnderstand, and seeke God.

3 All are gone out of the way: they are all corrupt: there is none that doeth good, no not one.

4 Do not all the workers of iniquitie know that they eate vp my people, as they eate bread? they call not vpon the Lord.

5 4 There they shall be taken with feare, because God is in the generation of the iust.

6 You haue made a mocke at the counsell of the poore, because the Lord is his trust.

7 Oh giue saluation vnto Israel out of Zion: when the Lord turneth the captiuitie of his people, then Iakob shall reioyce, and Israel shall be glad.

Note that of this 14. Psalm, the 5. 6. and 7. verses which are put into the common translation, may seeme vnto some to be left out of the same Psalm in the Hebrew text, but are rather put in more fully to expresse the manner of the wicked, and are gathered out of the 5. 14. and 16. Psalmes: the 19. of the Prophet Isaiah, and the 28. Psalm, and are alleged by Saint Paul, and placed together in the 130. the Romanes.

PSAL. XV.

1 This Psalm teacheth vs what condition God did chuse the iustes for his peculiar people, and wherefore hee placed his Temple among them, which was to the intent that they by being vprightly and godly, might witness that they were his speciall and holy people.

A Psalm of David.

Lord, who shall dwell in thy tabernacle? who shall rest in thy holy Mountain?

2 Hee that walketh vprightly and worketh righteousness, & speaketh the truth in his heart.

3 He that slandereth not with his tongue, nor doeth euill to his neighbour, nor receiue a false report against his neighbour.

4 In whose eyes a vile person is contemned, but hee honoureth them that feare the Lord: hee that sweareth to his owne hinderance and changeth not.

5 He that is giueth not his money vnto vsurie, nor taketh reward against the innocent: he that doeth these things, shall neuer be mooued.

PSAL. XVI.

1 David prayeth to God for succour not for his workers, but for his faith. 2. 4. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

A Psalm of David.

Referre mee, O God: for in thee doe I trust.

2 O my soule, thou hast said vnto the Lord, Thou art my Lord: my b. w. doing extendeth not to thee.

3 But to the Saints that are in the earth, and to the excellent: all my delight is in them.

4 The c. forowes of them, that offer to an other god, shall be multiplied: d. their offerings of blood will I not offer, neither make e. mention of their names with my lips.

5 The Lord is the portion of mine inheritance and of my cuppe: thou shalt mainteine my lot.

6 The c. lines are fallen vnto mee in pleasant places: yea. I haue a faire heritage.

7 I will praise the Lord, who hath giurn mee counsell: my f. reimes also teach mee in the nights.

8 God teacheth me vocationally by senses inspiration.

8 I haue set the Lord alwayes before mee: for he is at my right hand: therefore I shall not slide.

9 Wherefore mine heart is glad and my tongue reioyceth: my flesh also doth rest in hope.

10 For thou wilt not leaue my soule in the graue: neither wilt thou suffer thine holy one to see corruption.

11 Thou wilt shew me the path of life in thy p. fence is the fullnesse of ioy: and at thy right hand there are pleasures for euermore.

PSAL. XVII.

1 Here he complaineth to God of the cruell pride and arrogancie of Saut, and the rest of his enemies, who thus ragged without any cause glorie on his part. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 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The prayer of David.

Hearc. the night, O Lord, consider my crye: hearken vnto my prayer of lips vnfaile.

2 Let my b. sentence come forth from thy presence, and let thine eyes behold equitie.

3 Thou hast p.roued and visited mine heart in the night: thou hast tried me, and foundest nothing: for I was purposed that my d. mouth should not offend.

4 Concerning the workes of men, by the e. wordes of thy lips I kept mee from the paths of the cruell man.

5 Stay my steps in thy paths, that my feete do not slide.

6 I haue called vpon thee: surely thou wilt heare me, O God: incline thine

g To him that setteth. A Psalm of David the servant of the Lord, which spake unto the Lord the words of this song (In the day that the Lord delivered him from the hand of all his enemies, and from the hand of Saul) and said,

I Will loue thee dearly, O Lord my strength.
2 The Lord is my rock, and my fortress, and he that delivereth me, my God and my strength: in him will I trust; my shield, the horn also of my saluation, and my refuge.

3 I will call vpon the Lord, which is worthy to bee praised: so shall I be safe from mine enemies.

4 The sorowes of death compassed me, and the floods of wickednesse made me afraid.

5 The sorowes of the graue haue compassed me about: the snares of death ouertooke me.

6 But in my trouble did I call vpon the Lord, and cryed vnto my God: he heard my voyce out of his Temple, and my cry did come before him, euen into his cares.

7 Then the earth trembled, and quaked: the foundations also of the mountaines mooued and shooke, because he was angrie.

8 Smoke went out at his nostrils, and a consuming fire out of his mouth: coales were kindled therat.

9 He bowed the heauen also and came downe, and darkness was vnder his feete.

10 And hee rode vpon Cherub, and did flie, and came flying vpon the wings of the winde.

11 He made darkness his secreete place, and his pavilion round about him, euen darkness of waters, and cloudes of the ayre.

12 At the brightnesse of his presence his cloudes passed, hailestones and coles of fire.

13 The Lord also thundered in the heauen, and the Higheest gaue i his voyce, hailestones and coales of fire.

14 Then he sent out his arrowes and scattered them, and hee increased lightnings and destroyed them.

15 And the chanelles of waters were scene, and the foundations of the world were discouered at thy rebulking, O Lord, at the blasting of the breath of thy nostrils.

16 Hee hath sent downe from aboue and taken mee: hee hath drawen mee out of many waters.

17 Hee hath deliuered me from my strong enemy, and from them which hate me: for they were too strong for me.

18 They preuented me in the day of my calamitie: but the Lord was my stay.

19 He brought me forth also into a large place: he deliuered me because hee sauoured me.

20 The Lord rewarded mee according to my righteousness: according to the purenesse of mine hands he recompened me:

21 Because I kept the wayes of the Lord, and did not wickedly against my God.

22 For all his lawes were before mee, and I did not cast away his commandements from mee.

23 I was vpriight also with him, and haue kept me from wickednesse.

24 Therefore the Lord rewarded mee according to my righteousness, and according to the purenesse of mine hands in his sight.

25 With the godly thou wilt shewe thy selfe godly: with the vpright man thou wilt shewe thy selfe vpright.

26 With the pure thou wilt shewe thy selfe pure, and with the frowarde thou wilt shewe thy selfe froward.

27 Thus thou wilt saue the poore people, and wilt cast downe the proude lookes.

28 Surely thou wilt light my candle: the Lord my God will lighten my darkenes.

29 For by thee I haue broken through an hoste, and by my God I haue leaped ouer a wall.

30 The way of God is vncrooked: the yorde of the Lord is tryed in the fire: he is a shield to all that trust in him.

31 For who is God besides the Lord? and who is mightie saue our God?

32 God girdeth me with strength, and maketh my way vpright.

33 He maketh my feete like hinds feete, and setteth me vpon mine high places.

34 He teacheth mine handes to fight: so that a bowe of i brasse is broken with mine armes.

35 Thou hast also giuen me thy shield of thy saluation, & thy right hand hath slayed me, and thy louing kindnes hath caused me to encrease.

36 Thou hast enlarged my steps vnder mee, and my heeles haue not slid.

37 I haue pursued mine enemies, and taken them, and haue not turned againe till I had consumed them.

38 I haue wounded them, that they were not able to rise: they are fallen vnder my feete.

39 For thou hast girded mee with strength to battell: them that rose against me, thou hast subdued vnder me.

40 And thou hast giuen mee the neckes of mine enemies, that I might destroy them that hate me.

41 They cried, but there was none to saue them, euen vnto the Lord, but hee answered them not.

42 Then I did beate them small as the dust before the winde: I did treade them flat as the clay in the streetes.

43 Thou hast deliuered me from the contentions of the people: thou hast made mee the head of the se heathen: a people, whome I haue not knowne, shall serue me.

44 As soone as they heare, they shall obey me: the strangers shall be in subiection to me.

45 Strangers shall shrink away, and feare in their priuie chambers.

46 Let the Lord liue, and blessed bee my strength, and the God of my saluation be exalted.

47 It is God that giueth me power to auenge mee, and subdueth the people vnder me.

48 O my deliuerer from mine enemies, euen thou hast set me vp from them that rose against mee: thou hast deliuered mee from the cruell man.

49 Therefore I will praise thee, O Lord, among the nations, and will sing vnto thy Name.

50 Great deliuerances giueth hee vnto his king, and sheweth mercie to his appointed, euen to David, and to his seede for euer.

Time of the Gentiles, at Rom. 15.9. n. This did not properly moe, but to Iesus Christ.

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u. 1. 2. 3. 4.
v. 1. 2. 3. 4.
w. 1. 2. 3. 4.
x. 1. 2. 3. 4.
y. 1. 2. 3. 4.
z. 1. 2. 3. 4.*

PSAL. XIX.

1 The heavens be mightie as the firmament to a deeper consideration of Gods glory, he stretcheth before their eyes the most exquisite wayes of his beautie with their propriety and ornament. 2 And afterwards calleth them to the Law, wherein God hath revealed himselfe more familiarly to his chosen people. The which peculiar grace by commanding the Law to the firsts first men as large.

g To him that excelleth. A Psalm of David.

He * heavens declare the glory of God, and the firmament sheweth the work of his hands.

3 Day vnto day uttereth the fame, & night vnto night teacheth knowledge.

4 There is no speech nor language, where their voyce is not heard.

5 Their line is gone forth through all the earth, and their words into the ends of the world: in them hath he set a tabernacle for the sunne.

6 Which commeth forth as a bridegrome out of his chamber, and reioyeth like a mightie man to run his race.

7 His going out is from the ende of the heauen, & his compass is vnto the ends of the same, and none is hid from the heate thereof.

8 The Law of the Lord is perfect, converting the soule: the testimony of the Lord is sure, and giueth wisedome vnto the simple.

9 The statutes of the Lorde are right, and reioyce the heart: the commandment of the Lord is pure, and giueth light vnto the eyes.

10 The feare of the Lord is cleane, and endureth for euer: the iudgements of the Lorde are truth: they are righteous altogether.

11 And more to be desired then golde, yea, then much fine golde: sweeter also then honye and the hony combe.

12 Moreover by them is thy seruant made circumped, and in keeping of them there is great reward.

13 Who can vnderstand his faultes? cleanse me from secret fautes.

14 Keepe thy seruant alfo from presumptuous finnes: let them not reigne ouer me: so shal I be vpright, and made cleane from much wickednesse.

15 Let the words of my mouth, and the meditation of mine heart be acceptable in thy sight, O Lord my strength, and my redeemer.

16 For God accepteth our indowment though it be heauenly. 17 Then there is no reward of dustie, but of grace: for where dustie is, there is the reward. 18 Which are done purposely and of malice, as if they thought my wicked actions by thine holy spirit. 19 That I may obey the law, word and deed.

PSAL. XX.

A prayer of the people vnto God, that it would please him to heare the King and receive his sacrifice, which he offered before he went to battell against the Amorrhites.

g To him that excelleth. A Psalm of David.

He * Lorde heare thee in the day of trouble: the name of God of Iakob defend thee:

2 Send thee helpe from the Sanctuary, and strengthen thee out of Zion.

3 Let him remember all thine offerings, and turne thy burnt offerings into ashes, Selah:

4 And graunt thee according to thine heart, and fulfill all thy purpose:

5 Thus we may reioyce in thy saluation, and set vp the banner in the Name of our God, when the Lord shall performe all thy petitions.

6 Now know I that the Lord will helpe his anointed, and will heare him from his Sanctuary.

7 And the visible Sanctuary Gods familiaritie appeared toward him, as if he himselfe were present, and his power and maiesty.

rie, by the mightie helpe of his right hand.

7 Some warre in chariots, & some in horses: but we will remember the Name of our Lord our God.

8 They are brought downe and fallen, but we are risen, and stand vpright.

9 Saue Lord: let the King heare vs in the day that we call.

PSAL. XXI.

David in the person of the people prayeth God for the victory which he had obtained in the conquest of Iamou. Whence the holy Ghost denoteth the steadfastness in Christ, who is the perfection of the kingdom.

g To him that excelleth. A Psalm of David.

He * King shall reioyce in thy strength, O Lord: yea how greatly shall he reioyce in thy saluation!

2 Thou hast giuen him his hearts desire, and hast not denyed him the request of his lips. Selah.

3 For thou hast not denied him with liberal blessings, and diddest set a crowne of pure golde vpon his head.

4 He asked life of thee, and thou gauest him a long life for euer and euer.

5 His glory is great in thy saluation: dignitie and honour hast thou laid vpon him.

6 For thou hast set him as blessings for euer: thou hast made him glade with the ioy of thy countenance.

7 Because the king trusteth in the Lord, and in the merde of the most High, he shall not faile.

8 Thine hand shall find out all thine enemies, & thy right hand shall find out them that hate thee.

9 Thou shalt make them like a scorie oven in time of thine anger: the Lord shall destroy them in his wrath, and the fire shall deuoure them.

10 Their fruite shalt thou destroy from the earth, and their seede from the children of men.

11 For they intended euill against thee, and imagined mischief, as they shall not preuaile.

12 Therefore shalt thou put them apart, and the strings of thy bowe shalt thou make ready against their faces.

13 I Bee thou exalted, O Lord, in thy strength: so will we sing and praise thy power.

14 Therefore shalt thou put them apart, and the strings of thy bowe shalt thou make ready against their faces.

15 I Bee thou exalted, O Lord, in thy strength: so will we sing and praise thy power.

16 Therefore shalt thou put them apart, and the strings of thy bowe shalt thou make ready against their faces.

17 Therefore shalt thou put them apart, and the strings of thy bowe shalt thou make ready against their faces.

18 Therefore shalt thou put them apart, and the strings of thy bowe shalt thou make ready against their faces.

19 Therefore shalt thou put them apart, and the strings of thy bowe shalt thou make ready against their faces.

20 Therefore shalt thou put them apart, and the strings of thy bowe shalt thou make ready against their faces.

21 Therefore shalt thou put them apart, and the strings of thy bowe shalt thou make ready against their faces.

22 Therefore shalt thou put them apart, and the strings of thy bowe shalt thou make ready against their faces.

23 Therefore shalt thou put them apart, and the strings of thy bowe shalt thou make ready against their faces.

24 Therefore shalt thou put them apart, and the strings of thy bowe shalt thou make ready against their faces.

25 Therefore shalt thou put them apart, and the strings of thy bowe shalt thou make ready against their faces.

26 Therefore shalt thou put them apart, and the strings of thy bowe shalt thou make ready against their faces.

27 Therefore shalt thou put them apart, and the strings of thy bowe shalt thou make ready against their faces.

28 Therefore shalt thou put them apart, and the strings of thy bowe shalt thou make ready against their faces.

29 Therefore shalt thou put them apart, and the strings of thy bowe shalt thou make ready against their faces.

30 Therefore shalt thou put them apart, and the strings of thy bowe shalt thou make ready against their faces.

31 Therefore shalt thou put them apart, and the strings of thy bowe shalt thou make ready against their faces.

32 Therefore shalt thou put them apart, and the strings of thy bowe shalt thou make ready against their faces.

33 Therefore shalt thou put them apart, and the strings of thy bowe shalt thou make ready against their faces.

34 Therefore shalt thou put them apart, and the strings of thy bowe shalt thou make ready against their faces.

g The worldlings that put not their only trust in God: Let the King be able to deliuer by thy strength, when we seek to haue him for succour.

a When he shall overcome his enemies, and be assured of his vocation.

b Thon declaredst thy liberal itaous to ward him before he prayed.

c David did not onely obtaine life, but also assurance that his petition should signifie his euer.

d Thou hast made him thy blessing to other, and a perpetual example of thy fauour for euer.

e Here hee describeth the power of Chisties kingdom against the enemies thereof.

f This teacheth vs patiently to endure the cruell till God destroy the aduersarie.

g They layd as it were their nets to make Gods power giue place to their desperate.

h As a mark to shote at.

i Maintaineth thy Church against thy Nemes.

For the kinde of the morning and this was the name of four common four.

a Here appeareth that horrible conflict, which he finished between faith & despair.

b Being tormented with extreme anguish.

c Or, I cease not.

d He meaneth the place of praying, even the Tabernacle: or else it is called because he gaue the people continually occasion to praye him.

e And seeming much misdeeds of the visible church, the visible church.

f And seemeth much misdeeds of the visible church, the visible church.

g And seemeth much misdeeds of the visible church, the visible church.

h And seemeth much misdeeds of the visible church, the visible church.

i And seemeth much misdeeds of the visible church, the visible church.

j And seemeth much misdeeds of the visible church, the visible church.

k And seemeth much misdeeds of the visible church, the visible church.

12. *He roled upon*

13. *At 17. 47.*

14. *Euen from my*
15. *birth thou hast*
16. *been my occasion*
17. *to trauell in thee*
18. *For except Gods*
19. *providence pre-*
20. *served thee, thou*
21. *shouldest haue*
22. *died in the wombe*
23. *of thy mother.*

24. *He smothereth*
25. *his enemies, and*
26. *his foes, as he*
27. *smothereth a*
28. *child in the*
29. *wombe.*

30. *He smothereth*
31. *his enemies, and*
32. *his foes, as he*
33. *smothereth a*
34. *child in the*
35. *wombe.*

36. *He smothereth*
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39. *smothereth a*
40. *child in the*
41. *wombe.*

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89. *wombe.*

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95. *wombe.*

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98. *his foes, as he*
99. *smothereth a*
100. *child in the*
101. *wombe.*

102. *He smothereth*
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104. *his foes, as he*
105. *smothereth a*
106. *child in the*
107. *wombe.*

108. *He smothereth*
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110. *his foes, as he*
111. *smothereth a*
112. *child in the*
113. *wombe.*

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116. *his foes, as he*
117. *smothereth a*
118. *child in the*
119. *wombe.*

120. *He smothereth*
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122. *his foes, as he*
123. *smothereth a*
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125. *wombe.*

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131. *wombe.*

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143. *wombe.*

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149. *wombe.*

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161. *wombe.*

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167. *wombe.*

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172. *child in the*
173. *wombe.*

174. *He smothereth*
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176. *his foes, as he*
177. *smothereth a*
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179. *wombe.*

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246. *He smothereth*
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248. *his foes, as he*
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251. *wombe.*

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263. *wombe.*

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266. *his foes, as he*
267. *smothereth a*
268. *child in the*
269. *wombe.*

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275. *wombe.*

276. *He smothereth*
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299. *wombe.*

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334. *child in the*
335. *wombe.*

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338. *his foes, as he*
339. *smothereth a*
340. *child in the*
341. *wombe.*

342. *He smothereth*
343. *his enemies, and*
344. *his foes, as he*
345. *smothereth a*
346. *child in the*
347. *wombe.*

348. *He smothereth*
349. *his enemies, and*
350. *his foes, as he*
351. *smothereth a*
352. *child in the*
353. *wombe.*

354. *He smothereth*
355. *his enemies, and*
356. *his foes, as he*
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359. *wombe.*

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367. *his enemies, and*
368. *his foes, as he*
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370. *child in the*
371. *wombe.*

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374. *his foes, as he*
375. *smothereth a*
376. *child in the*
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395. *wombe.*

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397. *his enemies, and*
398. *his foes, as he*
399. *smothereth a*
400. *child in the*
401. *wombe.*

402. *He smothereth*
403. *his enemies, and*
404. *his foes, as he*
405. *smothereth a*
406. *child in the*
407. *wombe.*

408. *He smothereth*
409. *his enemies, and*
410. *his foes, as he*
411. *smothereth a*
412. *child in the*
413. *wombe.*

PSAL. XXIII.

1 *Because the Prophet had praised the great mercies of God at*
2 *all times, and in sundry manners, he gathered a certain*
3 *number of psalms, which he called by the name of David, and*
4 *these are the first of them.*

5 *My God, I do trust in thee: let me not be*
6 *confounded: let not mine enemies rejoice over*
7 *me.*

8 *So all that hope in thee, shall not be ashu-*
9 *med: let them be confounded, that transgress*
10 *without cause.*

11 *These are the words of David, which he sang unto the Lord, when he was in the temple.*

12 *Shew*

13 *Shew*

14 *Shew*

15 *Shew*

16 *Shew*

17 *Shew*

18 *Shew*

19 *Shew*

20 *Shew*

21 *Shew*

22 *Shew*

23 *Shew*

24 *Shew*

25 *Shew*

26 *Shew*

27 *Shew*

28 *Shew*

29 *Shew*

30 *Shew*

31 *Shew*

32 *Shew*

33 *Shew*

34 *Shew*

35 *Shew*

36 *Shew*

37 *Shew*

38 *Shew*

39 *Shew*

40 *Shew*

41 *Shew*

42 *Shew*

43 *Shew*

44 *Shew*

45 *Shew*

46 *Shew*

47 *Shew*

48 *Shew*

49 *Shew*

50 *Shew*

51 *Shew*

52 *Shew*

53 *Shew*

54 *Shew*

55 *Shew*

56 *Shew*

57 *Shew*

58 *Shew*

59 *Shew*

60 *Shew*

61 *Shew*

62 *Shew*

63 *Shew*

64 *Shew*

65 *Shew*

66 *Shew*

67 *Shew*

68 *Shew*

69 *Shew*

70 *Shew*

71 *Shew*

72 *Shew*

73 *Shew*

74 *Shew*

75 *Shew*

76 *Shew*

77 *Shew*

78 *Shew*

79 *Shew*

80 *Shew*

81 *Shew*

82 *Shew*

4 Shew mee thy wayes, O Lord, and teache me thy pathes.

5 Lead me forth in thy truth, and teache me for thou art the God of my saluation: in thee doe I trust 4 all the day.

6 Remember, O Lord, thy tender mercies, and thy louing kindnesse: for they haue bene for euer,

7 Remember not the 6 sinnes of my youth, nor my rebellions, but according to thy kindnesse remember thou me, *euē* for thy goodnesse sake, O Lord.

8 Gracious and righteous *is* the Lord: therefore will he teach sinners in the way.

9 Them that he mecke, will bee 6 guide in iudgement, and teach the humble his way.

10 All the paths of the Lorde are mercie and truth vnto such as keepe his couenant and his testimonties.

11 For thy 1 Names sake, O Lord, be merciful vnto mine iniquities, for it is great.

12 What 1 man is hee that feareth the Lord? him will he teach the way that he shall 1 chuse.

13 His soule shall dwell at 1 ease, and his feede shall inherit the land.

14 The 1 me secrete of the Lorde is reuelled to them, that feare him: and his couenant to giue them vnderstanding.

15 Mine eyes are euer toward the Lord: for he will bring my feede out of the net.

16 Turne thy face vnto me, and haue mercie vpon me: for I am desolate and poore.

17 The forowes of mine heart 1 are enlarged: draw me out of my troubles.

18 Look vpon mine affliction and my trael, and forgive all my sinnes.

19 Behold mine 1 enemies, for they are many, and they hate me with cruel hatred.

20 Keepe my soule, and deliuer me: let me not be confounded, for I trust in thee.

21 Let 1 mine vprightnes and equitie pteferue me: for mine hope is in thee.

22 Deliuer Israel, O God, out of all his troubles.

23 For as much as I haue behaued my selfe vprightly toward thee, know that thou art the defender of my iust cause.

PSAL. XXV.

1 David oppressed with many iniuries, finding no helpe in the world, called for aide from God: and assured of his intercession toward Saul, desired God to be his iudge, and to direct his innocencie. 6 Finally hee moeth mention of his sacrifice, which he will offer for his deliuerance, and desireth to be in the company of the faithfull in the Congregation of God, whereto he was banished by Saul, promising integrity of life, and open prayer, and thanksgiving.

¶ A Psalm of Dauid.

1 Vdge me, 1 O Lord, for I haue walked in mine innocencie: my trust hath bene also in the Lord: therefore shall I not slide.

2 Prouoe me, O Lord, and trie me: examine my 1 reines, and mine heart.

3 For thy 1 louing kindnesse is before mine eyes: therefore haue I walked in thy truth.

4 I haue not 1 hated with vaine persons, neither kept company with the dissemblers.

5 I haue hated the assembly of the euill, and haue not companied with the wicked.

6 Therefore shall they not walke in simplicitie before God, that delite in the company of the wicked.

6 I will 1 wash mine hands in innocentie, O Lord, and compass mine altar.

7 That I may declare with the voyce of thanksgiving, and set forth all thy wonderful works.

8 O Lord, I haue loved the habitation of thine house, and the place where thine honour dwelleth.

9 1 Gather not my soule with the sinners, nor my life with the bloodie men:

10 In whose hands 6 is wickednesse, and their right hand is full of bribes.

11 But I will walke in mine innocencie: redecme me therefore, and be mercifull vnto me.

12 My foote standeth in 1 vprightnesse: I will praise thee, O Lord, in the Congregations.

PSAL. XXVII.

1 David maketh this Psalm being deliuered from great perils as appeareth by the prayer and thanksgiving answered: 6 Wherem we may see the constant faith of Dauid against the assaults of all his enemies. 7 And also the end whereto hee aspired to be that hee should partly be worthy God in his Congregation.

¶ A Psalm of Dauid.

THE Lord 1 is my light & my saluation, whom shall I feare? the Lord 1 is the strength of my life, of whom shall I be afraide?

2 When the wicked, *euē* mine enemies, and my foes came vpon mee to eate vp my flesh, they stumbled and fell.

3 Though an hoste pitched against me, mine heart should not be afraid: though warre be raised against me, I will trust in 1 this.

4 1 One thing haue I desired of the Lorde, that I will require, *euē* that I may dwell in the house of the Lord all the dayes of my life, to behold the beautie of the Lorde, and to visite his Temple.

5 For in the time of trouble hee shall hide mee in his Tabernacle: in the secret place of his pavilion shall he hide me, and set me vp vpon a rocke.

6 And now hee lift vp mine head aboue mine enemies round about me: therefore will I offer in his Tabernacle sacrifices of ioy: I will sing and prayse the Lord.

7 Hearken vnto my voyce, O Lorde, when I crye: haue mercie also vpon mee and heare me.

8 When thou 1 sydest, 1 Seeke ye my face, mine heart answered vnto thee, O Lorde, I will seeke thy face.

9 Hide not therefore thy face from mee, nor cast thy seruant away in displeasure: thou hast bene my succour: leaue me not, neither forsake me, O God of my saluation.

10 1 Though my father and my mother should forsake mee, yet the Lorde will gather me vp.

11 Teach me thy way, O Lord, and leade mee in a right path, because of mine enemies.

12 Giue me not vnto the 6 lust of mine adversaries: for there are false witnessers risen vp against me, and such as speake cruelly.

13 1 Should haue fainted, except I had beleued to see the goodnesse of the 1 Lord in the land of the liuing.

14 Hope in the Lord: be strong, and he shall comfort thine heart, and trust in the Lord.

PSAL.

1 I will firme the with a ptefferation, and with the golly that 6 crines vnto thee.

1 I desire me not in the ouerthrow of the wicked.

1 Whole cruell handes doe exco: the malicious daniel of their scatis.

1 I am preferred from mine enemies by the power of God, and therefore will praise him openly.

1 Because hee was assured of good success in all his dangers, and that his saluation was sorely layde vp in God, hee feared not the tyranny of his enemies.

1 That God will deliuer me, and my faith the victorie.

1 The love of country, wife, and all worldly commodities grieueth me not in respect of this one thing that I may not paye thy Name in the middes of the congregation.

1 David assured himselfe by the Spirit of prophesie that he should overcome his enemies, & serue God in his Tabernacle.

1 Hee groundeth vpon Gods promise, and sheweth that he is most willing to obey his commandment.

1 He magnifieth Gods love towards him, which fauor paceth the most tender loss of parents towards their children.

1 But either paceth their wrath, or beards their rage, in this present life before I die, as 1sa 38.11.

1 He exhorteth himselfe to depend on the Lord, being he neuer failed in his promises.

5 Into thine hand I commend my spirit: for thou hast redeemed me, O Lord God of truth.

6 I haue hated them that giue themselves to deceitfull vanities: for I trust in the Lord.

7 I will be glad and reioyce in thy mercie: for thou hast seene my trouble: thou hast known my soule in aduersities,

8 And thou hast not that me vp in the hand of the enemy, but hast set my feet a large.

9 Haue mercie vpon me, O Lord: for I am in trouble: mine eye, my soule and my bellie are consumed with griefe.

10 For my life is wasted with heauinesse, and my yeeres with mourning: my strength faileth for my paine, and my bones are consumed.

11 I was a reproch among all mine enemies, but specially among my neighbours: and a feare to mine acquaintance, who seeing mee in the street, fled from me.

12 I am forgotten, as a dead man out of minde: I am like a broken vessell.

13 For I haue hearde the railing of great men: feare was on every side, while they conspired together against me, and consulted to take my life.

14 But I trusted in thee, O Lord: I said, Thou art my God.

15 My times are in thine hand: deliuer mee from the hand of mine enemies, and from them that persecute me.

16 Make thy face to shine vpon thy seruauit, and saue me through thy mercie.

17 Let me not be confounded, O Lord: for I haue called vpon thee: let the wicked bee put to confusion, and to silence in the graue.

18 Let the lying lip be made dumbe, which cruelly, proudly, and spitefully speake against the righteous.

19 How great is thy goodnesse, which thou hast laid vp for them, that feare thee! and done to them that trust in thee, euen before the sonnes of men!

20 Thou dost hide them + priuily in thy presence from the pride of men: thou keepst them secretly in thy Tabernacle from the strife of tongues.

21 Blessed be the Lord: for hee hath shewed his marvellous kindnesse toward mee in a strong citie.

22 Though I said in mine haste, I am cast out of thy sight, yet thou heardest the voyce of my prayer, when I cried vnto thee.

23 Loue ye the Lord all his Saints: for the Lord prefermeth the faithfull, and rewardeth abundantly the proud doer.

24 All ye that trust in the Lord, be strong, and he shall establish your heart.

25 And by my righteous and iudiciall defence to haue bene forsaken. I Or, re-
sist my enemies, be constant in your vocation, and God will confirme
me in my strength.

PSAL. XXXII.

David praised with gracious strokes for his sinnes, conuict them blis-
sfully to whom God doth not impute their transgressions.
And after that he had confessed his sinnes, and obtained par-
don, he exhorted the wicked men to haue godly, and the
good to reioyce.

A Psalm of David to giue instruction.

Blessed is he whose wickednesse is forgiven, and whose sinne is couered.

To be inhibited by faith, is to haue our sinnes freely remitted, and
forgotten, Rom. 4. 6.

2 Blessed is the man, vnto whom the Lord im-
puteth not iniquitie, and in whose spirit there is no
guile.

3 When I held my tongue, my bones con-
fused, or when I roared all the day,

4 (For thine hand is heauy vpon me, day and
night: my moisture is turned into the drough-
t of Summer, Selah.)

5 Then I acknowledged my sinne vnto thee,
neither hid I mine iniquitie: for I thought, I will
confesse against my selfe my wickednesse vnto the
Lord, and thou forgavest the punishment of my
sinne, Selah.

6 Therefore shall euerie one, that is godlie,
make his prayer vnto thee in a f time, when thou
mayest be found: surely in the flood of great wa-
ters they shall not come nere him.

7 Thou art my secret place: thou preseruest me
from trouble: thou compassedst me about with ioy-
full deliuerance, Selah.

8 I will instruct thee, and teach thee in the
way that thou shalt go, and I will guide thee with
mine eye.

9 Beye not like an horse, or like a mule,
which vnderstande not: whose i mouths thou
dost binde with bitte and bridle, lest they come
neere thee.

10 Many sorowes shall come to the wicked: but
he, that trusteth in the Lord, mercie shall compasse
him.

11 Be glad ye righteous, and reioyce in the
Lord, and be ioyfull all ye, that are vpright in
heart.

12 If men can rule brute beasts, think they that God will not bridle and tame their
rages! 13 Hee sheweth that peace and ioy of conscience in the holy Ghost, is the
fruit of faith.

PSAL. XXXIII.

He exhorted good men to praise God for that he hath not only
created all things, and by his providence governeth the same,
but also is faithful in his promises, so he understandeth mans
heart, and scattereth the counsel of the wicked, so that
no man can be preiured by any creature or mans strength: but
they, that put their confidence in his mercie, shall bee preiured
from all asserpsion.

Reioyce in the Lord, O ye righteous: for it
becometh vp-right men to be thankfull.

2 Praise the Lord with harpe: sing vnto him
with viole and instrument of ten strings.

3 Sing vnto him a new song: sing cheerefully
with a loud voyce.

4 For the word of the Lord is righteous, and
all his workes are faithful.

5 Hee loneth righteousness and iudgement:
the earth is full of the goodnesse of the Lord.

6 By the word of the Lord were the heauens
made, and all the hoste of them by the breath
of his mouth.

7 He gathereth the waters of the sea to-
gether as vpon an heape, and layeth vp the depthes
in his treasures.

8 Let all the earth feare the Lord: let all them
that dwell in the world, feare him.

9 For he spake, and it was done: hee commaun-
ded, and it stood.

10 The Lord breaketh the counsel of the
heathen, and bringeth to nought the deuices of the
people.

11 By the creation of the heauens and beautiful ornament, with
the gathering also of the waters, he sheweth forth the power of God, that all crea-
tures might feare him. 1 Or, was created. 2 No counsell can preuaile against
God, but hee defeateth it, and it shall haue null success.

c Betweene hope

d Neither by si-

lence nor crying

found i ease: sig-

nifying, that be-

fore the siner

be reconciled to

God, hee cleeth

a perpetual iocun-

dment.

e He sheweth

that as Gods mer-

cie is the early

crank of forgive-

nesse of sinnes, so

the meares there-

of are importance

and consolation,

which procede

of faith.

f When necessitie

causeth him to

finke so then for

helpe, ps. 15. 6.

g To wit, the wa-

ters, and great

daughters.

h David promi-

seth to make the

re of Gods chil-

dren partakers of

the benefits, which

he felt, and that

he will diligent-

ly looke and take

care to direct the

in the way of salu-

ation.

i It is the doctrine

of the godly to

set forth the prai-

ses of God for his

mercie and power

shewed toward

them.

k To sing in in-

struments was a

part of the cere-

moniall seruice

of the Temple,

which doeth no

more appertaine

unto vs, then the

sacrifices, censur-

es, and lights.

c That is, counsell

or commandment

in governing the

world.

d That is, the

effect and execu-

tion.

e Howsoever the

world iudgeth of

Gods workes, yet

he doeth all things

according to his

will.

f By the creation of the heauens and beautiful ornament, with

the gathering also of the waters, he sheweth forth the power of God, that all crea-

tures might feare him. 1 Or, was created. 2 No counsell can preuaile against

God, but hee defeateth it, and it shall haue null success.

and my prayer was turned vpon my bosome.
12 I behaued my selfe as to my friend, or as to my brother: I humbled my selfe, mourning, as one that bewaileth his mother.

13 But in mine ^a aduersitie they reioyced, and gathered themselves together: the abjects, assembled themselves against mee, and I knewe not: they tare ^a me and ceased not.

16 With the false skiffers at ^a bankers, gnawing their teeth against me.

17 Lord, how long wilt thou beholke this? deliuer my soule from their tumult, ^a even my delate soule from the lions.

18 So will I gve thee thanks in a great Congregation: I will praise thee among much people.

19 Let not them that are mine enemies, vnjustly reioyce ouer mee, neither let them ^a winkle with the eye, that hate me without a cause.

20 For they speake not as friends: but they imagined deceitfull wordes against the ^a quiet of the land.

21 And they gaped on me with their mouthes, saying, Aha, aha, y our eye hath scene.

22 Thou hast scene it, O Lord: keepe not silence: be not farre from me, O Lord.

23 Arise and wake to my iudgement, ^a euen to my cause, my God, and my Lord.

24 Iudge mee, O Lord my God, according to thy righteounesse, and let them not reioyce ouer me.

25 Let them not say in their hearts, ^a O our soulerioyer: neither let them say, Wee haue deuoured him.

26 Let them be confounded, and put to shame together, that reioyce at mine hurt: let them be clothed ^a with confusion and shame, that lift vp themselves against me.

27 But let them bee ioyfull and glad, ^a that loue my righteounesse: yea, let them say alway, Let the Lord bee magnified, which loueth the prosperitie of his seruant.

28 And my tongue shall vtter thy righteounesse, and thy praise every day.

29 He exhortheth the Church to praise God for the deliuerance of his seruants, and for the destruction of his aduersaries.

PSAL. XXXVI.

1 The Prophet grievously vexed by the wicked, doeth complaints of their malicious wickednesse. 6 Then hee surmish to confesse the unspottableness of God towards all creatures. 9 But specially towards his children, that by the faith sheweth how they be comforted and assured of his deliuerance by this vniuersal course of Gods worke. 13 Who in the end deliuereth the wicked and Ianseth the iust.

2 To him that excelleth. A Psalm of David, who serueth of the Lord.

3 Ickeledness faith to the wicked man, ^a euen in mine heart, that there is no feare of God before his eyes.

4 For he ^a flattereth himselfe in his owne eyes, while his iniquitie is found worthy to be hated.

5 The wordes of his mouth are iniquitie and deceit: he hath left off to vnderstand and to doe good.

6 He ^a imagineth mischief vpon his bed: he stretcheth himselfe vpon a way, that is not good, and doeth not abhorre euill.

7 Hee correcteth the impatience of our nature, which cannot abide till the fullnesse of Gods time bee come. 8 Math. 1. 1 The godly are assured that the power and craft of the wicked shall not preuaile against them, fall on their owne neckes, and therefore ought patiently to abide Gods time, and in the meane while bewaile their finnes, and offer vp their teares as a sacrifice of their obedience.

9 Thy ^a mercy, O Lord, ^a speaketh vnto the heauens, and thy faithfullnesse vnto the cloudes.

10 Thy righteounesse is like the 7 mightie mountains: thy iudgements are like a great deepe: thou, Lord, doest saue man and beast.

11 How excellent is thy mercy, O God! therefore the children of men trust vnder the shadowe of thy wings.

12 They shall be satisfied with the farnesse of thine house, and thou shalt giue them drinke out of the riuier of thy pleasures.

13 For with thee is the well of life, and in thy light shall we see light.

14 Extend thy louing kindenesse vnto them that knowe thee, and thy righteounesse vnto them that are vpright in heart.

15 Let not the ^a foote of pride come against me, and let not the hand of the wicked man moue me.

16 There they are fallen that worke iniquitie: they are cast downe, and shall not be able to rise, and the life to come.

17 Hee sheweth who are Gods children, to wit, they that knowe him, and leaue their lawes vprightly. 1 Let not the proud advance himselfe against me, neither the power of the wicked drive me away. 8 That is, in their pride wherein they flatter themselves.

PSAL. XXXVII.

1 This Psalm containeth exhortation and consolation for the wicked, that are grieved at the prosperitie of the wicked, and the affliction of the godly. 7 For some prosperously fauour the wicked doe but for the time, hee doeth assure their fauour to be vaine and transitorie, because they are not in the favour of God, but in the rage they are destroyed as by carnets. 11 And how miserably they the righteous stretch in time in the world, yet his ende is peace, and hee is in the favour of God, hee is deliuered from the wicked and persecuted.

A Psalm of David.

1 Ret not ^a thy selfe because of the wicked men, neither be enuious for the euill doers.

2 For they shall soone bee ^a cut downe like grasse, and shall wither as the greene herbe.

3 Trust thou in the Lord and doe good: dwell in the land, and thou shalt be fed assuredly.

4 And delite thy selfe in the Lord, and hee shall giue thee thine hearts desire.

5 Commit thy way vnto the Lord, and trust in him, and he shall bring it to passe.

6 And hee shall bring forth thy righteounesse as the light, and thy ^a iudgement as the noone day.

7 Waite patiently vpon the Lord, and hope in him: fret not thy selfe for him ^a which prospereth in his way: nor for the man that bringeth his enterprises to passe.

8 Cease from anger, and leaue off wrath: fret not thy selfe ^a also to doe euill.

9 For euill doers shall be cut off, and they that waite vpon the Lord, they shall inherit the land.

10 Therefore yet a litle while and the wicked shall not appeare and thou shalt looke after his place, and he shall not be found.

11 But ^a meeke men shall possesse the earth, and shall haue their delight in the multitude of peace.

12 The wicked practiseth against the iust, and gnaweth his teeth against him.

13 But the Lord shall laugh him to scorne: for hee hath that day is coming.

14 The wicked haue drawn their sword and haue bent their bowe, to cast downe

g Meaning, except hee moderate his afflictions, hee shall bee led to doe as they doe. h Hee correcteth the impatience of our nature, which cannot abide till the fullnesse of Gods time bee come. i Math. 1. 1 The godly are assured that the power and craft of the wicked shall not preuaile against them, fall on their owne neckes, and therefore ought patiently to abide Gods time, and in the meane while bewaile their finnes, and offer vp their teares as a sacrifice of their obedience.

c Though wicked affliction cometh to ouerth. Wee all the world, yet by thine heavenly prouidence thou giuest selfe heauen and earth.

d Christy mountaine of God: for his seruants are exalted, in thine castle.

e The depth of thy prouidence giueth earth all things and disposeth them, albeit the wicked seeme to ouerwhelme the world.

f Only Gods children haue knowlege of all things both concerning this life

g To wit, they that knowe him, and leaue their lawes vprightly. 1 Let not the proud advance himselfe against me, neither the power of the wicked drive me away. 8 That is, in their pride wherein they flatter themselves.

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which wonderfully would, that it may plainly appear how he did strive mightily against death and dissolution.

To the excellent musician. A Psalm of David.

I thought, I will take heed to my wayes, that I sinne not with my tongue: I will keepe my mouth bridled, while the wicked is in my sight.

1 I was dumme & spake nothing: I kept silence even from good; & my sorow was more flirred.

3 Mine heart was hote within me, and while I was musing, the fire kindled, and I spake with my tongue, saying,

4 Lord, let me know mine end, and the measure of my dayes, what it is: let me know how I have to live.

5 Behold, thou hast made my dayes as an hand breache, and mine age as nothing in respect of thee: surely every man in his best state is altogether vannie, Selah.

6 Doubtlesse man walketh in a shadow, and disquieteth him selfe in vaine: he heapech vp ribbes, and cannot tell who shall gather them.

7 And nowe Lord, what wait I for? mine hope is euen in thee.

8 Deliuer me from all my transgressions, and make me not a rebuke vnto the foolish.

9 I should haue bene dumme, and not haue opened my mouth, because I thou didst it.

10 Take thy plague away from me: for I am consumed by the stroke of thine hand.

11 When thou with rebukes dost chastise man for iniquitie, thou as a moth^h makest his beauty to consume: surely every man is vannie, Selah.

12 Heare my prayer, O Lord, & hearken vnto my cry: keepe not silence at my teares, for I am a stranger & thee, & a sojourner as all my fathers.

13 Stay thine anger from me, that I may recover my strength, before I go hence and be not,

light nor euermore upon thee, yet thy secret curse continually flieth. The word signifieth all that he desireth, as health, force, strength, redemption in whatsoever he hath deliue, so that heard of God taketh away all that he desireth in this world. k For his sorow caused him to thinke that God would deliuer him vnto; whereby we see how hard it is for the very Saints to be patient in their wordes, when death and despaire affaile them.

P S A L. XLI.

David departed from great danger, doth magnifie and praise the graces of God for his petyance, and commendeth his promise towards all men. 1 Then doth hee promise to give thine life wholy to God, and for thyselfe thou shalt be truly worshipped. 2 Afterward hee giueth thanks and praiseth God, and hauing complained of his enemies, with good courage hee callith for ayde and succour.

To him that excelleth. A Psalm of David. Waited patiently for the Lord, and hee inclined vnto me, and heard my cry.

2 Hee brought me also out of the horrible pit, out of the myerie clay, and set my feet vpon the rocke, and ordered my goings.

3 And he hath put in my mouth^h a new song of praise vnto our God: many shall see it & feare, and shall trust in the Lord.

4 Blessed is the man that maketh the Lord his trust, and regardeth not the proud, nor such as turne aside to lies.

5 O Lord my God, thou hast made thy wonderful works so many, that none can counte in order to thee thy thoughts toward vs: I would declare, & speake of them, but they are more then I am able to expresse.

6 Sacrifice and offering thou didst not desire: but sacrifice is the heart, and conserueth that his heart towards vs: as we see in our reason: we cannot so much as tell them in order,

(for mine eares hast thou prepared) burnt offering and sinne offering hath thou not required.

7 Then said I, Lo, I come: for in the rolle of theooke it is written of me,

8 I desired to doe thy good wyl, O my God: yea, thy Law is within mine heart.

9 I haue declared thy righteousness in the great Congregation: loe, I will not reframe my lippes: O Lord, thou knowest.

10 I haue not hid thy righteousness within mine heart, but I haue declared thy truth and thy saluation: I haue not concealed thy mercy and thy truth from the great Congregation.

11 Withdrowe not thou thy tender mercie from me, O Lord: let thy mercie and thy truth alway preferre me.

12 For innumerable troubles haue compassed me: my finnes haue taken such hold vpon mee, that I am not able to looke vpon yea, they are more in number then the haire of mine head: therefore mine heart hath failed me.

13 Let it please thee, O Lord, to deliuer me, make halfe, O Lord, to helpe me.

14 Let them bee I confounded and put to shame together, that seeke my soule to destroy: let them be driuen backward and put to rebuke, that desire mine hurt.

15 Let them be destroyed for a reward of their shame, which say vnto me, Ah, aha.

16 Let all them that seeke thee, reioyce and be glad in thee: and let them that loue thy saluation, say alway, The Lord be praised.

17 Though I be poore and needy, the Lord thinketh on mee: thou art mine helper and my deliuerer: my God, make no taryng.

His desireth that Mercie may be confor to him against the rage of his enemies. m Let the same shame and confusion light vpon them, which they intended to haue brought vpon mee. n As the faithful alway praye for God: his best friend: so the wicked mocke Gods children in their afflictions.

P S A L. XLI.

David being grievously afflicted, lefteth them that pite his craft, and complaineth of the treachon of his enemies and familiars, as came to passe in Iudas, Ioh. 13. 18. After he feeling the great mercies of God gently chastising him, and not suffering him to triumph against him, 13. Giueth most hearty thanks vnto God.

To him that excelleth. A Psalm of David.

Blessed is he that judgeth wisely of the poore: the Lord shall deliuer him in y^e time of trouble.

2 The Lord will keepe him, & preserve him alme: hee shall be blessed vpon the earth, and thou wilt not deliue him vnto the wil of his enemies.

3 The Lord wil strengthen him vpon his bed of sorow: thou hast turned all his bed in his sickness.

4 Therefore I said, Lord haue mercy vpon me: keepe my soule, for I haue sinned against thee.

5 Mine enemies speake euill of me, saying, When shall he die, and his name perishe?

6 And if he come to see me, hee speakech lies, but his heart heapech iniquitie within him, and when he commeth forth, he telleth it.

7 All they y^e hate me, whisper together against me: euen against me do they imagine mine hurt.

8 A mischief is light vpon him, and he that lyeth, shall no more rise.

9 Yea, my familiar friend, whome I trusted, which did eate of my bread, & hath lifted vp the heele against me.

death in his heart and beggett thereof. I The enemies thought by his sinne punishments, that God would become his mortall enemy. k Hee, the man of sin, reu. 17. 8. As David felt this falshood, and as it was chiefly accomplished in Capht. Ioh. 1. 2. k. So shall his members continually pre one the same.

f Thou hast opened mine eares, and vnderstand the spiritual meaning of the sacrifices; and haue David effected with the ceremonies of the Lawe nothing in respect of the spiritual service.

g When thou hadst opened mine eares and heart, I was ready to obey thee, being assured that I was written in the booke of thine elect for this ende.

h In the Church assembled in the Saurdine.

i David here numbeth 3 degrees of our saluation, Gods grace, whereby he prieth vs his righteousness, which signifieth his continual protection and his trust, whereby hee appereth his constant favour, so that hee can protect our saluation.

k As touching the iudgement of the flesh, I was vnto the deliuerer of all countie: yet faith saw alway, and moved mine heart to pray.

l Not condemning him as necessary, whom God doth vnderstand, knowing that they are distressed, as by Gods layeth his hand vpon vs, and afterward hee recomfort vs.

m When for our sake and griefe of mind hee calleth himsef vpon his bed.

n Thon hast recomforted him in his sickness, and sent him comfort.

o Thus it is, as if he may, and cannot haue their cruelty here quenched, but with my shamefull death.

p For pretending to comfort me, hee couereth my griefe with their cruelty here quenched, but with my shamefull death.

q For pretending to comfort me, hee couereth my griefe with their cruelty here quenched, but with my shamefull death.

r The enemies thought by his sinne punishments, that God would become his mortall enemy.

s Hee, the man of sin, reu. 17. 8. As David felt this falshood, and as it was chiefly accomplished in Capht. Ioh. 1. 2. k. So shall his members continually pre one the same.

t Hee, the man of sin, reu. 17. 8. As David felt this falshood, and as it was chiefly accomplished in Capht. Ioh. 1. 2. k. So shall his members continually pre one the same.

u Hee, the man of sin, reu. 17. 8. As David felt this falshood, and as it was chiefly accomplished in Capht. Ioh. 1. 2. k. So shall his members continually pre one the same.

10. There,

a Meaning, either in prosperitie of life, or in the true knowe of God against all temptation. **b** Shewing me euident signes of thy fatherly providence. **c** By this repetition, he sheweth vs the faithfull to praise God.

10 Therefore, O Lord, haue mercie vpon me, and raise me vp: so shall I reward thee.
11 By this I know that thou fauourest me, because mine enemy doth not triumph against me.
12 And as for me, thou vpholdid me in mine integrity, & dost set me before thy face for euer.
13 Blessed be the Lord God of Israel: without end, & so be it, euen so be it.

PSAL. XLII.

a The Prophet grievously complaining, that being hated by his persecutors, he could not be present in the Congregation of Gods people, protesting that although he was separated in body from them, yet his heart was thitherward affixed. **b** And lest of all he should be so, he was not so farre ouercome with himselfe, sorrow, and thoughts, **c** But that he continually put his confidence in the Lord.

d To him that excelleth. A Psalm to giue instruction, committed to the sinners of Kerab.
A S the hart prayeth for the riuers of water: so panted my soule, after thee, O God.

My soule thirsteth for God, euen for the liuing God: when shall I come and appeare before the presence of God?
My teares haue bin my meat day & night, while they daily say vnto me, Where is thy God?
When I remembered these things, I powered out my very heart, because I had gone with the multitude, and led them into the House of God with the voyce of singing, and praise, as a multitude that keepeth a feast.

Why art thou cast downe, my soule, and vnquiet within me? wait on God: for I will yet giue him thanks for the helpe of his presence.
My God, my soule is cast downe within me, because I remember thee, from the land of Iordan, and Hermonim, and from the mount Mizar.
One & deepe calleth another deepe by the noyse of the water spoutes: all thy waies and thy floods are gone ouer me.

The Lord will grant his louing kindeste in this day, and in the night shall I sing of him, as a prayer vnto the God of my life.

I will say vnto God, which is my rocke, Why hast thou forgotten me? why goe I mourning, when the enemy oppresseth me?

My bones are cut asunder, while mine enemies reproch me, saying daily vnto me, Where is thy God?

Why art thou cast downe, my soule? and why art thou disquieted within me? wait on God: for I will yet giue him thanks: hee is my present helpe, and my God.

PSAL. XLIII.

a He prayeth to be deliuered from them which conspire against him, that he might iustly praise God in his holy Congregation. **b** Iudge me, O God, and defend my cause against the vnnumerous people: deliuer me from the deceitfull and wicked man.

For thou art the God of my strength: why hast thou put me away? why go I so mourning, when the enemy oppresseth me?

Send thy light and thy truth: let them lead me: let them bring me vnto thine holy Mountaine and to thy Tabernacles.

Then I will go vnto the altar of God, euen vnto the God of my ioy & gladnes: & vpon the harp will I giue thanks vnto thee, O God my God.

Why art thou cast downe, my soule? and why art thou disquieted within me? wait on God: for I will yet giue him thanks, hee is my present helpe and my God.

steadily to waite on the Lord, though their troubles bee long and great.

PSAL. XLIIII.

a The faithfull remember the great mercy of God toward his people, after they complained, because they feele it no more. **b** Afflicting the conscience made which, when, for the keeping wherof they face what grievous things they aske. **c** Finally they pray vnto God not to shew them his affliction, from the same remembrance to the couerage of his honour. **d** To him that excelleth. A Psalm to giue instruction, committed to the sinners of Kerab.

WE haue heard with our eares, O God: our fathers haue told vs the workes, that thou hast done in their dayes, in the olde time:

How thou hast driuen out the heathen with thine hand, & planted them: how thou hast destroyed the people, & caused them to grow. For they inherited not the land by their owne sword, neither did their owne arme save them: but thy right hand, and thine arme, and the light of thy countenance, because thou didst fauour them.

Thou art my King, O God: I send helpe vnto Sion.

Through thee haue we thrust backe our aduersaries: by thy Name haue we troden downe them that rose vp against vs.

For I doe not trust in my bow, neither can my sword save me.

But thou hast saved vs from our aduersaries, and hast put them to confusion that hate vs.

Therefore will we praise God continually, and will confesse thy Name for euer, Selah.

But now thou art farre off, and putteth vs to confusion, and goest not forth with our armies.

Thou makest vs to turne backe fro the aduersary, & they, which hate vs, spoyle vs for theifels.

Thou giuest vs as a sheepe to bee eaten, and dost scatter vs among the nations.

Thou sellest thy people without gaine, and dost not increase their price.

Thou makest vs a reproch to our neighbours, a iest and a laughing stocke to them that are round about vs.

Thou makest vs a proverbe among the nations, & a nodding of the head among people.

My confusion is daily before me, and the shame of my face hath couered me.

For the voyce of the slanderer and rebuker, for the enemy and senger.

All this is come vpon vs, yet doe we not forget thee, neither deale we falsely concerning thy covenant.

Our heart is not turned backe: neither our steps gone out of thy paths.

Albeit thou hast smitten vs downe into the place of dragons, and couered vs with the shadow of death.

If we haue forgotten the Name of our God, & holden vp our hands to a strange god, shall not God search this out? for hee knoweth the secrets of the heart.

a Meaning, the proud and cruel tyrant. **b** They boast out of their tures, but declare that they tell vpon God in the midst of their afflictions, who promised not now their finnes, but by hard afflictions called them to the remembrance of the heavenly ioyes. **c** Or, what is meaning the testimony that we beare vs for the power of faith, which can be ouercome by no perill. **d** They haue God to witnesse that they were vpright to him and.

a This Psalm is meant to haue beene written by some of the better sort, for the use of day people, when the Church was in extreme misery, as from Babylon, under a ruler as cruel as in such like affliction. **b** That is, the Chanaanites. **c** To wit, the heathen. **d** Of Canaan. **e** Gods fury was kindled in the day of the Chanaanites, because they had forsaken the Lord their God, and had served other gods. **f** That is, the Chanaanites. **g** That is, the Chanaanites. **h** That is, the Chanaanites. **i** That is, the Chanaanites. **k** That is, the Chanaanites. **l** That is, the Chanaanites. **m** That is, the Chanaanites. **n** That is, the Chanaanites. **o** That is, the Chanaanites. **p** That is, the Chanaanites. **q** That is, the Chanaanites. **r** That is, the Chanaanites. **s** That is, the Chanaanites. **t** That is, the Chanaanites. **u** That is, the Chanaanites. **v** That is, the Chanaanites. **w** That is, the Chanaanites. **x** That is, the Chanaanites. **y** That is, the Chanaanites. **z** That is, the Chanaanites.

22 Surely for thy sake we are slain continually, and are counted as sheepe for the slaughter.
23 Vpwy sleepst thou, O Lord awake, be not farr off for ever.
24 Wherefore hidest thou thy face? and forgettest our miserie and our affliction?
25 For our soule is beaten downe vnto the dust: our belly cleaueth vnto the ground.
26 Rise vp for our succour, and redeeme vs for thy mercies sake.

Which is the only sufficient ranfome to deliuer both body and soule from all kind of sinne and miserie.

PSAL XLV.

1 The maistie of Salomon, his honour, strength, beautie, riches, and power are praised, and also his marriage with the Egyptian king as heauen woman is figured, 10 If that shee can reuenge her people and the loss of her country, and give her selfe wholly to her husband. Under the which figure, the most dreadfull maxime and increase of the kingdomes of Christ and the Church his spouse were taken of the Gentiles is described.

¶ To him that excelleth as a Shabassim a song of praise to give instruction, committed to the tunes of Korah.

My heart will bring forth a good matter: I will intreate in my workes of the King: my tongue is as the pen of a swift writer.

2 Thou art fairer then the children of men: grace is powred in thy lips, because God hath blessed thee for ever.

3 Gird thy sword vpon thy thigh, O most mightie, to win thy worship and thy glory.

4 And prosper with thy glory: ride vpon the word of truth and of meeknesse and of righteousness: so thy right hand shall teach thee terrible things.

5 Thine arrowes are sharpe to pierce the heart of the Kings enemies: therefore the people shall fall vnder thee.

6 Thy throne, O God, is for ever and ever: the scepter of thy kingdom, is a scepter of righteousness.

7 Thou louest righteousness, and hatest wickednesse, because God, even thy God hath fanyoned thee with the oyle of gladnesse about thy fellows.

8 All thy garments smell of myrrhe and aloes, and cassia, when thou comest out of the yuorie palaces, where they haue made thee glad.

9 Kings daughters were among thee honorable wives: vpon thy right hand did stand the Queene in a vesture of gold of Ophir.

10 Hearken, O daughter, and consider, and incline thine eare: forget also thine owne people and thy fathers house.

11 So shall the king haue pleasure in thy beautie: for he is thy Lord, and reverence thou him.

12 And the daughter of Tyre with the rich of the people shall doe homage before thy face with presents.

13 The Kings daughter is all glorious within: her clothing is of broyded golde.

14 Shee shall be brought vnto the King in rayment of needle worke: the virgins that follow after her, and her companions shall be brought vnto thee.

15 With ioy & gladnesse shall they be brought, which signifyeth that diuines of them that be rich, shall be benefactors to the Church, albeit they give not perfect obedience to the Church. For, as the Church is not hypocritical, but she is glorious both within and without, and because the Church hath not at all times this outward glory, she is to be imaged onely to their imitators.

and shall enter into the Kings palace.

16 In stead of thy fathers shall thy children be: thou shalt make them princes through all the earth.

17 I will make thy Name to be remembered through all generations: therefore shall the people giue thanks vnto thee world without end.

¶ This must early be referred to Christ and not to Salomon.

They shall have greater graces then their fathers.

He figuratiueth the great compass of Christs kingdom, which shall

PSAL XLVI.

1 A song of triumph or thanksgiving for the deliuerance of Ierusalem, after Sennacherib with his armie was driven away, or some other like sudden and marvellous deliuerance by the mightie hand of God. 8 Whereby the Prophet commending this great benefit, doth exhort the faithful to give themselves wholly into the hand of God, doubting nothing but that under his protection they shall be safe against all the assaults of their enemies, because this is his desire to overcome the rage of the wicked, when they are most bent against the just.

¶ To him that excelleth vpon a Alamoth, a song committed to the tunes of Korah.

God is our hope and strength, and helpe in troubles, ready to be found.

2 Therefore will not we feare, though the earth be moued, and though the mountains fall into the middes of the sea.

3 Though the waters thereof rage and bee troubled, and the mountains shake at the surges of the same. Selah.

4 Yet there is a River, whose streame shall make glad the Citie of God: euen the Sanctuary of the Tabernacles of the most High.

5 God is in the middes of it: therefore shall it not be moued: God shall helpe it very euer.

6 When the nations raged, and the kingdomes were moued, God thundered, and the earth melted.

7 The Lord of hostes is with vs: the God of Iakob is our refuge. Selah.

8 Come, and behold the works of the Lord, what desolations he hath made in the earth.

9 He maketh warre to cease vnto the ends of the world: he breaketh the bowe and cutteth the speare, and burneth the chariots with fire.

10 Bee it still and know that I am God, I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hostes is with vs: the God of Iakob is our refuge. Selah.

¶ To wit, how old he hath destroyed his enemies and deliuered his people. 1 He warreth them that persecute the Church, to craie their cruciety: for as they shall feele that God is too strong for them against whom they fight.

Which was then their musical instrument or a solemn tune, vnto the which this Psalm was sung.

In all manner of troubles God sweeth his sweet mercie and power in declining his.

That is, we will not be overcome with feare.

Though the afflictions rage vnto so much, yet the rivers of Gods mercies bring sufficient comfort to him.

The river of Shiloh, which passed through Ierusalem meaning, though the danger seems neuer so small, yet if God haue apoynted it, it is sufficient.

Always when neede requieth, hee gaue his voice.

They are assured that God can and will defend his Church from all dangers and enemies.

To wit, how old he hath destroyed his enemies and deliuered his people. 1 He warreth them that persecute the Church, to craie their cruciety: for as they shall feele that God is too strong for them against whom they fight.

PSAL XLVII.

1 The Prophet exhorteth all people to the worship of the true and suruiuing God, commending the mercie of God toward the posterity of Iakob: 9 And after prophesying of the kingdom of Christ in this time of the Gospell.

¶ To him that excelleth, A Psalm committed to the tunes of Korah.

All people clap your hands: sing loude vnto God with a ioyfull voyce.

2 For the Lord is high, and terrible: a great King ouerall the earth.

3 Hee hath subdued the people vnder vs, and the nations vnder our feete.

4 Hee hath chosen our inheritance for vs: euen the glory of Iakob whom he loued. Selah.

¶ The Law and Prophets, schoolmasters to the Gentiles, that they should with gladnesse obey them. God hath chosen vs above all other nations to enjoy a most glorious inheritance.

Hee is figured Christ, vnto whom all his should giue willing obedience, and who would shew himselfe terrible to the wicked.

Hee hath made the Iewes, who were the teachers of the Law and Prophets, schoolmasters to the Gentiles, that they should with gladnesse obey them.

God hath chosen vs above all other nations to enjoy a most glorious inheritance.

3 Out of Zion, *which is the perfection of* beauty, hath God shined.
 3 Our God shall come, and shall not keep silence: a fire shall devour before him, & a mighty tempest shall be moued round about him.
 4 He shall call the heauen above, and the earth to iudge the people.
 5 Gather my *Saints* together vnto me, those that make a covenant with me with *a sacrifice*.
 6 And the heauens shall declare his righteousness: for God is iudge himselfe. Selah.
 7 Heare, O my people, & I will speake: heare, O Israel, & I will tell vnto thee: for I am God, *even thy God*.
 8 I will not *b* reprove thee for thy sacrifices, or thy burnt offerings, *which haue not bene* continually before me.
 9 I will take no bullocke out of thine house, nor goates out of thy folds.
 10 For all the beasts of the forest are mine, and the beasts on a thousand mountains.
 11 I know all the foules on the mountaines: and the wild beastes of the field are mine.
 12 If I be hungry, I will not tell thee: for the world is mine, and all that therein is.
 13 Will I eate the flesh of bulles? or drinke the blood of goates?
 14 Offer vnto God praye, and I pay thy vowes vnto the most High.
 15 And call vpon me in the day of trouble: so will I deliuer thee, and thou shalt glorifie me.
 16 But vnto the wicked said God, *What hast thou to do to declare mine ordinances, that thou shouldst take my covenant in thy mouth,*
 17 Seeing thou hatest *a* to be reformed, and hast cast my words behind thee?
 18 For when thou seest a thiefe, *o* thou runnest with him, & thou art partaker with the adulterers.
 19 Thou giuest thy mouth to euil, and with thy tongue thou forgett deceite.
 20 Thou *p* fittest, and *s*peakest against thy brother, and slanderest thy mothers fondne.
 21 These things hast thou done, and I held my tongue: therefore thou thoughtest that I was like thee: but I will reprove thee, and I set them in order before thee.
 22 Oh consider this, ye forget God, lest I teare you in pieces, & there be none *y* can deliuer you.
 23 He that offereth *p* praise, shall glorifie me: and to him, that *s* disposeth his way aright, will I shew the saluation of God.

PSAL. LI.

When David was rebuked by the Prophet Nathan, for his great offence, he did not only acknowledge the same: to God with protestation of his naturall corruption and iniquitie, but also left a memoriall thereof to his posteritie. 7 Therefore first he desired God to forgive his sinnes, 10 And as vnto sin himselfe he prayeth, 12 With promise that he will not be wauersome of these great graces. 16 Finally shewing that God would punish the whole Church for his sin, he requirerth that he would rather increase his graces to reach the same.

To him that excelleth. A Psalm of David, when the Prophet Nathan came vnto him, after he had gone in to Bath Sheba.

And mercy vpon me, O God, according to thy louing kinde: according to the multi-

ty of thy mercies. As his sinnes were manifold, and great, so he requirerth that God would shew him the feeling of his excellent and abundant mercies.

tude of thy compassions put away mine iniquities, and cleanse me from my sinne.
 3 For I know mine iniquities, and my sinne is euer before me.

Against thee, against thee onely haue I sinned, and done euill in thy sight, that thou mayest be iust when thou *s*peakest, and pure when thou iudgest.

Beholde, I was borne in iniquitie, and in sinne hath my mother conceiued me.

Beholde, then *l*ouest truth in the inward affections: therefore hast thou taught mee wisdom in the secret of mine heart.

Purge me with hyssope & I shall be cleane: wash me, and I shall be whiter then snow.

Make me to heare *s* joy and gladnesse, that the *b*ones, which thou hast broken, may reioyce.

Hide thy face from my sinnes, and put away all mine iniquities.

Create in mee a cleane heart, O God, and renew a right spirit within me.

Cast me not away from thy presence, and take not thine holy Spirit from me.

Restore to me the ioy of thy saluation, and stablish me with thy free Spirit.

Then shall I teach thy wayes vnto the wicked, and sinners shall be conuerted vnto thee.

Deliuer me from blood, O God, which art the God of my saluation, and my tongue shall sing ioyfully of thy righteousness.

Open thou my lippes, O Lorde, and my mouth shall shew forth thy praise.

For thou desirest no sacrifice, though I would giue it: thou deliest not in burnt offering.

The sacrifices of God are *a* contrite spirit: a contrite and a broken heart, O God, thou wilt not despise.

Be fauourable vnto *p* Zion for thy good pleasure: build the walles of Ierusalem.

Then shall thou accept *y* sacrifices of righteousness, *even* the burnt offering and oblation: then shall they offer calves vpon thine altar.

Others that were slaine with him, 2 Sam. 11. 17. By giuing us occasion to praise thee, where thou hast forgone my sinnes, o Which is the wounding of the heart, proceeding of faith, which teareth vnto God for mercie. p Here prayeth for the whole Church, because through his sinne it was in danger of Gods iudgement. q That is, iust and lawfull, applied to their right ends, which is the exercise of faith and repentance.

PSAL. LII.

David describeth the arrogant tyrannie of his aduersarie Doeg, who by false surmisings, caused Achimelech with the rest of the Priests to be slaine. 5 David prophesieth his destruction, 6 And encourageth the faithful to put their confidence in God, whose iudgements are unsearchable against his aduersaries. 10 And finally he rendereth thanks to God for his deliuerance. To the Psalmist is thus set forth the kingdoms of Antichrist. ¶ To him that excelleth. A Psalm of David to giue instruction. When Doeg the Edomite came, and shewed Saul, and said to him, David is come to the house of Achimelech.

Why boastest thou thy selfe in thy wickednesse, O a man of power? the louing kinde of God endureth daily.

Thy tongue imagineth *m* mischief, and is like a sharpe raor, that cutteth deceitfully.

Thou dost loue euil more then good, and lies more then to speake the truth. Selah.

Thou lovest all wordes that may destroy: O deceitfull tongue!

So shall God *c* destroy thee for euil: be thou innocent. y Abhorrest innocents. e Though God spare for a time, yet at length he will recompense thy falsehood.

My sinnes sicken to fall in me, that I haue neede of some singular kind of washing.

My conscience accuseth mee, so that I can haue no rest, till I be reconciled.

When thou giuest sentence against sinners, they must needs confesse thee to be iust, & themselves sinners.

He confesseth that God, who lo. ueth penitencie of heart, may iustly destroy man, who of nature is a sinner.

much more him whom he had instructed in his heauenly wisdom; 2. Luce. 14. 6.

Heemeateth Mercies comfortable mercies to wards repentant sinners.

By the bones he vnderstandeth all strength of soule and body, which by cares & mourning are consumed.

He confesseth that when Gods Spirit is cold in vaine, hee is a new creation.

Which may assure me that I am drawn out of the snare of sinne.

He promitteth to endow us that others by his example may turne to God.

From the murd. er of Wrath, and

By giuing us occasion to praise thee, where thou hast forgone my sinnes, o Which is the wounding of the heart, proceeding of faith, which teareth vnto God for mercie.

Here prayeth for the whole Church, because through his sinne it was in danger of Gods iudgement.

That is, iust and lawfull, applied to their right ends, which is the exercise of faith and repentance.

Doeg, which

hath cutteth with the tyrant Saul, and putteth power to morter the Saints of God.

Thy malice moueth thee by crafty flatteries and lies to accuse and destroy the innocents.

Though God spare for a time, yet at length he will recompense thy falsehood.

d Albeit thou
re not to be
nearer to
lose feile.
e For the eyes
of the reprobate
are shut up at
Gods iudgements.
f With sayfull
reuerence, feeling
that he taketh
their part against
the wicked.
g He reioyceth to
have a place a-
mong the seruants
of God, that he may
grow in the knowledge
of godlinesse. h Executed
his vengeance. i For waste
upon thy grace and promise.

take thee and plucke thee out of *thy* tabernacle,
and *roote* thee out of the land of *thy* liuing, Selah.
6 The righteous alfo shall see it, and feare,
and shall laugh at him, saying,

7 Beholde the man that tooke not God
for his strength, but trusted vnto the multitude of his
riches, and put his strength in his malice.

8 But I shall be like a greene oliue tree in
the house of God: for I trusted in the mercie of
God for euer and euer.

9 I will alway praye thee, for that thou hast
done *to* *me*, and I will hope in thy Name, because
it is good before thy Saints.

10 I will grow in the knowledge of godlinesse, h Executed
his vengeance. i For waste upon thy grace and promise.

PSAL. LIII.

1 He describeth the crooked nature, a The crueltie, b And
prouideth of the wicked, when they looked not at God,
and sheweth the difference of the godly, shewing they reioyce together.

2 To him that excelleth on *Abanath*, A Psalm
of David to giue instruction.

THE foole hath said in his heart, There is no
God, they have corrupted & done abominable
wickednesse: there is none that doth good.

3 God looked downe from heauen vpon the
children of men, to see if there were any that
would vnderstand, & seeke God.

4 Every one is gone back: they are altogether
corrupt: there is none that doth good, no not one.

5 Doe not the workers of iniquitie knowe
that they eate vp my people as they eate bread?
they call not vpon God.

6 There they were afraid for feare, where no
feare was: for God hath scattered the bones of
him that beliedged thee: thou hast put them to
confusion, because God hath cast them off.

7 Ob giue saluation vnto Israel out of Zion:
when God turneth the captiuitie of his people,
then Iacob shall reioyce, and Israel shall be glad.

8 When they thought there was none occasion to
fearre the vengeance of God lighted vpon them. 9 Be the enemies power
smaller to great, not the danger to fearefull, yet God deliuereth his in due time.

PSAL. LIIII.

1 David bringeth in great danger by the reason of the Zi-
phims, 2 Callith vpon the Name of God to destroy his enemies,
3 Promising sacrifice and free offerings for his great deliuerance.

4 To him that excelleth on *Neginorb*, A Psalm of
David, to giue instruction. Was the Ziphims came
and said vnto Saul, 5 Is not David hid among vs?

6 Aue mee, O God, by thy Name, and by thy
power Iudge me.

7 O God, heare my prayer: hearken vnto the
words of my mouth.

8 For strangers are risen vp against me, and
tyrants seeke my soule: they haue not set God
before them, Selah.

9 Beholde, God is mine helper: the Lord is
with *me* that vphold my soule.

10 Hee shall reward euil vnto mine enemies:
Oh cut them off in thy crueltie.

11 Then I will sacrifice freely vnto thee: I
will praise thy Name, O Lord, because it is good.

12 For he hath deliuered me out of all trouble, &
mine eye hath seene my desire vpon mine enemies.

PSAL. LV.

1 David bringeth in great benefits & deliverance, complaining of
the crueltie of Saul, 2 And of the faithfull of the familiar acquaintance,
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4 Mine heart trembleth within mee, and the
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5 Feare and trembling are come vpon mee,
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6 And I said, Oh that I had wings like a dove:
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PSAL. LVI.

BE mercifull vnto me, O God, for man would swallowe me vp: he lighteth continually and vexeth me.

2 Mine enemies would daily swallowe me vp: for many fight against me, O thou most High.

3 When I was afraid, I trusted in thee.

4 I will crye in God, because of his word, I trust in God, and will not feare what flesh can doe vnto me.

5 Mine owne wordes grieve me daily: all their thoughts are against me to doe me hurt.

6 They gather together, and keepe themselves close: they marke my steps, because they waite for my foule.

7 They thinke they shall escape by iniquitie: O God, cast these people downe in thine anger.

8 Thou hast counted my wanderings: put my steares into thy bottell: are they not in thy register?

9 When I cry, then mine enemies shall turne backe: this I know, for God is with me.

10 I will reioyce in God because of his word: in the Lord will I reioyce because of his word.

11 In God will I trust: I will not be afraid what man can doe vnto me.

12 Thy vowes are vpon me, O God: I will render prailes vnto thee.

13 For thou hast deliuered my soule from death, and also my feete from falling, that I may walke before God in the light of the liuing.

PSAL. LVII.

David bring in the desert of Ziph, where the inhabitants did betray him, and at length in the same came with Saul, a Callee most cruelly vnto God with full confidence, that he will performe his promise, and make his cause in hand: 5 Also that he will shewe his glory in the heauens, and the earth against his cruel enemies. 9 Therefore he will render laude and praise.

To him that excelleth. A Defroy not. A Psalme of David on Michtam. VVhen he fled from Saul in the cave.

HAUE mercie vpon me, O God, haue mercy vpon me: for my soule trusteth in thee, and in the shadow of thy wings will I Iustill, till these afflictions ouerpasse.

2 I will call vnto the most high God, euen to the God, y^e performeth his promise toward me.

3 Hee will send from heauen, and saue me from the reproofe of him that would swallowe me, Selah. God will send his mercie, and his trueth.

4 My soule is among liues: I lie among the children of men, that are set on fire: whose teeth are as speares & arrows, and their tongue a sharpe sword.

5 Exalt thy selfe, O God, aboute the heauen, and let thy glory be vpon all the earth.

6 They haue laid a net for my steps: my soule is pressed downe: they haue digged a pit before me, and are fallen into the mids of it. Selah.

7 Mine heart is prepared, O God, mine heart is prepared: I will sing and giue praise.

8 Awake my tongue, awake viose and harpe: I will awake early.

9 I will praise thee, O Lord, among the people, and I will sing vnto thee among the nations.

10 I, that is, wholly bent to glasse praise for my deliuerance. I see that he hath his heart that praise God, and his tongue shall confesse him, and he will reioyce other men to prouoke himselfe forward to the same.

10 For thy mercie is great vnto the heauens, and thy trueth vnto the clouds.

11 Exalt thy selfe, O God, aboute the heauens, and let thy glory be vpon all the earth.

PSAL. LVIII.

Headsforth the malice of his enemies, the flatterers of Saul, who both severely and openly sought his destruction, from whom hee especially is Gods messenger, so shewing that shee shall sing, when they see the punishment of the wicked to the glory of God.

To him that excelleth. Defroy not. A Psalme of David on Michtam.

IS it true? O Congregation, speake ye iustly? O sonnes of men, iudge ye vprightly?

2 Yea, rather yee imagine mischief in your heart: y^e your hands execute crueltie vpon the earth.

3 The wicked are strangers from the wombe: euen from the belly haue they erred, and speake lies.

4 Their poyson is euen like the poyson of a serpent: like y^e deafe adder that stoppeth his eare.

5 Which heareth not the voyce of the inchanter, though he be most expert in charming.

6 Brake their teeth, O God, in their mouthes: brake the iawes of the yong lions, O Lord.

7 Let them melt like the waters, let them passe away: when hee shooteth his arrowes, let them be as broken.

8 Let them consume like a snail that melteth, and like the vntimely fruite of a woman, that hath not scene the sunne.

9 As raw flesh before your pots feele the fire of thornes: so let him carry them away with a whirlewinde in his wrath.

10 The righteous shall reioyce when hee seeth the vengeance: he shall walk with his feete in the blood of the wicked.

11 And men shall say, Verily there is fruite for the righteous: doubtlesse there is a God that judgeth in the earth.

of the pot before the water seethe: so headsforth God to destroy their sorceries before they bring them to passe. h With a pure affliction. i Their punishment and slaughter shall be so great. k Seeing God goethen all by his prouidence, he must needs put difference betweene the godly and the wicked.

PSAL. LIX.

David bring in great danger of Saul, who sent to slay him in his bed, prayeth vnto God: 3 Declareth his trust, and then first, 5 Defroying God to destroy all those that first of malice would be his enemies. 11 Whom though he keepe adue for a time to exercise his people, yet in the end he will consume them in his wrath, 13 That he may be knowne to be the God of Iacob so the mids of the world. 16 For this hee suggesteth prailes to God, asured of his mercies.

To him that excelleth. Defroy not. A Psalme of David on Michtam. VVhen Saul sent and they did watch his house to kill him.

O My God, deliuer me from mine enemies: defend me fro them that rise vp against me.

2 Deliuer me from the wicked doers, and saue me from the bloody men.

3 For loe, they haue laid waite for my soule: the mightie men are gathered against me, not for mine offence, nor for my sinne, O Lord.

4 They runne and prepare themselves without a fault on my parts: arise therefore to assist me, and behold.

5 Euen thou, O Lord God of hostes, O God of Israel, awake to visite all the heathen, and be not mercifull vnto all y^e transgressors maliciously, Selah.

judgements to punish the wicked, hee desireth God to execute his vengeance on the reprobate, who maliciously persecute his Church.

h Thy mercies doe not only appertaine to the iust, but also to the Gentiles.

a Ye counsellors of Saul, who rather preuence of consulting for the common wealth conspire my death being an innocent.

b Ye are not allowed to execute that cruel publicke, which ye haue imagined in your hearts.

c That is, enemies to the people of God, euen from their birth.

d They passe in malice and subtilitie the craftie serpent, which could preuence himselfe by sleeping his eare from the inchanter.

e Take away all occasions and means whereby they hurt.

f Confidering Gods diuine power, he sheweth that God in a moment can destroy their force wherof they bragge.

g As flesh is taken away out of the pot before the water seethe: so headsforth God to destroy their sorceries before they bring them to passe.

h With a pure affliction. i Their punishment and slaughter shall be so great.

k Seeing God goethen all by his prouidence, he must needs put difference betweene the godly and the wicked.

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am Seeing God goethen all by his prouidence, he must needs put difference betweene the godly and the wicked.

an As flesh is taken away out of the pot before the water seethe: so headsforth God to destroy their sorceries before they bring them to passe.

a He compareth their cruelty to hungry dogs, shewing that they are neuer wearie in doing euill. f They boast openly of their wicked desires, and euery word was a sword: for they neither feare God, nor are ashamed of men. g Though Saul haue neuer so great power, yet I know that thou dost bridle him: therefore will I patiently hope on thee. h He will not faile to succour me when needs requireth. i Altogether, but by little and little, that the people seeing oftentimes thy iudgements, may be made fall of thee. k That in their misery and shame they may be as gladder examples of Gods vengeance. l When thy time shall come, and when they haue sufficiently feared for an example of thy vengeance vnto other. m Hee mocketh at their vaing enterprises, being assured that they shall not bring their purpose to passe. n Which diddest via the policie of a weak woman to confound the enemies strength. o 1 Sam. 19. 12. o Confiding himselfe to be vnder all vertue and strength, hee attributeth the whole to God.

a These were certaine songs after the note whereof this Psalme was sung. b 2 Sam. 1. and 20. 1. c 2 Chron. 18. 3. d Or, Syria called Mesopotamia. e Called also Sopher, which Randeth by Euphrates. f For when Saul was not able to resist the enemy, the people bad him to charge: for they could not be fide in their owne houses. g As clef with an earthquake. h Thou hast handed thy people sharply in taking from them fraic and iudgement, in that they ayded Saul the wicked King, and pursued him to whom God had giuen the last tyme of the realm. i In making me king, thou hast performed thy promise, which seemed to haue lost the force. k It is to be certaine as if thou were necessary to frengken his frith against the heere hise of his children. l For it was strong and well peopled. i David meaneeth, that in this time his kingdom shall be established. Gen. 49. 10. k In the most free subiection,

6 They goe to and fro in the euening: they bark like c dogs, and goe about the cite. 7 Behold, they brag in their talke, and words are in their lips: for whoy say they, doeth heare? 8 But thou, O Lord, shalt haue them in derision, and thou shalt laugh at all the heathen. 9 He is strong: but I will waite vpon thee: for God is my defence. 10 My mercifull God will b present me: God will let me see my desire vpon mine enemies. 11 Slay them: not least, my people forget it: but scatter them abroad by thy power, and put them downe. O Lord our shield. 12 For the sinne of their mouth, and the words of their lips: & let them be taken in their pride, euery for their periculis. lyes, that they speake. 13 I Confume them in thy wrath: confume them that they be no more: and let them knowe that God ruleth in Iakob, vnto the endes of the world. Selah. 14 And in the euening they shall goe to and fro, and bark like dogs, and goe about the cite. 15 They shall runne here and there for meate: and surely they shall not be satisfied, though they tary all night. 16 But I will sing of thy power, and will praise thy mercy in the morning: for thou hast bene my defence and refuge in the day of my trouble. 17 Vnto thee, O my strength, will I sing: for God is my defence, and my mercifull God. 18 When thy time shall come, and when they haue sufficiently feared for an example of thy vengeance vnto other. m Hee mocketh at their vaing enterprises, being assured that they shall not bring their purpose to passe. n Which diddest via the policie of a weak woman to confound the enemies strength. o 1 Sam. 19. 12. o Confiding himselfe to be vnder all vertue and strength, hee attributeth the whole to God.

PSAL. LV.

a David bring new king our Iudah, and having had many victories, flourish by reason of grace, that God should king King, offering the people that God will prosper them if they appeare the same. 11 After, he prayeth vnto God to justify that that he hath begun.

g To him that excelleth vpon a Shishon Eduth, or Michiam. A Psalme of David to teach. When he sought against Aram Nabatim, and against Aram Zobab, when Iab returned and slew wele thou and Edomites in the fells valley.

o God, thou hast cast vs out, thou hast scattered vs, thou hast bene angry, turne againe vnto vs.

2 Thou hast made the land to tremble, and hast made it to gape: heale the breaches thereof, for it is shaken.

3 Thou hast shewed thy people heauy things: thou hast made vs to drinke the wine of giddines.

4 But now thou hast giuen a banner to them that feare thee, that it may be displayed because of thy truth. Selah.

5 Thy thy beloued may be deliuered, helpe with thy right hand and heare me.

6 God hath spoken in his holinesse: therefore I will reioyce: I shall diuide Shechem, and measure the valley of Succoth.

7 Gilead shall be mine, and Manasseh shall be mine: Ephraim also shall be the strength of mine head: Iudah is my lawgiuer.

8 Moab shall be my wash pot: ouer Edom

will I cast out my shoe: I Palestina shew thy selfe ioyfull for me.

9 Who will leade me into the strong cite? who will bring me vnto Edom?

10 Wilt not thou, O God, which haddest cast vs off, and diddest not goe forth, O God, with our armies?

11 Giue vs helpe against trouble: for vaine is the helpe of man.

12 Through God we shall doe valiantly: for he shall treade downe our enemies.

PSAL. LXI.

a Whether that he was in danger of the Ammonites, or being pursued of Absalom, here he cryeth to be heard and deliuered. b And confirmed in his kingdom. c Hee promyseth prosperitie.

g To him that excelleth on Neginosh, A Psalme of David.

Hear my cry, O God: giue eare vnto my prayer. 2 From the ends of the earth will I cry vnto thee: when mine heart is opprest, bring me vpon the rocke that is higher then I.

3 For thou hast bene mine hope, and a strong tower against the enemy.

4 I will dwell in thy Tabernacle for euer, and my trust shall be vnder the couering of thy wings. Selah.

5 For thou, O God, hast heard my desires: thou hast giuen an heritage vnto those that feare thy Name.

6 Thou shalt giue the King a long life: his yeeres shall be as many ages.

7 He shall dwell before God for euer: prepare e mercy and faithfulness, that they may prester him.

8 So will I alway sing praise vnto thy Name in performing daily my vowes.

9 For the stabilitie of my Kingdome Randeth in thy grace and mek.

PSAL. LXII.

a This Psalme partly conuinceth meditation, whereby David conuinceth himselfe to be in God against the assaults of temptations. And because our minds are easily drawn from God by the allurements of the world, here sharply reproacheth him, to returne to the intent he might chase first to the Lord.

g To the excellent musician. Ieduthun. A Psalme of David.

YEt a my soule keepeth silence vnto God: of him commeth my saluation.

2 Yet hee is my strength and my saluation, and my defence: therefore I shall not much be moued.

3 How long will ye imagine mischief against a man? ye shall be as flame: ye shall be as bowed wall, or as a wall shaken.

4 Yet they consule to cast him downe from his dignity: their delight is in lies, they bleste with their mouths, but curse with their hearts. Selah.

5 Yet my soule keepe thou silence vnto God: for mine hope is in him.

6 Yet is he my strength, and my saluation, and my defence: therefore I shall not be moued.

7 In God is my saluation and my glory, the rocke of my strength: in God is my trust.

8 Trust in him alway, ye people: s powre out your hearts before him, for God is our hope. Selah.

9 Yet the children of men are vanitie, the suddenly dectroy you. e David was greatly moued with the treachery of his enemies, and therefore hee is here necessary to frengken his frith against the heere hise of his children. f Hee admonisheth vs of our wicked nature, which rather hide our sinne than

hide on the hidde, then vnto our grise to God to obtaine remeie, chiefe

chief men are lies: to say them vpon a balance they are altogether lighter then vanitie.

10 Trust not in oppression nor in robbery: A be not vaine: if riches increase set not your heart thereon.

11 God spake i once or twice, I haue heard it, that power belongeth vnto God,

12 And to thee, O Lord, mercie: for thou rewardest eury one according to his worke.

13 And the godly thy mercie.

PSAL. LXIII.

1 David after he had been in great danger by Saul in the desert of Ziph, made this Psalm. 2 Wherein he giueth thanks to God for his wonderful deliverance, in whose words he trusted, saue him from the hands of his miseries. 3 Prophecying the desire, of Gods enemies. 11 And contrariwise happeneth to all them that trust in the Lord.

g A Psalm of David, When he was in the wilderness of Iudah.

O God, thou art my God, early will I seeke thee: my soule^b thirsteth for thee: my flesh longeth greatly after thee in a barren and drye land without water.

3 Thus I beholde thee in the Sanctuary, when I behold thy power and thy glory.

3 For thy louing kindnesse is better then life: therefore my lips shall praye thee.

4 Thus will I magnifie thee all my life, and lift vp mine hands in thy name.

5 My soule shall be satisfied, as with marrow and fatnesse, and my mouth shall praye thee with ioyfull lips,

6 When I remember thee on my bedde, and when I thinke vpon thee in the night watches.

7 Because thou hast bene mine helper, therefore vnder the shadow of thy wings will I reioice.

8 My soule cleaueth vnto thee: for thy right hand vpholdeth me.

9 Therefore they that seeke my soule to destroy it, they shall goe into the lowest partes of the earth.

10 They shall cast him downe with the edge of the sword, and they shall bea portion for foxes.

11 But the King shall reioyce in God, and all that sware by him shall reioyce in him: for the mouth of them that speake lyes, shall be stopped.

12 All that haue by God sight, or professe him, shall reioyce in this worthy king.

PSAL. LXIII.

1 David prayeth against the furie and false reports of his enemies. 7 He declareth their punishment and destruction. 10 To the comfort of the iust and the glory of God.

g To him that excelleth. A Psalm of David, BARE my voice, O God, in my prayer: pre-

serue my life from feare of the enemye.

2 Hide me from the conspiracie of the wicked, and from the rage of workers of iniquity.

3 Which haue whetted their tongue like a sword, and shor for their arrowes bitter words:

4 To shoote at the vpright in secretre: they shoote at him suddenly and feare not.

5 They encourage themselves in a wicked purpose: they commune together to lay snares privily, and say, Who shall see them?

6 They haue fought out iniquities, and haue accomplished that which they fought out, euen eury one a his secret thoughts, and the depth of his heart.

7 There cometh the wicked for Gods children in miserie, more bold and im-

pudent in theyr iniquities. 8 There is no way to seuerie and subtilty for him, which they imagined not for his destruction.

7 But God will shoote an arrowe at them suddenly: their strokes shall be as enes.

8 They shall curse their owne tongue to fall vpon them: and whosoever shall see them, shall flee away.

9 And all men shall see it, and declare the worke of God, and they shall vnderstand, what he hath wrought.

10 But the righteous shall be glad in the Lord, and trust in him: and all that are vpright of heart, shall reioyce.

PSAL. LXV.

1 A praise and thanksgiving vnto God by the fruitfull water, as signified by Zion. 9 For the chusing preservation and government of iherusalem. 10 For the plentiful blessings poured forth vpon all the earth, but specially towards his Church.

g To him that excelleth. A Psalm or song of David.

O God, praye waiteth for thee in Zion, and vnto thee shall the vow be performed.

2 Because thou hearest the prayer, vnto thee shall all b flesh come.

3 Wicked deeds haue preuailed against me: but thou wilt be mercifull vnto our transgressions.

4 Blessed is he, whoso thou chusest and causest to come to thee: he shall dwell in thy courts, and we shall be satisfied with the pleasures of thine House, euen of thine holy Temple.

5 O God of our saluation, thou wilt answer vs with fearful signs in thy righteousness.

6 Thou shal the hope of all the ends of the earth, and of them that are farr off in the sea.

7 He shall lieth the mountains by his power: and is girded about with strength.

8 He appeareth the noise of yfices, and noise of the waves thereof, and the tumults of the people.

9 They also that dwell in the vntermost parts of the earth, shall be afraid of thy signes: thou shalt make the East and the West to reioyce.

10 Thou g visitest the earth, and waterest it: thou makest it very rich: the river of God is full of water: thou preparest them corn for so thou appointest it.

11 Thou waterest abundantly the furrower thereof: thou causest the raine to descende into the vallicies thereof: thou makest it soft with showres, and bleisest the bad thereof.

12 Thou crownest the yere with thy goodnes, and thy steppes droppe fatnesse.

13 They drop vpon the pastures of the wilderness: and the hills shall be compassed with gladnes.

14 The pastures are clad with sheepe: the vallicies also shall be covered with corn: therefore they shoute for ioy, and sing.

15 By this description he sheweth that all the order of nature is a testimony of Gods love towards us who canst all creatures to forme our necessities. 1 That is, the dunce creatures that not onely reioyce for stime for Gods benefites, but shall continually sing.

PSAL. LXVI.

1 He promoueth all men to praye the Lord and to confesse his workes. 6 He sheweth forth the power of God to affray the rebels. 10 And sheweth how God hath diuersed Israel &c great bondage and afflictions. 12 He promoueth againe iherusalem. 16 And promoueth all men to heart what God hath done for him and to praye to his Name.

g To him that excelleth. A song or Psalm, R EIOYCE in God, al ye inhabitants of the earth.

2 Sing forth the glory of his name: make his praise glorious.

3 Say vnto God, Howe terrible art thou in thy workes: through the greatnesse of thy power shall

h To see Gods beanie indignement against them, and how he hath brought them in their owne sinnes.

i When they shal consider that he will be fauourable to them as he was to his seruant Dauid.

k He prophesieth that all nations shal come to know- ledge of God, who then was onely known in Iuda.

l He sheweth that there is no part nor creature in the world, which is not governed by Gods power and prouidence.

m Eliahs going forth of the morning and of the evening.

n To wit, with Tyre.

o That is, Shiloah, or the raine.

p Thou hast appointed the earth to bring forth

q He prophesieth that all nations shal come to know- ledge of God, who then was onely known in Iuda.

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aq Eliahs going forth of the morning and of the evening.

ar To wit, with Tyre.

as That is, Shiloah, or the raine.

at Thou hast appointed the earth to bring forth

20 This is our God, *even* the God that smeth us: to the Lord God *belong* the iſſues of death.

21 Surely God will wound the head of his enemies, *and* the haire pate of him that walketh in his finnes.

22 The Lord hath ſaid, I will bring *my people* againe from *q* Baſhan: I will bring them againe from the depths of the Sea:

23 That thy foote may be dipped in blood, *and* the tongue of thy dogges in *the blood* of the enemies, *even* in it.

24 They haue ſeene, O God, thy *f* goings, the goings of my God, *and* my King, *which* are in the Sanctuary.

25 The *f*ingers went before, the players of instruments after: in the middes *were* the maides playing with timbrels.

26 Praise yee God in the aſſembles, *and* the Lord, *ye that are* of the fountaine *o* of Iſrael.

27 There *was* a little Benjamin *with* their 7 ruler, *and* the princes of Iudah *with* their aſſembly, the princes of Zebulun, *and* the princes of Naphtali.

28 Thy God hath appoynted thy ſtrength: habliſh, O God, that, *which* thou haſt wrought in vs.

29 *o*ut of thy Temple vnto Ieruſalem: *and* Kings ſhall bring preſents vnto thee.

30 Deſtroy the company of the ſpearmen, *and* multitude of the mighty bulles with the calues of the people, that *are* tread vnder ſeete pieces of ſiluer: ſcatter the people that delight in warre.

31 *Then* ſhall the princes come out of *E*gypt: Ethiopia ſhall haſte to ſtretch her hands vnto God.

32 Sing vnto God, O ye kingdomes of the earth: ſing praiſe vnto the Lord, (Selah)

33 To him that rideth vpō the moſt high heauens, *which were* from the beginning: beholde, he will ſend out by his *o* voyce a mightie found.

34 Alſo be the power to God: *for* his maiſtie is vpon Iſrael, *and* his ſtrength is in the cloudes.

35 O God, thou art *o* terrible out of thine holy *o* places: the God of Iſrael is he that giueth ſtrength *and* power vnto the people: prayed be God.

o The prophetier that the Gemiles ſhall come to the true knowledge of miſty of God. *c* By his terrible thunders he will make himſelfe to be ſeene the God of alittle world. *d* In ſewing fearful iudgements againſt his enemies for the ſaluation of thy people. *e* He alſo ſaith to the Tabernacle which was diuided into three partes.

PSAL. LXIX.

x The complaint, prayer, ſeruent care and great anguiſh of Dauid as he ſtandeth in a figure of Chriſt and all his members: 21 The malicious crueltie of the enemies, 22 And their poſſibilitie alſo, 23 Where Iudas and ſuch traitors are accuſed, 24 He gathereth courage in his affliction, and offereth prayer vnto God, 25 Which are more acceptable then all ſacrifices: whereof all the afflicted may take comfort, 26 Finally he doth promiſe all creatures to pray, propitiating of the kingdom of Chriſt, and the preſervation of the Church, where all the ſanctified, 27 And their ſoule ſhall dwell for euer.

g To him that exalleth vpon *a* Shophannim.

A Pſalme of Dauid.

*S*ee mee, O God: *for* the *b* waters are entred vnto my ſoule.

I ſlicke ſalt in the deepe myre, where *no* *ſ*tay is: I am come into deepe waters, *and* the ſtreames runne out me.

no ſimile or ſtableſſe to ſeale my ſeete.

3 I am wearie of crying: my throte is drie: mine *e* eyes faile, while I waite for my God.

4 They that hate me without a cauſe, are moe then the haire of mine head: they that would deſtroy me, *and* are mine enemies *o* fallily are mightie, ſo that I reſorted that which I *o*ooke not.

5 O God, thou knoweſt my *ſ* ſooliſſnes, *and* my faultes are not hid from thee.

6 Let not them that truſt in thee, O Lord God of hoſtes, be aſhamed for *me*: let not thoſe that ſeek thee, be confounded through mee, O God of Iſrael.

7 For thy ſake haue I ſuffered reproofe: ſhame hath couered my face.

8 I am become a ſtranger vnto my brethren, *even* an aliant vnto my mothers ſonnes.

9 *For* the zeale of thine houſe hath eaten me, *and* the rebukes of them that rebuked thee, are fallen vpon me.

10 I *o* wept, and my ſoule faſted, but that was to my reproofe.

11 I put on a ſacke alſo: *and* I became a pro-uerbe vnto them.

12 They that *are* late in the gate, ſpake of me, *and* the drunkards ſang of *me*.

13 But Lord, *I* moue my prayer vnto thee in an *acceptable* time, *even* in the multitude of thy mercie: O God, heare me in the truth of thy ſaluation.

14 Deliuer mee out of the myre, that I ſinke not: I me deſiuered from them that hate me, *and* out of the *o* deepe waters.

15 Let not the water flood drowne me, neither let the deepe ſwallow me: *vp*: and let not the pit ſhut her mouth vpon me.

16 Hear me, O Lord, for thy louing kindneſſe is good: turne vnto me according to the multitude of thy tender mercies.

17 And *o* hide not thy ſelfe from thy ſeruant, for I am in trouble: make haſte *and* heare me.

18 Draw neere vnto my ſoule *and* redeeme it: deliuer me becauſe of mine enemies.

19 Thou haſt known my reproofe *and* my ſhame, *and* my diſhonour: all mine *o* aduerſaries *are* before thee.

20 Rebuke hath broken mine heart, *and* I am full of heavineſſe, *and* I *o*oked for ſome to haue pittie on *me*, *but* there was none: *and* for comforters *but* I found none.

21 For they gaue me gall in my meate, *and* in my thirſt they gaue me vinegar to drinke.

22 Let their table be a ſnare before them, *and* their proſperitie their ruine.

23 Let their eyes be blinded that they ſee not, *and* make their *o* loynes alway to tremble.

24 Powe out thine anger vpon them, *and* let thy wrathfull diſpleaſure take them.

25 *Let* their *o* habitation be voyde, *and* let none dwell in their tents.

26 For they perſecute him, whom thou haſt ſmitten: *and* they adde vnto the ſorow of them, whom thou haſt wounded.

27 Lay *o* iniquitie vpon their iniquitie, *and*

that our comfort only dependeth of God: for man rather increaſeth our ſorrows, then diminiſheth them, Iohn 1.9.9. *e* Hee deſireth God to execute his iudgements againſt the reprobate, which cannot by any means be turned, *Re* 1.1.9. *f* Take both iudgment and power from them. *g* After 1.1.9. *h* Punish not only them but their poſteritie, which ſhall be like vnto them. *i* By their continuance *and* increaſing in their finnes let it be known that they be of the reprobate.

d Though his ſeruaunt ſaid him, yet his ſinners were content *and* encouraged him ſtill to pray.

e Good meaning, not ſeruitude.

f They iudged me poore like vnto a thier, *and* gaue my ſeouto to others as though I had ſtoien them.

g Though I be ſinful, yet I am innocent toward them.

h Let me mine could increaſe of the enemies be an occaſion, that the ſathall fall from them.

i Whal ſawe thine enemies pre, ſend thy Name only in mouth, *and* in their life denie the ſame.

k Thine holy Spirit ſhall me to war, to reprove them *and* ſetled thy glorie.

l My ſoule was ſeeking to thee, *and* pray for my ſalvation.

m The more he ſought to winne thee to God, the more they were againſt him both poore *and* rich.

n Knowing that albeit I ſuffer now trouble, yet thou haſt a time where, in thou haſt appoynted my deliuerance.

o He ſheweth a lively faith, in that that be afflicth himſelfe, that God is fauourable to him, when he ſeemeth to be angry *and* at hand, when he ſeemeth to be farre off.

p Not that he feared that God would not heare him, but that he made him to think that God deſerued looſe.

q Thou ſeelt that I am beſet as a ſheepe among many wolues.

r He ſheweth that it is in vain to put our truſt in men in our great neceſſities, but

that our comfort only dependeth of God: for man rather increaſeth our ſorrows, then diminiſheth them, Iohn 1.9.9. *e* Hee deſireth God to execute his iudgements againſt the reprobate, which cannot by any means be turned, *Re* 1.1.9. *f* Take both iudgment and power from them. *g* After 1.1.9. *h* Punish not only them but their poſteritie, which ſhall be like vnto them. *i* By their continuance *and* increaſing in their finnes let it be known that they be of the reprobate.

The hope of the faithfull.

a They which feared by their profession to have bene writt in thy booke, yet by their fruites prooue the contrary, let them be knowne as impostors.
y There is no sacrifice, which God more effectually, then thanksgiving for his benefits.
a For as he deliuered his seruant David, so will he doe all that are in distress, and call vpon him.
e Vnder the temporary promise of the land of Canaan he comprehended the promise of life everlasting to the faithfull and their posteritie.

let them not come into thy righteousness.

28 Let them be put out of the booke of life, neither let them be written with the righteous.
29 When I am poore and in heauinesse, thine helpe, O God, shall exalt me.
30 I will praise the Name of God with a song, and magnific him with thanksgiving.
31 This also shall please the Lord better then a yong bullocke, that hath hornes and hooves.
32 The humble shall see this, and they that seeke God, shall be glad, and your heart shall liue.
33 For the Lord heareth the poore, and delieth not his prisoners.
34 Let heauen and earth praise him: the seas and all that moueth in them.
35 For God will saue Zion, and build the cities of Iudah, that men may dwell there and haue it in possession.
36 The seede also of his seruants shall inherit it: and they that loue his name, shall dwell therein.

PSAL. LXX.

1 My prayer is to be righteously deliuered. **2** He desireth the shew of his enemies. **3** And the joyful comfort of all those that seeke the Lord.

4 To him that exalteth. A Psalm of David, to put in a remembrance.

a Which might put him in remembrance of his deliuerance.

b Psalm. lxx.

c He teacheth vs to be earnest in prayer though God seeme to stay: for at his time he will here vs.

d He was assured what the more they asked, the nearer they were to destruction, and the nearer to his deliuerance.

e Hereby we are taught not to mocke at others in their miserie, lest the same fall on our owne neckes.

f Because he had felt Gods helpe before, he groundeth on experience and boldly seeketh vnto him for succour.

O God, **b** haste thee to deliuer mee: make haste to helpe me, O Lord.

2 Let them be confounded & put to shame, that seeke my soule: let them be turned backward and put to rebuke, that desire mine hurt.

3 Let them be turned backe for a reward of their shame, which said, Aha, aha.

4 But let all those that seeke thee, be ioyfull and glad in thee, and let all that loue thy saluation, say alwayes, God be praised.

5 Now I am poore and needie: O God, make haste to mee: thou art mine helper, and my deliuerer: O Lord, make no tarrying.

6 Because he had felt Gods helpe before, he groundeth on experience and boldly seeketh vnto him for succour.

PSAL. LXXI.

1 My prayer is in faith, established by the words of the promise. **2** And confirmed by the works of God from his youth. **3** Hee complaineth of the crueltie of his enemies. **4** And desireth God to continue his graces toward him. **5** Promising to be wonderful and thankfull for the same.

a Psalm. lxxi.

b He prayeth to God with full assurance of faith, that he will deliue him from his aduersaries.

c By declaring thy selfe true of promise.

d Thou hast infinite mercie, and all creatures are at thy commandment: therefore shew some signe, whereby I shall be deliuered.

e That is, from Abisalon, Achisophel and that conspiracy.

f He strengtheneth his faith by the experience of Gods benefites, who did not only preserue him in his mothers belly, but tooke him thence and euer since hath preserued him. **g** All the world wondereth at me because of my miseries, as well they in authority as the common people, yet being assured of thy fauour, I am not dismayed.

N **a** thee, O Lord, I trust: let me neuer be ashamed.

2 Refuse me not. I deliuer me in thy righteousness: incline thine eare vnto me and saue me.

3 Be thou my strong rock, whereunto I may alway resort: thou shalt giue me commandment to saue me: for thou art my rock, & my fortress.

4 Deliuer me, O my God, out of the hand of the wicked: out of the hand of the euill and cruel man.

5 For thou art mine hope, O Lord God, when I trust for thee.

6 Vpon thee haue I bene stayed from the womb: thou art he that tooke me out of my mothers bowels: my prayer shall be alwayes of thee.

7 I am become as it were a monster vnto many: but thou art my sure trust.

Psalmes.

A prayer of the faithfull.

8 Let my mouth be filled with thy prayse, and with thy glory euer day.

9 Call me not off in the time of rage: forsake me not when my strength faileth.

10 For mine enemies speake of me, & they that lay wait for my soule, take their coustell together.

11 Saying, A God hath forsaken him: pursue and take him, for there is none to deliue him.

12 Go not farre from me, O God: i my God, haste thee to helpe me.

13 Let he be confounded and consumed that are against my soule: let them be couered with reprofe and confusion, that seeke mine hurt.

14 But I will waite continually, and will praise thee more and more.

15 My mouth shall dayly rehearse thy righteousness, and thy saluation: for I knowe thee the number.

16 I will goe forward in the strength of the Lord God, and will make mention of thy righteousness, euen of thine only.

17 O God, thou hast taught mee from my yowen euen vntill now: therefore will I tell of thy wonderous workes.

18 Yea, euen vnto mine olde age and gray head, O God: for thou wilt returne, and wilt come againe, and take mee vp from the depth of the earth.

19 And thy righteousness, O God, I will exalt on high: for thou hast done great things: O God, who is like vnto thee!

20 Which hast shewed me great troubles and aduersities, but thou wilt returne, and reuie me, and wilt come againe, and take mee vp from the depth of the earth.

21 Thou wilt increase mine honour, & returne and comfort me.

22 Therefore will I praise thee, for thy faithfulness, O God, vpon instrument and viol: vnto thee will I sing vpon the harpe, O Holy one of Israel.

23 My lippes will reioyce when I sing vnto thee, and my tongue, which thou hast deliuered.

24 My tongue also shall talke of thy righteousness dayly: for they are confounded and brought vnto shame, that seeke mine hurt.

that his long tariance was well recompensed, when God performed his promise.
2 For there is no true praying of God, except it come from the heart, therefore he prometh to deliue in nothing but when God may be glorified.

PSAL. LXXII

1 He prayeth for the prosperitie of the kingdome of Salomon, who was the figure of Christ. **2** Under whose shall be righteousness, peace and felicity. **3** Vnto whom all kings and all nations shall doe homage. **4** Whose name and power shall endure for euer, and in whom all nations shall be blessed.

A Psalm of Salomon.

Glorie thy iudgements to the King, O God, and thy righteousness to the Kings sonne.

2 Thou shalt hee iudge thy people in righteousness, and thy poore with equitie.

3 The mountaines and the hills shall bring peace to the people by iustice.

4 He shall iudge the poore of the people: he shall giue the children of the needie, and shall subdue the oppressor.

5 They shall feare thee as long as the sunne.

places most barren shall be enriched with thy blessing. **6** He threatned before the sword is committed to Kings: to wit, to defend the innocent, and to presse the wicked. **7** The people shall embrace thy iustice, when they see a King that ruleth according to thy worke.

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and moore endurth, from generations to generation.

6 He shall come as downe like the raine vpon the mowen grasse, and as the showres that water the earth.

7 In his dayes shall the righteous flourish, and abundance of peace shall be as long as the moone endureth.

8 His dominion shall be also from the sea to sea, and from the riuer vnto the endes of the land.

9 They that dwell in the wildernesses, shall kneele before him, and his enemies shall lick the dust.

10 The Kings of the Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall bring gifts.

11 Yea, all kings shall worship him: all nations shall serue him.

12 For he shall deliuer the poore when he crieth: the needie also, and him that hath no helper.

13 He shall be mercifull to the poore and needie, and shall preserue the foules of the poore.

14 He shall redeeme their soules from deceit and violence, and deare shall their blood be in his sight.

15 Yea, he shall liue, and vnto him shall they giue of the gold of Sheba: they shall also pray for him continually, and dayly blesse him.

16 An handful of corne shall be sown in the earth, euen in the toppes of the mountaines, and the fruit thereof shall shake like the trees of Lebanon.

17 And the children shall flourish out of the cite like the grasse of the earth.

18 His name shall be for euer: his name shall endure as long as the sunne: all nations shall blesse him, and be blessed in him.

19 Blessed be the Lord God, euen the God of Israel, which onely doth p woondrous things.

20 And blessed be his glorious Name for euer: and let all the earth be filled with his glory. So be it, euen so be it.

THE END THE prayers of David, the sonne of Iliai.

THESE PRAYERS OF DAVID, THE SONNE OF ILIAI, ARE NOW TRANSLATED INTO ENGLISH.

CONCERNING HIS SONNE SALEM.

P A A L. LXXIII.

1 The Prophet teacheth by his example that neither the world, hypocrisie of the tongue, nor yet the affliction of the body ought to discourage Gods children: but rather ought to moue vs to consider our Fathers prescience, and to cause vs to reuerence Gods iudgement, so first as when the wicked wauay away, and the gilty enter into life everlasting, so in hope whereof he refresheth himselfe into Gods hands.

2 A Psalm committed to Asaph.

Y E R God is good to Israel: euen, to the pure in heart.

2 As for me, my feete were almost gone: my sleps had well nere slept.

3 For I fretted at the foolish, when I saw the prosperitie of the wicked.

4 For there are no bonds in their death, but they are lustie and strong.

5 They are not in trouble as other men, neither are they plagued with rebukes.

6 Therefore pride is as a chaine vnto them, and enuie couereth them as an argument.

7 Their eyes stand out for fumes: † they haue more then heart can with.

8 They are licentious, and speake wickedly of their oppression: they talke presumptuously.

9 They say in their hearts as some doe in their chains, and in exiles, as some say in glory, † they saye thus the first of the beare.

9 They set their mouth against heauen, and their tongue walketh thorow the earth.

10 Therefore his people turne him: for waters of a full cup are wrung out to them.

11 And they say, How doth God knowe if there is knowledge in the most High?

12 Lo, these ate the wicked; yet prosper they alway, and increase in riches.

13 Certainly I haue cleansed mine heart in vaine, and washed mine hands in innocencie.

14 For dayly I haue bene punished, and chastened euerie morning.

15 If I say, I will iudge thus, behold the generation of thy children: I haue trespassed.

16 Then thought I to know this, but it was too painfull for me.

17 Vntill I went into the Sanctuary of God: then vnderstood I their end.

18 Surely thou hast fet them in slippery places, and castest them downe into desolation.

19 How suddenly are they destroyed, perished and horribly consumed.

20 As a dream when one awaketh! O Lord, when thou raisest vs vp, thou shalt make their image desisted.

21 Certainly mine heart was vexed, and I was pricked in my reins:

22 So foolish was I & ignorant: I was a beast before thee.

23 Yet I was alway with thee: thou hast holden me by my right hand.

24 Thou wilt guide me by thy counsell, and afterward recieue me to glory.

25 Whom haue I in heauen but thee? and I haue desired none in the earth with thee.

26 My flesh faileth and mine heart also: but Gods strength of mine heart, and my portion for euer.

27 For loe, they that withdraw themselves from thee, shall perish: thou destroyest all them that p goe a whoring from thee.

28 As for mee, it is good for mee to draw nere to God: therefore haue I put my trust in the Lord God, that I may declare all thy works.

reason to seeke out Gods iudgements, the more dooth he declare himselfe a beast. m By faith I was assured that thy providence did watch alwayes ouer me to preserue me. n He sought neither helpe nor comfort of any man for any of Gods only. o He teacheth vs to denie our felicitie, so haue God our whole sufficiency, and onely contentment. p That is, forsake thee to seeke others. q Though all the world shrinke from God, yet he promitteth to trust in him, and to magnifie his works.

P S A L. LXXIII.

1 The faithful complaint of the destruction of the Church and treachery, 2 Under the name of Zion, and the temple destroyed, 3 And the king in the night and the morning of Gods, 4 by his countenance, 5 they require helpe & succour for the glory of Gods holy Name, for the iudgement of his people afflicted seruants, 6 and the confusion of his proud enemies.

A Psalm committed to Asaph.

O God, why hast thou put vs away for euer? why is thy wrath kindled against the sheepe of thy pasture?

2 Thinke vpon thy congregation, which thou hast possessed of old, and on the rod of thine inheritance, which thou hast redeemed, and on this mount Zion, wherein thou hast dwelt.

3 Lift vp thy strokes, that thou mayest for euer destroy euery enemy that doth euill to the Sanctuary.

4 The Church of God being oppressed by the tyrannie either of the Babylonians, or of the Antiochs, prayer to God by whose hand this yoke was layed vpon them for their finnes.

5 Which inuincible thou hast meted out for thy selfe as with a line or rodde for sinne.

4 Thine

They blaspheme God, and leave not his power, but asle upon men, because they esteeme themselves above all others.

6 Not only the reprobate, but also the people of God often times fall backe, seeing the prosperous estate of the wicked, and are ouerwhelmed with sorrow, thinking that God confideth not might the statutes the godly.

7 Thus the flesh mouth euen the godly to dispute with God concerning their poore estate and the prosperitie of the wicked.

8 If I giue place to this wicked thought, I offend against thy providence, seeing thou disposdest all things most wisely, and preferrest thy children in their greatest dangers.

9 Vntill I entered into thy schoole and learned by thy word and holy Spirit, that thou orderdest all things most wisely, and iustly.

10 Thy fauourable iudgement.

11 When thou openest our eyes to consider thy heavenly felicitie, we contemne all their vaine pompe.

12 For the more that man goeth about by his owne

a They him de-
stroyed thy true
religion, and spread
their banners in
signe of defiance,
b He commendeth
the temple for the
wofull master, the
miserable woe, the
manly and gra-
uities thereof, which
wofull holding the
coming day de-
stroyed.

c They encour-
aged one another
to enuie, that
not only Gods
people might be
destroyed, but also
his religion vicer-
ly in all places
suppressed.

d They lamented
that they have no
Prophet among them
to show them how
long their mis-
ery should en-
dure.

e They loyde their
delinquency with
Gods glory and
power, knowing
that the punish-
ment of the en-
emy should be their
delinquency.

f Musing in the
night of all the
world.

A To wit, Phara-
on's armie,
b Which was a
great monster of
the sea, or whale,
meaning Pharaon.

3 His destruction
did reioyce them
as most cruellest
the body.

m Seeing that
God by his prou-
dence gouerneth
and disposeth all
things, he gather-
eth that he will
take care chiefly
for his children.

n He meaneth the
Church of God,
which is exposed
as a prey to the
wicked.

o That is, all pla-
ces where thy
word sheweth not,
there reigneth ty-
ranny and ambition.

p He sheweth that God cannot suffer his Church to be
suppressed, except he looke his owne right.

q He sheweth more and more.

r The faithful do praise the Name of the Lord.

s Which shall
come to iudge at the time appointed, & when the wicked
shall be put to confusion, and drinke of the cup of his wrath.

t Their pride shall be abated, and the righteous shall be
reioiced to honor.

u To him that excelleth, a Destroyer not. A Psalm,

or song committed to Asaph.

W E will praise thee, O God, we will praise
thee, for thy Name is neere: therefore they
will declare thy wondrous works.

2 When I shall take a convenient time, I
will iudge righteously.

3 The earth and all the inhabitants thereof

power at hand to helpe them. c When I see my time (saith God) he helps your
miseries, I will come and set all things in good order.

d He declareth
how the faithful
shall once have in-
uocation to praise
God forasmuch as
in their need they
shall see his
power at hand to helpe them.

e When I see my time (saith God) he helps your
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h He declareth
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uocation to praise
God forasmuch as
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shall see his
power at hand to helpe them.

i When I see my time (saith God) he helps your
miseries, I will come and set all things in good order.

4 Thine aduersaries saie in the midst of thy
Congregation, and set vp their banners for
signes.

5 He thus 4 lifted the axes vpon the thicke
trees, was renowned, as one, that brought a thing
to perfection.

6 But nowe they breake downe the carued
worke thereof with axes and hammers.

7 They haue cast thy Sanctuaries into the fire,
and raised it to the ground, and haue defiled the
dwelling place of thy Name.

8 They layde in their hearts, Let vs destroy
them altogether: they haue burnt all the Syna-
gogues of God in the land.

9 We see not our signes: there is not one
Prophet more, nor any with vs that knoweth
thou long.

10 O God, how long shall the aduersarie re-
proch thee? shall the enemy blasphemeth thy
Name for euer?

11 Why withdrawest thou thine hand, euen
thy right hand? draw it out of thy bosome, and
consume them,

12 Euen God is my king of olde, working
saluation in the mides of the earth.

13 Thou diddest diuide the sea by thy power:
they brakeit the heads of the dragons in the
waters.

14 Thou brakeit the head of Leviathan in
pieces, and gauest him to be meate for the peo-
ple in wilderness.

15 Thou brakeit vp the fountaine and riu-
er: thou driedst vp mightie riuers.

16 The day is thine, and the night is thine:
thou hast prepared the light and the sunne.

17 Thou hast set all the borders of the earth:
thou hast made Summer and Winter.

18 Remember this, that the enemy hath re-
proched the Lord, and the foolish people hath
blasphemeth thy Name.

19 Giue not the soule of thy turtle dove
vnto the beast, and forget not the Congregation
of thy poore for euer.

20 Consider thy couenant: for the darke
places of the earth are full of the habitations of
the cruel.

21 O let not the oppressed returne ashamed,
but let the poore and needie praye thy Name.

22 Arise, O God: mainteine thine own cause:
remember thy daily reproch by the foolish man.

23 Forget not the voyce of thine enemies:
for the tumult of them, that rise against thee,
ascendeth continually.

24 He sheweth that God cannot suffer his Church to be
suppressed, except he looke his owne right.

25 He sheweth more and more.

26 The faithful do praise the Name of the Lord.

27 Which shall come to iudge at the time appointed, & when the wicked
shall be put to confusion, and drinke of the cup of his wrath.

28 Their pride shall be abated, and the righteous shall be
reioiced to honor.

29 To him that excelleth, a Destroyer not. A Psalm,

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will declare thy wondrous works.

2 When I shall take a convenient time, I
will iudge righteously.

3 The earth and all the inhabitants thereof

power at hand to helpe them. c When I see my time (saith God) he helps your
miseries, I will come and set all things in good order.

d He declareth
how the faithful
shall once have in-
uocation to praise
God forasmuch as
in their need they
shall see his
power at hand to helpe them.

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shall see his
power at hand to helpe them.

i When I see my time (saith God) he helps your
miseries, I will come and set all things in good order.

are dissolved: but I will establish the pillars of
his Church.

4 I gide vnto the foolish, Bee not so foolish,
and to the wicked, Lift not vp the home.

5 Lift not vp your home on high, neither
speake with a lifte necke.

6 For to come to preferment neither from
the East, nor from the West, nor from the South.

7 But God is the iudge: he maketh lowe and
he maketh high.

8 For in the hand of the Lord is a cup, and
the wine is read: it is full mixt, and he powrech
out of the same: surely all the wicked of the earth
shall wring out and drinke the dregges thereof.

9 But I will declare for euer, and sing praises
vnto the God of Isakob.

10 All the hornes of the wicked also will I
breake: but the hornes of the righteous shall bee
exalted.

11 The wicked shall be utterly destroyed, the
righteous shall prosper by their ties, then the wicked shall by their craft and subtilty.

12 The wicked shall be utterly destroyed, the
righteous shall prosper by their ties, then the wicked shall by their craft and subtilty.

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righteous shall prosper by their ties, then the wicked shall by their craft and subtilty.

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righteous shall prosper by their ties, then the wicked shall by their craft and subtilty.

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righteous shall prosper by their ties, then the wicked shall by their craft and subtilty.

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righteous shall prosper by their ties, then the wicked shall by their craft and subtilty.

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righteous shall prosper by their ties, then the wicked shall by their craft and subtilty.

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righteous shall prosper by their ties, then the wicked shall by their craft and subtilty.

30 The wicked shall be utterly destroyed, the
righteous shall prosper by their ties, then the wicked shall by their craft and subtilty.

31 The wicked shall be utterly destroyed, the
righteous shall prosper by their ties, then the wicked shall by their craft and subtilty.

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55 The wicked shall be utterly destroyed, the
righteous shall prosper by their ties, then the wicked shall by their craft and subtilty.

4 Thine aduersaries saie in the midst of thy
Congregation, and set vp their banners for
signes.
5 He thus 4 lifted the axes vpon the thicke
trees, was renowned, as one, that brought a thing
to perfection.
6 But nowe they breake downe the carued
worke thereof with axes and hammers.
7 They haue cast thy Sanctuaries into the fire,
and raised it to the ground, and haue defiled the
dwelling place of thy Name.
8 They layde in their hearts, Let vs destroy
them altogether: they haue burnt all the Syna-
gogues of God in the land.
9 We see not our signes: there is not one
Prophet more, nor any with vs that knoweth
thou long.
10 O God, how long shall the aduersarie re-
proch thee? shall the enemy blasphemeth thy
Name for euer?
11 Why withdrawest thou thine hand, euen
thy right hand? draw it out of thy bosome, and
consume them,
12 Euen God is my king of olde, working
saluation in the mides of the earth.
13 Thou diddest diuide the sea by thy power:
they brakeit the heads of the dragons in the
waters.
14 Thou brakeit the head of Leviathan in
pieces, and gauest him to be meate for the peo-
ple in wilderness.
15 Thou brakeit vp the fountaine and riu-
er: thou driedst vp mightie riuers.
16 The day is thine, and the night is thine:
thou hast prepared the light and the sunne.
17 Thou hast set all the borders of the earth:
thou hast made Summer and Winter.
18 Remember this, that the enemy hath re-
proched the Lord, and the foolish people hath
blasphemeth thy Name.
19 Giue not the soule of thy turtle dove
vnto the beast, and forget not the Congregation
of thy poore for euer.
20 Consider thy couenant: for the darke
places of the earth are full of the habitations of
the cruel.
21 O let not the oppressed returne ashamed,
but let the poore and needie praye thy Name.
22 Arise, O God: mainteine thine own cause:
remember thy daily reproch by the foolish man.
23 Forget not the voyce of thine enemies:
for the tumult of them, that rise against thee,
ascendeth continually.
24 He sheweth that God cannot suffer his Church to be
suppressed, except he looke his owne right.
25 He sheweth more and more.
26 The faithful do praise the Name of the Lord.
27 Which shall come to iudge at the time appointed, & when the wicked
shall be put to confusion, and drinke of the cup of his wrath.
28 Their pride shall be abated, and the righteous shall be
reioiced to honor.
29 To him that excelleth, a Destroyer not. A Psalm,
or song committed to Asaph.
W E will praise thee, O God, we will praise
thee, for thy Name is neere: therefore they
will declare thy wondrous works.
2 When I shall take a convenient time, I
will iudge righteously.
3 The earth and all the inhabitants thereof
power at hand to helpe them. c When I see my time (saith God) he helps your
miseries, I will come and set all things in good order.
d He declareth
how the faithful
shall once have in-
uocation to praise
God forasmuch as
in their need they
shall see his
power at hand to helpe them.
e When I see my time (saith God) he helps your
miseries, I will come and set all things in good order.
f He declareth
how the faithful
shall once have in-
uocation to praise
God forasmuch as
in their need they
shall see his
power at hand to helpe them.
g When I see my time (saith God) he helps your
miseries, I will come and set all things in good order.
h He declareth
how the faithful
shall once have in-
uocation to praise
God forasmuch as
in their need they
shall see his
power at hand to helpe them.
i When I see my time (saith God) he helps your
miseries, I will come and set all things in good order.

In the day of my trouble I fought the Lord: my fore ranne and ceased not in the night: my soule refused comfort.

I did thinke vpon God, and was troubled: I prayed, and my spirit was full of anguish. Selah.

Thou keepst mine eyes: waking: I was astonished, and could not sleepe.

Then I considered the dayes of olde: and the yeeres of ancient time.

I called to remembrance my long in the night: I communed with mine owne heart, and my spirit searched diligently.

Will the Lord absent himselfe for euer? and will he shew no more fauour?

Is his mercie gone for euer? doeth his promise faile for euermore?

Hath God forgotten to be mercifull? hath he thus vp his tender mercies in displeasure? Selah.

And I said, This is my death: yet I remembered the yeeres of the right hand of y^e most High.

I remembered the workes of the Lord: certainly I remembered thy wonders of olde.

I did also meditate all thy workes, and did deuise of thine actes, saying,

Thy way, O God, is in the Sanctuary: who is so great a God as our God!

Thou art the God that doest wonders: thou hast declared thy power among the people.

Thou hast redeemed thy people with thine arme, even the sonnes of Isakob & Ioseph. Selah.

The waters saw thee, O God: the waters saw thee, and were affraide: yea, the depths trembled.

The cloudes poured out water: the heauens gaue a sound: yea, thine arrowes went abroad.

The voyce of thy thunder was round about: the lightnings lightened the world: the earth trembled and shooke.

Thy way is in the sea, and thy paths in the great waters: thy footstepps are not known.

Thou diddest leade thy people like sheepe by the hand of Moses and Aaron.

Thou hast delivered the Israelites through the red Sea. I That is, thoudelivered them from when thou haddest brought ouer thy people, the way was not known, and the enemies that thought to haue followed them, were not able to follow. Exod. 14. 28, 29.

PSALM LXXVIII.

He sheweth how God of his mercie clothe his Church of the posteritie of Abraham. 8. Reproaching the stubborn rebellion of their fathers, that the children might not only understand, at That God of his free mercie made his covenant with their ancestors, 17 But also firing them to malicious and peruerse thoughts be ashamed, and to seeke wholly to God. In the Psalm the holy Ghost hath comprehended, as it were, the summe of all Gods benefits, to the intent the ignorant and grasse people might see in few words the effect of the whole testimony of the Bible.

A Psalm to giue a instruction, committed to Asaph.

Hear my doctrine, O my people: incline your eares vnto the wordes of my mouth. I will open my mouth in a parable: I will declare his sentences of olde.

Which we haue heard and known, and our fathers haue told vs.

We will not hide them from their children, but to the generation to come we will shew the praises of the Lord, his power also, and his wonderfull workes that he hath done:

How he established a testimony in Isakob,

and ordeined a Law in Israhel, which he commanded our fathers, that they should teach their children:

That the posteritie might knowe it, and the children, which should be borne, should stand vp, and declare it to their children:

That they might set their hope on God, and not forget the workes of God, but keepe his commandments:

And not to be as their fathers, a disobedient and rebellious generation: a generation that set not their heart aright, and whose spirit was not faithfull vnto God.

The children of Ephraim being armed and shooting with the bowe, turned backe in the day of battell.

They kept not the covenant of God, but refused to walke in his Law,

And forgate his Actes, and his wonderfull workes that he had shewed them.

Hee did malicious things in the fight of their fathers in the lande of Egypt: even in the field of Zoan.

He diuided the Sea, & led them through: he made also the waters to stand as an heape.

In the day time also hee led them with a cloude, and all the night with a light of fire.

He claued the rocks in the wilderness, and gaue them drinke as of the great depths.

He brought floods also out of the stonie rockes, so that he made the waters to descend like the riuers.

Yet they sinned still against him, and provoked the Highest in the wilderness,

And tempted God in their hearts in requiring meate for their lust.

They spake against God also, saying, Can God prepare a table in the wilderness?

Behold, he smote the rocke, that the water gushed out, and the streames ouerflowed: can he giue bread also? or prepare flesh for his people?

Therefore the Lord heard and was angry, and the fire was kindled in Isakob, & also wrath came vpon Israhel,

Because they beleeted not in God, and trusted not in his helpe.

Yet he had commanded the cloudes about, and had opened the doores of heauen,

And had rained downe Manna vpon them for to eate, and had giuen them of the wheate of heauen.

Man did eate the bread of Angels: hee sent them meate yough.

Hee caused the Eastwinde to passe in the heauen, and through his power he brought in the Southwinde.

Hee rained flesh also vpon them as dust, and feathered foule as the sand of the sea.

And hee made it fall in the middes of their campe, even round about their habitations.

So they did eate and were well filled: for he gaue them their desire.

They were not turned from their lust, but the meate was yet in their mouthes,

When the wrath of God came euen vpon them.

So that they had that, which was necessary and sufficient: but their lust made them to eate that which they knew God had denied them. 1. Iob 3. 1. 1. cor. 10. 3. p God giued the meates of the winde to reach them, that all elements were at his commandment, and that no distance of place could let his working. q Such is the nature of concupiscence, that the more it hath, the more it longeth.

He sheweth wherein the children should be like their fathers: that in maintaining Gods pure religion.

He sheweth wherein the children of this doctrine find death: in faith, in the meditation of Gods benefits, and in obedience.

Though these fathers were the seed of Abraham and y^e chosen people, yet be sheweth by their rebellion, pronocation, and disobedience, that the children ought also to follow their fathers.

By Ephraim he meaneth also the rest of the tribes, because they were most in number: whose punishment declared that they were vnsittiall to God, & by their multitude and ambition had corrupted all others.

He groweth that not only the posteritie, but also their fathers were wicked and rebellious to God.

Exod. 14. 31. Exod. 14. 32. Exod. 14. 33.

Exod. 14. 34. Num. 32. 12. 1. cor. 10. 4.

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them.

1 Though power
was not spar'd,
yet did they
behold which
tried in their
strength against
God.

2 These sinners by
dominance and
riches men in-
finitable so that by no
plagues they can
be answered.

3 Such was their
hypocisie, y they
sought vnto God
for lease of punish-
ment, though in
their heart they
loved him not.

4 Whatloues
commeth not f. s
the pure fountain
of our hearts, is hy-
pocisie.

5 Because he
would euer have
some remnant of a
Church to praise
his Name in earth,
he suffered not their
sin to consume his
mercy.

6 That is, they
tempted him oft-
times.

7 As they all doe
that measure the
power of God by
their capacities.

8 The forgetful-
nes of Gods bene-
fices is the roote
of rebellion and
all vice.

9 This is a con-
fessed mixture of flie
and venomous
wormes. Some
take it for all sorts
of offences: some
for all wilde
beastes.

10 He repenteth
not here all the
miracles that God
did in Egypt, but
certaine which
might be suffici-
ent to convince
the people of ma-
lice and ingrati-
tude.

11 So called, a the
of the effect, that
is, of punishing the
wicked: or else
because they were
wicked tipsters,
whom God per-
mitted to vex
much.

12 The first borne
are so called, as
Gen 49. 3.

13 That is, Egypt
for it was called
Mizraim or Egypt
of Mizraim, when
I was the sonne of
Ham.

14 That is, they
had none occasion
to feare, so much as
God destroyed their enemies,
and deli-
uered them safely.

15 Meaning Canaan, which God had con-
secrated to him self,
and appointed to his people. 1. 16. 1. 17. 1. 18. 1. 19. 1. 20. 1. 21. 1. 22. 1. 23. 1. 24. 1. 25. 1. 26. 1. 27. 1. 28. 1. 29. 1. 30. 1. 31. 1. 32. 1. 33. 1. 34. 1. 35. 1. 36. 1. 37. 1. 38. 1. 39. 1. 40. 1. 41. 1. 42. 1. 43. 1. 44. 1. 45. 1. 46. 1. 47. 1. 48. 1. 49. 1. 50. 1. 51. 1. 52. 1. 53. 1. 54. 1. 55. 1. 56. 1. 57. 1. 58. 1. 59. 1. 60. 1. 61. 1. 62. 1. 63. 1. 64. 1. 65. 1. 66. 1. 67. 1. 68. 1. 69. 1. 70. 1. 71. 1. 72. 1. 73. 1. 74. 1. 75. 1. 76. 1. 77. 1. 78. 1. 79. 1. 80. 1. 81. 1. 82. 1. 83. 1. 84. 1. 85. 1. 86. 1. 87. 1. 88. 1. 89. 1. 90. 1. 91. 1. 92. 1. 93. 1. 94. 1. 95. 1. 96. 1. 97. 1. 98. 1. 99. 1. 100. 1.

them, and slew the strongest of them, and smote
downe the chosen men in Israel.

33 For all this, they sinned still and beleued
not his wondrous workes.

34 Therefore their dayes did he consume in
vanitie, and their yeeres halfly.

35 And when he slew them, they fought
him; and they returned, and fought God early.

36 And they remembered that God was their
strength, and the most high God their redeemer.

37 But they flattered him with their mouth,
and dissembled with him with their tongue.

38 For their heart was not vp-right with him:
neither were they faithfull in his covenant.

39 Yet he being merciful, forgave their in-
iquitie, and destroyed them not, but oft-times cal-
led backe his anger, and did not stirre vp all his
wrath.

40 For he remembred that they were flesh, yea,
a winde that passeth and commeth not againe.

41 How oft did they prouoke him in the wil-
dernesse? and grieve him in the desert?

42 Yea, they returned, & tempted God, and
limited the Holy one of Israel.

43 They remembered not his hand, nor the
day when he deliuered them from the enemye.

44 Nor him that set his signes in Egypt, and
his wonders in the field of Zoan.

45 And turned their riuers into blood, and
their floods; that they could not drinke.

46 He sent a fwarme of flies among them,
which deuoured them, and frogs, which destroyed
them.

47 He gaue also their fruites vnto the cater-
pillar, and their labour vnto the grasshopper.

48 He destroyed their vines with haile, and
their wilde figge trees with the hallelueth.

49 He gaue their cattell al to the haile, and
their flockes to the thunderboltes.

50 He call vpon them the fiercenesse of his
anger, indignation and wrath, and vexation by the
sending out of 4 euil Angels.

51 He made a way to his anger: he spared not
their soule from death, but gaue their life to the
perilence.

52 And smote al the first borne in Egypt, when
the beginning of their strength in the taberna-
cles of Ham.

53 But hee made his people to proe out like
sheepe, & led them in the wilderness like a flocke.

54 Yea, hee caried them out safely, and they
feared not, and the Sea couered their enemies.

55 And he brought them vnto the borders of
his Sanctuarie: even to this Mountaine, which
his right hand purchased.

56 He callt out the heathen al before them,
and caused them to fall to the lot of his inheri-
tance; and made the tribes of Israel to dwell in
their tabernacles.

57 Yer they tempted, and prouoked the most
high God, and kept not his self monies.

58 But turned backe, & dealt falsly like their
fathers: they turned like a deerefull bow.

59 And they prouoked him to anger with
their high places, and moued him to wrath with
their grauen images.

60 But they both longed at our miseries. 1. 61. 1. 62. 1. 63. 1. 64. 1. 65. 1. 66. 1. 67. 1. 68. 1. 69. 1. 70. 1. 71. 1. 72. 1. 73. 1. 74. 1. 75. 1. 76. 1. 77. 1. 78. 1. 79. 1. 80. 1. 81. 1. 82. 1. 83. 1. 84. 1. 85. 1. 86. 1. 87. 1. 88. 1. 89. 1. 90. 1. 91. 1. 92. 1. 93. 1. 94. 1. 95. 1. 96. 1. 97. 1. 98. 1. 99. 1. 100. 1.

God heard this and was wroth, and greatly
abhorred Israel.

60 So that he forsooke the habitation of
Shilo, even the Tabernacle where hee dwelt a-
mong men.

61 And deliuered his power into captivity,
and his beautie into the enemies hand.

62 And hee gaue vp his people to the sword,
and was angrie with his inheritance.

63 The fire deuoured their chosen men, and
their maidens were not praised.

64 Their Priests fell by the sword, and their
widowes lamented nor.

65 But the Lord awaked as one out of sleepe,
as a strong man that after his wine crieth out,

66 And smote his enemies in the hinder parts,
and put them to a perpetuall shame.

67 Yer hee refused the tabernacle of Joseph,
and chose not the tribe of Ephraim:

68 But chose the tribe of Iudah, and mount
Zion which hee loved.

69 And he built his Sanctuarie as an high pa-
lace, like the earth, which hee habiliteth for euer.

70 He chose Dauid also his seruant, and tooke
him from the sheepefolds.

71 Buen from behinde the ewes with young
brought he him to feede his people in Iakob,
and his inheritance in Israel.

72 So he fed them according to the simpli-
citie of his heart, and guided them by the discre-
tion of his hands.

73 Shewing that he spared not altogether the hatred
he punished their enemies. 1. By building the Temple & establishing
done, he declared it at the signes of his favour were among them. 2. By
with in a kings charge Raderth do, with, to provide himselfe
to guide them by counsel and delereth them by power.

P S A L M LXXIX.

1 The Threniter commeth to God for the great calamitie
and oppression that they suffered by Gods enemies. 2 And con-
fessing their sinnes, first to Gods mercies with his best
mercies, the Threniter their calamities were caused
by the contempt of his Name. 3 For the which they pray
to be reuenged.

2 A Psalm committed to Asaph.

God, the heathen are come into thine in-
heritance: thine holy Temple haue they de-
filed, and made Ierusalem heapes of stones.

3 The dead bodies of thy seruants haue they
giuen to be meat vnto foules of y heauen: & the
flesh of thy Saints vnto the beastes of the earth.

4 Their blood haue they shed like waters
round about Ierusalem, and there was none to
burie them.

5 We are a reproch to our neighbours, euen
a scoeme and derision vnto them that are round
about vs.

6 Lord, how long wilt thou be angry, for e-
uer? shall thy ielousie burne like fire?

7 Powre out thy wrath vpon the heathen
that haue not knowne thee, & vpon the king-
domes that haue not called vpon thy Name.

8 For they haue deuoured Iakob, and made
his dwelling place desolate.

9 Remember not rage: inst vs the former ini-
quities, but make haste and let thy tender mer-
cies prevaile vs: for we are in grent miserie.

10 Helpe vs, O God of our saluation, for the
stones say, but they both longed at our miseries. 1. 61. 1. 62. 1. 63. 1. 64. 1. 65. 1. 66. 1. 67. 1. 68. 1. 69. 1. 70. 1. 71. 1. 72. 1. 73. 1. 74. 1. 75. 1. 76. 1. 77. 1. 78. 1. 79. 1. 80. 1. 81. 1. 82. 1. 83. 1. 84. 1. 85. 1. 86. 1. 87. 1. 88. 1. 89. 1. 90. 1. 91. 1. 92. 1. 93. 1. 94. 1. 95. 1. 96. 1. 97. 1. 98. 1. 99. 1. 100. 1.

11 Seeing we haue none other Sauour, neither can we helpe our
by our laudation thy Name shalbe praised: therefore, O Lord, be
glorious.

1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

glorie of thy Name, and deliver vs, and be merciful vnto our finnes for thy Names sakes.

10 Wherefore should the heathen say, Where is their God? Let him bee known among the heathen in our fight by the vengeance of the blood of thy seruants that is shed.

11 Let the fighting of the prisoners come before thee: according to thy mightie arme preferre the children of death.

12 And render to our neighbours seven fold into their bosome their reproch, wherewith they haue reproched thee, O Lord.

13 So wee thy people, and sheepe of thy pasture that praise thee for euer: and from generation to generation we will set forth thy prayse.

P S A L. LXXX.

1 A lamentable prayer to God to helpe the miseries of his Church, 8 Desiring him to confesse their first estate, when his favour shined vpon them, so that the manner that was begun, that was to which he had begun.

9 To him that excelleth on Shophannim Eduth.

A Psalm committed to Asaph.

1 I Heare O thou Shepherd of Israel, thou that hearest Ioseph like sheepe: shew thy brightness, thou that sittest betwene the Cherubims.

2 Before Ephraim & Benjamin and Manasse stirre vp thy strength, and come to helpe vs.

3 Turne vs againe, O God, and cause thy face to shine that we may be saved.

4 O Lord God of hostes, how long wilt thou be angry against the prayer of thy people?

5 Thou hast fedde them with the bread of teares, and giuen them teares to drinke with great measure.

6 Thou hast made vs a strife vnto our neighbours, and our enemies laugh at vs among themselves.

7 Turne vs againe, O God of hostes: cause thy face to shine, and we shall be saved.

8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou madest roome for it, & diddest cause it to take roote, and it filled the land.

10 The mountaines were covered with the shadowe of it, and the boughes thereof were like the goodly cedars.

11 She stretched out her branches vnto the Sea, and her boughes vnto the River.

12 Why hast thou then broken downe her hedges, so that all they, which passe by the way, haue plucked her?

13 The wilde bore out of the wood hath destroyed it, and the wilde beastes of the field haue eaten it vp.

14 Returne we beseech thee, O God of hostes: looke downe from heauen and behold and visite this vine.

15 And the vineyard, that thy right hand hath planted, and the yong vine, which thou madest strong for thy selfe.

16 It is burnt with fire and cut downe: and they perishe at the rebuke of thy countenance.

17 Let thine hand be vpon the man of thy right hand, and vpon the sonne of man, whome thou madest strong for thine owne selfe.

18 It is burnt with fire and cut downe: and they perishe at the rebuke of thy countenance.

19 Let thine hand be vpon the man of thy right hand, and vpon the sonne of man, whome thou madest strong for thine owne selfe.

20 It is burnt with fire and cut downe: and they perishe at the rebuke of thy countenance.

21 Let thine hand be vpon the man of thy right hand, and vpon the sonne of man, whome thou madest strong for thine owne selfe.

22 It is burnt with fire and cut downe: and they perishe at the rebuke of thy countenance.

23 Let thine hand be vpon the man of thy right hand, and vpon the sonne of man, whome thou madest strong for thine owne selfe.

18 So wil not we goe backe from thee: reuine thou vs, and we shall call vpon thy Name.

19 Turne vs againe, O Lord God of hostes: cause thy face to shine and we shall be saved.

P S A L. LXXXI.

1 An exhortation to praise God both in heart and voyce for his benefits, 8 And to worship him only. 12 God conuinceth their ingratitude, 13 And forsooth what great benefit they haue left through their owne malice.

2 To him that excelleth vpon a Gittib. A Psalm committed to Asaph.

1 Sing joyfully vnto God our strength: sing sloude vnto the God of Iacob.

2 Take the song and bring forth the timbrel, the pleasant harpe with the viole.

3 Blowe the trumpet in the newe moone, euen in the time appoynted, at our feast day.

4 For this is a statute for Israel, and a Law of the God of Iacob.

5 Hee set this in Ioseph for a testimonie, when he came out of the land of Egypt: where I heard a language, that I vnderstood not.

6 I haue withdrawn his shoulder from the burden, and his hands haue left the pots.

7 Thou callest in affliction and I deliuered thee, and answered thee in the secreete of the thunder: I proued thee at the waters of Meribah Selah.

8 Heare, O my people, and I will protest vnto thee: O Israel, if thou wilt hearken vnto me,

9 And wilt haue no strange god in thee, neither worship any strange god.

10 For I am the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it.)

11 But my people would not heare my voyce, and Israel would none of me.

12 So I gaue them vp vnto the hardnes of their heart, & they haue walked in their own counsels.

13 Oh that my people had hearkened vnto me, and Israel had walked in my wayes!

14 I would haue humbled their enemies, and turned mine hand against their aduersaries.

15 The haters of the Lord should haue bene subiect vnto him, and their time should haue endured for euer.

16 And God would haue fedde them with the frute of wheate, and with bonie out of the rocke would I haue sufficed thee.

17 I would haue fedde thee with the frute of wheate, and with bonie out of the rocke would I haue sufficed thee.

18 I would haue fedde thee with the frute of wheate, and with bonie out of the rocke would I haue sufficed thee.

19 I would haue fedde thee with the frute of wheate, and with bonie out of the rocke would I haue sufficed thee.

20 I would haue fedde thee with the frute of wheate, and with bonie out of the rocke would I haue sufficed thee.

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27 I would haue fedde thee with the frute of wheate, and with bonie out of the rocke would I haue sufficed thee.

28 I would haue fedde thee with the frute of wheate, and with bonie out of the rocke would I haue sufficed thee.

29 I would haue fedde thee with the frute of wheate, and with bonie out of the rocke would I haue sufficed thee.

For none can call vpon God, but such as are called vpon as it were from death to life, and regenerate by the holy Spirit.

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For none can call vpon God, but such as are called vpon as it were from death to life, and regenerate by the holy Spirit.

d That all things are out of order, either by their tyrannies, or careless negligence.

e No vice of honour, but you shall be subject to Gods judgement, and render account as well as other men.

f Therefore no tyrant shall plucke thy right hand and authority from thee.

from the hand of the wicked.

5 They knowe not and vnderstand nothing: they walke in darknesse, as those all the foundations of the earth be moued.

6 I haue said, Ye are gods, and ye all are children of the most High.

7 But ye shal die as a man, and ye princes, shal fall like others.

8 O God, arise, therefore Iudge thou the earth: for thou shalt inherit all nations.

9 Therefore no tyrant shall plucke thy right hand and authority from thee.

PSAL. LXXXIII.

a The people of Israel pray vnto the Lord to deliuer them from their enemies both at home and farre off, which imagined nothing but their destruction. 9 And they desire that all such wicked people may, according as God was accustomed, bee broken with the furious tempest of Gods wrath. 10 That they may knowe that the Lord is most high vpon the earth.

11 A song, or Psalm committed to Asaph.

Bepe not thou silence, O God: be not still, and cease not, O God.

2 For lo, thine enemies make a tumult: and they that hate thee, haue lifted vp the head.

3 They haue taken craftie counsell against thy people, and haue consulted against thy secret ones.

4 They haue said, Come and let vs cut them off from being a nation: and let the name of Israel be no more in remembrance.

5 For they haue consulted together in heart, and haue made a league against thee:

6 The tabernacles of Edom, and the Ishmaelites, Moab and the Agarims:

7 Gebal and Ammon, and Amalech, the Philistines with the inhabitants of Tyre:

8 Ashtur also is ioynd with them: they haue bene an arme to the children of Lot Seba.

9 Doe thou to them as vnto the Midianites: as to Sifera and as to Iabin at the riuer of Kishon.

10 They perished at En-dor, and were I dung for the earth.

11 Make them as their princes like Oreb and like Zeeb: yea, all their princes like Zebah and like Zalmana.

12 Which haue sayd, Let vs take for our possession the habitations of God.

13 O my God, make them like vnto a wheele, and as the stubble before the wind.

14 As the fire burneth the forest, and as the flame setteth the mountains on fire:

15 So persecute them with thy tempest, and make them afraid with thy storme.

16 Fill their faces with shame, that they may see thy Name, O Lord.

17 Let them be confounded and troubled for euer: yea, let them be put to shame and perish.

18 That they may knowe that thou, which art called Iehouah, art alone, vnto the most High ouer all the earth,

PSAL. LXXXIII.

David driven forth of his country, as desirous most earnestly to come againe to the tabernacle of the Lord, and the assistance of the Saints to praye for God, 4 Promising them blessing that may followe. 6 Then he prayeth for the courage of the people, that they may stand against the wickedness of the enemies in Zion. 10 Finally with prayer of this matter and confidence of Gods goodness he testifies the Psalm.

To him that excelleth vpon Githith. A Psalm committed to the Singers of Korah.

O Lord of hostes, howe amiable are thy Tabernacles!

2 My soule longeth yea, and fainteth for the courts of the Lord: for mine heart and my flesh reioyce in the liuing God.

3 Yea, the sparrow hath found her an house, and the swallow a nest for her, where she may lay her yong: euen by thine altars, O Lord of hostes, my King and my God.

4 Blessed are they that dwell in thine house: they will euer praye thee, Selah.

5 Blessed is the man whose strength is in thee, and in whose heart are thy ways.

6 They going through the vale of Baca, make welles therein: the raine also couereth the pooles.

7 They goe from strength to strength, till euerie one appeare before God in Zion.

8 O Lord God of hostes, heare my prayer: hearken, O God of Iakob, Selah.

9 Beholde, O God, our shield, and looke vpon the face of thine Anointed.

10 For a day in thy courtes is better then a thousand other where: I had rather bee a doore keeper in the House of my God, then to dwell in the Tabernacles of wickednesse.

11 For the Lord God is the sunne and shield: vnto vs: the Lord will giue grace and glory, and no good thing will he withhold from them that walke vprightly.

12 O Lord of hostes, blessed is the man that trusteth in thee,

they come to Gods house. 13 That is, for Christs sake, whose figure I represent. He would witte to live but rather in Gods Church, then a thousand among the worldlings. 14 One will from time to time increase his blessings towards his more and more.

PSAL. LXXXV.

David's God withdrew not his roote from his Church after their returne from Babilon, first they put him in name of their deliuerance, so the intent that he should not loose the worke of his grace vpon vs. 4 Next they complaine of their long afflictions: 5 And sheweth they reioyce in hope of thine promise. 9 For their deliuerance was a figure of Christs kingdom, vnder the which should be perfect blessing.

To him that excelleth. A Psalm committed to the Singers of Korah.

Order, thou hast bene a fauourable vnto thy land: thou hast brought againe the captiuitie of Iakob.

2 Thou hast forgiven the iniquitie of thy people, and couered all their finnes, Selah.

3 Thou hast withdrawn all thine anger, and hast turned back fro the fiercenes of thy wrath.

4 Turne vs, O God of our saluation, and release thine anger towards vs.

5 Wilt thou beiegarie with vs for euer? wilt thou prolong thy wrath from one generation to another?

6 Wilt thou not turne againe and quicken vs, that thy people may reioyce in thee?

7 Shewe vs thy mercie, O Lord, and graunt vs thy saluation.

8 I will hearken what the Lord God will say: for he will speake peace vnto his people, and to his Saints, that they turne not againe to folly.

9 Surely his saluation is neere to them that God, that according to his nature he would be mercifull vnto them, a He re- fecteth that our saluation consisteth onely of Gods mercie. 10 He will not prosperitie to his Church, when he hath sufficiently corrected them by his discipline: although the faithful shal learne to beware that they returne not to sinne.

a David complaine that he cannot haue access into the Church of the Lord, to make profession of his faith, and to praise in religious. For none but the Priests could enter into the Sanctuary, and the rest of the people into the court. c So that the poore herds had more liberty then I. d Who trusteth nothing in himselfe, but in thee. e Only and leaues of these to take his life. f That is, and heere returne was a barren place so that they which passed through, mult digge pits for water: signifying that no lesse as Iudas then that are fully bent to come to Christs Church, neither yet that God will euer faile them. g They are neuer weary, but increase in strength and courage. h That is, for Christs sake, whose figure I represent. He would witte to live but rather in Gods Church, then a thousand among the worldlings. 14 One will from time to time increase his blessings towards his more and more.

10 Mercie and truth shall meete, righteousness and peace shall kisse one another.
11 A Truth shall bud out of the earth, and righteousness shall looke downe from heauen.
12 Yea, the Lord shall giue good things, and our land shall giue her increase.
13 Righteousnesse shall goe before him, and shall set her steps in the way.

PSAL. LXXXVI.

David first afflicted and forgiuen of all, prayeth for mercie, and sometimes the mercies received, 11 Desiring also to be comforted of the Lord, that he may fauour him and glorifie his Name, 14 His complaint also of his aduersaries, and request to be deliuered from them.

A prayer of David.

1 Ncline ^a thine care, O Lord, and heare me: for I am poore and needie.
2 Prefere thou my soule, for I am ^b mercifull: my God, saue thou thy seruant, & trusteth in thee.
3 Be mercifull vnto mee, O Lord: for I cry vpon thee continually.
4 Reioyce the soule of thy seruant: for vnto thee, O Lord, doe I lift vp my soule.
5 For thou, Lord, art good and ^c mercifull, and of great kindeesse vnto all them that call vpon thee.
6 Giue care, Lord, vnto my prayer, and ^d hearken to the voyce of my supplication.
7 In the day of my trouble I will call vpon thee: for thou hearest me.
8 Among the gods there is none like thee, O Lord, and there ^e is none that can doe like thy works.
9 All nations whom thou hast made, shall come and ^f worship before thee, O Lord, and shall glorifie thy Name.
10 For thou art great and doest wonderful things: thou art God alone.
11 Teach me thy way, O Lord, and I will walke in thy truth: knit mine heart vnto thee, that I may feare thy Name.
12 I will praise thee, O Lord my God, with all mine heart: yea, I will glorifie thy Name for ever.
13 For great is thy mercy toward me, & thou hast deliuered my soule from ^g the lowest graue.
14 O God, the proud are risen against me, and the assemblies of violent men haue ^h fought my soule, and haue not set thee before them.
15 But thou, O Lord, art a pitifull God and mercifull, slowe to anger, and great in kindeesse and truth.
16 Turne vnto me, and haue mercie vpon me: giue thy strength vnto thy seruant, and saue the soule of thine handmaid.
17 Shew a token of thy goodnesse toward me, for they which hate me, may see it, and be ashamed, because thou, O Lord, hast holpen mee and comforted me.

PSAL. LXXXVII.

The holy Ghost testifieth that the conversion of the Church, which was in miserie after the captiuitie of Babylon, should be signified by great excellencies, 4 So that there should be nothing more comfortable, then to be numbered among the number of the living.

A Psalm or Song committed to the sonnes of Korah.

God layde his foundations vnder the holy mountaine.
2 The Lordet loueth the gates of Zion aboute all the habitations of Isaakob.
3 ^a Glorious things are spoken of thee, O citie of God, Selah.
4 I will make mention of ^b Rahab and Babel among them that knowe me: beholde Palestina and Tyrus with Ethiopia, 4 There is he borne.
5 And of Zion it shall be sayde, ^c Many are borne in her: and he, ^d even the most High shall stablish her.
6 The Lord shall count, when he ^e writeth the people, He was borne there, Selah.
7 Awell the fingers as the players on instruments, shall praise thee: all my springs are in thee, to the Church, that he is as one that was borne in the Church. ^f Out of all quarters shall they come into the Church, whom he had clef and written in his booke. ^g The Prophet setteth his whole affections and comfort in the Church.

PSAL. LXXXVIII.

A grievous complaint of the faithfull, sore afflicted by sickness, wife, persecutions and aduersities, 7 Being as it were left of God without any consolation: 13 Yet he calleth on God by faith and firmer against desperation, 18 Complaining himselfe to be forsaken of all earthly helpe.

A Song or Psalm of Heman the Ezrahite to giue instruction, committed to the sonnes of Korah for him that excelleth upon Maalaib.

O Lord God of my saluation, I cry day and night ^a before thee.
2 Let my prayer enter into thy presence: incline thine care vnto my cry.
3 For my soule is filled with euils, and my life draweth neere to the graue.
4 I am counted among them that goe downe vnto the pit, and am as a man without strength:
5 Free among the dead, like the flaying lying in the graue, whom thou rememberest no more, and they are cut off from thine ^b hand.
6 Thou hast laid me in the lowest pit, in darkness, and in the deepe.
7 Thine indignation lyeth vpon mee: and thou hast vexed me with all thy ^c waues, Selah.
8 Thou hast put away mine ^d acquaintance farre from me, and made mee to be abhorred of them: I am shut vp, and cannot get forth.
9 Mine eye is forerewill through mine affliction: Lorde, I call dayly vpon thee: I stretch out mine hands vnto thee.
10 Wilt thou shewe: a miracle to the dead? or shall the dead rise and praye thee? Selah.
11 Shall thy louing kindeesse be declared in the graue? or thy faithfulness in destruction?
12 Shall thy wonderful workes be known in the darke? and thy righteousness in the land ^e of obliuion?
13 But vnto thee haue I cryed, O Lord, and scarcely shall my prayer come before thee.
14 Lorde, why doest thou reiect my soule, and hidest thy face from me?
15 I am afflicted and at the point of death:

^a God did chuse that place among the hills to establish Ierusalem, and his Temple, ^b Though thy glorious estate doe not yet appeare, yet waite with patience, and God will accomplish his promise, ^c That is, Egypt and the other countries shall come to the knowledge of God, ^d It shall be said of him that is regenerate & come to the Church, ^e Out of all quarters shall they come into the Church, whom he had clef and written in his booke, ^f The Prophet setteth his whole affections and comfort in the Church, ^g King 4. 21. ^h That is, to humble him, it was the beginning of a song by the tune whereof this Psalm was sung, ⁱ Though many cry in their sorrow, yet they cry not earnestly to God for remedy as he did whom he considered to be the author of his saluation, ^j For he that is dead is free from all cares and businesse of this life: and thus he saith, because he was profitable for all matters concerning mans life, and as it were cut off from this world, ^k That is, for thy providence and care, which is meant according to the iudgement of the floure of thy wrath haue ouerwhelmed me, ^l He attributeth the losse and displeasure of his friend to Gods Providence, whereby he partly punisheth, and partly tryeth him, ^m I see none end of my sorowes, ⁿ Mine eyes and mine heart are continually set on God to helpe, ^o When thou call vnto him in their dangers, then to tary till they be dead, and then with them vp againe, ^p That is, in the graue, where only the body lyeth without all sense and remembrance.

P S A L. XCI.

Here is described in what assurance he leueth that putteth his whole trust in God, and committeth himself wholly to his protection in all tribulations. 14. A promise of God to those that love him, to know him and trust in him, to deliver them, and give them immortality of glory.

WHo so dwelleth in the a secret of the most High, shall abide in the shadow of the Almighty.

2 b I will say vnto the Lord, O mine hope, and my fortress: he is my God, in him will I trust.

3 Surely he will deliuer thee from the c snare of the hunter, and from the noysome pefillence.

4 Hee will couer thee vnder his wings, and thou shalt be sure vnder his feathers: his d trust shall be thy shield and buckler.

5 c Thou shalt not be affraide of the feare of the night, nor of the arrowe that flyeth by day:

6 Nor of the pefillence that walketh in the darknesse: nor of the plague that destroyeth at noone day.

7 A thousand shall fall at thy side, and tenne thousand at thy right hand, but it shall not come neere thee.

8 Doubtlesse with thine f eyes shalt thou behold and see the reward of the wicked.

9 For thou hast said, The Lord is mine hope: thou shalt see the most High for thy refuge.

10 There shall none euil come vnto thee, neither shall any plague come neere thy tabernacle.

11 s For hee hath giue his Angels charge ouer thee to keepe thee in all thy wayes.

12 They shall beare thee in their hands, that thou hurt not thy foote against a stone.

13 Thou shalt walke vpon the lyon and aspe: the c hyong lyon and the dragon shalt thou treade vnder feete.

14 i Because he hath loued me, therefore will I deliuer him: I will exalt him because hee hath known my Name.

15 He shall call vpon me, and I will heare him: I will be with him in trouble: I will deliuer him, and glorifie him.

16 With k long life will I satisfie him, and shew him my saluation.

in without tempting God. b. Thou shalt not only be preferred from all euil, but overcome it whether it be secret or open. i. To assure the faithfull of Gods protection, he briegeth in God to confirme the same. k. For hee is contented with that life, that God giueth: for by death the shortnes of this life is recompensed with immortallitie.

P S A L. XCII.

This Psalm was made to be sung on the Sabbath, to stirre up the people to acknowledge God and to praise him in his work: the Prophet receiueh herein. d. But the wicked is not able to confesse that the vngodly, when hee is most flourishing, shall most sorely perishe. In the end is described the felicity of the ingrafted in the house of God to praise the Lord.

A Psalm or song for the Sabbath day.

1 It is a good thing to praise the Lord, and to sing vnto thy Name, O most High,

2 To declare thy louing kindnesse in the morning, and thy truth in the night,

3 Vpon an c instrument of tenne strings, and vpon the viol with the song vpon the harpe:

4 For thou, Lord, hast made mee glad by thy d workes, and I will reioyce in the workes of thine hands.

5 O Lord, how glorious are thy workes! and thy thoughts are very deepe.

6 An c vnwise man knoweth it not, and a Christes coming abolished. d. Hee sheweth what is the vie of the Sabbath day: to wit, to meditate Gods workes. e. That is, the wicked consider not Gods workes, nor his iudgements against them, and therefore most iustly perishe.

Cc 3 foole

47 Remember h of what time I am: wherefore shouldest thou create in vaine all the children of men?

48 What man liueth, and shall not see death? shall hee deliuer his soule from the hand of the graue? Selah.

49 Lord, where are thy former mercies, which thou sharest vnto Dauid in thy truerth?

50 Remember, O Lord, the rebuke of thy seruants, which I beare in my i boosome of all the mightie people.

51 For k thine enemies haue reproched thee, O Lord, because they haue reproched the l footsteps of thine Anointed.

52 Praised be the Lord for euermore. So be it, euen so be it.

They laugh at vs, which patiently wayte for the coming of thy Christ.

P S A L. XC.

Moses in his prayer sitteth before vs the eternal fauour of Godward and b. Who are neither admonished by the remembrance of their life, nor by his plague to bee thankfull, 12. Therefore Moses prayeth God to iunior their hearts and continue his mercies toward them, and their posteritie for euer.

A prayer of Moses, the c man of God.

1 Lord, thou hast bene our b habitation from generation to generation.

2 Before the c mountaines were made, and before thou hadst formed the earth, and the worlde, euen from eueralting to eueralting, thou art our God.

3 Thou d turnest man to destruction: againe thou sayest, I Returne, y. I come of Adam.

4 e For a thousand yeres in thy sight are as yesterday when it is past, f and as a watch in y night.

5 Thou hast f ouerflowed them: they are as a sleepe in the morning he groweth like the grasse:

6 In the morning it flourisheth and groweth, but in the euening it is cut downe and withereth.

7 For we s are consumed by thine anger, and by thy wrath are we troubled.

8 Thou hast set our iniquities before thee, and our secret sinnes in the light of thy countenance.

9 For all our dayes are past in thine anger, and we haue b spent our yeres as a thought.

10 The time of our life is three score yeres and ten, and if they be of strength, i four score yeres: yet their strength is but labour and sorowe: for it is cut off quickly, and we flee away.

11 k Who knoweth the power of thy wrath? for according to thy feare is thine anger.

12 Teach vs fo to number our dayes, that we may apply our hearts vnto l wisdom.

13 Returne (O Lord, m how long?) and bee i pacified toward thy seruants.

14 Fill vs with thy mercie in the morning: so shall we reioyce and be glad all our dayes.

15 Comfort vs according to the dayes that thou hast afflicted vs, and according to the yeres that we haue seene euil.

16 n Let thy worke be seene toward thy seruants, and thy glory vpon their c children.

17 And let the p beautie of the Lord our God be vnto vs, and i direct thou the worke of our hands vpon vs, euen direct the worke of our hands.

in thy name, which feare thee, onely know. i. Which is, by considering the shortnes of our life, and by meditating the heavenly ioy. m. Meaning, who knoweth? Iohannes comfort vs by his seruants. n. Euen thy mercie which is thy kindest worke. o. As Gods promises perceived as well to their posteritie as to them. In Moses prayeth for the posteritie. p. Meaning that it was ordained when he cometh to doe good in his Church. q. For except thou giude vs what thou holdest dear, our eyes might be had no good successe.

f Thy iudgements are most constant against the wicked, and palle our reach.

g Thou wilt strengthen them with al power, and blisse them with all felicitie.

h Though the faithfull seeme to wander and be downe by the wicked yet they shall grow againe and flourish in the Church of God as the cedars doe in mount Lebanon.

i The children of God shall have a power above nature, and their age shall bring forth moost fruitfulnes.

a As God by his power and wisdom hath made the world: so must the same be our defence against all enemies and dangers.

b Wherein thou livest and governeest the world.

c Gods power appeareth in ruling the furious waters.

d Besides Gods power and wisdom in creating and governing, his great mercie also appeareth in that hee hath given his people his word and covenant.

a Whose office it is to take vengeance on the wicked.

b Shew by effect that thou art Iudge of the world to punish the wicked.

c That is, bragge of their crueltie and oppression: or else of themselves above all other.

d Seeing the Church was then so fore oppressed, it ought not to seeme strange to vs, if we see it so now, and therefore we must call to God, so take our ease in hand.

e He sheweth that they are desperate in malice, forasmuch as they feared not God, but gave themselves wholly to doe wickedly. f He sheweth that it is impossible, but God should heare, see and understand their wickedness. g If God punish whole nations for their sinnes, it is meere folly for one man, or els a few to thinke that God will spare them.

foole doeth not vnderstand this,

7 (When the wicked grow as the grasse, and all the workers of wickednesse doe flourish) that they shall be destroyed for cuer.

8 But thou, O Lord, art most High for euermore.

9 For loe, thine enemies, O Lorde: for loe, thine enemies shall perish: all the workers of iniquitie shall be destroyed.

10 But thou shalt exalt mine borne, like the vicornes, and I shall be anointed with fresh oyle.

11 Mine eye also shall see my desire against mine enemies: and mine eares shall heare my wish against the wicked, that rise vp against me.

12 The righteous shall flourish like a palme tree, and shall grow like a cedar in Lebanon.

13 Such as bee planted in the house of the Lord, shall flourish in the courtes of our God.

14 They shall still bring forth fruite in their age: they shall be fat and flourishing.

15 To declare that the Lord my rocke is righteous, and that none iniquitie is in him.

PSAL. XCIII.

a His praish the power of Gods creation of the world, and searcheth downe all people which lift vp against his maiestie. b And praisheth his confider his promise.

The Lord reigneth, and is clothed with maiestie: the Lord is clothed, and girded with power: the world also shall be established, that it can not be moued.

1 Thy throne is established of olde: thou art from euertlasting.

2 The floods haue lifted vp, O Lord: the floods haue lifted vp their voice: the floods lift vp their waues.

4 The waues of the sea are maruileous through the noife of many waters, yet the Lorde on High is more mightie.

5 Thy testimonies are very sure: holinesse becometh thine House, O Lord, for cuer.

PSAL. XCIII.

a He praisheth vnto God against the violence and arrogancie of tyrants, to warning them of Gods iudgement. b Thou darst be comforted by the good will of thy seruants, as he sits in his iudgement, and is not in others, and by the vaile of the wicked, by whom the Lord will destroy.

O Lord God the auenger, O God the auenger, shew thy selfe b clearly.

2 Exalt thy selfe, O Iudge of the world, and render a reward to the proud.

3 Lord, how long shall the wicked, how long shall the wicked triumph?

4 They prate and speake fiercely: all the workers of iniquitie vaunt themselves.

5 They d smite downe thy people, O Lord, and trouble thine heritage.

6 They slay the widow and the stranger, and murder the fatherlesse.

7 Yet they say, The Lord shall not see: neither will the God of Iacob regard it.

8 Vnderstand, ye vnwise among the people: and ye fooles, when will ye be wise?

9 Hee that planted the eare, shall hee not heare: or he that formed the eye, shall hee not see?

10 Or he that chastiseth the nations, shall hee

not correct? he that teacheth man knowledge, shall hee not know?

11 The Lord knoweth the thoughts of man, that they are vanitie.

12 Blessed is the man whom thou chastisest, O Lord, and teachest him in thy Law,

13 That thou mayest giue him rest from the dayes of euill, whilst the pice is digged for the wicked.

14 Surely the Lorde will not faile his people, neither will he forsake his inheritance.

15 For iudgement shall returne to iustice, and all the upright in heart shall follow after it.

16 Who will rise vp with me against the wicked? or who will take my part against the workers of iniquitie?

17 If the Lord had not holpen me, my soule had almost dwelt in silence.

18 When I sayd, My foot slideth, thy mercy, O Lord, stayed me.

19 In the multitude of my thoughts in mine heart, thy comforts haue reioyced my soule.

20 Hath the throne of iniquitie fellowship with thee, which forgeh wrong for a Law?

21 They gather them together against the soule of the righteous, and condemne the innocent blood.

22 But the Lord is my refuge, and my God is the wicked of mine hope.

23 And he will recompense them their wickednes, and destroy them in their owne malice, yet, the Lord our God shall destroy them.

It is a great token of Gods iudgement, when the purpose of the wicked is broken, but most when they are destroyed in their owne malice.

PSAL. XCV.

a A earnest exhortation to praise God. b For the government of the world, and the election of his church. c A admonition not to follow the rebellion of the old fathers, that tempted God in the wilderness: d For the which they might not enter into the land of promise.

Come, let vs reioyce vnto the Lord: let vs sing a aloude vnto the rocke of our saluation.

2 Let vs come before his face with praise: let vs sing loud vnto him with Psalmes.

3 For the Lord is a great God, and a great King above all gods.

4 In whose hande are the deepe places of the earth, and the heights of the mountaines are his.

5 To whom the Sea belongeth: for he made it, and his hands formed the dry land.

6 Come, let vs worship and fall downe, and kneele before the Lord our maker.

7 For he is our God, and we are the people of his pasture, and the sheepe of his hand: to day, if ye will heare his voice,

8 Harden not your heart, as in Meribah, and as in the day of Massah in the wilderness.

9 Where your fathers tempted me, proued me, though they had seene my worke.

10 Fourtie yeeres haue I contended with abhominable generation, & sayd, They are a people that erre in heart, for they haue not known my wayes.

11 Wherefore I sware in my wrath, saying, Surely they shall not enter into my breift.

Rocke: that is, if they heare his voice. f By the contemning of Gods word, 10, in Brift: whereof the place was called. g Or, temptation, reid, Exodus 17. h Exodus 17, num. 12. i They were without iudgement: & reid, i. 12, into the land of Canaan, where he promised them rest.

PSAL.

P.S.A.L. XCVI.

An exhortation back to the Iſrael and Gentiles to praise God for his mercie. And how ſpecially ought to be referred to the kingdom of Chriſt.

Sing vnto the Lord a new ſong: ſing vnto the Lord all the earth.

1 Sing vnto the Lord, and praiſe his Name: declare his ſaluation from day to day.

2 Declare his glory among all nations, and his wonders among all people.

3 For the Lord is great and much to be praiſed: he is to be feared above all gods.

4 For all the gods of the people are *i*dolles: but the Lord made the heauens.

5 Strength and glory are before him: power and beautie are in his Sanctuary.

6 Give vnto the Lord, ye families of the people: give vnto the Lord glory and power.

7 Give vnto the Lord the glory of his Name: bring an offering, and enter into his courts.

8 Worſhip the Lord in the glorious Sanctuary: tremble before him all the earth.

9 Say among the nations, The Lord reigneth: ſurely ſhall he be ſtable, and not moue, and he ſhall iudge the people in righteouſneſſe.

10 Let the heauens reioyce, and let the earth be glad: let the ſea roare, and all that therein is.

11 Let the field be ioyfull, and all that is in it: let all the trees of the wood then reioyce.

12 Let the ſea before the Lord, and all that therein is: let the Lord be feared, for he commeth, for he cometh to iudge the earth: he will iudge the world with righteouſneſſe, and the people in his truth.

13 Before the Lord, for he commeth, for he cometh to iudge the earth: he will iudge the world with righteouſneſſe, and the people in his truth.

14 Hee prophesieth that the Gentiles ſhall be taken with the lawes of Gods promiſe. b He ſhall regenerate them with his Spirit, and reſtore them to the image of God. i If the Gentiles obey, ſhall haue caſe to reioyce, when God appeareth, much more ſhall they haue taken malediction and finne.

P.S.A.L. XCVII.

The Prophet exhorteth all to reioyce for the coming of the kingdom of Chriſt. 7 Dreadfull to the rebels and idolaters.

8 And ioyfull to ſuch, whom hee exhorteth to innocencie, 10 To reioycing and thankſgiving.

The Lord reigneth: let the earth reioyce: let the multitude of the yles be glad.

2 Cloudes and darkeneſſe are round about him: righteouſneſſe and iudgement are the foundation of his throne.

3 There ſhall goe a fire before him, and burne vp his enemies round about.

4 His lightnings gaue light vnto the world: the earth ſaw it, and was afraid.

5 The mountaines melted like waxe at the preſence of the Lord, at the preſence of the Lord of the whole earth.

6 The beaues declare his righteouſneſſe, and all the people ſee his glory.

7 Confounded be all they that ſerue grauen images, and that glory in idoles: worſhip him ſhall ye gods.

8 Zion heard of it, and was glad: and the daughters of Iudah reioycied, becauſe of thy iudgements, O Lord.

9 For thou, O Lord, art moſt High above all the earth: thou art much exalted above all gods.

10 Yee that loue the Lord, hate euill: hee preferreth the ſoules of his Saints: he will deliuer them from the hand of the wicked.

11 Light is ſown for the righteous, and ioy for the ioyfull in heart.

12 Hee requirerth two things of his children: the one that they deſtroy vice, the other, that they put their truſt in God for their deliuerance. i Though Gods deliquencie appeare not to them, yet he will iudge them.

12 Reioyce yee righteous in the Lord, and giue thanks for his holy remembrance.

P.S.A.L. XCVIII.

An earnest exhortation to all creatures to praise the Lord for his power, mercie, and ſalutation in his promiſe. 10 Thy words be both commended his ſalutation to all nations.

¶ A Psalm.

Sing vnto the Lord a new ſong: for he hath done marvellous things: his right hand, and his holy arme haue gotten him the victorie.

2 The Lord declared his ſaluation: his righteouſneſſe hath he reucaled in the ſight of the nations.

3 Hee hath remembered his mercie and his truth toward the houſe of Iſrael: all the ends of the earth haue ſene the ſaluation of our God.

4 All the earth, ſing ye loud vnto the Lord: reioyce and reioyce, and ſing praifes.

5 Sing praife to the Lord vpon the harpe, *even* vpon the harpe with a ſinging voyce.

6 With *¶* ſhalmes and found of trumpets ſing loud before the Lord the King.

7 Let the ſea roare, and all that therein is, the world, and they that dwell therein.

8 Let the floods clap their hands, and let the mountaines reioyce together.

9 Before the Lord: for he is cometo iudge the earth: with righteouſneſſe ſhall he iudge the world, and the people with equitie.

10 Hee ſaith that the world is neuer able to praise God ſufficiently for their deliuerance.

P.S.A.L. XCIX.

He commendeth the power, equitie, and excellencie of the kingdome of God by his ſervants the Iſrael and Gentiles. 9 And prauiſh them to magnifie the name and to ſerve the Lord.

10 Following the example of the ancient Patriarchs, Moſes, Aaron, Samuel, who calling vpon God, were heard in their prayers.

The Lord reigneth, let the people tremble: let the earth be moued.

2 The Lord is great in Zion, and hee is high about all the people.

3 They ſhall praiſe thy great and fearefull Name (for it is holy)

4 And the kings power, that loueth iudgement: for thou haſt prepared equitie: thou haſt executed iudgement and iuſtice in Iſaakob.

5 Exalt the Lord our God, and fall downe before his footſtoole: for he is holy.

6 Moſes and Aaron were among his Priests, and Samuel among ſuch as call vpon his Name: theſe called vpon the Lord, and he heard them.

7 He ſpake vnto them in the cloude pillar: they kept his teſtimonies, and the Lawe ſhall hee gaue them.

8 Thou heardeſt them, O Lord our God: thou waſt a fauourable God vnto them, though thou diſt take vengeance for their intentions.

9 Exalt the Lord our God, and fall downe before his holy Mountaine: for the Lord our God is holy.

10 For the more liberally that God dealeth with his people, the more doeth he puniſh them that abſolve his benefites.

P.S.A.L. C.

He exhorteth all to ſerve the Lord, 9 Who haſt chaſtiſed vs and preferred vs, 4 And to enter into his affirmations to praiſe his Name.

¶ A Psalm of praise.

Sing ye loud vnto the Lord, all the earth.

2 Serue the Lord with gladneſſe: come before him with ioyfullneſſe.

3 Hee ſaith that they ſhall haue wonderful occaſion to praise his mercie and reioyce.

¶ C 4 ¶ Know

13 Be mindefull of his benefices, and onely truſt in his diſcrece.

14 That is, ſome ſong onely made in token of their wonderful deliuerance by Chriſt.

15 b He preferreth his Church miraculoſly.

16 c For the deliuerance of his Church.

17 d God was moued by ſome other meanes to gather his Church of the Iewes and Gentiles, but becauſe he would perſect his promiſe.

18 e By this preſentation and earnest exhortation to giue praifes with instruments, and alſo of the dumme creatures, he figuratiuely ſaith that the world is neuer able to praise God ſufficiently for their deliuerance.

19 f Exod. 15. 21.

20 g Though the wicked rage againſt God, yet the godly ſhall praiſe his Name and mightie power.

21 h That is before his Temple or Aſke, where he promiſed to hear, when they worſhipped him, as now he promiſeth his ſpiritual preſence, whereſoeuer his Church is aſſembled.

22 i Under theſe threes he comprehendeth the whole people of Iſrael, with whom God made

23 c That is before his Temple or Aſke, where he promiſed to hear, when they worſhipped him, as now he promiſeth his ſpiritual preſence, whereſoeuer his Church is aſſembled.

24 d Under theſe threes he comprehendeth the whole people of Iſrael, with whom God made

25 e Exod. 15. 21.

26 f Though the wicked rage againſt God, yet the godly ſhall praiſe his Name and mightie power.

27 g That is before his Temple or Aſke, where he promiſed to hear, when they worſhipped him, as now he promiſeth his ſpiritual preſence, whereſoeuer his Church is aſſembled.

28 h Under theſe threes he comprehendeth the whole people of Iſrael, with whom God made

29 i Exod. 15. 21.

30 j Though the wicked rage againſt God, yet the godly ſhall praiſe his Name and mightie power.

31 k That is before his Temple or Aſke, where he promiſed to hear, when they worſhipped him, as now he promiſeth his ſpiritual preſence, whereſoeuer his Church is aſſembled.

32 l Under theſe threes he comprehendeth the whole people of Iſrael, with whom God made

33 m Exod. 15. 21.

34 n Though the wicked rage againſt God, yet the godly ſhall praiſe his Name and mightie power.

35 o That is before his Temple or Aſke, where he promiſed to hear, when they worſhipped him, as now he promiſeth his ſpiritual preſence, whereſoeuer his Church is aſſembled.

36 p Under theſe threes he comprehendeth the whole people of Iſrael, with whom God made

37 q Exod. 15. 21.

38 r Though the wicked rage againſt God, yet the godly ſhall praiſe his Name and mightie power.

39 s That is before his Temple or Aſke, where he promiſed to hear, when they worſhipped him, as now he promiſeth his ſpiritual preſence, whereſoeuer his Church is aſſembled.

40 t Under theſe threes he comprehendeth the whole people of Iſrael, with whom God made

41 u Exod. 15. 21.

42 v Though the wicked rage againſt God, yet the godly ſhall praiſe his Name and mightie power.

43 w That is before his Temple or Aſke, where he promiſed to hear, when they worſhipped him, as now he promiſeth his ſpiritual preſence, whereſoeuer his Church is aſſembled.

44 x Under theſe threes he comprehendeth the whole people of Iſrael, with whom God made

45 y Exod. 15. 21.

46 z Though the wicked rage againſt God, yet the godly ſhall praiſe his Name and mightie power.

5 Which satisfieth thy mouth with good things: and thy youth is renewed like the eagles.

6 The Lord executeth righteousness and judgement to all that are oppressed.

7 He made his wayes known vnto ^e Moses, and his workes vnto the children of Israel.

8 The Lord is full of compassion and mercie, slow to anger and of great kindehe.

9 He will not alwaye chide, neither keepe his anger for euer.

10 He hath not dealt with vs after our sinnes, nor rewarded vs according to our iniquities.

11 For as high as the heauen is aboue the earth, so great is his mercie toward them that feare him.

12 As farre as ^e the East is from the West: so farre hath he remooued our sinnes from vs.

13 As a father hath compassion on his children, so hath the Lorde compassion on them that feare him.

14 For he knoweth whereof we be made: hee remembereth that we are but dust.

15 The dayes of ^e man are as grass: as a flowre of the field, so flourisheth he.

16 For the wind goeth ouer it, and it is gone, and the place thereof shall know it no more.

17 But the louing kindehe of the Lord endureth for euer: and euer vpon them that feare him, and ^e his righteousnesse vpon childrens children.

18 Vnto them that keepe his ^e couenant, and thinke vpon his commandments to doe them.

19 The Lord hath prepared his throne in heauen, and his Kingdome ruleth ouer all.

20 Praise the Lord, ye ^e his Angels, that excel in strength, that doe his commandment in obeying the voyce of his word.

21 Praise the Lord all yee his hoſts, ye his seruantes that doe his pleasure.

22 Praise the Lord all yee his works, in all places of his dominion: my soule, praye thou the Lorde.

23 Now to praise God, exhort the Angels, which willingly do it, slow to consider: our doerie, and awake out of our sluggishnesse.

PSALM CIII.

1 An excellent Psalm to praye God for the creation of the world, and the governance of the same by his maruailous providence. 25 Wherein the Prophet prayeth against the wicked, who are occasion that God diminisheth his blessings.

My soule, praye thou the Lord: O Lord my God, thou art exceeding great, thou art clothed with glorie and honour.

2 Which couereth himselfe with light, as with a garment, and spreadeth the beaueus like a curtain.

3 Which layeth the beames of his chambers in the waters, and maketh the cloudes his chariot, and walketh vpon the wings of the wind.

4 Which ^e maketh her spirites his messengers, and a flaming fire his ministers.

5 Hee set the earth vpon her foundations, so that it shall neuer moue.

6 Thou couldest it with the deepe as with a garment: the 4 waters would stande about the mountaines.

7 But at thy rebuke they flee: at the voyce of thy thunder they haſte away.

8 And the mountaines ascend, and the vallies defend to the place which thou hast established for them.

9 But thou hast set them a bounde, which they may not passe, so that they may not come into the north. 4 If by thy power thou diddest not bridle the rage of the storme, it were not possible, but the whole world should be destroyed.

they shall not passe: they shall not returne to conquer the earth.

10 Hee fendeth the springs into the vallics, which runne betwene the mountaines.

11 They shall giue drinke to all the ^e beasts of the feld, and the wilde asses shall quench their thirst.

12 By these ^e springs shall the soules of the heathen dwell, and sing among the branches.

13 Hee watereth the mountaines from his ^e chambers, and the earth is filled with the fruite of thy workes.

14 He causeth grasse to growe for the cattell, and herbe for the vse of ^e man, that he may bring forth bread out of the earth.

15 And wine that maketh glad the heart of man, and oyle to make the face to shine, and bread that strengtheneth mans heart.

16 The trees are satisfied, euen the cedars of Lebanon, which he hath planted,

17 That the birds may make their nestes there: the stork dwelleth in the firs trees.

18 The high mountaines are for the shee goates: the rockes are a refuge for the conies.

19 He appointed the moone for certaine seasons: ^e the sunne knoweth his going downe.

20 Thou makest darkenesse, and it is night, wherein all the beasts of the forest creepe forth.

21 The Lyons roare after their pray, and feeke their meate ^e at God.

22 When the sunne riseth, they retire, and couch in their dens.

23 ^e Then goeth man forth to his worke, and to his labour vntill the euening.

24 O Lord, how ^e manifold are thy workes! in wisdom hast thou made them all: the earth is full of thy riches.

25 So is this sea great and wide: for therein are things creeping innumerable, both small beastes and great.

26 There goe the ships, yea that ^e Leviathan, whom thou hast made to play therein.

27 All these waite vpon thee, that thou maist giue them food in due season.

28 Thou giuest it to them, and they gather it: thou openest thine hand, and they are filled with good things.

29 But if thou ^e hide thy face, they are troubled: if thou take away their breath, they dye and returne to their dust.

30 Again if thou ^e send forth thy spirit, they are created, ^e thou renewest the face of the earth.

31 Glory be to the Lord for euer: let the Lord reioyce in his workes.

32 He looketh on the earth and it trembleth: he toucheth the mountaines, and they ^e smoke.

33 I will find vnto the Lord all my life: I will praye my God, while I liue.

34 Let my wordes be acceptable vnto him: I will reioyce in the Lord.

35 Let the sinners be ^e consumed out of the earth, and the wicked till there be no more: O my soule, praye thou the Lord. Praye ye the Lord.

36 Let the sinners be ^e consumed out of the earth, and the wicked till there be no more: O my soule, praye thou the Lord. Praye ye the Lord.

37 Let the sinners be ^e consumed out of the earth, and the wicked till there be no more: O my soule, praye thou the Lord. Praye ye the Lord.

38 Let the sinners be ^e consumed out of the earth, and the wicked till there be no more: O my soule, praye thou the Lord. Praye ye the Lord.

39 Let the sinners be ^e consumed out of the earth, and the wicked till there be no more: O my soule, praye thou the Lord. Praye ye the Lord.

40 Let the sinners be ^e consumed out of the earth, and the wicked till there be no more: O my soule, praye thou the Lord. Praye ye the Lord.

41 Let the sinners be ^e consumed out of the earth, and the wicked till there be no more: O my soule, praye thou the Lord. Praye ye the Lord.

42 Let the sinners be ^e consumed out of the earth, and the wicked till there be no more: O my soule, praye thou the Lord. Praye ye the Lord.

43 Let the sinners be ^e consumed out of the earth, and the wicked till there be no more: O my soule, praye thou the Lord. Praye ye the Lord.

44 Let the sinners be ^e consumed out of the earth, and the wicked till there be no more: O my soule, praye thou the Lord. Praye ye the Lord.

45 Let the sinners be ^e consumed out of the earth, and the wicked till there be no more: O my soule, praye thou the Lord. Praye ye the Lord.

if God provide for the very beasts, much more will he extend his prouident care to man.

There is no part of the world so barren whereof no evident signes of Gods blessings appeare not.

From the cloudes.

He describeth Gods prouident care ouer man, who doeth not onely provide necessaries things for him as herbes and other meate, but also things to reioyce him at wine and oyle or ornament.

For doct, fere, and iuch like.

As to separate the night from the day, and to note dayes, moones the and yeeres.

That is, by his count, either fere or mere, it noteth summer, winter and other seasons.

That is, they onely find meate according to Gods prouidence, who careth euen for the brute beasts.

To wit, when the day springeth for the lights as it were a shield to defend man against the tyrannie and seruicelle of beastes.

He conſidereth that no tongue is able to expresse Gods workes, not meane to comprehend them.

For vvhels.

God is a most nourishing Father, who prouideth for all creatures their daily foodes.

As they preſence all things haue life: if they should withdraw thy blessings, they all perih.

As the death of creatures leueth that we are nothing of our felicitie: for their generations cleaueh that we reuele all things of our Creator.

Gods mercifull face giueth strength vnto the earth, but his ſeuere countenance burneth the mountaines.

Who inſect the world, and to caſt God that he cannot reioyce in his workes.

P A L. C V.

He prayeth the singular grace of God, who hath of all the people of the world choſen a peculiar people to himselfe, and hauing choſen them, neuer caſteth to doe them good, euen for his prouident sake.

Prayfe

d For as much as the Israelites were exempted from the common condemnation of the world, and were elected to be Gods people, the Prophet willith them to shew themselves unfeeling by thanksgiving b By the strength of his mouth, and face, he meath the Ake where God declared his power and his presence. c Which he hath wrought in the deliverance of his people. d Because his power was there by as lively declared, as if he should have declared it by mouth. e The promise which God made to Abraham to be his God, and the God of his seeds after him, he repeated and repeated it again to his people after him. f He sheweth that they should not enjoy the land of Canaan by any other means, but by reason of his covenant made with their fathers. g Thus is the King of Egypt and the King of Gen. Gen. 12. 17. and 30. 3. h Those whom I have sanctified to be my people. i Meaning the old fathers, to whom God shewed himself plainly, and who were fitters forth of his word. k Byther by sending scarie, or by taking away the strength had mouthment thereof. l So long he suffered adversity as God had appointed, and till he had tried sufficiently his patience. m That every prince of their country should be at Josephs commandment and learne wisdom at him. n So it is in God, either to moove the hearts of the wicked to love or to hate Gods children. o Meaning Moses and Aaron. Exod. 7. 20. * See 8. 6. p So that this vermine came not by fortune, as God had appointed, and his Prophet Moses spake. q It was strange so to see raine in Egypt, much more so to see hail.

Praise the Lord, and call vpon his Name: declare his workes among the people.
 2 Sing vnto him; sing praye vnto him, and talke of all his wonderous workes.
 3 Reioyce in his holy Name: let the heart of them that seeke the Lord, reioyce.
 4 Seeke the Lord and his strength: seeke his face continually.
 5 Remember his marvellous workes, that he hath done, his wonders, and the iudgements of his mouth.
 6 Ye seede of Abraham his seruant, yee children of Iakob, which are his elect.
 7 Hee is the Lord our God: his iudgements are through all the earth.
 8 Hee hath alway remembered his covenant, and promise, that he made to a thousand generations.
 9 Euen that which hee made with Abraham, and his oth vnto Izhak:
 10 And since hath confirmed it to Iakob for a lawe, and to Israel for an everlasting covenant.
 11 Saying, Vnto thee will I giue the land of Canaan, the lot of your inheritance.
 12 Albeit they were few in number, yea very few and strangers in the land,
 13 And walked about from nation to nation, from one kingdom to another people,
 14 For he suffered he no man to do them wrong, but reprobroued 8 Kings for their fakes, saying,
 15 Touch not mine anointed, and doe my Prophets no harme.
 16 Moreover, he called a famine vpon the land, and vtterly brake the staffe of bread.
 17 But he sent a man before them: Ioseph was sold for a slaue.
 18 They held his feete in the stocks, and he was laide in yrons,
 19 Vntill his appointed time came, and the counsell of the Lord had tryed him.
 20 The king sent and loosed him: euen the Ruler of the people, deliuered him.
 21 He made him lord of his house, and ruler of all his substance,
 22 That he shoulde binde his princes vnto his will, and teache his Ancients wisdom.
 23 Then Israel came to Egypt, and Iakob was a stranger in the land of Ham.
 24 And he increased his people exceedingly, and made them stronger then their oppressours.
 25 He turned their heart to hate his people, and to deale craftily with his seruants,
 26 Then sent he Moses his seruant, and Aaron whom he had chosen.
 27 They shewed among them the message of his signes, and wonders in the land of Ham.
 28 He sent darkenesse, and made it dark: and they were not disobedient vnto his commission.
 29 He turned their waters into blood, and slew their fish.
 30 Their land brought forth frogs, euen in their kings chambers.
 31 He spake, and there came swarmes of flies and lice in all their quarters.
 32 He gaue them hail for raine, and flames of fire in their land.
 33 Hee smote their vines also, and their figges

trees, and brake downe the trees in their coastes.
 34 Hee spake and the grasshoppers came, and caterpillars innumerable.
 35 And did eate vp all the grasse in their land, and deuoured the fruit of their ground.
 36 Hee smote also all the first borne in their land, euen the beginning of all their strength.
 37 He brought them forth also with silver and gold, and there was none feeble among their tribes.
 38 Egypt was glad at their departing: for the feare of them had fallen vpon them.
 39 He spake a cloud to be a couering, and fire to geue light in the night.
 40 They asked, and he brought quails, and he filled them with the bread of heauen.
 41 He opened the rocke and the waters flowed out, and raine in the dry places like a riuier.
 42 For he remembered his holy promise to Abraham his seruant,
 43 And hee brought forth his people with ioy, and his chosen with gladnesse.
 44 And gaue them the lands of the heathen, and they tooke the labours of the people in possession.
 45 That they might keepe his statutes, and obseue his Lawes. Praise ye the Lord.
 gypsians lamented and were destroyed. x This is the end, wher God promised his Church, because they should worship and call vpon him in this world.
PSAL. CVI.
 1 The people dispersed vnder Antiochus did magnify the goodness of God among the iust and reuerent. 2 A desire to be brought againe into the land by Gods mercifull assistance. 3 And after the manifesti on of Gods wrath to the people deliuered from the hands of Egypt, and the great impietie of the people reuerend, 4 They doe pray and desire to be gathered from among the heathen, to the house that they may praise the Name of the Lord of Israel.
Y Praise ye the Lord.
Praise ye the Lord because he is good, for his mercie endureth for euer.
 2 Who can expresse the noble actes of the Lord, or shewe forth all his praye?
 3 Blessed are they that keepe iudgement, and doe righteousnesse at all times.
 4 Remember me, O Lord, with the fauour of thy people: visite me with thy saluacion.
 5 That I may see the felicitie of thy chosen, and reioyce in the ioy of thy people, and glory with thine inheritance.
 6 Wee haue sinned with our fathers: wee haue committed iniquities, and done wickedly.
 7 Our fathers vnderstoode not thy wonders in Egypt, neither remembered they the multitude of thy mercies, but rebelled at the Sea, euen at the red Sea.
 8 Neuertheless hee saued them for his Names sake, that he might make his power to be known.
 9 And he rebuked the red Sea, and it was dried vp, and he led them in the deepe, as in the wilderness.
 10 And he saued them from y aduersariess hand, and deliuered them from the hand of the enemy.
 11 * And y waters couered their oppressours: not one of them was left.
 12 Then bleued they his wordes, and sang praye vnto him.
 13 But incontinently they forgate his workes: they waited not for his counsel,
 this, that he would change the order of nature, rather then his people should be deliuered, although they were wicked. * Exod. 14. 30. * That they should be deliuered from the hands of Egypt, and the great impietie of the people reuerend, 4 They doe pray and desire to be gathered from among the heathen, to the house that they may praise the Name of the Lord of Israel.

14 But lifted with confidence in the wilderness, and tempted God in the desert.

15 Then he gaue them their desire: but he sent leanne into their soule.

16 They enuied Moses alio in the tents, and Aaron the holy one of the Lord.

17 Therefore the earth opened & swallowed vp Dathan, and couered the company of Abiram.

18 And the fire was kindled in their assembly: the flame burnt vp the wicked.

19 They made a calfe in Horeb, and worshipped the molten image.

20 Thus they turned their glory into the similitude of a bullocke, that eateth grasse.

21 They forgate God their Sauour, which had done great things in Egypt.

22 Wonderous workes in the land of Ham, and fearefull things by the red Sea.

23 Therefore he minded to destroy them, had not Moses his chosen friend in the breach before him to turn away his wrath, lest hee should destroy them.

24 Also they contemned that pleasant land, and beleued not his worle.

25 But murmured in their tents, and hearkened not vnto the voyce of the Lord.

26 Therefore hee lifted vp his hand against them, to destroy them in the wilderness,

27 And to destroy their feede among the nations, and to scatter them throughout the countreys.

28 They ioyned themselues also vnto Balaam, and did eate the offerings of the dead.

29 Thus they prouoked him vnto anger with their owne inuentions, and the plague brake in vpon them.

30 But Phineas floode vp, and executed iudgement, and the plague was staid.

31 And it was imputed vnto him for righteousness from generation to generation for euer.

32 They angered him alio at the waters of Meribah, so that Moses was punished for their sakes.

33 Because they vexed his spirit, so that hee spake vnadvisedly with his lippes.

34 Neither destroyed they the people, as the Lord had commanded them,

35 But were mingled among the heathen, and learned their workes,

36 And serued their idoles, which were their ruine.

37 Yes, they offered their sonnes, and their daughters vnto deuils,

38 And shed innocent blood, when the blood of their sonnes, and of their daughters, whom they offered vnto the idoles of Canaan, and the lande was defiled with blood.

39 Thus were they stayned with their owne workes, and went a whoring with their owne inuentions.

40 Therefore was the wrath of the Lord kindled against his people, and hee abhorred his owne inheritance.

41 And hee gaue them into the hand of the heathen and they that hated them, were lordes ouer them.

42 Their enemies alio oppressed them, and

they were humbled vnder their hand.

43 Many a time did hee deliuer them, but they prouoked him by their counsels: therefore they were brought downe by their iniquitie.

44 Yet hee saw when they were in affliction, and he heard their cry.

45 And he remembered his couenant toward them, & repented according to the multitude of his mercies.

46 And gaue them fauour in the sight of all them that led them captiues.

47 Saue vs, O Lorde our God, and gather vs from among y^e heathen, that we may praise thine holy Name, and glory in thy prayse.

48 Blessed be the Lord God of Israel for euer and euer, and let all the people say, So be it. Praise ye the Lord.

vs confidence vnder the crosse, that with one consent we may all praye these.

P S A L C V I I.

1 The Prophet exhorteth all those that are redeemed by the Lorde, and gathered vnto him, to give thanks. 2 For the mercifull prouidence of God, governing all things at his good pleasure. 3 Studying good and euill, prosperitie and aduersitie to bring men vnto him. 4 Therefore as the righteous sheweth reioyce, so shall the wicked haue their measure stopped.

Praise to the Lord, because he is good: for his mercie endureth for euer.

2 Let them, which haue bene redeemed of the Lord, shew how he hath deliuered them from the hand of the oppressour,

3 And gathered them out of the lands, from the East and from the West, from the North and from the South.

4 Vnto when they wandered in the desert and wilderness out of the way, and found no citie to dwell in,

5 Both hungry and thirstie, their soule fainted in them.

6 Then they cried vnto the Lord in their trouble, and he deliuered them from their distresse,

7 And led them forth by the right way, that they might goe to a citie of habitation.

8 Let them therefore confesse before the Lord his louing kindnesse, and his wonderfull workes before the sonnes of men.

9 For he satisfied the thirstie soule, and filled the hungry soule with goodnesse.

10 They that dwell in darkenesse and in the shadow of death, being bound in miserie and yron,

11 Because they rebelled against the words of the Lorde, and despised the counsell of the most High,

12 When he humbled their heart with heauines, then they fel downe and there was no helper.

13 Then they cryed vnto the Lorde in their trouble, & he deliuered them from their distresse.

14 He brought them out of darknesse, and out of the shadow of death, and brake their bandes asunder.

15 Let them therefore confesse before the Lorde his louing kindnesse, and his wonderfull workes before the sonnes of men.

16 For hee hath broken the gates of brass, and braut the barres of yron asunder,

17 & Fooles by reason of their transgression,

1 The Prophet sheweth that neither by meances, nor promises we can come to God, except we be altogether newly reformed, and that his meace ouercome and hide our malice.

2 Not that God is changeable in his feel, but that this be seemeth to vs to repent, when he altereth his punishment, and forgiveness vs.

3 Gather thy Church, which is dispersed, and give

4 This notable sentence was in the beginning vsed, as the focus or centre of the song, which was oftentimes repeated.

5 As this was true in the leues, so is there none of Gods elect, that leue not his helpe in their necessitie.

6 For, from the fear meaneing the red sea, which is in the South part of the land.

7 Here sheweth that there is none affliction so grievous, out of which which God will not deliuer his, and also exhorteth them that are distressed, to be meaneed of the great & beneficent.

8 Then the true way to obey God, is to follow his expresse commandment: also here by all are exhorted to descend into themselves, inasmuch as none are punished but for their finnes.

9 Here sheweth that because why God doeth punish vs extremely, is because we can be brought vnto him by none other meases.

10 When there cometh to mans iudgement no reuerie, but all things are brought to despair, then God chiefly sheweth his mightie power.

11 They that have no feare of God, by his sharpe rodde are brought to call vpon him, and to finde mercie.

12 And

16 Because he remembered not to shew mercie, but persecuted the afflicted and poore man, and the sorrowfull hearted to slay him.

17 As he loued cursing, so shall it come vnto him, and as hee loued not blessing, so shall it be farre from him.

18 As hee clothed himselfe with cursing like a rayment, so shall it come into his bowels like water, and like oyle into his bones.

19 Let it be vnto him as a garment to couer him, and for a girdle, wherewith he shall be alwaye girded.

20 Let this bee the reward of mine aduersarie from the Lord, and of them, that speake euill against my foule.

21 But thou, O Lord my God, deale with me according vnto thy Name: deliuer me, (for thy mercie is good)

22 Because I am poore and needie, and mine heart is wounded within me.

23 I depart like the shadowe that declineth, and am shaken off as the grasshopper.

24 My knees are weake through fasting, and my flesh hath lost all fatnesse.

25 I became also a rebuke vnto them: they that looked vpon me, shaked their heads.

26 Helpe me, O Lord my God: fauour me according to thy mercie.

27 And they shall know, that this is thine hand, and that thou, Lord, hast done it.

28 Though they curse, yet thou wilt bleesse: they shall arise and be confounded, but thy seruant shall reioyce.

29 Let mine aduersaries bee clothed with shame, and let them couer themselves with their confusion, as with a cloke.

30 I will giue thanks vnto the Lord greatly w my mouth, and praise him among the multitude.

31 For he will stand at the right hand of the poore, to saue him from them that would condemne his soule.

32 Hereby he sheweth that he had not to do with the power, but with the iudges & princes of the world.

PSAL. CX.

1 David prophesieth of the power and curstness king Doms gins in Christ, 4. And of his Priesthood, which should put an end to the Priesthood of Levi.

2 As the Psalm of David.

3 The Lord sayd vnto my Lord, Sit thou at my right hand, vntill I make thine enemies thy footstool.

4 The Lord shall send the rod of thy power out of Zion: be thou ruler in the middes of thine enemies.

5 Thy people shall come willingly at the time of assembling: thine armie in holy beautie: the youth of thy wombe shall be the morning dewe.

6 The Lorde fware and will not repent, Thou art a Priest for euer after the order of Melchizedek.

7 The Lord, that is at thy right hand, shall wound Kings in the day of his wrath.

8 He shall be iudge among the heathen: hee shall fill all with dead bodies, and smite the head our great enemies.

9 He shall drinke of the brooke in the way: therefore shall he lift vp his head.

10 As Melchizedek the figure of Christ was both King and Priest, so the Church cannot be accomplished in any king faue only in Christ.

11 No power shall be able to resist him. Vnder this similitude of God vpon his children hath come the wicked to die for enimie.

12 As Melchizedek the figure of Christ was both King and Priest, so the Church cannot be accomplished in any king faue only in Christ.

13 No power shall be able to resist him. Vnder this similitude of God vpon his children hath come the wicked to die for enimie.

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19 No power shall be able to resist him. Vnder this similitude of God vpon his children hath come the wicked to die for enimie.

20 As Melchizedek the figure of Christ was both King and Priest, so the Church cannot be accomplished in any king faue only in Christ.

12 He giueth thanks to the Lord for his mercifull workes toward his Church, 16. And declareth wherein true wifedome and right knowledge consisteth.

PSAL. CXI.

1 Trasse ye the Lord.

2 I will praise the Lord with my whole heart in the assemblie and Congregation of the iust.

3 The workes of the Lord are great, and ought to be sought out of all them that loue them.

4 His worke is beautifull and glorious, and his righteousnesse endureth for euer.

5 He hath made his wonderfull workes to be had in remembrance: the Lord is mercifull and full of compassion.

6 He hath giuen a portion vnto them that feare him: hee will euer be mindful of his covenant.

7 He hath shewed to his people his power of his workes in giuing vnto them his heritage of his heath.

8 The workes of his hands are truth and iudgement: all his statutes are true.

9 They are stablished for euer and euer, and are done in truth and equitie.

10 Hee sent redemption vnto his people: hee hath commanded his covenant for euer: holy and fearefull is his Name.

11 The beginning of wifedome is the feare of the Lord: all they that obserue it, shall have good vnderstanding: his praise endureth for euer.

12 The beginning of wifedome is the feare of the Lord: all they that obserue it, shall have good vnderstanding: his praise endureth for euer.

13 The beginning of wifedome is the feare of the Lord: all they that obserue it, shall have good vnderstanding: his praise endureth for euer.

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37 The beginning of wifedome is the feare of the Lord: all they that obserue it, shall have good vnderstanding: his praise endureth for euer.

38 The beginning of wifedome is the feare of the Lord: all they that obserue it, shall have good vnderstanding: his praise endureth for euer.

39 The beginning of wifedome is the feare of the Lord: all they that obserue it, shall have good vnderstanding: his praise endureth for euer.

40 The beginning of wifedome is the feare of the Lord: all they that obserue it, shall have good vnderstanding: his praise endureth for euer.

a The prophet declareth that he will praise God both privately and openly, and that from the heart, as he that consecrate himselfe wholly and ouerly vnto God.

b He sheweth that God's workes are sufficient cause, wherefore we should praise him, but chiefly his benefits toward his Church.

c God hath giuen to his people all that was necessary for them, and will doe still euen for his covenants sake and in this sense the Hebrew word is taken.

d The beginning of wifedome is the feare of the Lord: all they that obserue it, shall have good vnderstanding: his praise endureth for euer.

e They only are wise, that feare God & none haue vnderstanding, but they that obey his word. I To wit, his commandments, as vers 7.

f He meaneth that reuerent feare, which is in the children of God, which causeth them to desire only in the word of God.

g The godly shall haue abundance and contentment, because their heart is satisfied in God only.

h The faithfull in all their aduersities know that all shall goe well with them: for God will be mercifull and iust.

i He sheweth what is the feare of mercie, to lead freely and not for gaine, and so to measure his doings, that he may be able to helpe where neede seasoneth, and not to bestow all on himselfe.

k The godly pinch not niggardly, but distribute liberally, as the necessitie of the poore requireth, and as his power is able.

l His power & prosperous estate.

m The blessings of God vpon his children shall come the wicked to die for enimie.

n An exhortation to praise the Lord for his providence, 7 In that that contrary to the course of nature bee warthin his Church.

o Trasse ye the Lord.

p Praise, O ye seruants of the Lord, a praise the Name of the Lord.

q Blessed bee the Name of the Lord from hence forth and for euer.

r The Lords Name is praised from the rising of the sunne, vnto the going downe of the same.

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P S A L. CXVII.

1 *He exhorteth the Gentiles to praise God, because he hath accomplished a sword to them as to the tower, the promise of life according to his Christ.*

11 *Nations, praise ye the Lord: all yee people, praise him.*

For his louing kindnesse is great toward vs, and the truth of the Lorde *endureth* for euer. Praise ye the Lord.

P S A L. CXVIII.

1 *David rested of Saul and of the people, at the time appointed obtained the kingdom. 4 For the which hee biddeth all them, that feare the Lord, to be thankfull. And vnder his person in all this was Christ himselfe, who should be of his people rested.*

Praise ye the Lorde, because he is good: for his mercie *endureth* for euer.

3 Let Israel now say, That his mercie *endureth* for euer.

3 Let the house of Aaron now say, That his mercie *endureth* for euer.

4 Let them that feare the Lorde, now say, That his mercie *endureth* for euer.

5 I called vpon the Lord in trouble, & the Lord heard me, and set me at large.

6 The Lord is with mee: therefore I will not feare what man can doe vnto me.

7 The Lord is wth me among them that helpe me: therefore shall I see my desire vpon mine enemies.

8 It is better to trust in the Lord, then to haue confidence in man.

9 It is better to trust in the Lord, then to haue confidence in princes.

10 All nations haue compassed me: but in the Name of the Lord shall I destroy them.

11 They haue compassed mee, yea, they haue compassed mee: but in the Name of the Lorde I shall destroy them.

12 They came about mee like bees, but they were quenched as a fire of thornes: for in the Name of the Lord I shall destroy them.

13 Thou hast thrust fore at me, that I might fall: but the Lord hath holpen me.

14 The Lord is my strength and song: for he hath bene my deliuerance.

15 The g voyce of ioy and deliuerance shall be in the tabernacles of the righteous, saying, The right hand of the Lord hath done valiantly.

16 The right hand of the Lord is exalted: the right hand of the Lord hath done valiantly.

17 I shall not die, but liue, and declare the workes of the Lord.

18 The Lord hath chastened me sore, but hee hath not deliuered me to death.

19 Open ye vnto me the gates of righteousness, that I may go into them, & praise the Lor. I.

20 This is the gate of the Lord: the righteous shall enter into it.

21 I will praise thee: for thou hast heard me, and hast bene my deliuerance.

22 The stone, which the builders refused, is the head of the corner.

23 This was the Lordes doing, and it is marvellous in our eyes.

24 This is the 1 day, which the Lorde hath made: let vs reioyce and be glad in it.

25 O Lord, I pray thee, saue now: O Lord, I pray thee now giue prosperitie.

26 Blessed be he, that cometh in the Name of the Lord: wee haue blessed you out of the house of the Lord.

27 The Lord is mightie, and hath giuen vs light: binde the sacrifice with cordes vnto the hornes of the altar.

28 Thou art my God, and I will praise thee, O my God: therefore I will exalt thee.

29 Praise ye the Lord, because he is good: for his mercie *endureth* for euer.

P S A L. CXIX.

1 The Prophet exhorteth the children of God to frame their liues according to his holy wordes. 123 *Alto hee liues eth wherem the true service of God standeth: that is, wherem hee serues him according to the word, and not after our owne fantasies.*

A L P H.

Blessed are those that are vpright in their way, and walke in the Law of the Lord.

3 Blessed are they that keepe his testimonies, and seeke him with their whole heart.

3 Surely they worke none iniquitie, but walke in his wayes.

4 Thou hast commaunded to keepe thy precepts diligently.

5 O that my wayes were directed to keepe thy statutes!

6 Then should I not bee confounded, when I haue respect vnto all thy commandments.

7 I will praise thee, with an vpright heart, when I shall learne the iudgements of thy righteousness.

8 I will keepe thy statutes: forsake mee not for euill.

9 Be conformable to Gods worde. 4 For true religion standeth in learning Gods will, without hypocrite. 6 That is, by precepts, which containe perfect righteousness. 8 He refuseth not to be tried by temptations, but hee searcheth to faint, if God succour not his iniquitie in time.

B E T A.

9 Wherewith shall a young man redresse his way? in taking heede thereto according to thy worde.

10 With my whole heart haue I sought thee: let me not wander from thy commandments.

11 I haue hid thy promise in mine heart, that I might not sinne against thee.

12 Blessed art thou, O Lord: teache me thy statutes.

13 With my lippes haue I declared all the iudgements of thy mouth.

14 I haue had as great delight in the way of thy testimonies, as in riches.

15 I wil meditate in thy precepts, and consider thy wayes.

16 I will delite in thy statutes, and I will not forget thy worde.

example for others to followe Gods worde and leaue worldly vanities.

G I M E L.

17 Be beneficiall vnto thy seruant, that I may liue and keepe thy word.

18 Open mine eyes, that I may see the wonders of thy Lawe.

19 I am a stranger vpon earth: hidie not thy commandments from me.

20 Mine heart breaketh for the desire to thy iudgements alway.

21 Seeing mans life in this world is but a passage, what should become of him, if thy worde were not his guide?

In the people prayeth for prosperitie of Dauid kingdoms, who was the figure of Christ.

Which are the Priests, and haue charge thereof, as Num. 4.35.

Because hee hath restored vs from darkness to light, we will offer sacrifices and prayes vnto him.

Here they are not called blessed, which thinke themselves with in their owne iudgement, nor which imagine to themselves a certaine holinesse, but they whose conseruation is without hypocrite.

For they are ruled by Gods Spirit and embrace no doctrine but his.

David acknowledgeth his impfection, desiring God to relesse him.

For his life may be conformable to Gods worde.

For true religion standeth in learning Gods will, without hypocrite.

That is, by precepts, which containe perfect righteousness.

He refuseth not to be tried by temptations, but hee searcheth to faint, if God succour not his iniquitie in time.

Because youth is most given to incontinencie, he chiefly wanneeth them to frame their liues betwixt to Gods worde.

If Gods worde be grauen in our hearts, we shall be more able to resist the assaults of Satan: and therefore the Prophet desireth God to instruct him dayly more and more therein.

The Prophet doeth not boast of his venture, but setteth forth an example for others to followe Gods worde and leaue worldly vanities.

He sheweth that we ought not to be so loue but to serue God, and that we can not serue him aright, except hee open our eyes and minde.

Seeing mans life in this world is but a passage, what should become of him, if thy worde were not his guide?

a In all ages thou hast plagued all flesh, which unclonely and contemptuously depart from thy wrath.
d When the powers of the world lose false testimony against me, thy wrath be to comfort me.

a That is, it is almost brought to the grave, & with thy words I cannot live.
b I have confessed mine offences, and now depend wholly on thee.
c If God did not maintain vs by his word, our life would drop away like water.
d Instruct me in thy words, whereby my minde may be purged from vanitie, and taught to obey thy will.
e By this hee sheweth that wee can neither chuse good, cleane to Gods word, nor runne forward in his way, except hee make our hearts large to receive his grace, and willing to obey.

a He sheweth that he cannot follow on to the end, except God teach him oftentimes, and leade him forward.
b Not onely in outward correction, but also with inward affliction.
c Hereby meaning all other vices, because that countenances is the roote of all euill.
d Meaning, all his sinnes.
e Let me not fall to thy dishonour, but let mine heart continue in thy word euen to the end.

a Hee sheweth that Gods mercy and love is the first cause of our saluation.
b By trusting in Gods worde hee siluereth himselfe to be able to confute the blunders of his adversaries.
c They that simply walke after Gods worde, haue no letsoe in tangle them, where as they that doe contrary, are curre in fetters and snares.
d Hee sheweth that the children of God ought not to suffer their fathers glory to be obscured by the vaine pompe of Princes,

21 Thou hast destroyed the proude: cursed are they that doe erre from thy commandments.
22 Remove from mee shame and contempt: for I haue kept thy testimonies.
23 O Princes also did sit, and speake against me: but thy seruant did meditate in thy statutes.
24 Also thy testimonies are my delight, and my counsellors.

D A L T H.

25 My soule cleaueth to the dust: quicken me according to thy worde.
26 I haue declared my wayes, and thou heardest me: teache me thy statutes.
27 Make mee to vnderstand thy way of thy precepts, & I wil meditate in thy wonderful workes.
28 My soule melteth for heavynesse: raise me vp according vnto thy worde.
29 Take from mee the way of lying, and graunt me graciously thy Law.
30 I haue chosen the way of truth, and thy iudgements haue I laide before me.
31 I haue cleaued to thy testimonies, O Lord: confound me not.
32 I will runne the way of thy commandments, when thou shalt enlarge mine heart.

H.

33 Teache me, O Lord, the way of thy statutes, and I will keepe it vnto the end.
34 Giue mee vnderstanding, and I will keepe thy Law: yea, I wil keepe it with my whole heart.
35 Direct me in the path of thy commandments: for therein is my delight.
36 Incline mine eare vnto thy testimonies: and not to couetousnesse.
37 Turne away mine eyes from regarding vanitie, and quicken me in thy way.
38 Stablish thy promise to thy seruant, because hee seareth thee.
39 Take away my rebuke that I feare: for thy iudgements are good.
40 Beholde, I desire thy commandments: quicken me in thy righteousness, still deliue in thy gracious wordes, I giue mee strength to continue in thy word euen to the end.

V A V.

41 And let thy louing kindeste come vnto mee, O Lord, and thy saluation according to thy promise.
42 So shall I make answer vnto my blasphemers: for I trust in thy worde.
43 And take not the worde of truth verily out of my mouth: for I waite for thy iudgements.
44 So shall I alway keepe thy Lawe for euer and euer.
45 And I will walke at libertie: for I seeke thy precepts.
46 I wil speake also of thy testimonies before Kings, and will not be ashamed.
47 And my delight shall be in thy commandments, which I haue loued.
48 Mine handes also will I lift vp vnto thy commandments, which I haue loued, and I wil meditate in thy statutes.

49 Remember: the promise made to thy seruant, wherein thou hast caused me to trust.
50 It is my comfort in my trouble: for thy promise hath quickened me.
51 The proude haue had me exceedingly in derision: yet haue I not declined from thy Law.
52 I remembered thy iudgements of olde, O Lord, and haue bene comforted.
53 Feare is come vpon mee for the wicked, that forsake thy Law.
54 Thy statutes haue bene my songs in the house of my pilgrimage.
55 I haue remembered thy Name, O Lorde, in the night, and haue kept thy Law.
56 This I had because I kept thy precepts.

glory, and indignation against the wicked. In the court of this world to fall exile. f Euen when other sleepe. g That is, all their business.

C H E T H.

57 O Lord, thou art my portion, I haue determined to keepe thy wordes.
58 I made my supplication in thy presence with my whole heart: be mercifull vnto mee according to thy promise.
59 I haue considered my wayes, and turned my feete into thy testimonies.
60 I made haste and delayed not to keepe thy commandments.
61 The bandes of the wicked haue robbed mee: but I haue not forgotten thy Law.
62 At midnight will I rise to giue thanks vnto thee, because of thy righteous iudgements.
63 I am a companion of all them that feare thee, and keepe thy precepts.
64 The earth, O Lorde, is full of thy mercie: teach me thy statutes.

T E T H.

65 O Lorde, thou hast delt graciously with thy seruant according to thy word.
66 Teach me good iudgement & knowledge: for I haue beleued thy commandments.
67 Before I was afflicted, I went astray: but now I keepe thy worde.
68 Thou art good and gracious: teach me thy statutes.
69 The proude haue imagined a lie against me: but I wil keepe thy precepts with my whole heart.
70 Their heart is fatte as greafe: but my delight is in thy Law.
71 It is good for me that I haue bene afflicted, that I may learne thy statutes.
72 The Law of thy mouth is better vnto me, then thousands of gold and silver.

and vaine estimation of themselves. d Hee confesteth that before that he was chastened, he was rebellious, as man by nature is.

I O D.

73 Thine handes haue made me and fashioned me: giue me vnderstanding therefore, that I may learne thy commandments.
74 So that thou shalt feare thee, seeing mee, shall reioyce, because I haue trusted in thy word.
75 I know, O Lord, that thy iudgements are right, and that thou hast afflicted me justly.
76 I pray thee that thy mercie may comfort me according to thy promise vnto thy seruant.
77 Let thy tender mercies come vnto me, that I may liue: for thy Law is my delight.
78 Let the proude be ashamed: for they haue

declared, that when hee felt not Gods mercies, he was proud.

a Though hee feeleth Gods kindeste will to be in his eyes, yet hee will not be comforted, because hee hath forgotten his Law.
b Meaning that the wicked, which countenance Gods wordes and teach his religious false footes.
c That hee haue thought, because of those delusions, to be in the lap of the world.
d That hee haue not aske to be instructed in the Law of God.
e I am persuaded that to keep the Law is to keep the grace and giue glory to God.
f Hee sheweth that hee can not keepe the word of God except hee be instructed in the Law.
g They that haue chosen to cleaue into their cleane, but are not instructed in the Law, are not instructed in the Law.
h For the Law is the rule of life, and the way of life.
i Hee sheweth that hee cannot follow on to the end, except God teach him oftentimes, and leade him forward.
j Not onely in outward correction, but also with inward affliction.
k Hereby meaning all other vices, because that countenances is the roote of all euill.
l Meaning, all his sinnes.
m Let me not fall to thy dishonour, but let mine heart continue in thy word euen to the end.
n Hee sheweth that Gods mercy and love is the first cause of our saluation.
o By trusting in Gods worde hee siluereth himselfe to be able to confute the blunders of his adversaries.
p They that simply walke after Gods worde, haue no letsoe in tangle them, where as they that doe contrary, are curre in fetters and snares.
q Hee sheweth that the children of God ought not to suffer their fathers glory to be obscured by the vaine pompe of Princes,

dealt wickedly and fallly with me: but I meditate in thy precepts.

79 Let such as feare thee d turne vnto me, and they that know thy testimonies.

80 Let mine heart be vpright in thy statutes, that I be not ashamed.

C A P H.

81 My soule^a fainteth for thy saluation: yet I wait for thy word.

82 Mine eyes faile for thy promise, saying, When wilt thou comfort me?

83 For I am like a bottle in the smoke: yet doe I not forget thy statutes.

84 How many are the dayes of thy seruante? When wilt thou execute iudgement on them that persecute me?

85 The proud haue digged pittes for me, which is not after thy Law.

86 All thy commandements are true: they perfecteth me faithfully: c helpe me.

87 They had almost consumed I me vpon the earth: but I forsooke not thy precepts.

88 Quicken me according to thy louing kinde- nesse: for I lack I keepe the testimony of thy mouth, I finding no help in earth, he lieth vpon his eyes to heauen.

L A M E D.

89 O Lord, thy word endureth for euer in heauen.

90 Thy truth is from generation to generation: thou hast layd the foundation of the earth, and it abideth.

91 They b continue new to this day by thine ordinances: for all thy seruants.

92 Except thy Law had bin my delight, I should now haue perished in mine affliction.

93 I will neuer forget thy precepts: for by them thou hast quickened me.

94 I am thine, saue me: for I haue sought thy precepts.

95 The wicked haue waited for me to destroy me: but I will confider thy testimonies.

96 I haue seen an ende of all perfection: but thy commandment is exceeding large.

97 He feeleth to vnderstand his word, d There is nothing fo perfect in earth, but it hath an ende: onely Gods word lasteth for euer.

M E M.

97 Oh howe, loue I thy Lawe! it is my meditation continually.

98 By thy commandements thou hast made me wiser then mine enemies: for they are cure vnto me.

99 I haue had more vnderstanding then all my teachers: for thy testimonies are my meditation.

100 I vnderstande more then the ancient, because I kept thy precepts.

101 I haue refrained my feete from euery euill way, that I might keepe thy word.

102 I haue not declined from thy iudgements: for I shoud didst teach me.

103 How sweete are thy promises vnto my mouth, yet more then honye vnto my mouth.

104 By thy precepts I haue gotten vnderstanding: therefore I haue all the wayes of faithfull- oed.

105 Therefore God doth inwardly instructe v with his Spirit, wee feele his

N V N.

105 Thy worde is a lanterne vnto my feete, and a light vnto my path.

106 I haue b sworn and will performe it, that I will not faile.

107 So all the faithfull ought to blode themselves so, that they may be able to stand vpon the word of God, and so to shine vnto the world.

I will keepe thy righteous iudgements.

107 I am very sore afflicted: O Lord, quicken me according to thy word.

108 O Lord, I beseech thee accept the free offerings of my mouth, and teach mee thy iudgements.

109 My soule is continually in thine hand: yet doe I not forget thy Law.

110 The wicked haue layde a snare for mee: but I swarued not from thy precepts.

111 Thy testimonies haue I taken as an heritage, for cure: for they are the ioy of mine heart.

112 I haue applied mine heart to fulfill thy statutes alway, vnto the ende.

S A M E C H.

113 I haue vaine inventions: but thy Lawe doe I loue.

114 Thou art my refuge and shield, and I trust in thy word.

115 b Away from me, yet wicked: for I will keepe the commandments of my God.

116 Stablish me according to thy promise, that I may liue, and disappoynt me not of mine hope.

117 c Stay thou me, and I shall be safe, and I will delight continually in thy statutes.

118 Thou hast troden downe all them that depart from thy statutes: for their d deceit is vaine.

119 Thou hast taken away all the wicked of the earth like e doffeth etherfore I loue thy testimonies.

120 My flesh trembleth for feare of thee, and I am afraid of thy iudgements.

121 Which instructed thy people, as dooth dooth the metall. f Thy iudgements are true, and they are as a shield vnto thee, and I am afraid of thy iudgements.

122 I haue executed iudgement and iustice: leaue me not to mine oppressours.

123 Answer e for thy seruante in that, which is good, and let not the proud oppress me.

124 Mine eyes haue failed in waiting for thy saluation and for thy iust promise.

125 Deale with thy seruante according to thy mercie, and teach me thy statutes.

126 I am thy seruante: graunt mee therefore vnderstanding, that I may know thy testimonies.

127 It is time for thee, Lord, to worke: for they haue defiled thy Lawe.

128 Therefore I haue kept thy Lawe, and I will keepe thy statutes.

129 Therefore I haue kept thy Lawe, and I will keepe thy statutes.

130 Therefore I haue kept thy Lawe, and I will keepe thy statutes.

131 Therefore I haue kept thy Lawe, and I will keepe thy statutes.

132 Therefore I haue kept thy Lawe, and I will keepe thy statutes.

133 Therefore I haue kept thy Lawe, and I will keepe thy statutes.

134 Therefore I haue kept thy Lawe, and I will keepe thy statutes.

135 Therefore I haue kept thy Lawe, and I will keepe thy statutes.

136 Therefore I haue kept thy Lawe, and I will keepe thy statutes.

137 Therefore I haue kept thy Lawe, and I will keepe thy statutes.

138 Therefore I haue kept thy Lawe, and I will keepe thy statutes.

139 Therefore I haue kept thy Lawe, and I will keepe thy statutes.

140 Therefore I haue kept thy Lawe, and I will keepe thy statutes.

141 Therefore I haue kept thy Lawe, and I will keepe thy statutes.

142 Therefore I haue kept thy Lawe, and I will keepe thy statutes.

143 Therefore I haue kept thy Lawe, and I will keepe thy statutes.

144 Therefore I haue kept thy Lawe, and I will keepe thy statutes.

145 Therefore I haue kept thy Lawe, and I will keepe thy statutes.

c That is, my prayers, which I should giue, which I should offer, which I should make the caluer of the hyphen, Chap. 14, vers. 3.

d That is, in a consensuall danger of my life.

e I refused no worldly things, but made thy word mine inheritance.

f Whosoever will embrace Gods word, shall not be ashamed, because he shall be able to stand vpon the word of God, and so to shine vnto the world.

g Whosoever will embrace Gods word, shall not be ashamed, because he shall be able to stand vpon the word of God, and so to shine vnto the world.

h Whosoever will embrace Gods word, shall not be ashamed, because he shall be able to stand vpon the word of God, and so to shine vnto the world.

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l Whosoever will embrace Gods word, shall not be ashamed, because he shall be able to stand vpon the word of God, and so to shine vnto the world.

m Whosoever will embrace Gods word, shall not be ashamed, because he shall be able to stand vpon the word of God, and so to shine vnto the world.

n Whosoever will embrace Gods word, shall not be ashamed, because he shall be able to stand vpon the word of God, and so to shine vnto the world.

o Whosoever will embrace Gods word, shall not be ashamed, because he shall be able to stand vpon the word of God, and so to shine vnto the world.

p Whosoever will embrace Gods word, shall not be ashamed, because he shall be able to stand vpon the word of God, and so to shine vnto the world.

q Whosoever will embrace Gods word, shall not be ashamed, because he shall be able to stand vpon the word of God, and so to shine vnto the world.

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u Whosoever will embrace Gods word, shall not be ashamed, because he shall be able to stand vpon the word of God, and so to shine vnto the world.

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w Whosoever will embrace Gods word, shall not be ashamed, because he shall be able to stand vpon the word of God, and so to shine vnto the world.

x Whosoever will embrace Gods word, shall not be ashamed, because he shall be able to stand vpon the word of God, and so to shine vnto the world.

y Whosoever will embrace Gods word, shall not be ashamed, because he shall be able to stand vpon the word of God, and so to shine vnto the world.

z Whosoever will embrace Gods word, shall not be ashamed, because he shall be able to stand vpon the word of God, and so to shine vnto the world.

aa Whosoever will embrace Gods word, shall not be ashamed, because he shall be able to stand vpon the word of God, and so to shine vnto the world.

ab Whosoever will embrace Gods word, shall not be ashamed, because he shall be able to stand vpon the word of God, and so to shine vnto the world.

ac Whosoever will embrace Gods word, shall not be ashamed, because he shall be able to stand vpon the word of God, and so to shine vnto the world.

ad Whosoever will embrace Gods word, shall not be ashamed, because he shall be able to stand vpon the word of God, and so to shine vnto the world.

ae Whosoever will embrace Gods word, shall not be ashamed, because he shall be able to stand vpon the word of God, and so to shine vnto the world.

af Whosoever will embrace Gods word, shall not be ashamed, because he shall be able to stand vpon the word of God, and so to shine vnto the world.

ag Whosoever will embrace Gods word, shall not be ashamed, because he shall be able to stand vpon the word of God, and so to shine vnto the world.

ah Whosoever will embrace Gods word, shall not be ashamed, because he shall be able to stand vpon the word of God, and so to shine vnto the world.

ai Whosoever will embrace Gods word, shall not be ashamed, because he shall be able to stand vpon the word of God, and so to shine vnto the world.

aj Whosoever will embrace Gods word, shall not be ashamed, because he shall be able to stand vpon the word of God, and so to shine vnto the world.

ak Whosoever will embrace Gods word, shall not be ashamed, because he shall be able to stand vpon the word of God, and so to shine vnto the world.

al Whosoever will embrace Gods word, shall not be ashamed, because he shall be able to stand vpon the word of God, and so to shine vnto the world.

am Whosoever will embrace Gods word, shall not be ashamed, because he shall be able to stand vpon the word of God, and so to shine vnto the world.

an Whosoever will embrace Gods word, shall not be ashamed, because he shall be able to stand vpon the word of God, and so to shine vnto the world.

ao Whosoever will embrace Gods word, shall not be ashamed, because he shall be able to stand vpon the word of God, and so to shine vnto the world.

ap Whosoever will embrace Gods word, shall not be ashamed, because he shall be able to stand vpon the word of God, and so to shine vnto the world.

Dauid's griefe at the wicked.

d He throweth
them ought to be
the reuels of Gods

136 Mine eyes guffe out with riners of wa-
ter, because they keepe not thy Law.
children; when they for his word command.

T S A D D I.

137 Righteous art thou, O Lorde, and iust are
thy iudgements.

138 Thou hast commanded iustice by thy
testimonies and truth especially.

139 My zeale hath euen consumed me; be-
cause mine enemies have forgotten thy words.

140 Thy word is proued most pure, and thy
seruant loueth it.

141 I am small and despised: yet doe I not
forget thy precepts.

142 Thy righteoufnesse is an euertlasting righte-
oufnesse, and thy Law is truth.

143 Trouble and anguish are come vpon me:
yet are thy commandments my deliue.

144 The righteousnes of thy testimonies is euert-
lasting: grant me vnderstanding, and I shall find thee.

K O R N.

145 I haue cryed with my whole heart: heare
me, O Lorde, and I will keepe thy statutes.

146 I called vpon thee: sawe mee, and I will
keepe thy testimonies.

147 I preuented the morning light, and cryed:
for I waited on thy word.

148 Mine eyes be preuent the night watches to
meditate in thy word.

149 Heare my voice according to thy louing
kindnesse: O Lorde, quicken me according to thy
iudgement.

150 They draw neere, that follow after malice,
and are farr from thy Law.

151 Thou art neere, O Lorde: for all thy com-
mandments are true.

152 I haue known long since by thy testi-
monies, that thou hast established them for euer.
would not be at hand when his children be oppressed.

R A S N.

153 Behold mine affliction, and deliuer mee:
for I haue not forgotten thy Law.

154 Pleade my cause, and deliuer mee: quicken
me according vnto thy word.

155 Salvation is farr from the wicked, because
they seeke not thy statutes.

156 Great are thy tender mercies, O Lorde:
quicken me according to thy iudgements.

157 My persecutors & mine oppressours are
many: yet do I not swiure from thy testimonies.

158 I saw the transgressours and was grieved,
because they kept not thy word.

159 Consider, O Lorde, howe I loue thy
precepts: quicken mee according to thy louing
kindnesse.

160 The beginning of thy word is truth,
and all the iudgements of thy righteoufnesse en-
dure for euer.

S C H A N.

161 Princes haue persecuted mee without
cause, but mine heart floodeth in awe of thy words.

162 I reioyce at thy word, as one that findeth
a great spoyle.

163 I hate falshood and abhorre it, but thy
Law doe I loue.

164 Seven times a day doe I praise thee, be-
cause of thy righteous iudgements.

165 They that loue thy Law, shall haue great
abundance they please thee, whereas they that love not thee, haue the contrary.

a Whom thou con-
fesseth God to be
righteous, except
we live uprightly
and truly, as he
hath commanded.

b Psalm 69 p. 17.

c Gold hath
needs to be tried,
but thy word is
perfectly true, false.

d This is the true
trial, to please God
in aduerfity.

e So that the life
of man without
the knowledge of
God is dead.

a His fteueth that
all his offences
and whole heart
were bent to God-
ward for to haue
help in his dan-
gers.

b He was more
certain in the
study of Gods word,
then they that
the word were in
their hearts.

c He fteueth the
reuels of the wic-
ked to be to pre-
ced against their
confusion.

d His faith is
grounded vpon
Gods word, that he

a For without
Gods promise
there is no hope
of deliuerance.

b According to
thy promise made
in the law, which
became the wi-
dowes lacke, they
haue no hope of
deliuerance.

c My zeale con-
founded me, when I
faw their malice
and contempt of
thy glory.

d It is a true fig-
ure of our adopc-
tion, when we lose
the Law of God.

e Since thou art
mercifull, grant to the wicke all thy fteuings are true.

a The threatenings
and persecutions
of princes could
not couer me, to
shrink to confu-
fion, whom I more
fear than men.

b That is to
say, and fteueth
thy word.

c For their con-
fufion affe-
cteth

a They thus
pleafe thee, whereas
they that love not
thee, haue the con-
trary.

Palmes.

prosperitie, and they shall haue none hurt.

166 Lord, I haue trusted in thy saluation, and
haue done by thy commandments.

167 My soule hath kept thy testimonies: for
I loue them exceedingly.

168 I haue kept thy precepts and thy testi-
monies: for all my wayes are before thee.

T A V.

169 Let my complaint come before thee, O
Lorde, and giue mee vnderstanding according
vnto thy word.

170 Let my supplication come before thee,
and deliuer me according to thy promise.

171 My lippes shall speake praise, when thou
halt taught me thy statutes.

172 My tongue shall intreate of thy word: for
all thy commandments are righteous.

173 Let thine hand helpe mee: for I haue cho-
sen thy precepts.

174 I haue longed for thy saluation, O Lorde,
and thy Law is my deliue.

175 Let my soule live, and it shall praise thee,
and thy iudgements shall helpe me.

176 I haue gone astray like a lost shee-
per: fecke thy shepherde, for I doe not forget thy com-
mandments.

177 Be chafed not, and fteu by mine opressours, and haue no place to re-
vile in.

P S A L. CXX.

a The prayer of Dauid being occafion by the false reports of Sa-
lomon, 1. and that they for to be leuied with his long words among
whom his wife, 7. who were giuen to all kinde of wickedness
and confusion.

A Song of degrees.

1 Called vnto the Lord in my trouble, and he
heard me.

2 Deliuer my soule, O Lorde, from lying lippes,
and from a deceitfull tongue.

3 What doeth thy deceitfull tongue bring
vnto thee? or what doeth it auail thee?

4 It is as the sharpe arrows of a mighty
man, and as the coales of fumer.

5 Woe is to me that I remaine in Meshech,
and dwell in the tents of Kedar.

6 My soule hath too long dwelt with him
that hateth peace.

7 I fecke peace, and when I speake shew-
est, they are bent to warre.

that there is nothing to pierce, nor to be set on fire, nor to be
tongue. e These were people of Arabia, which came of Israhel, Graue
f That is of the Ishmaelites. g He declarerth what he meaneth by Meshech
Kedar: to wit, the Ishmaelites, which had degenerated from their godly fathers
and commended against the faithfull.

P S A L. CXXI.

a This Psalm teacheth that the faithfull ought early to look
for helpe at God. 7. who early doeth maintaineth perfume and
prayer his Church.

A Song of degrees.

1 Will lift mine eyes vnto the mountzines, from
whence my helpe shall come.

2 Mine helpe cometh from the Lord, which
hath made me a heauen and the earth.

3 He will not suffer thy foote to flippe: for he
that keepeth thee, will not flumber.

4 Beholde, he that keepeth Israhel, will neither
flumber nor fleepe.

5 The Lord is thy keeper: the Lord is thy sha-
dow at thy right hand.

6 The sunne shall not smite thee by day,
nor the moone by night.

ouer every member thereof. e Neither heat nor cold, nor any inuention
be able to deliuey Gods Church, albeit for a time they may moue it.

The Lying tongue.

d He fteueth
that one will
haue faith in
him, whom
we haue
pleased.

e I had no
right of
man, but
there alwayes
fear me, as
to the right of
deuils.

a As thou hast
promised to
the faithfull, vnto
all them that
depend vnto thee.
b The word is
written to
fear to God.

c All thy
promises
and deliue
in profit to the
will of God.

d That is to
say, vnto
me, and where
thou wilt bring
mine enemies.

e That is to
say, vnto
me, and where
thou wilt bring
mine enemies.

f That is to
say, vnto
me, and where
thou wilt bring
mine enemies.

g That is to
say, vnto
me, and where
thou wilt bring
mine enemies.

h That is to
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mine enemies.

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w That is to
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x That is to
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y That is to
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z That is to
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b That is to
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c That is to
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d That is to
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e That is to
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f That is to
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g That is to
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j That is to
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k That is to
say, vnto
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thou wilt bring
mine enemies.

l That is to
say, vnto
me, and where
thou wilt bring
mine enemies.

m That is to
say, vnto
me, and where
thou wilt bring
mine enemies.

7 The Lord shall preserve thee from all euill: he shall keep thy soule.

8 The Lord shall preserve thy going out, and thy coming in from henceforth and for euer.

PSAL. CXXII.

David rejoiceth in the name of the faithful, that God hath accomplished his promise, & placed his Ark in Zion. 5. For the which he singeth thanks. 6. And prayeth for the prosperitie of the Church.

A Song of degrees, or Psalm of David.

1 Reioyced when they said to me, We will goe into the house of the Lord.

2 Our feete shall stand in thy gates, O Ierusalem.

3 Ierusalem is builded as a citie, that is c compassed together in it selfe.

4 Whereunto the Tribes, (even the Tribes of the Lord) goe vp according to the testimonie of Israel, to praise the Name of the Lord.

5 For there are thrones set for iudgement, euen the thrones of the house of David.

6 Pray for the peace of Ierusalem: let them prosper that loue thee.

7 Peace be within thy walles, and prosperitie within thy palaces.

8 For my brethren and neighbours sakes I will wish thee now prosperitie.

9 Because of the H: use of the Lord our God, I will procure thy wealth.

He saith, and made it a figure of Christes kingdom. f The fauour of God prospereth both within and without. g Not onely for mine owne sake, but for all the faithful.

PSAL. CXXIII.

A prayer of the faithful, which were distressed either in Babylon, or vnder Asuerus by the wicked workings and conuincers of God.

A Song of Degrees.

1 Lift vp mine eyes to thee, that dwellest in the heauens.

2 Behold, as the eyes of seruants looke vnto the hand of their masters, and as the eyes of a mayden vnto the hand of her mistresse: so our eyes waite vpon the Lord our God, vntill he haue mercie vpon vs.

3 Haue mercie vpon vs, O Lord, haue mercie vpon vs: for we haue b suffered too much contempt.

4 Our soule is filled too full of the mocking of the wealthie, & of the despitefulness of the proud.

He saith, and made it a figure of Christes kingdom. f The fauour of God prospereth both within and without. g Not onely for mine owne sake, but for all the faithful.

P.S.A.L. CXXIII.

The people of God, escaping a great perill, doe acknowledge themselves to be deliuered, not by their own power, but by the power of God. 4. They ascribe the greattie of the perill, 6. And praise the Name of God.

A Song of Degrees, or Psalm of David.

1 The Lord had not bene on our side, (may I say) now say.

2 If the Lord had not bene on our side, when men rose vp ag:nt vs.

3 They had then swallowed vs vp b quicke, when their wrath was kindled ag:nt vs.

4 Then the waters had drowned vs, and the streame had gone ouer our soule.

5 Then had the swelling waters gone ouer our soule.

6 Praised be the Lord, which hath not giuen vs a praye vnto their teeth.

7 Our soule is cleaped, euen as a bird out of

the d: share of the fowlers: the share is broken, and we are deliuered.

8 Our helpe is in the Name of the Lord, which hath made heauen and earth.

P.S.A.L. CXXV.

He desireth the appearance of the faithful in their afflictions, 4. And desireth their wealth, 5. And the destruction of the wicked.

A Song of degrees.

1 They that trust in the Lord, shall be as mount Zion, which cannot bee remoued, but remaineth for euer.

2 As the mountaines are about Ierusalem: so is the Lord about his people from henceforth and for euer.

3 For the rod of the wicked shall not rest on the lot of the righteous, lest the righteous put soorth their hand vnto wickednesse.

4 Doe well, O Lord, vnto those that be good and true in their hearts.

5 But these that turne aside by their crooked wayes, them shall the Lord leade with the workers of iniquitie: but peace shall vpon Israel.

6 He defendeth God to purge his Church from hypocrites, and such as haue no zeale of the traueth.

P.S.A.L. CXXVI.

This Psalm was made after the returne of the people from Babylon, and sheweth that the means of their deliuerance was wondrous, full after the fourty years of captiuitie suffered by Jeremie. Chap. xxi. and xxii.

A Song of degrees, or Psalm of David.

1 When the Lord brought againe the captiuitie of Zion, we were like them: a dreame.

2 Then was our mouth b filled with laughter, and our tongue with ioy: then sayde they among the heathen, The Lord hath done great things for them.

3 The Lord hath done great things for vs, whereof we reioyce.

4 O Lord, bring againe our captiuitie, as the driuers in the South.

5 They that sowe in teares, shall reape in ioy.

6 They went weeping, and caried precious seede: but they shall reume with ioy, and bring their sheaues.

He saith, and made it a figure of Christes kingdom. f The fauour of God prospereth both within and without. g Not onely for mine owne sake, but for all the faithful.

P.S.A.L. CXXVII.

He sheweth that the whole state of the world is full of iustice and politick standeth by Gods mercie and blessing. 3. And that to haue children well nurtured, is an especial grace and gift of God.

A Song of degrees, or Psalm of Salomon.

1 Keep the Lord a:ild the house, thy labour in vaine that build it: excepte the Lord keepe the citie, the keeper watcheth in vaine.

2 It is in vaine for you to rise early, and to liue downe late, and eate the bread of sorrow: but he will surely giue s: rest to his beloued.

3 Behold, children are the inheritance of the Lord, and the fruite of the wombe his reward.

4 As are the atones in the hand of the strong man: so are the children of youth.

5 Blessed is the man that hath his quiver full of them: for they shall not be ashamed, when they speake with their enemies in the gate.

He saith, and made it a figure of Christes kingdom. f The fauour of God prospereth both within and without. g Not onely for mine owne sake, but for all the faithful.

6 Not exempting them from labour, but making their labour more comfortable, and as it were a rest. f That is, indured with faste and vigils, and other such things.

7 Such children shall be able to stoppe their adversaries mouths, when their godly life is maliciously accused before iudges.

4 For the wicked did not onely forsake the way against s: faithful, but cruelly imagined to destroy them.

5 Though the world be filled with iniquities, yet the people of God shall stand sure and be defended by Gods providence.

6 Though God suffer, it shall be under the cross, lest they should imagine wickednesse.

7 These crosses shall not be rest vpon them, but that it should draw them from hope.

8 Their deliuerance was as a thing incredible, & therefore tookes a way all euill of ingratitude.

9 He sheweth how the godly ought to reioyce, when God gathereth his Church or deliuereth it.

10 The inbeliefs confesse Gods wonderful works, the faithful can neuer know themselves sufficiently thankfull.

11 This is, feede which was forced to dea: meaning, that they which trusted in Gods promise to returne, had their desire.

12 He sheweth that the whole state of the world is full of iustice and politick standeth by Gods mercie and blessing.

13 And that to haue children well nurtured, is an especial grace and gift of God.

14 He sheweth that the whole state of the world is full of iustice and politick standeth by Gods mercie and blessing.

15 And that to haue children well nurtured, is an especial grace and gift of God.

16 He sheweth that the whole state of the world is full of iustice and politick standeth by Gods mercie and blessing.

17 And that to haue children well nurtured, is an especial grace and gift of God.

18 He sheweth that the whole state of the world is full of iustice and politick standeth by Gods mercie and blessing.

19 And that to haue children well nurtured, is an especial grace and gift of God.

20 He sheweth that the whole state of the world is full of iustice and politick standeth by Gods mercie and blessing.

21 And that to haue children well nurtured, is an especial grace and gift of God.

22 He sheweth that the whole state of the world is full of iustice and politick standeth by Gods mercie and blessing.

23 And that to haue children well nurtured, is an especial grace and gift of God.

24 He sheweth that the whole state of the world is full of iustice and politick standeth by Gods mercie and blessing.

25 And that to haue children well nurtured, is an especial grace and gift of God.

26 He sheweth that the whole state of the world is full of iustice and politick standeth by Gods mercie and blessing.

27 And that to haue children well nurtured, is an especial grace and gift of God.

28 He sheweth that the whole state of the world is full of iustice and politick standeth by Gods mercie and blessing.

29 And that to haue children well nurtured, is an especial grace and gift of God.

30 He sheweth that the whole state of the world is full of iustice and politick standeth by Gods mercie and blessing.

31 And that to haue children well nurtured, is an especial grace and gift of God.

32 He sheweth that the whole state of the world is full of iustice and politick standeth by Gods mercie and blessing.

33 And that to haue children well nurtured, is an especial grace and gift of God.

34 He sheweth that the whole state of the world is full of iustice and politick standeth by Gods mercie and blessing.

35 And that to haue children well nurtured, is an especial grace and gift of God.

36 He sheweth that the whole state of the world is full of iustice and politick standeth by Gods mercie and blessing.

37 And that to haue children well nurtured, is an especial grace and gift of God.

PSAL CXXVIII.

He sheweth that his great appointment was to be victorious, but to them only that fear the Lord, and walk in his ways.

A Song of degrees.

Blessed is every one that feareth the Lord, and walketh in his ways.

1 When thou eatest the labours of thine hands, thou shalt be blessed, and it shall be well with thee.

2 Thy wife shall be as the fruitful vine on the sides of thine house, and thy children like the olive plants round about thy table.

3 Lo, surely thus shall the man be blessed, that feareth the Lord.

4 The Lord out of Zion shall bless thee, and thou shalt see the wealth of Jerusalem all the days of thy life.

5 Yes, thou shalt see thy childrens children, and peace upon Israel.

Because of the children, he promises to enrich the faithful with this gift. d Because of the spiritual blessing which God hath made to his Church, these temporal things shall be granted. e For except God blessed his Church publicly, this private blessing were nothing.

PSAL CXXIX.

He sheweth how the Church is persecuted, though it be afflicted, for by the persecution of the Lord is his Church delivered, and thus the example for all their glorious story, that finally be destroyed.

A Song of degrees.

They have often times afflicted mee from my youth (may Israel now say)

1 They have often times afflicted me from my youth: but they could not prevail against me.

2 The plowers plowed upon my backe, and made long furrows.

3 But the righteous Lord hath cut the cords of the wicked.

4 They that hate Zion, shall be all ashamed and turned backward.

5 They that shall be as the grass on the house tops, which withereth afore it cometh forth.

7 Whereof the plowman filtheth not his hand, neither the plainer his lap:

8 Neither they which goe by, say, The blessing of the Lord be upon you, or, We bless you in the Name of the Lord.

a The Church now afflicted, sought to remember how her condition hath ever been such: no to be molested most grievously by the wicked yet in time it hath ever been delivered. b Because God is righteous, he can not but plague his adversaries, and deliver his own out of the plague. c The enemies that lift themselves most high, and as it were approach neere to the sunne, are consumed with the heat of Gods wrath, because they are not grounded in godly humilitie. d That is the wicked shall perish, and none shall passe for them.

PSAL CXXX.

The people of God from their bottomless miseries do cry unto God, and are heard. e They confesse their sinnes, and set up to Gods merits.

A Song of degrees.

Out of the deepe places have I called vnto thee, O Lord.

1 Lord, heare my voyce: let thine eares attend to the voyce of my prayers.

2 If thou, O Lord, straightly markest iniquities, O Lord, who shall stand?

3 But mercy is with thee, that thou c mayest be feared.

4 I have waited on the Lord: my soule hath waited, and I have trusted in his word.

5 My soule waiteth on the Lord more then the morning watch watcheth for the morning.

7 Let Israel waite on the Lord: for with the Lord is mercie, and with him is great redemption.

8 And hee shall redeeme Israel from all his iniquities.

a He declareth that he cannot be shut before God, but by forgiveness of sinnes. b Because of mercy thou art merciful: therefore the faithful remembrance thee. c He sheweth to whom the mercy of God death appertains: to him that is in the Church and not to the reprobate.

PSAL CXXXI.

David charged with sinnes and greatly desire to reign, prayeth his humilitie and modestie before Gods and humbled all men about him.

A Song of degrees or Psalm of David.

Lord, a mine heart is not haucie, neither are mine eyes loftie, neither have I walked in great matters and hid from me.

2 Surely I have behaved my selfe, like one wained from his mother, and kept silence: I am in my selfe as one that is wained.

3 Let Israel waite on the Lord from henceforth and for ever.

PSAL CXXXII.

The faithful grounding on Gods promise made unto David, desire that he would establish the same, both as touching his posterity, and the building of the Temple, as pray there as was foretold, David's kins.

A Song of degrees.

Lord, remember David with all his affliction.

2 Who swore vnto the Lord, and vowed vnto the mighty God of Iakob, saying,

3 I will not enter into the Tabernacle of mine house, nor come vpon my pillow or bed,

4 Nor suffer mine eyes to sleepe, nor mine eyelids to slumber.

5 Vntill I find out a place for the Lord, an habitation for the mighty God of Iakob.

6 Lo, we heard of it in Ephrathah, and found it in the fields of the forest.

7 We will enter into his Tabernacles, and worship before his footstool.

8 Arise, O Lord, to come into thy rest, thou, and the Ark of thy strength.

9 Let thy Priests be clothed with righteousness, and let thy Saints reioyce.

10 For thy servant Dauides sake refuse not the face of thine Anoynted.

11 The Lord hath sworn in truth vnto David, and he will not shrinke from it, saying, Of the fruite of thy body will I set vpon thy throne.

12 If thy sonnes keepe my covenant, and my testimonies, that I shall teach them, their sonnes also shall sit vpon thy throne for ever.

13 For the Lord hath chosen Zion, and loued to dwell in it, saying,

14 This is my rest for euer: here will I dwell, for I haue a delight therein.

15 I will surely bless her vitales, and will satiate her poore with bread,

16 And will clothe her Priests with salvation, and her Saints that hour for joy.

17 There will I make ye a home of David to bud: for I haue ordeined a light for mine Anoynted.

18 His enemies will I clothe with shame, but on him his crowne shall flourish.

a David promises to David, so cometh to it his posterity, that whatsoever they had while hee lived, it should be theirs. b Because this cannot be accomplished but in Christ, it followeth that the promise was spiritual. c Meaning, for his owne sake, and not for the plentifulness of the place: for he promised to build it, declaring before, that it was barren. d Thus it, with my protection, whereby they shall be safe. e I Though his force for a time seemed to be broken, yet he promised to restore it.

PSAL CXXXIII.

This Psalm containeth the commendations of brotherly unity among the servants of God.

A Song of degrees or Psalm of David.

Behold, how good and how comely a thing it is, brethren to dwell euery one together.

a David, though some frowned him, yet when hee was establishing his Church, they joyed all together like brethren, and therefore he sheweth it as a commendation of brotherly love.

b To wit, of that country.
c The Babylonians (like those in mocking vs, as though by our silence we should figure that we hoped no more in God.)
d Albeit the faithful are touched with their particular griefes, yet the common sorrow of the Church is much grievous vnto them, and is such as they cannot but remember and lament.
e The decay of Gods religion in their conuersion was so grievous, that no joy could make them glad, except it were shewed.

in the middes thereof.

3 Then they that ledde vs captiues, required vs of songs and mirth: when wee had hanged vp our harpes, saying, Sing vs one of the songs of Zion.

4 How shall we sing, said wee, a song of the Lord in a strange land?

5 If I forget thee, O Ierusalem, let my right hand forget to play.

6 If I forget thee, O Ierusalem, let my tongue cleaue to the roofof my mouth: yea, if I preferre not Ierusalem to my chiefie ioy.

7 Remember the children of Edom, O Lord, in the day of Ierusalem, which said, Kale it, rase it to the foundation thereof.

8 O daughter of Babel, worthis to be destroyed, blessed shall be he that rewardeth thee, as thou hast sinned vs.

9 Blessed shall be he that taketh and dasheth thy children against the stones.

f According as Ezechiel 49. 7. verse prophesied: and Obadias, verse 10. sheweth that the Edomites, which came of Esau, conspired with the Babylonians against their brethren and kinsfolke.
g When thou didst rase Ierusalem. h He alludeth to Isaiah prophetic, Chapter 13. and 46. versis, promising good successe to Cyrus and Darius, whose ambitious moued to fight against Babylon: but God vied them as his tools to punish his enemies.

PSAL. CXXXVIII.

a David with great courage praised the goodness of God to ward him, which is so great, a. That it is known to Ierem. Primer, who shall praise the Lord together with him. d And he is assured to haue like comfort of God in the same future, as he hath had heretofore.

A Psalm of David.

I will praise thee with my whole heart: euen before the gods will I praise thee.

2 I will worship toward thine holy Temple and praise thy Name, because of thy louing kindness and for thy truth: for thou hast magnified thy Name aboue all things by thy word.

3 When I called, then thou heardest me, and hast increased strength in my soule.

4 All the Kings of the earth shall praise thee, O Lord: for they haue heard thy words of thy mouth.

5 And they shall sing of the wayes of the Lord, because the glory of the Lord is great.

6 For the Lord is high: yet he beholdeth the lowly, but the proud he knoweth a farre off.

7 Though I walke in the middes of trouble, yet wilt thou retriue me: thou wilt stretch forth thine hand vpon the wrach of mine enemies, and thy right hand shall saue me.

8 The Lord will performe his works toward me: O Lord, thy mercie endureth for euer: forsake not the works of thy hands.

PSAL. CXXXIX.

a David cleaues his heart from all hypocrisy, sheweth that there is nothing he hid, which God hath seen, 13. Which hee confesseth by the creation of man, 24. After declaring his griefe and feare of Gods punishmēt to be worthy to tell them that contemne God.

b To him that exelleth. A Psalm of David.

O Lord, thou hast tried me and known me.

2 Thou knowest my sitting and my rising: thou vnderstandest my thought a farre off.

3 Thou hast compassed my pathes, and my lying downe, and art accustomed to all my wayes.

4 For there is not a word in my tongue, but thou knowest it wholly, O Lord.

5 So that they are euidently knowne to thee. 6. Then knowest my meaning before I speake.

7 Thou holdest mee strait behinde and before, and layest thine hand vpon me.

8 Thy knowledge is as high as thou wonderful for mee: it is so high, that I cannot attaine vnto it.

9 Whither shall I goe from thee? Spirit? or whither shall I flee from thy presence?

10 If I ascend into heauen, thou art there: if I flye downe in bill, thou art there.

11 Let me take the wings of the morning, and dwell in the vttermoost parts of the sea:

12 Yet thither shall thine hand lead me, and thy right hand hold me.

13 If I say, Yet the darkenes shall hide me, euen the night shall be a light about me.

14 Yea, the darkenes hideth not from thee: but the night shineth as the day: the darkenes and light are both alike.

15 For thou hast possessed my reins: thou hast couered me in my mothers wombe.

16 I will praise thee, for I am a fearfully and wonderfully made: marueilous are thy workes, and my soule knoweth it well.

17 My bones are not hid from thee, though I was made in a secret place, and fashioned beneath in the earth.

18 Thine eyes did see me, when I was without forme: I for in thy booke were all things written, which in continuance were fashioned, when there was none of them before.

19 Howe I came therefore are thy thoughts vnto me, O God! how great is thy summe of them!

20 If I should count them, they are more then the sand: when I awake, I am fill with thee.

21 Oh that thou wouldest flay, O God, the wicked & bloody men: so wouldest thou depart ye from me.

22 Which speake wickedly of thee, and being thine enemies are lifted vp in vaine.

23 Doe not I hate them, O Lord, that hate thee: and doe not I earnestly contend with those that rise vp against thee?

24 I hate them with an vnfeigned hatred, as they were mine vnfeigned enemies.

25 Tria me, O God, and know mine heart: proue me and know my thoughts,

26 And consider if there be any way of wickednesse in me, and lead me in the way for cuer.

friendship of the world, when they would let vs to serue God sincerely. It yet was hee not given to wickednesse and to prouoke God by rebellion. q. Th is, continue thy knownto wards me to the ende.

PSAL. CXL.

a David complaineth of the crueltie, falsehood and iniurie of his enemies. b. Against which hee is prouoked with the Lords, and offereth himselfe to his helpe and succour. 13. Wherefore hee promoueth his helpe to praise the Lord, and so to assure himselfe of his iustice.

c To him that exelleth. A Psalm of David.

Deliver me, O Lord, from the euill man: pre-ferre me from the cruel man:

2 Which imagine euill things in rebell heart, and make warre continually.

3 They haue sharpened their tongues like a serpent: c adders poyson is vnder their lips. Selah.

4 Keepe mee, O Lord, from the hands of the wicked: preferre mee from the euill man, which purposeth to cause my steps to slide.

5 The proude haue layd a snare for mee, and spread a nette with cordes in my pathway, and set gennes for me. Selah.

6 Therefore I said vnto the Lord, Thou art my God: heare, O Lord, the voyce of my prayer:

7 O Lord

d Thou shouldst see this man, that I am in to worship thee, thou shouldst see me. e Promisely proue and knowest me. f The power of his faith holdeth me, that I cannot by my own strength be brought downe from thee. g Though death itselfe be in his hands, as many fight with him, yet his eyes are as well as the light. h Thou hast led me in all parts, and therefore I need not haue any. i Considering thy wonderful workes in forming a man, cannot but praise thee, and from thy might, power. k That in my mothers wombe which hee composed to the inward parts of the reb. l Seeing that thou didst know me before I was composed of flesh, blood or bones, more now and thou know me. m Therefore I will praise thee. n How might I in collection the collection of the wisdom of the creature of man. o I continually will meditate in thy word downe to praise thee. p He teacheth me boldly to shew all the hatred of the wicked and euill. q It yet was hee not given to wickednesse and to prouoke God by rebellion. r Th is, continue thy knownto wards me to the ende.

7 O Lord God the strength of my saluation, thou hast covered mine head in the day of battell.
8 Let not the wicked haue his desire, O Lord: performe not his wicked thought, lest they be proud, Selah.

9 As for the chiefe of them that compass me about, let the mischief of their owne lippes come vpon them.

10 Let coles fall vpon them: let him cast them into a fire, & into the deepe pits, that they rise not.

11 For the backebiter shall not be established vpon the earth: euill shall I hunt the cruell man to destruction.

12 I knowe that the Lord will auenge the afflicted, and iudge the poore.

13 Surely the righteous shall praise thy Name, and the iust shall dwell in thy presence.

14 Gods plagues shall light vpon him in such sort, that he shall not escape. That is, shall be defended and preferred by his libertye piousness and care.

PSAL. CXLI.

David being grievously persecuted under Saül, only forth unto God in name pious, & desiring him to bruise his afflictions, that he may patiently abide till God take vengeance of his enemies.

A Psalm of David.

O Lord, I call vpon thee: haste thee vnto me: heare my voyce, when I cry vnto thee.

2 Let my prayer be directed in thy fight as incense, and the lifting vp of mine hands as an euening sacrifice.

3 Set a watch, O Lord, before my mouth, and keepe the doore of my lips.

4 Incline not mine heart to euill that I should commit wicked workes with men that worke iniquity: and let me not eate of their delicacies.

5 Let the righteous visite me: for that is a benefite: and let him reprove me: for that is a precious oyle that shall not breake mine head: for within a while I shall crie & pray in their miseries.

6 When their iudges shall be cast downe in stony places, they shall heare my wordes, for they are sweete.

7 Ouer bones lie scattered at the graues mouth, as hee that heareth wood or diggett in the earth.

8 But mine eyes looke vnto thee, O Lord God: in thee is my trust: leaue not my soule deliuite.

9 Keepe me from the snare, which they haue layd for me, and from the genneses of the workers of iniquity.

10 Let the wicked fall into his nettes together whiles I escape.

11 They followed their wicked rulers in persecuting the Prophet, and thus opposed that David was miraculously deliuered out of many dangers, as 1 Chron. 18. I sawe Gods merke, whereby he catcheth the wicked in their owne snare. As that some of them escape.

PSAL. CXLII.

The Prophet writeth of himself with store, was carried away with angrie, nor forced by desperation, would kill Saul, but with a quiet minde directed his earnest prayer to God, who did preserve him.

A Psalm of David, to giue instruction, and a prayer when he was in the snare.

Cryed vnto the Lord with my voyce: with my voyce I prayed vnto the Lord.

2 I powred out my meditation before him, and declared mine affliction in his presence.

3 My enemies shall neither despise nor murmur against God, or else shall be vexed in their miseries.

3 Though my spirit was in perplexitie in me, yet thou knewest my path: in the way wherein I walked, haue they primly layd a snare for me.

4 I looked vpon my right hand, and beheld, but there was none that would know mee: all re- fuge failed me, and I none cared for my soule.

5 Then cryed I vnto thee, O Lord, and sayde, Thou art mine hope, and my portion in the land of the liuing.

6 Hearken vnto my crye, for I am brought very lowe: deliuer mee from my persecuters, for they are too strong for me.

7 Bring my soule out of prison, that I may praye thy Name: then shall the righteous come about me, when thou art beneficall vnto me.

8 Joyce at my wonderfull deliuerance, or to set a crowne vpon mine head.

PSAL. CXLIII.

An earnest prayer for remission of sinnes, acknowledging that the enemies did him cruelly persecute him by Gods iudgement. 8 He desired to be referred to grace, to be governed by his body spirit, that he may spend the remanent of his life in the true feare of God.

A Psalm of David.

Hear my prayer, O Lord, and hearken vnto my supplication: answer me in thy truth, and in thy righteousness.

2 And enter not into iudgement with thy seru- ant: for in thy fight shall none that lieth, be iustified.

3 For the enemy hath persecuted my soule: he hath smitten my life downe to the earth: hee hath laid mee in the darkness, as they that haue bene dead a long age.

4 And my spirit was in perplexitie in me, and mine heart within me was amazed.

5 Yes doe I remember the time past: I meditate in all thy workes, yea, I doe meditate in the workes of thine hands.

6 I stretch forth mine hands vnto thee: my soule desireth after thee, as the thirly land. Selah.

7 Reuerence mee speedily, O Lord, for my spirit faileth: hide not thy face from me, els I shall be like vnto them that goe downe into the pit.

8 Let mee heare thy louing kindeesse in the morning, for in thee is my trust: heeue mee the way, that I should walke in, for I lift vp my soule vnto thee.

9 Deliuere mee, O Lord, from mine enemies: for I hid me with thee.

10 Teach me to doe thy will, for thou art my God: let thy good Spirit leade mee vnto the land of righteousness.

11 Quicken me, O Lord, for thy Names sake. Let thy righteousness bring my soule out of trouble.

12 And for thy mercy I may mine enemies, and destroy all them that oppress my soule: for I am thy seruant.

13 Let this holy Spirit counsel me how to come forth of these great cares and troubles, I hid my selfe under the shadow of thy wings, that I might be defended by thy power. 14 He confesseth that both the knowledge and obedience of Gods will cometh by the Spirit of God, who teacheth vs by his word, giueth vnderstanding by his spirit, and frameth our hearts by his grace to obey him. 15 That is, truly and aught: for so from as we decline from Gods will we fall into error, in which shall be a signe of thy Fatherly kindeesse toward mee. 16 Relinquish my selfe wholly vnto thee, and trusting in thy protection.

PSAL. CXLIII.

He prayeth the Lord with great affliction and humilitie for his kingdom restored, and for his victorie obtained. 2 Demanding helpe and the destruction of the wicked, 3 Promising to acknowledge the same with songs of praise, 15 And declaring therein the felicity of my people's conquest.

A Psalme of David.

a Who of a poore
shepherd hath
made me a valiant
warrior & might
the conqueror.

18th. my deliverer
was not for the
Prophet cannot
faile for himself
with any word.

b He confesseth
that which by his
owne authoritie
power or policie
his kingdome was
quiet, but by se-
cret grace of God.

c To give unto
God iust praye, is
to confesse our
felicitie to be
worthy of so ex-
cellent benefice.

d That he bestoweth
them vpon vs of
his free mercie.

e He desireth God
to continue his
graces, and to send
helpes in the
present necessitie.

f By these manner
of speeches he
showeth that all
the lets in y world
can not hinder
Gods power,

g Which he ap-
proved by faith.

h That is, deliuer
me from the tur-
multes of them
that should be my
enemies, but are
except in their
follie and en-
terpryse, as though
they were Bran-
gers.

i For though
they shake hands,
yet they keepe not promise.

k That is, a rare and excellent song, as they great
benefices deserve.

l Though wicked kings he called Gods seruants, as Cyrus,
Isa. 45. r. forasmuch as he willed them to execute his iudgements: yet David be-
cause of Gods promise, and that they iustly godly, are properly so called, because
they ferue not their owne affections, but for Gods glory.

k He desireth
God to continue his benefices toward his people, counting the prerogative
of children and their good education among the chiefest of Gods benefices.

l That
the very corners of our houses may be full of store for the great abundance
of thy blessings.

m He attributeth not onely the great commodities, but euen the
least also to Gods fauour.

n And if God giue not to all his children all these
blessings, yet he recompenseth them with better things.

Blessed be the Lord my strength, which a teau-
bereth mine hands to fight, and my fingers to
battell.

2 He is my goodnesse and my fortresse, my
tower and my deliuerer, my shield, and in him I
trust, which I subdueth my people vnder me.

3 Lord, what is man that thou ^aregardest
him? or the sonne of man that thou thinkest vpon
him!

4 Man is like to vanitie: his dayes are like a
shadow, that vanisheth.

5 Bowe thine heauens, O Lord, and come
downe: touch the mountaines & they shall smoke.

6 Cast forth the lightning and scatter them:
shoote out thine arrowes, and consume them.

7 Send thine hand from aboue: deliuer me,
and take mee out of the great waters, and from
the hand of strangers.

8 Whose mouth talketh vanitie, and their
right hand is a right hand of falsehood.

9 I will sing a new song vnto thee, O God,
and sing vnto thee vpon a viole, and an instrument
of ten strings.

10 It is he that giueth deliuerance vnto kings,
and rescueth David his i seruant from the hurtfull
sword.

11 Rescue me, and deliuer me from the hand
of strangers, whose mouth talketh vanitie, and
their right hand is a right hand of falsehood:

12 That our ^asonnes may be as the plants grow-
ing vp in their youth, and our daughters as the cor-
ner stones, grauen after the similitude of a palace:

13 That our i corners may be full and aboun-
ding in diuers sorts, and that our sheepe may bring
forth thousands and ten thousands in our streets:

14 That our ^aoxen may be strong to labour:
that there be none inuasion, nor going out, nor no
crying in the streets.

15 Blessed are the people, whose God is the Lord.

16 Blessed are the people, whose God is the Lord.

17 Blessed are the people, whose God is the Lord.

18 Blessed are the people, whose God is the Lord.

19 Blessed are the people, whose God is the Lord.

20 Blessed are the people, whose God is the Lord.

21 Blessed are the people, whose God is the Lord.

neration, and declare thy power.

5 I will meditate of the beautie of thy glori-
ous maiesty, and thy wonderfull works,

6 And they shall speake of the power of thy
d fearful actes, and I will declare thy greatnes.

7 They shall breake out into the mention of
thy great goodnesse, and shall sing aloud of thy
righteousnesse.

8 The Lord is gracious, and merciful, slow
to anger, and of great mercy.

9 The Lord is good to all, and his mercies are
ouer all his workes.

10 All thy workes praise thee, O Lord, and thy
Saints blesse thee.

11 They shewe the glory of thy kingdome,
and speake of thy power,

12 To cause his power to be knowne to the
sonnes of men, and the glorious renoume of his
kingdome.

13 Thy kingdome is an euertlasting kingdome,
and thy dominion endureth throughout all ages.

14 The Lord vpholdeth all that fall, and lif-
teth vp all that are ready to fall.

15 The eyes of all waite vpon thee, and thou
giueth them their meate in due season.

16 Thou openest thine hand, and fillest all
things with thy good pleasure.

17 The Lord is righteous in all his waies, and
holly in all his workes.

18 The Lord is neere vnto all that call vpon
him: yea, to all that call vpon him in truth.

19 He will fulfill the ^adesire of them that feare
him: he also will heare their cry, and will saue them.

20 The Lord preserveth all them that loue him:
but he will destroy all the wicked.

21 My mouth shall speake the praise of the
Lord, and all flesh shall blesse his holy Name
for euer and euer.

22 My mouth shall speake the praise of the
Lord, and all flesh shall blesse his holy Name
for euer and euer.

23 My mouth shall speake the praise of the
Lord, and all flesh shall blesse his holy Name
for euer and euer.

24 My mouth shall speake the praise of the
Lord, and all flesh shall blesse his holy Name
for euer and euer.

25 My mouth shall speake the praise of the
Lord, and all flesh shall blesse his holy Name
for euer and euer.

26 My mouth shall speake the praise of the
Lord, and all flesh shall blesse his holy Name
for euer and euer.

27 My mouth shall speake the praise of the
Lord, and all flesh shall blesse his holy Name
for euer and euer.

PSAL. CXLVI.

1 David declareth his great grates that hee hath to praye God,
2 And teacheth, not to trust in man, but onely in God al-
mightie, 3 Whose deliuereth the oppressed, 4 Deserveth the
stranger, comforteth the fatherless, and the widows, 5 And
reigneth for euer.

A Psalme of David.

1 I will praise the Lord, O my soule.

2 I will praise the Lord during my life: as
long as I haue any being, I will sing vnto my God.

3 Put not your trust in princes, nor in the
sonne of man, for there is none helpe in him.

4 His breath departeth, and he returneth to
his earth: then his thoughts perish.

5 Blessed is he, that hath the God of Iacob
for his helpe, whose hope is in the Lord his God.

6 Which made ^aheauen & earth, the sea, & all
that therein is: which keepeth his fidelity for euer.

7 Which executeth iustice, for the oppres-
sed: which giueth bread to the hungry: the Lord
looseth the prisoners.

8 The Lord giueth fight to the blinde: the
Lord enuoyeth the godly to traile onely in the Lord, both for that he is
able to deliuer them from all danger, and for his promise sake his will is
ready to doe it.

9 Whole faith and patience for a while he trieth, but at length
he punisheth the aduersaries, that he may be knowne to be iudge of the world.

P S A L. CXLVIII.

He prometheth all creatures to prayse the Lord in heauen and earth and all places, 14 specially his Church, for the power that he hath giuen to the same after that hee had chosen them and signed them unto him.

¶ Prayse ye the Lord.

Prayse ye the Lord from the heauen: prayse ye him in the high places.

2 Prayse ye him, all ye ^a his Angels: prayse him, all his armie.

3 Prayse ye him, ^b sunne and moone: prayse ye him all bright starres.

4 Prayse ye him, ^c heauens of heauens, and ^d waters, that be aboute the heauens.

5 Let them prayse the Name of the Lord: for he commanded, and they were created.

6 And he hath established them for euer and euer: he hath made an ordinance, which shall not passe.

7 Prayse ye the Lord from the earth, ^{ye} ^e dragons and all depths:

8 Fire and haile, snowe and vapours, stormie winde, which execute his word:

9 Mountaines and all hills, fruitfull trees and all cedars:

10 Beastes and all cattell, creeping things and fethered foules:

11 ^g Kings of the earth and all people, princes and all iudges of the world.

12 Yong men and maidens, also olde men and children:

13 Let them prayse the name of the Lord: for his Name onely is to be exalted, and his prayse aboue the earth and the heauens.

14 For he hath exalted the thorne of his people, which is a prayse for all his Saints, ^{new} for the children of Israel, a people that is nere vnto him. Prayse ye the Lord.

like, 1 Which come not by chance or fortune, but by Gods appointed ordinance. 6 For the greater gifts that any hath received, and the more high that one is preferred, is the more is he to prayse God for the same: but neither high nor low condition of degree can be exempted from this dutie. That is, the dignity, power & glory of his Church, i By reason of his covenant made with Abraham.

P S A L. CXLIX.

1 Authorisation to the Church to prayse the Lord for his w. florid and conquest, that hee giueth his Saints against all mans power.

¶ Prayse ye the Lord.

Sing ye vnto the Lord ^a a new song: let his spraye be heard in the Congregation of Saints.

2 Let Israel reioyce in him that ^b made him, and let ^c children of Zion reioyce in their King.

3 Let them prayse his Name ^d w. the flue: let the singing prayes vnto him with the timbrel & harpe.

4 For the Lord hath pleasure in his people: he will make the meeke glorious by deliurance.

5 Let the Saintes be ioyful with glory: let them sing loud vpon their ^e beds.

6 Let the high Abbes of G O D bee in their mouth, and a two edged sword in their hands,

7 ^f To execute vengeance vpon the heathen, and corrections among the people:

8 To binde ^g their Kings in chaines, and their nobles with fetters of yron,

9 That they may execute vpon them the

a For his rare and manifold benefices bestowed on his Church. b In that that they were preferred before all other nations, it was as a new creature, and therefore p. 17. they were called the threpe of Gods hands. c For God as he is the Creator of the soule and body, he will be that both i two ferre him and that his people be continually subiect to him. d Hee alindeth to that continual rest and quietnesse, which they should haue, if they would suffer God to rule them. e This is chiefly accomplished in the kingdom of Christ, when God people for inefficacy execute Gods iudgements against his enemies: and yet giueth no libertie to any to reuenge their priuate iniuries. f Not onely the people but the kings, as we see their enemies should be destroyed.

iudgements

Lord sayeth vp the crooked: the Lorde f lough the righteous.

9 The Lord keepeth the ^a strangers: hee relieueth the fatherles and widow: but he ouerthroweth the way of the wicked.

10 The Lorde shall ^b reigne for euer: O Zion, thy God endureth from generation to generation. Prayse ye the Lord.

11 Meaning all that are dedicated of worldly meane and fauour. 11 Hee assureth the Church that God reigneth for euer for the prerogative of the same.

P S A L. CXLVII.

1 The Prophet prayeth for the loue, wisdom, power, iustice and prouidence of God vpon all his creatures. 2 That specially vpon his Church, which hee gathereth together after the will of his person, 19 Declaring his words and iudgements to be vnto them, as hee hath done to none other people.

Prayse ye the Lorde, for it is good to sing vnto our God: for it is ^a a pleasant thing, and praise is comely.

2 The Lorde doeth build vp ^b Ierusalem, and gather together the disperid of Israel,

3 He healeth those that are ^c broken in heart, and bindeth vp their fores.

4 Hee ^d counteth the number of the starres, and calleth them all by their names.

5 Great ^e is our Lord, and great is his power: his wisdom is infinite.

6 The Lord relieueth the meeke, and abaseth the wicked to the ^f ground.

7 Sing vnto the Lord with prayse: sing vpon the harpe vnto our God.

8 Which ^g couereth the heauen with cloudes, and prepareth raine for the earth, and maketh the grasse to growe vpon the mountaines:

9 Which giueth to beastes their fooode, and to the yong rauens that ^h crie.

10 He hath not pleasure in the ⁱ strength of an horse, neither delighteth he in the legs of man.

11 But the Lorde delieth in them that feare him, and attend vpon his mercie.

12 Prayse the Lorde, O Ierusalem: prayse thy God O Zion.

13 For hee hath made the barres of thy gates i strong, and hath blessed thy childre within thee.

14 Hee setteth peace in thy borders, and sacrificeth thee with thy flock of wheate.

15 Hee fendeth forth his ^k commandement vpon earth, and his word runneth very ^l iustly.

16 He giueth snowe like wool, and scattereth the hoare frost like ashes.

17 He casteth forth his yee like morsels: who can abide the colde thereof?

18 He fendeth his word and melteth them: he causeth his winde to blow, and the waters flow.

19 He sheweth his ^m word vnto Iacob, his statutes and his iudgements vnto Israel.

20 He hath not deat: so with certynity, neither haue they ⁿ known his iudgements. Prayse ye the Lord.

1 Through the riches of his grace by which hee hath chosen them to himselfe. 2 That specially vpon his Church, which hee gathereth together after the will of his person, 19 Declaring his words and iudgements to be vnto them, as hee hath done to none other people. 11 Meaning all that are dedicated of worldly meane and fauour. 11 Hee assureth the Church that God reigneth for euer for the prerogative of the same. 12 Prayse the Lorde, for it is good to sing vnto our God: for it is a pleasant thing, and praise is comely. 2 The Lorde doeth build vp Ierusalem, and gather together the disperid of Israel. 3 He healeth those that are broken in heart, and bindeth vp their fores. 4 Hee counteth the number of the starres, and calleth them all by their names. 5 Great is our Lord, and great is his power: his wisdom is infinite. 6 The Lord relieueth the meeke, and abaseth the wicked to the ground. 7 Sing vnto the Lord with prayse: sing vpon the harpe vnto our God. 8 Which couereth the heauen with cloudes, and prepareth raine for the earth, and maketh the grasse to growe vpon the mountaines. 9 Which giueth to beastes their fooode, and to the yong rauens that crie. 10 He hath not pleasure in the strength of an horse, neither delighteth he in the legs of man. 11 But the Lorde delieth in them that feare him, and attend vpon his mercie. 12 Prayse the Lorde, O Ierusalem: prayse thy God O Zion. 13 For hee hath made the barres of thy gates i strong, and hath blessed thy childre within thee. 14 Hee setteth peace in thy borders, and sacrificeth thee with thy flock of wheate. 15 Hee fendeth forth his commandement vpon earth, and his word runneth very iustly. 16 He giueth snowe like wool, and scattereth the hoare frost like ashes. 17 He casteth forth his yee like morsels: who can abide the colde thereof? 18 He fendeth his word and melteth them: he causeth his winde to blow, and the waters flow. 19 He sheweth his word vnto Iacob, his statutes and his iudgements vnto Israel. 20 He hath not deat: so with certynity, neither haue they known his iudgements. Prayse ye the Lord.

The power of the word of God.

g Herby God
bindeth the hands
and mindes of all
his to enserpise
no further then he
appointeth.

a That is in the
heaven.
b For his wonder-
ful power appea-
reth in the firm-
ament, which in
brew is called a stretching out or spreading abroad, wherein the mightie works
of God sheweth.

judgement that is written: this honour shall be
to all his Saints. Prayse ye the Lord.

PSAL. CL.

An exhortation to prayse the Lord without ceasing by all manner
of wayes for all his mightie and wonderfull workes.

¶ Prayse ye the Lord.

Prayse ye God in his Sanctuaries: prayse ye
him in the firmament of his power.

a Prayse ye him in his mightie Actes: prayse
ye him according to his excellent greatness.

Thereof is abolished in the Church. d Hee sheweth that all the order of the world
is bound to this doer, and much more Gods children, who ought earnestly
to prayse him, will they be gathered into that kingdom, which hee hath prepared
for his, where they shall sing out lasting prayse.

Proverbes.

3 Prayse ye him in the found of the trumpet:
prayse ye him upon the viole and the harpe.

4 Prayse ye him with timbrel and flute: prayse
ye him with virginals and organs.

5 Prayse ye him with sounding cymbales:
prayse ye him with high sounding cymbales.

6 Let every thing that hath breath prayse
the Lord. Prayse ye the Lord.

Thereof is abolished in the Church. d Hee sheweth that all the order of the world
is bound to this doer, and much more Gods children, who ought earnestly
to prayse him, will they be gathered into that kingdom, which hee hath prepared
for his, where they shall sing out lasting prayse.

The foolish have wisdom.

Exhorting
people only
to prayse
God, for
his
merits
in
the
firmament
of his
power
by Gods
command
ment
expressed
in the
Law, but
not
Christ the
son
of
God.

THE * PROVERBES OF SALOMON.

THE ARGUMENT.

The wonderful love of God toward his Church is declared in this booke: so far as much as the firmament
and office of the whole Scriptures is here set forth in these brief sentences, which partly containe
doctrine, and partly manners, and also exhortations to both: Whereof the nine first chapters are as a preface
of grace, sentences, and deep mysteries, to allure the hearts of men to the diligent reading of the
parables that follow: which are left as a most precious jewel to the Church, of those three thousand parables
mentioned 1 King 4. 32. and were gathered and committed to writing by Salomon servants and
advised by him.

CHAP. I.

1 The power and life of the word of God, y of his feare of God
and knowledge of his works, to which may be compared to the
wisdom of Solomon, 20 Wisdom completelye that sheweth is
counted, 28 The punishment of them that contemne her.

He Parables of Salomon the
sonne of David King of Israhel.

1 To know wisdom, a and
instruction, to understand the
words of knowledge,

3 To receive instruction to
do wisely, y of justice and judgement and equitie,

4 To give unto the scripture, shapenes of wis-
dom, and to the child knowledge and discretion.

5 A wise man shall hear, and increase in learn-
ing, and a man of off understanding shall attaine
unto wise counsels.

6 To understand a parable, & the interpreta-
tion, the words of the wise, & their dark sayings.

7 ¶ The feare of the Lord is the beginning
of knowledge: but fooles despise wisdom and
instruction.

8 My sonne, heare thy fathers instruction,
and forsake not thy mothers teaching.

9 For they shall be to thee comely or ornament
unto thine head, and as chains for thy necke.

10 ¶ My sonne, if sinners do intise thee, con-
sent thou not.

11 If they say, Come with vs, we will lay waite
for thee, blood, and he priuily for the innocent with-
out a cause.

12 We will swallow thee vp alive like a grane
euen whole, as those that go downe into the pit:

13 We shall find all precious riches, and fill our
houses with spoyle.

14 Cast in thy lot among vs: we will all haue
one purpose.

15 My sonne, walke not thou in the way with
them: reaine thy foote from their path.

16 For their feete run to euill, and make haste
to shed blood.

17 Certainly as without cause the net is spred
before the eyes of all that hath wing:

18 So they lay waite for blood and lye priuily
for their liues.

19 Such are the waies of euery one that is greedy
of gain: he would take away the life of the
owner of the cof.

20 ¶ Wisdom cryeth without: she vttereth
her voyce in the streets.

21 She calleth in the high streetes, among the
prease in the entringes of the gates, and vttereth
her wordes in the chiefe wayes.

22 O ye foolish, how long will ye loue fool-
ishness, and the comelous tale: the more ye lust
in scorning? and the fooles hate knowledge?

23 Turne you at my correction: loe, I will
pouere out my minde vnto you, and make you vn-
derstand my wordes.

24 Because I haue called, & ye refused: I haue
stretched out mine hand, & none would regard,

25 But ye haue despised all my counsell, and
would none of my correction.

26 I will also laugh at your destruction, and
mocke when your feare cometh.

27 When your feare cometh like sudden
desolation, and your destruction shall come like
a whirle winde: when affliction and anguish shall
come vpon you.

28 Then shall they call vpon mee, but I will
not answer: they shall seeke me early, but they
shall not finde me.

29 Because they hated knowledge, and did not
chuse the feare of the Lord.

30 They would none of my counsell, but I de-
spised all my correction.

31 Therefore shall they eate of the fruit of their
owne way, and be filled with their owne deui-
ces.

32 For as hee slayeth the foolish, and the pro-
peritie of fooles destroyeth them.

33 But he that obeyeth me, shall dwell safely,
and be quiet from feare of euill.

CHAP. II.

1 Wisdom exhorteth to feare of God, 2 She sheweth the feare of
God, 3 She is given of God, 4 She profiteth for wisdom.

5 She is the beginning of knowledge, 6 She is the beginning of
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understanding,

MY sonne, if thou wilt receive my words, and
hide my commandments within thee,

2 And causethine eares to hearken vnto wisdom, and encline ^b thine heart to vnderstanding,
3 (For if thou callest after knowledge, ^c and encline for vnderstanding:

4 If thou seekest her as silver, and searchest for her as for ^d treasures,

5 Then shalt thou vnderstand the feare of the Lord, and finde the ^e knowledge of God.

6 For the Lord giueth wisdom, ^f out of his mouth cometh knowledge and vnderstanding.

7 He ^g will perseuereth the state of the righteous: he ^h is a shield to them that walke vprightly.

8 That they may keepe the wayes of iudgement: and he predestineth the way of his Saints

9 Then shalt thou vnderstand righteounes, and iudgement, and equite, and eury good path.

10 ¶ When wisdom enureth into thine heart, and knowledge delieth thy soule,

11 Then shall ⁱ counsell preleue thee, and vnderstanding shall keepe thee,

12 And deliuer thee from the euill way, and from the man that speaketh froward things;

13 And from them that leaue the ^j wayes of righteounesse to walke in the wayes of darkness:

14 Which reioyce in doing euil, and delite ^k in the frowardnes of the wicked,

15 Whose wayes are crooked and they are leuie in their paths.

16 And it shall deliuer thee from the strange woman, ^l euen from the stranger, which flattereth with her wordes.

17 Which forsaketh the ^m guide of her youth, and forgetteth the ⁿ counsell of her God.

18 Surely her ^o house tendeth to death, and her paths vnto ^p the dead.

19 All they that goe vnto her, retorne not againe, neither take they hold of the wayes of life.

20 Therefore walke thou in the way of good men, and keepe the wayes of the righteous.

21 For the iust shall dwell in the ^q land, and the vpright men shall remaine in it.

22 But the wicked shall be cut off from the earth, & the transgressors shall be rooted out of it.

To them that are dead in body and soule. ^r They shall enjoy spiritual promises of God, as the wicked shall be void of them.

CHAP. III.

1 The word of God giueth life. 2 Trust in God. 3 Feare him. 4 Honour him. 5 Suffer his correction. 6 To cleaue his fellow the word of God, all things succede well.

MY sonne, forget not thou my Law, but let thine heart ^a keepe my commandments.

2 For they shall increase the length of thy dayes, and the yeeres of life, and thy prosperitie.

3 Let not ^b mercie and truth forsake thee: binde them on thy ^c necke, and write them vpon the table of thine ^d heart.

4 So shalt thou finde fauour and good vnderstanding in the sight of God and man.

5 ¶ Trust in the Lord with all thine heart, and leane not vnto thine owne wisdom.

6 In all thy wayes acknowledge him, and he shall direct thy wayes.

7 ¶ Be not wise in thine owne eyes: but feare the Lord, and depart from euill.

8 So health shall be vnto thy ^e nauel, and marrow vnto thy bones.

9 For thou shalt be as a tree, and as a cedar that groweth: in the whole body, as by health hee meaneth all members of the Law both corporall and spiritual.

9 ¶ Honour the Lorde with thy riches, and with the first fruits of all thine increase.

10 So shall thy barnes be filled with abundance, and thy presses shall ^f be burst with new wine.

11 ¶ My sonne, refulse not the chastening of the Lord, neither be grieved with his correction.

12 ¶ For the Lord correcteth him, whom he loueth, euen as the father doeth the child, in whom he delieth.

13 Blessed ^g is the man that findeth wisdom, and the man that getteth vnderstanding.

14 For the merchandise thereof is better then the merchandise of silver, and the gaine thereof is better then golde.

15 It is more precious then pearles: and all things that thou canst desire, are not to be compared vnto her.

16 Length of dayes ^h is in her right hand, ⁱ and in her left hand riches and glory.

17 Her wayes ^j are wayes of pleasure, and all her paths prosperitie.

18 She is a tree ^k of life to them that lay hold on her, and blessed ^l is he that retaineth her.

19 The Lorde by wisdom hath layde the foundation of the earth, and hath stablished the heavens through vnderstanding.

20 By his knowledge the depths are broken vp, and the cloudes drop downe the dewe.

21 My sonne, let not ^m thy eyes depart from thine eyes, but observe wisdom and counsell.

22 So they shall be life to thy soule, and grace vnto thy ⁿ necke.

23 Then shalt thou walke safely by thy way: and thy foote shall not stumble.

24 If thou sleepest, thou shalt not be afraid: and when thou sleepest, thy sleepe shall be sweete.

25 Thou shalt not feare for any sudden feare, neither for the ^o destruction of the wicked, when it cometh.

26 For the Lord shall be for thine assurance, and shall perseuer thy foote from taking.

27 ¶ Withhold not the good from ^p the owners thereof, though there be power in thine hand to doe it.

28 Say not vnto thy neighbour, Goe and come againe, and to morrow will I giue thee, if thou now haue it.

29 ¶ Intend none hurt against thy neighbour, seeing he doth dwell ^q without feare by thee.

30 ¶ Striue not with a man causelesse, wch he hath done thee no harme.

31 ¶ Bee not ^r enuious for the wicked man, neither chuse any of his wayes.

32 For the froward is abomination vnto the Lord: but his ^s secret is with the righteous.

33 The curse of the Lord is in the house of the wicked: but he blesteth the habitation of the righteous.

34 With the scornfull ^t he scorneth, but hee giueth grace vnto the humble.

35 The wise shall inherite glorie: but fooles dishonour, though they be exalted.

CHAP. IIII.

1 Wisdom and her fruit ought to be searched. 2 The way of the wicked must be refused. 3 By the words of God the heart is kept, and counsell of life must be guided.

HEARE, O ye children, the instruction of a Father, and giue care to learne vnderstanding.

2 And Minister which is as a father vnto the people, read Chapter 1. 3 For

1 As was commanded in the Lawe, Exod. 23. 19. Deut. 6. 2. and by this they acknowledged that God was the giuer of all things, and that they were ready to bestowe all as his commandment.

2 For to the faithful distributer God giueth in greater abundance.

3 Heb. 2. 9. Rom. 3. 19.

4 Meaning that he that seeketh wisdom, that is, subiect himself to be governed by the word of God, shall haue all prosperitie both corporall and spiritual.

5 Which bringeth forth such fruit that they that see thereof, haue life.

6 For he is able to the tree of life in paradise.

7 Herby hee sheweth that this wisdom, whereof he speaketh, is everlasting, because it is beleeued in creatures, and that all things, euen the whole world were made by it.

8 For the word of God deliuereth the wicked, hee will shew him, as he did Lot in Sodom.

9 Not only from them to whom it is possession below, but also thou shalt not keepe it from them, which haue neede of the life thereof.

10 That is, putteth his trust in thee.

11 Define not to be like vnto him.

12 That is, his countenance and fatherly affection which is hid & secret from the world.

13 By his plagues, that their scorner shall turne to their owne destruction.

14 Chap. 1. 3.

15 This is the person of a Preacher.

16 Chap. 1. 3.

17 For

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when wilt thou arise out of thy sleepe?

10 ¶ Yet a little sleepe, a little slumber, a little folding of the hands to sleepe,

11 Therefore thou couldest commeth as one that is drunken by the way, and thy necessitie like an armed man.

12 The vanity man ^{and} the wicked man walketh with a forward mouth,

13 He maketh a signe with his eyes: he fignifieth with his feet: he instructeth with his fingers,

14 Lewd things are in his heart: he imagineth euill at all times, and raiseth vp contentions.

15 Therefore shall his destruction come speedily: he shall be destroyed suddenly without reuocitie.

16 ¶ These fixe things doeth the Lorde hate: yea his soule abhorreth them:

17 The hautie eyes, the lying tongue, and the hands that shed innocent blood,

18 An heart that imagineth wicked enterprises, a feet that be swift in running to mischief,

19 A false witness that speaketh lyes, and him that raiseth vp contentions among brethren,

20 ¶ My sonne, keepe thy fathers commandment, and forsake not thy mothers instruction.

21 Bind them alway vpon thine heart, and tye them about thy necke.

22 It shall leade thee, when thou walkest: it shall watch for thee when thou sleepest, and when thou wakest, it shall talke with thee.

23 For the commandment is a lantern, and instruction a light: and corrections for instruction are the way of life,

24 To keepe thee from the wicked woman ^{and} from the flatterie of y tongue of a strange woman,

25 Desire not her beaute in thine heart, nether let her take thee with her eye lids.

26 For because of the whorish woman a man is brought to a morrell of bread, and a woman will hurt for the precious life of a man,

27 Can a man take fire in his bosome, and his clothes not be burnt?

28 Or can a man goe vpon coales, and his feet not be burnt?

29 So he that goeth in to his neighbours wife, shall not be innocent, whose euer toucheth her.

30 Men do not despise a thief, when he stealeth to satisfy his y^e soule, because he is hungry.

31 But if he be founde, hee shall restore seven fold, or he shall giue all the substance of his house.

32 But he that committeth adulerie with a woman, he y^e is destitute of vnderstanding: hee that doeth it, destroyeth his owne soule.

33 He shall finde a wounde and dishonour, and his reproch shall neuer be put away.

34 For ielousie is the rage of a man: therefore he will not spare in the day of vengeance.

35 He cannot beare the sight of any ranfome: neither will he consent, though thou augment the gifts.

36 That is, death appointed by the Lawe. ¶ Hee sheweth that by sinners beinge his deoth, that hath abused his wife, and in conclusion the sinners Gods Lawe, and the Lawe of nature admitteth any ranfome for the sinners.

CHAP. VII.

1 An exhortation to a wife and to the word of God, y^e which will preserve vs from the harlot, & which manners are desired.

M y sonne, keepe my words, and hide my commandments with thee,

2 Keepe my commandmentes, and thou shalt

live, & mine instruction as the apple of thine eyes.

3 Bind them vpon thy fingers, and write them vpon the table of thine heart.

4 Say vnto wisdom, thou art my sister: and call vnderstanding thy kinsfellowman,

5 That they may keepe thee from the strange woman, euen from the stranger that is smooth in her wordes.

6 ¶ As I was in the window of mine house, I looked through my window,

7 And I saw among the fooles, and considered among the children a yong man destitute of vnderstanding,

8 Who passed through the streete by her corner, and went toward her house,

9 In the twilight in the euening, when the night began to be blacke and darke.

10 And behold, there met him a woman with an harlots behaviour, and subtil in heart.

11 (She is babbling and loud: whole feet can not abide in her house.)

12 Now she is without, now in the streetes, and lyeth in waite at euery corner

13 So she caught him & kissed him and with an impudenc face said vnto him,

14 I haue a peace offering: this day haue I payed my vowes.

15 Therefore came I forth to meete thee, that I might seeke thy face: and I haue found thee.

16 I haue deckt my bed with ornaments, carpets and laces of Egypt,

17 I haue perfumed my bed with myrrhe aloes, and cynamon.

18 Come, let vs take our fill of loue vntil the morning: let vs take our pleasure in dalliance.

19 For mine husbande is not at home: hee is gone a iourney farre off.

20 He hath taken with him a bagge of siluer, and will come home at the day appointed.

21 Thus with her great craft she caused him to yeeld, and with her flattering lips she iustified him.

22 And hee followed her straightwayes, as an ox that goeth to the slaughter, and as a foole to the stockes for correction,

23 Till a dart strike through his liuer, as a bird hasted to the snare, not knowing that hee is in danger.

24 ¶ Hear me now therefore, O children, and hearken to the wordes of my mouth.

25 Let not thine heart decline to her wayes: wander thou not in her paths.

26 For she hath caused many to fall downe wounded, & the strong men are all slaine by her.

27 Her house is the way vnto y^e graue, which goeth downe to the chambers of death,

28 Which goeth cheerfully not knowing y^e he shall be chastised. ¶ She is for his life. 1 Neither winneth strength can deliuer them that fall into the handes of the harlot. Chap. viii.

CHAP. VIII.

1 Wisdom declares her excellencie, 12 Righte, 13 Power, 23 Sternitie, 33 She exhorteth al to loue and follow her.

Deeth y^e not a wisdom cryd and vnderstanding vnto her voyce?

2 She standeth in the coppe of the high places by the way in the place of the paths.

3 She cryeth besides the gates before the citie at the entrie of the doores,

4 O men, I call vnto you, and vnto my voyce to the children of men.

5 Whence the people did weel reioice, and which was the place of iustice,

By this diuersitie of words he meaneth that no strength ought to be to disuade vs, as the words of God, nor that we looke on any thing more, nor misdeane any thing so much.

When men vnto this parable to declare their folie, that iustice themselves to be abused by harlots.

He sheweth that there was a world of sinners, but they were afraid to be iene, & also their owne consciences did accuse them which caused them to feele the night to cover their kinde.

For gumm.

For now.

He describeth certain conditions, which are peculiar to harlots.

Like the bawling and her face.

Because that in peace offerings a portion is returned to them that offer.

Redde theweth him that he hath made at home to make good cheer with or els the would vse some cloke of busines.

He had gotten him in her snare.

Which declares that harlots outwardly w^{ill} seeme holy and religious: both because they may the better deceive others, and also thinking by chiering of ceremonies and offerings to make satisfaction for their sinnes.

For, earned working.

Elm his head.

Which thinking he goeth to the pasture goeth willingly to his owne destruction.

Chap. ix.

A Salomon declares that man is cause of his owne perdition and that he can perard no importance, for salomon, as God calld to al men by his word, and so hee from vices.

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The Lord will not famish the soule of the righteous: but he casteth away the substance of the wicked.

4 A flouthfull hand maketh poore: but the hand of the diligent maketh rich.

5 He that gathereth in summer, is the sonne of wisdom: but he that sleepeth in harvest, is the sonne of confusion.

6 Blessings are vpon the head of the righteous: but iniquitie shall cover the mouth of the wicked.

7 The memoriall of the iust shall be blessed: for the name of the wicked shall rotte.

8 The wife in heart will receiue commandments: but the foolish in heart, shall be beaten.

9 He that walketh vprightly, walketh & boldly: but he y peruertheth his wayes, shall be known.

10 He that y winketh with the eye, y worketh leuety, and he that is foolish in talke, shall be beaten.

11 The mouth of a righteous man is a wellspring of life: but iniquitie couereth the mouth of the wicked.

12 Hatred stirreth vp contentions: but loue couereth all trespasses.

13 In the lippes of him that hath vnderstanding, wisdom is found: and a rod shall be for the backe of him that is destitute of wisdom.

14 Wise men lay vp knowledge: but the mouth of the foolish is a present destruction.

15 The rich mans goods are his strong cities: but the feare of the needie is their pouterte.

16 The labour of the righteous tendeth to life: but the reuenues of the wicked to finne.

17 He that regardeth instruction, is in the way of life: but he that refuseth correction, goeth out of the way.

18 He that dissembleth hatred with lying lips, and he that inuenteth slander, is a foole.

19 In many words there cannot want iniquitie: but he that restraineth his lips, is wise.

20 The tongue of the iust man is as a fined silver: but the heart of the wicked is like worth.

21 The lips of the righteous doe feede many: but fooles shall die for want of wisdom.

22 The blessing of the Lord, it maketh rich, and he doth adde no forowes with it.

23 It is as a pasture to a foole to doe wickedly: but wisdom is vnderstanding to a man.

24 That which the wicked feareth, shall come vpon him: but God will graunt the desire of the righteous.

25 As the whirlewinde passeth, so is the wicked no more: but the righteous is as an euerlasting foundation.

26 As vinegar is to the teeth, and as smoke to the eyes, so is the flouthful to the that send him.

27 The feare of the Lord increaseth the dayes: but the eyes of the wicked shall be diminished.

28 The patient abiding of y righteous shall be plaine: but the hope of the wicked shall perish.

29 The way of the Lord is strength to the vpright man: but feare shall be for the workers of iniquitie.

30 The righteous shall neuer be remoued: but the wicked shall not dwell in the land.

31 The mouth of the iust shall be fruitfull in wisdom: but the tongue of the froward shall be out.

32 The lips of the righteous knowe what is

acceptable: but the mouth of he wic ked person sheweth forward things.

C H A P. XI.

False balances are an abomination vnto the Lord: but a perfit weight pleareth him.

2 When pride cometh, then cometh shame: but with the lowly is wisdom.

3 The vprightnesse of the iust shall guide them: but the frowardnesse of the transgressors shall destroy them.

4 Riches asuile not in the day of wrath: but righteousness deliuereth from death.

5 The righteousness of the vpright shall direct his way: but the wicked shall fall in his owne wickednes.

6 The righteousness of the iust shall deliuer them: but the transgressors shall be taken in their owne wickednes.

7 When a wicked man dieth, his hope perissheth, and the hope of the vniuist shall perish.

8 The righteous escapeth out of trouble, and the wicked shall come in his steade.

9 An hypocrite wisheth his mouth hurteth his neighbour: but the righteous shall be deliuered by knowledge.

10 In the prosperitie of the righteous the city is reioyced: and when the wicked perish, there is ioy.

11 By the blessing of the righteous, the city is enuailed: but it is subuerted by the mouth of the wicked.

12 He that despiseth his neighbour, is destitute of wisdom: but a man of vnderstanding will keepe silence.

13 He that goeth about as a slanderer, discovereth a secret: but he that is of a faithfull heart, concealeth a matter.

14 Where no counsell is, the people fall: but where many counsellers are, there is health.

15 He shall be fore vexed, that is suretie for a stranger, and he that hateth suretishipp, is sure.

16 A gracious woman attaineth honour, and the strong men attaine riches.

17 He that is mercifull, rewardeth his owne soule: but he y troubleth his owne flesh, is cruel.

18 The wicked worketh a deceitfull worke: but he that soweth righteousness, shall reeue a sure reward.

19 As righteousness leadeth to life: so he that followeth euill, seeketh his owne death.

20 They that are of a froward heart, are abomination to the Lord: but they that are vpright in their way, are his delight.

21 Though hand in hand, the wicked shall not be vnpunished: but the seed of the righteous shall escape.

22 As a well of golde in a syues inount: so is a faire woman, which lacketh discretion.

23 The desire of the righteous is only good: but the hope of the wicked is indignation.

24 There is that scattereth, and is more increased: but he that spareth more, than is right, surely cometh to pouterte.

25 The liberal person shall haue plenty: and he that watereth, shall also haue raine.

26 He that withdraweth the corne, the people will curse him: but blessing shall be vpon the head of him that y selleth corne.

27 He that seeketh good things, getteth fauour: but he that seeketh euill, it shall come to him.

28 He

a Vnder this word he condemneth all false weights, measures, and deceit.

b When man forgetteth himselfe, and thinketh to be exalted above his vocation, then

c God bringeth him to confusion.

d Ezek. 7. 19, eccl. 5. 1.

e That is shall enter into trouble.

f A dissimble that prettendeth friendship, but is a pious enemy.

g The country is blessed, where there are godly men, & they ought to reioyce when the wicked are taken away.

h Will not make light report of others.

i Where God giveth flow of men of wisdom and counsell.

k Whole counselation he knoweth not.

l He that doeth not wout indgement, and consideration of the circumstances put himselfe in danger as Dauid in Chap. 1. 29.

m In both good to himselfe, and to others.

n Though they make sence to many friends, or thinketh themselves neuer to fare, yet they shall not escape.

o For as of vncertaine behaviour.

p They can looke for nothing but Gods vengeance.

q Meaning them that give liberally, whom God bleth.

r That is, the signe.

s As she saith of her selfe, I have made fat.

t That provideth for the use of them that are in necessitie.

g The courteous
men that spare
their riches to the
hinderance of
their families shall
be deprived there-
of miserably.
h For though the
wicked be rich,
yet are they but
fluners to the god-
ly, which are the true possessors of the gifts of God. i This is brought in to
the knowledge of God. c. Shall be punished as he deserves, i. Pet. 4. 18.

28 He that trusteth in his riches, shall fall: but the righteous shall flourish as a leafe.
29 He that troubleth his owne house, shall inherite the winde, and the foole shall be stewart to the wife in heart.
30 The fruite of the righteous is as a tree of life, and he that eateth thereof shall live.
31 Behold, the righteous shall be recompensed in the earth: how much more the wicked and the sinner?

1. This is brought in to the knowledge of God. c. Shall be punished as he deserves, i. Pet. 4. 18.

C H A P. XII.

HE that loveth instruction, loveth knowledge: but he that hateth correction, is a foole.
2. A good man getteth favour of the Lord: but the man of wicked imaginations will be condemned.
3. A man cannot be established by wickednes: but the root of the righteous shall not be moved.

a They are so grounded in the favour of God, that their roote shall prosper continually. b Fair, fragrant, pleasant.

4. A vertuous woman is the crowne of her husband: but she that maketh him ashamed, is as corruption in his bones.
5. The thoughts of the just are right: but the counsels of the wicked are deceitfull.
6. The talking of the wicked is to litan waite for blood: but the mouth of the righteous will deliver them.

b As their consciences are upright, so shall they be able to speake for them selves against their accusers.

7. God overthreweth the wicked, & they are not: but the house of the righteous shall stand.

c The poore man that is contented and yet loveth of his owne trouble. d. is mercifull, even to the very bratt that doeth him service. e Chap. 18. 19. f. ex. 10. 27. g. Chap. 18. 19.

8. A man shall be commended for his wisdom: but the froward of heart shall be despised.

9. He that is despised, & and is his owne servant, is better then he that boasteth himselfe, and lacketh bread.

10. A righteous man regardeth the life of his beast: but the mercies of the wicked are cruell.

11. He that tilleth his land, shall be satisfied with bread: but he that followeth the idle, is destitute of vnderstanding.

12. The wicked directeth the net of evils: but the fruite of the righteous giueth fruit.

h. Continually magnified means how to doe harme to others. i Meaning, their heart within, which is upright and doeth good to all.

13. The cuill man is snared by the wickednes of his lips: but the iust shall come out of a laceracy.

14. A man shall be satiate with good things by the fruite of his mouth, and the recompence of a mans hands shall God giue vnto him.

15. The way of a foole is straight in his owne eyes: but he that heareth counsel, is wise.

16. A foole in a day shall be known by his anger: but he that covereth shame, is wise.

17. He that speaketh truth, will shew righteousness: but a false witnesseth deceit.

18. There is that speaketh words like the prickings of a sword: but the tongue of wise men is health.

19. The lippe of truth shall be stable for ever: but a lying tongue varies & incontinently.

20. Deceit is in the heart of them that imagine euil: but to the counsellors of peace shall be joy.

21. There shall none iniquitie come to the iust: but the wicked are full of euil.

22. The lying lips are an abomination to the Lord: but they that deale truly are his delire.

23. A wife man concealeth knowledge: but the heart of the fool is published foolishnes.

24. The hand of the diligent shall beare rule: but the idle shall be vnder tribute.

25. Heauinesse in the heart of man doth bring

it downe: but a good word reioyceth it.

26. The righteous is more excellent then his neighbour: but the way of the wicked will deceiue them.

27. The deceitfull man reioiceth not that hee is taken in hunting: but the riches of the diligent man are precious.

28. Life is in the way of righteousness, and in that path way there is no death.

get much by violent means, yet will hee not spend it upon himselfe.

C H A P. XIII.

A wife sonne will obey the instruction of his father: but a scolder will heare none buke.

2. A man shall eate good things by the fruite of his mouth: but the soule of the trespassers shall suffer violence.

3. He that keepeth his mouth, keepeth his life: he that openeth his lips, destruction shall come to him.

4. The fuggard is lusteth, but his soule hath sought: but the soule of the diligent shall have plenty.

5. A righteous man hateth lying words: but the wicked causeth slander and shame.

6. Righteousnesse preferueth the vpright of life: but wickednesse ouerthroweth the sinner.

7. There is that maketh himselfe rich, and hath nothing: and that maketh himselfe poore, having great riches.

8. A man will giue his riches for a ransom of his life: but the poore cannot heare the reproch.

9. The light of the righteous reioyceth: but the candle of the wicked shall be put out.

10. Onely by pride doth man make contention: but with the well aduised is wisdom.

11. The riches of vanity shall diminish: but he that gathereth with the hand, shall increase them.

12. The hope that is deferred, is the fraying of the heart: but when the desire cometh, it is as a tree of life.

13. He that despiseth the worde, he shall be destroyed: but he that feareth the commandment, he shall be rewarded.

14. The instruction of a wife man is as the wellspring of life, to turne away from the snares of death.

15. Good vnderstanding maketh acceptable: but the way of the disobedient is hated.

16. Euery wife man will worke by knowledge: but a foole will spread abroad folly.

17. A wicked messenger falleth into euill: but a faithfull ambassador is preferuacion.

18. Prouerbes and shame is to him that reioiceth in instruction: but he that regardeth correction, shall be honoured.

19. A desire accomplished delighteth a foole: but it is an abomination to fooles to depart from euill.

20. He that walketh with the wife, shall be wise: but a companion of fooles shall be afflicted.

21. Affliction followeth sinners: but vnto the righteous God will recompense good.

22. The good man shall giue inheritance vnto his childrens children: and the riches of the sinner is laid up for the iust.

23. Much food is in the field of the poore: but the field is destroyed without direction.

24. He that spareth his rod, hateth his sonne: but he that loveth him, chasteneth him becime.

25. The righteous eareth to the cōtention of his minde: but the belly of the wicked shall want.

C H A P.

CHAP. XIII.

A Wife woman * buildeth her house : but the foolish destroyeth it with her owne hands.

* He that walketh in his righteousnes, feareth the Lord : but he that is lewde in his wayes, despiseth him.

In the mouth of the foolish is the rod of pride: but the lippes of the wise presume them.

Where none * oxen are, there the cribbe is empty: but much increase of moweth by the strength of the ox.

A faithfull witness will not lye: but a false record will speake lyes.

A sower * seeketh wisdom, and soweth it not: but knowledge is easie to him that will vnderland.

Depart from the foolish man, when thou perceiuest not in him the lippes of knowledge.

The wisdom of * prudent is to vnderland his way: but the foolishnes of the fool is deceit.

The fool maketh a mocke of * sinne: but among the righteous there is fauour.

The heart knoweth the bitterness of his foyle, & the stranger shall not meddle with his ioy.

The house of the wicked shall be destroyed: but the tabernacle of the righteous shall flourish.

* There is a way that seemeth right to a man: but the issues thereof are the waies of death.

Even in laughing the heart is sorrowful, and the end of that mirth is heavinesse.

The heart that declineth, I shall be satiate with his owne wayes: but a good man shall depart from him.

The foolish will beleue euery thing: but the prudent will consider his steppes.

A wise man seareth, and departeth from euill: but a foole rageth, and is careless.

He that is hasty to anger, committeth folly, and a * busie body is hated.

The fool doth inhike folly: but the prudent are crowned with knowledge.

The euill shall bow before the good, and the wicked * at the gates of the righteous.

The poore is hated euen of his own neighbour: but the friends of the rich are many.

The sinner despiseth his neighbour: but he that hath mercy on the poore, is blessed.

Do not they eue that imagine euill? but to them that thinke on good things, shall be mercy and truth.

In all labour there is abundance: but the talke of the lipps bringeth onely want.

The crowne of the wise is their riches: and the folly of foolles is foolishnesse.

A faithfull witness delivereth soules: but a deceiver speaketh lies.

In the feare of the Lord is an assured strength, and his children shall haue hope.

The feare of the Lord is as a wellspring of liues: to auoid the snares of death.

In the multitude of the people is the honour of a King, and for the want of people cometh the destruction of the Prince.

He is slow to wrath, is of great wisdom: but he that is of an halting mind, walketh folly.

A sound heart is the life of the shepeth: but coule is the rotting of the bones.

* He that oppresseth the poore, reprobeth him that made him: but he honoured him, that hath mercy on the poore.

The wicked shall be cast away for his malice: but the righteous hath hope in his death.

Wife doome relecth in the heart of him that hath vnderstanding, and is knowen in the maies of foolles.

Iustice exalteth a nation, * but sinne is a shame to the people.

The pleasure of a King is in a wife seruant: but his wrath shall be to ward him that is lewde.

CHAP. XV.

Soft answer putteth away wrath: but grieuous words stire vp anger.

The tongue of the wise vith knowledge aight: but the mouth of foolles * babbleth out foolishnesse.

The eyes of the Lord in every place be: hold the euill and the good.

A wholesome tongue is as a tree of life: but the frowardnes thereof is the breaking of * mind.

A foole despiseth his fathers instruction: ut he that regardeth correction, is prudent.

The house of the righteous hath much treasure: but in * reuenges of the wicked is * trouble.

The lippes of the wise doe spread abroad knowledge: but * heart of * foolish doth not fo.

The sacrifice of the wicked is abomination to the Lord: but the prayer of the righteous is acceptable vnto him.

The way of the wicked is an abomination vnto the Lord: but he loueth him that followeth righteousness.

Instruction is euill to him that forsaketh the way, and he that hateth correction, shall die.

Hell and destruction are before the Lord: how much more the hearts of the fannes of men.

A sower leueth not him that rebuketh him, neither will he go vnto the wife.

A ioyfull heart maketh a cheerefull countenance: but by the sorow of the heart the spirit is heauie.

The heare of him that hath vnderstanding, seeketh knowledge: but the mouth of the foole is fedde with foolishnesse.

All the dayes of the afflicted are euill: but a good conscience is a continuall feast.

Better is a litle with the feare of the Lord, then great treasure, and trouble therewith.

Better is a dinner of greene herbes where loue is, then a stalled oxe and hatred therewith.

An angry man stirreth vp strife: but he that is slow to wrath, appealeth strife.

The way of a slouthfull man is as an bedge of thorns: but the way of the righteous is plaine.

A wife sonner reioyeth the father: but a foolish man despiseth his mother.

Foolishnes is ioy to him that is destitute of vnderstanding: but a man of vnderstanding walketh vprightly.

Without counsell thoughtes come to nought: but in the multitude of counsellers there is stedfastnesse.

A ioy commeth to a man by the answer of his mouth: how good is a word, in due season?

The way of life is on high to the prudent, to auoide from hell beneath.

The Lord will destroy the house of the proude men: but hee will stablish the borders of the widow.

The thoughts of * wicked are abomination to the Lord: but the pure heart is pleasant words.

Ec 27 He

For as much as they are cometh thereby and put to silence.

For and the mercy of the people in a fo. oflice for sinne.

Chap. 15. 15.

Verp. 12.

For though they have sin, yet it is full of trouble and care.

That thing is abominable before God, which the wicked think.

In his most excellency and whereby they thinke much to be accepted.

He that forsaketh from the word of God can not abide to be admonished.

That is a new thing to depreceate from them: but he hid from the eyes of God, much little man's thought.

Chap. 15. 15.

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Chap. 15. 15.

27 He that is greedy of gaine, troubleth his owne house: but he that hateth gifts shall liue.

28 The heart of the righteous studieth to answer: but the wicked mans mouth babbleth euill things.

29 The Lord is farre off from the wicked: but he heareth the prayer of the righteous.

30 The light of the eyes reioyceth the heart, and a good name maketh the bones fat.

31 The care that hearkeneth to the correction of life, shall lodge among the wise.

32 He that refuseth instruction, despiseth his owne soule: but he that obeyeth correction, getteth vnderstanding.

33 The feare of the Lord is the instruction of wisdom: and before honour *geer* humilitie.

CHAP. XVI.

THe preparations of the heart are in man: but the answer of the tongue is of the Lord.

2 All the wayes of a man are cleane in his owne eyes: but the Lord pondereth the spiritus.

3 Commit thy works vnto the Lord, and thy thoughts shall be directed.

4 The Lord hath made all things for his owne sake: yea, euen the wicked for the day of euill.

5 All that are proud in heart, are an abomination to the Lord: though his hand is ynto him, he shall not be vn Timer.

6 By mercy and truth iniquity shall be forgiven, and by the feare of the Lord they depart from euill.

7 When the wayes of a man please the Lord, he will make also his enemies at peace with him.

8 Better is a little with righteousness, then great reuenues without equity.

9 The heart of man is purpoeth his way: but the Lord doth direct his steppes.

10 A diuine sentence shall be in the lips of the King: his mouth shall not transgresse in iudgement.

11 A true weight & balance are of the Lords: all the weights of the bagge are his workes.

12 It is an abomination to Kings to commit wickednes: for the throne is stablished by iustice.

13 Righteous lips are the delite of Kings, and the King loueth him that speaketh right things.

14 The wrath of a King is as messengers of death: but a wise man will pacifie it.

15 In the light of the Kings countenance is life: all his fauour is as a cloud of the latter raine.

16 How much better is it to get wisdom then gold? and to get vnderstanding, is more to be desired then silver.

17 The path of righteousness is to decline from euill, and he keepeth his soule, & keepeth his way.

18 Pride *geer* before destruction, and an high mind before the fall.

19 Better it is to be of humble mind with the lowly, then to denide the foyles with the proud.

20 He that is wise in his busines shall find good: and he that trusteth in the Lord he is blessed.

21 The wife in heart shall be called prudent: and the sweetnesse of the lips shall increase doctrine.

22 Vnderstanding is a wellspring of life vnto the that haue it: and the instruction of foolen is folly.

23 The heart of the wise guideth his mouth wisely, and addeth doctrine to his lippen.

24 Faire words are as an honycombe, sweetnesse to the soule, and health to the bones.

25 There is a way that seemeth right vnto man, but the issue thereof are the wayes of death.

26 The person that trauaileth, trauaileth for himselfe: for his mouth & craueth it of him.

27 A wicked man diggeth vp euill, and in his lips is like a burning fire.

28 A froward person soweth strife: and a tale teller maketh diuision among princes.

29 A wicked man deceiueth his neighbour, and leidech him into the way that is not good.

30 He shutteth his eyes to deuide wickednes: he moueth his lips, and bringeth euill to passe.

31 Age is a crowne of glory, when it is found in the way of righteousness.

32 He that is slow vnto anger, is better then the mighty man: and he that ruleth his owne mind, is better then he that winneth a ciuy.

33 The lot is cast into the lappet: but the whole disposition thereof is of the Lord.

CHAP. XVII.

Better is a dry morfell, if peace be with it, then a house full of sacrifices with strife.

2 A discrete seruant shall haue rule ouer a lewd sonne, and he shall diuide the heritage among the brethren.

3 As is the fining pot for silver, and the furnace for gold, so the Lord tryeth the hearts.

4 The wicked giueth heed to false lippen, and a lyer hearkeneth to the naughtie tongue.

5 He that mocketh the poore, reprocheth him, that made him: and he that reioyceth at destruction, shall not be vn Timer.

6 Children of childe are the crowne of the elders: and the glory of the children are their fathers.

7 If he talke becommeth not a foolle, much lesse a lying talke a prince.

8 A reward is as a stone pleasant in the eyes of them that haue it: it prospereth, whithercoer it cometh.

9 He that couereth a transgression, seeketh loue: but he that repeateth a matter, separateth the prince.

10 A reproofe entrencheth more into him that hath vnderstanding, then an hundred stripes into a foolle.

11 A felonious person seeketh on ly euill, and a cruell messenger shall be sent aginst him.

12 It is better for a man to meeete a beare robbed of her whelpen, then a foolle in his folly.

13 He that rewardeth euill for good, euill shall not depart from his house.

14 The beginning of strife is one that openeth the waters: therefore the contention be medled with, leaue off.

15 He that iustifieth the wicked, and he that condemneth the iust, euen they both are abomination to the Lord.

16 Wherefore is there a price in the hand of the foolle to get wisdom, and he hath none heart?

17 A friend loatheth ill times: and a brother is borne for aduersitie.

18 A man destitute of vnderstanding, i toucheth the hand, and becommeth furciv: for his neighbour.

19 He loueth transgression that loueth strife, and he that exalteth his gate, seeketh destruction.

20 The froward heart hindeth no good, and he that

1 That suffereth himselfe to be admonished by Gods word, which begetteth life: shall be made wise.

2 He derideth the proclamation of man, who dare attribute to himselfe any thing, as to prepare his heart on such like, seeing that he is not able to speake a word, except God giue it him.

3 He sheweth hereby that man derideth himselfe in his downgadding that vnto which God is contrary.

4 So that the fall of Gods shall appear to his glory, euen in the destruction of the wicked.

5 He beweth the folly of man which thinketh that his wayes are in his own hand, & yet is not able to remove one foote except God giue him force.

6 If they be true and iustities are Gods worke, and he derideth them, in his otherwise if they be false, they are the worke of the deuil, and so their condemnation on that vie them.

7 They are appointed by Gods rule according to equitie and iustice.

8 Which is insufficient vnto many maner to excuse his work.

9 Which is insufficient to the dry ground.

10 The sweet wordes of consolation which come forth of a goodly heart.

11 Either that which the wicked teach others, or else it is to teach them that are malicious.

12 The man that is slow to anger, is better than the mighty man, and he that rules his own mind, is better than he that wins a city.

that hath a naughty tongue, shall fall into euill.

11 He that begetteth a foole, *getteth* himselfe sorrow, and the father of a foole can haue no ioy.

12 A ioyfull heart catcheth good health: but a sorrowfull minde drieth the bones.

13 A wicked man taketh a gift out of the *bo-*some to wrest the wayes of iudgement.

14 A wise man is in the face of him that hath vnderstanding: but the eyes of a foole are in the corners of the world.

15 A foolish sonne is a griefe vnto his father, and a heauinesse to her that bare him.

16 Surely it is not good to condemne the iust, nor that the princes should smite *such* for equity.

17 He that hath knowledge, spareth his words, and a man of vnderstanding is of an excellent spirit.

18 Euen a foole (when he holdeth his peace) is counted wise, and hee that stoppeth his lippes, prudent.

CHAP. XVIII.

For the desire *sheweth* hee will separate himselfe to seeketh, and occupie himselfe in all wisdom.

1 A foole hath no desire in vnderstanding: but that his heart may be *discouered*.

2 When the wicked cometh, then cometh contempt, and with the vile man reproch.

3 The wordes of a mans mouth are like deepe waters, and the welsping of wisdom is like a flowing riuer.

4 It is not good to accept the person of the wicked, to cause ther gheuous to fall in iudgement.

5 A fooles lipps come with strife, and his mouth catcheth for stripes.

6 A fooles mouth is his owne destruction, and his lipps are a snare for his soule.

7 The wordes of a tale bearer are as flatterings, and they goe downe into the *bowels* of the belly.

8 He also that is slouthfull in his worke, is euen the brother of him that is a great waster.

9 The Name of the Lord is a strong tower: the righteous runneth vnto it, and is exalted.

10 The rich mans riches, are his strong citie: and as an his well in his in agination.

11 Before destruction the heart of a man is haughty, and before glory *getteth* lowlinesse.

12 Hee that answereth a matter before hee heare it, is folly and shame vnto him.

13 The spirit of a man will susteine his infirmities: but a wounded spirit, who can leaue it?

14 A wise heart getteth knowledge, and the care of the wise seeketh learning.

15 A mans gift enlargeth him, and leadeth him before great men.

16 He that is iust in his owne cause, is iust: then cometh his neighbour, and maketh inquiry of him.

17 The loe leaueth contentions to cease, and maketh a partition among the mightie.

18 A brother offended is harder to winne then a strong citie, and their contentions are like the barre of a palace.

19 With the fruite of a mans mouth shall his belly be satisfied, and with the increase of his lipps shall he be filled.

20 Death & life are in the power of the tongue, and whome hee cannot otherwise be pacified, which for the strength

and they that loue it, shall eate the fruit thereof.

21 Hee that findeth a wife, findeth a good thing, and receiveth fauour of the Lord.

22 The poore speaketh with prayers: but the rich answereth roughly.

23 A man that hath friends, ought to shew himselfe friendly: for a friend is needfull when a brother.

24 That is, oft times such are found which are more ready to doe pleasure, then he that is more bound by dutie.

CHAP. XIX.

Better is the poore that walketh in his vprightnesse, then he that bugeth his lipps, & is a foole:

1 For without knowledge the minde is not good, and he that halseth with his feete, sinneth.

2 The foolishnesse of a man peruertheth his way, and his heart freeth against the Lord.

3 Riches gather many friends: but the poore is separated from his neighbour.

4 A false witness shall not be vnpunished: and he that speaketh lies, shall not escape.

5 Many reuerence the face of the prince, and eueny man is friend to him that giueth gifts.

6 All the brethren of the poore doe hate him: how much more will his friends depart farre from him? though he be instant *with words*, yet they will not.

7 He that possesseth vnderstanding, bloueth his own soule, & keepeth wisdom to finde goodnes.

8 A false witness shall not be vnpunished: and he that speaketh lyes, shall perish.

9 Pleasure is not comely for a foole, much lesse for a seruant to haue rule ouer princes.

10 The disreuerence of a man deserteth his anger: and his glory is to passe by an offence.

11 The Kings wrath is like the roaring of a lyon: but his fauor is like the dew vpon the grasie.

12 A foolish sonne is the calamitie of his father, and the contentions of a wife are like a continuall dropping.

13 House and riches are the inheritance of the fathers: but a prudent wife cometh of the Lord.

14 Slouthfulness catcheth to fill a sleeper, and a deceitfull person shall be ashamed.

15 He that keepeth the commandement, keepeth his owne soule: but hee that despiseth his wayes, shall die.

16 Hee that hath mercy vpon the poore, lendeth vnto the Lord: and the Lord will recompense him that which he hath giuen.

17 Chasten thy sonne while there is hope, and let not thy soule spare for his murmuring.

18 A mans anger shall suffer punishment, and the tighthou shall deliver him, yet will his anger come againe.

19 Heare counsell and receive instruction, that thou maiest be wise in thy latter end.

20 Many desires are in a mans heart: but the counsell of the Lord shall stand.

21 That that is to be desired of a man, is his goodnesse, and a poore man is better then a liar.

22 The feare of the Lord leadeth to life: and he that is filled *sheweth* shall continue, and shall not be visited with cuill.

23 The slouthfull hideth his hand in his bosome, and will not put it to his worke againe.

24 Smite a corner, and the foolish will be ware: and reprove the prudent, and he will vnderstand knowledge.

25 Hee that destroyeth his father, or chasteth away

By the wing of the tongue will he call, cometh the fruit thereof: either good or bad. He that is ioyed with a virtuous woman is made rich in blessing of the Lord, as Chap.

Eccl. 10. 1.

Deuter. 19. 19. dam. 3. 6.

To haue comfort of them.

He that is vpright in iudgement, findeth fauour of God.

The free will of things are not to be permitted to him that cannot vie them right. That is, to cover it by charitie, and to doe therein as may best seeme to Gods glory.

Chap. 10. 1.

Chap. 17. 21.

Chap. 3. 19.

As raine that dropeth and resteth the herbe.

Chap. 6. 23.

Though for a time he giue place to counsell, yet loone after will he giue place to his railing off sicence. Many desires that not haue success, except God governeth, whose purpose is vncertaine.

That is, that be or worse: for the poore man that is honest, it is to be esteemed above the rich which is not virtuous.

Chap. 26. 15.

Chap. 31. 17.

That is, the simple and ignorant men leaue, when they see the wise kept vnder.

B Take a pleasure and delight therein as gamins and drunkards in delicate meates and drinke.

A By wise here is meant him that is given to wine, and so by strong drinke.
c Chap. 19. 12.
b Putteth his life in danger.

c It is hard to finde out: for it is as deepe waters, whose bottome cannot be found yet the wise man will know a man either by his words or maners.

d Where righteous iudgement is executed, there some cease, and vice dare not appeare.
e King. 8. 26.
f Prov. 8. 26.
g Jer. 17. 17.
h Jer. 17. 17.
i Jer. 17. 17.
k Jer. 17. 17.
l Jer. 17. 17.
m Jer. 17. 17.
n Jer. 17. 17.
o Jer. 17. 17.
p Jer. 17. 17.
q Jer. 17. 17.
r Jer. 17. 17.
s Jer. 17. 17.
t Jer. 17. 17.
u Jer. 17. 17.
v Jer. 17. 17.
w Jer. 17. 17.
x Jer. 17. 17.
y Jer. 17. 17.
z Jer. 17. 17.

q Chap. 27. 1.
f Teach him wit, that he call not him selfe rashly into danger.
g Chap. 12. 1.
h Prov. 1. 17.
i Job. 28. 9.
k Mich. 1. 4.
l Prov. 24. 23.
m Prov. 17. 13. and 24. 29.
n Prov. 1. 17.
o Job. 31. 1.
p Job. 31. 1.
q Chap. 12. 1.
r Prov. 1. 17.
s Job. 31. 1.
t Job. 31. 1.
u Job. 31. 1.
v Job. 31. 1.
w Job. 31. 1.
x Job. 31. 1.
y Job. 31. 1.
z Job. 31. 1.

away his mother, is a lewde and shamefull child.
27 My sonne, heare no more the instruction, that causeth to erre fro the words of knowledge.
28 A wicked witnes mocketh at iudgement, & the mouth of the wicked swalloweth vp iniquity.
29 But iudgements are prepared for the scorners, and stripes for the backe of the fooles.

CHAP. XX.

Wine is a mocker, and strong drinke is raging: and whofoever is deceived thereby, is not wise.

3 The feare of the King is like the roaring of a lyon: hee that prouoketh him vnto anger, sinneth against his owne soule.
4 It is a mans honour to cease from strife: but every foole will be meddling.

5 The slouthfull will not plowe, because of winter: therefore shall hee begge in summer, but haue nothing.

6 The counsell in the heart of a man is like deepe waters: but a man that hath vnderstanding, will draw it out.

7 Many men will boast euery one of his owne goodnesse: but who can finde a faithfull man?

8 He that walketh in his integritie, is iust: and blessed shall his children be after him.

9 A King that sitteth in the throne of iudgement, shall cast away all euill with his eyes.

10 Who can say, I haue made mine heart cleane, I am cleane from my sinnes?

11 Diuers weights, and diuers measures, both these are euen abomination vnto the Lord.

12 A childe also is knowne by his doings, whether his worke be pure and right.

13 The Lord hath made both these, euen the care to heare, and the eye to see.

14 Loue not sleepe, lest thou come vnto pouertie: open thine eyes, and thou shalt be satisfied with bread.

15 It is naught, it is naught, saith the buyer: but when he is gone apart, hee boasteth.

16 There is golde, and a multitude of precious stones: but the lippen of knowledge are a precious iewel.

17 Take his f garment, that is suretie for a stranger, and a pledge of him for the stranger.

18 The bread of deceit is sweete to a man: but afterward, his mouth shall be filled with grauell.

19 Establish the thoughts by counsell: and by counsell make warre.

20 Hee that goeth about as a slanderer, discouereth secrets: therefore meddle not with him that flattereth with his lips.

21 He that curseth his father or his mother, his light shall be put out in obscure darkenesse.

22 An heritage is hastily gotten at the beginning, but the end thereof shall not be blessed.

23 Say not thou, I will recompense euill: for thou wait vpon the Lord, and he shall find thee.

24 Diuers weights are an abomination vnto the Lord, and deceitfull balances are not good.

25 The steps of man are ruled by the Lord: how can a man then vnderstand his owne way?

26 It is a destruction for a man to s deuoure that which is sanctified, and after the vowes to inquire.

27 A wife King scattereth the wicked, and causeth the wheele to turne ouer them.

28 The light of the Lord is the breath of man, and searcheth all the bowels of the belly.

28 Mercy and truth preferre the King: for his throne shall be established with mercy.

29 The beauty of young men is their strength, and the glory of the aged is the gray head.

30 The blowenalls of the wound (sueth) to purge the cuill, and the stripes within the bowels of the belly.

CHAP. XXI.

T He whose heart is in the hand of the Lord, as the rivers of waters: he turneth it whithersoever it pleaseth him.

2 Euery way of a man is right in his owne eyes: but the Lord pondereth the hearts.

3 To doe iustice and iudgement is more acceptable to the Lord then sacrifice.

4 A hautie looke, and a proud heart, which is the light of the wicked is sinne.

5 The thoughts of the diligent doe surely bring at oundance: but whofoever is hasty, commeth surely to pouertie.

6 The gathering of treasures by a deceitfull tongue, is vanitie tossed to and fro of them that seeke death.

7 The robbery of the wicked shall destroy them: for they haue refused to execute iudgement.

8 The way of some is peruered and strange: but the pure man, his worke is right.

9 It is better to dwell in a corner of the house tope, then with a contentious woman in a ll wide house.

10 The soule of the wicked witheth euill: and his neighbour hath no fauour in his eyes.

11 When the scorner is punished, the foolish is wise, and when one instructeth the wife, he will receiue knowledge.

12 The righteous teacheth the house of the wicked: but God ouerthroweth the wicked for their euill.

13 Hee that stoppeth his eare at the crying of the poore, he shall also cry and not be heard.

14 A gift in secret pacifieth anger, and a gift in the bosome great wrath.

15 It is ioy to the iust to doe iudgement: but delusion shall be to the workers of iniquity.

16 A man that wandereth out of the way of wise dome, shall remaine in the congregation of the dead.

17 Hee that lounch pastime, shall be a poore man: and he that loqueth wine and oyle, shall not be rich.

18 The wicked shall be a ranfome for the iust, and the transfereur for the righteous.

19 It is better to dwell in the wildemesse, then with a contentious and angry woman.

20 In the house of the wife is a pleasant treasure and loyle: but a foolish man deuoureth it.

21 He that followeth after righteousnesse and mercie, shall finde life, righteousnesse and glory.

22 A wife man goeth vp into the cite of the mightie, and casteth downe the strenght of the confidence thereof.

23 He that keepeth his mouth and his tongue, keepeth his soule from afflictions.

24 Proud, hauty, and comefull is his name that worketh in his arrogancie wrth.

25 The desire of the slouthfull slayeth him: for his hands refuse to worke.

26 Hee couereth euermore greedily, but the righteous giveth and spareth not.

c Chap. 1. 1.
d Sharp paines
e These things
f These things
g These things
h These things
i These things
k These things
l These things
m These things
n These things
o These things
p These things
q These things
r These things
s These things
t These things
u These things
v These things
w These things
x These things
y These things
z These things

a Though King
b These things
c These things
d These things
e These things
f These things
g These things
h These things
i These things
k These things
l These things
m These things
n These things
o These things
p These things
q These things
r These things
s These things
t These things
u These things
v These things
w These things
x These things
y These things
z These things

b God himself
c These things
d These things
e These things
f These things
g These things
h These things
i These things
k These things
l These things
m These things
n These things
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b God himself
c These things
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p These things
q These things
r These things
s These things
t These things
u These things
v These things
w These things
x These things
y These things
z These things

i He shalbe
k These things
l These things
m These things
n These things
o These things
p These things
q These things
r These things
s These things
t These things
u These things
v These things
w These things
x These things
y These things
z These things

27 The * sacrifice of the wicked *is* an abomination: how much more when he bringeth it with a wicked mind?

28 * A false witness shall perish: but he that heareth, ^a speaketh continually.

29 A wicked man hardeneth his face: but the just, he will direct his way.

30 There is no wisdom, neither vnderstanding, nor counsell against the Lord.

31 The horse is prepared against the day of battell: but saluation *is* of the Lord.

CHAP. XXII.

A * Good name is to be chosen about great riches, and * louing fauour is about siluer and about gold.

2 * The rich and poore ^a meete together: the Lord *is* the maker of them all.

3 * A prudent man feedeth the plague, and hideth himselfe: but the foolish go on still, and are punished.

4 The reward of humilitie, and the feare of God *is* riches, and glory, and life.

5 Thornes and snares *are* in the way of the sroward: but he that regardeth his soule, will depart farre from them.

6 Teach a child ^a in the trade of his way, and when he is old he shall not depart from it.

7 The rich ruleth the poore, and the borrower *is* seruant to him that lendeth.

8 He that soweth iniquity, shall reape affliction, and the rod of his anger will faile.

9 * He that hath a good eye, he shall be blessed: for he giueth of his bread vnto the poore.

10 Cast out the former, and strife shall go out: so contention and reproch shall cease.

11 Hee that lounch purenesse of heart ^a for the grace of his lips, the King shall be his friend.

12 The eyes of the Lord ^a prefeue knowledge: but he ouerthroweth the words of the transgressor.

13 The slouthfull man saith, I A Lyon *is* without, I shall be slaine in the streete.

14 The mouth of strange women *is* as a deepe pit: he wich whom the Lord is angrie, shall fall therein.

15 Foolishnesse is bound ^a in the heart of a child: but the rod of correction shall driue it away from him.

16 He that oppresseth the poore to increase himselfe, and giueth vnto the rich, shall surely come to povertie.

17 * Incline thine eare, & heare words of the wife, and apply thine heart vnto my knowledge.

18 For *is* shee pleasant, if thou keepe them in thy belly, and *if* they be directed together in thy lips.

19 That thy confidence may be in the Lord, I haue shewed thee this day: thou therefore take heed.

20 Haue not I written vnto thee ^a three times in counsels and knowledge,

21 That I might shew thee the assurance of the words of truth, to answer the words of truth to them that tend to thee?

22 Robbe not the poore because he is poore, neither oppress the afflicted ^a in iudgement.

23 For the Lord ^a will defend their cause, and spoyle the soule of those that spoyle them.

24 Make ^a no friendship with an angrie man, neither go with the furious man,

25 Lest thou learne his wayes, and recieue destruction to thy soule.

26 Be not thou of them that touch the hand, nor amongst them that are suretie for debts.

27 If thou hast nothing to pay, why causest thou that he should take thy bed from vnder thee?

28 Thou shalt not ^a remoue the ancient bounds which thy fathers haue made.

29 Thou feest that a diligent man in his businesse standeth before Kings, and standeth not before the base foot.

CHAP. XXIII.

W Hen thou sittest to eat with a ruler, consider diligently what is before thee,

2 And put the knife to thy throte, if thou be a man giuen to the appetite.

3 Be not desirous of his dainty meates: for it is a deceivable meat.

4 Trauaile not too much to be rich: but cease from thy ^a wisdom.

5 Wilt thou cast thine eyes vpon it, which is nothing: for riches takeeth her to her wings, as an Eagle, and flieth into the heauen.

6 Eat thou not the bread of him that hath an euill eye, neither desire his dainty meates.

7 For as though he thought it in his heart, so will he say vnto thee, Eat and drinke: but his heart is not with thee.

8 Thou shalt vomit thy morsels that thou hast eaten, and thou shalt lose thy sweete words.

9 Speake not in the eares of a foolle: for he will despise the wisdom of thy words.

10 * Remoue not the ancient bounds, and enter not into the fields of the fatherlesse.

11 For he that redeemeth them, is mighty: he will ^a defend their cause against thee.

12 Apply thine heart to instruction, and thine eares to the words of knowledge.

13 Withhold not correction from the child: if thou smite him with the rod, he shall not die.

14 Thou shalt smite him with the rod, and shalt deliuer his soule from a hell.

15 My sonne, if thine heart be wife, mine heart shall reioyce, and I also,

16 And my reines shall reioyce, when thy lips speake righteous things.

17 * Let not thine heart be enuious against sinners: but let *it* be in the feare of the Lord continually.

18 For surely there is an end, and thy hope shall not be cut off.

19 O thou my sonne, heare, and be wise, and guide thine heart in the way.

20 Keepe not companie with drunkards, nor with gluttons.

21 For the drunkard and the glutton shall be poore, and the sleeper shall be clothed with ragg.

22 Obey thy father that hath begotten thee, and despise not thy mother when she is old.

23 Buy ^a the truth, but sell it not: likewise wisdom, and instruction, and vnderstanding.

24 The father of the righteous shall greatly reioyce, and he that begetteth a wife child, shall gaie.

25 Thy father and thy mother shall be glad, and she that bare thee shall reioyce.

26 My sonne, giue me thine heart, and let thine eyes delight in my wayes.

27 * For a whore *is* as a deepe ditch, and a

Which rashly put themselves in danger for others, as Chap. 6. 4.

* Dr. 17. 17. Chap. 13. 14.

a Este with sobriety.

a Biddle thine appetite, as it were by force and violence.

a For oft times the rich, when they bid their inferiors to their tables, it is not for the love they beare them, but for their owne secret purposes.

a Bestow not the gifts that God hath giuen thee, to get worldly riches.

a Thou in countless contrary a good eye is taken for liberality, as Chap. 12. 9.

a He will not cease till he hath done these some harmes, and his stalling words shall come to no life.

a Dr. 17. 17. Chap. 13. 13.

a Chap. 13. 13.

a Chap. 13. 14. and 19. 18.

a Chap. 30. 1.

a That is, from destruction.

a The prosperitie of these wicked shall not continue.

a In the obsequium of Gods commandments.

a His wife his sister, his daughter of

a Spare no cost for neither false, neither depart from it for any gaie.

a I Goe thyselfe wholly to wisdom.

a Chap. 13. 14.

¶ Chap. 12.
at Sheol death
many and enuie
them to offend
God.

a Which by art
make wine stron-
ger, and more
pleasant.

o That is, drun-
kenness bring
thee to wise-
dome.

p In such great
danger shalt thou
be.

g Through drun-
kenness make
them more infa-
mable then beaſts,
yet can they not
refraine.

¶ Psal. 77. 1.
chap. 12. 17.

¶ Chap. 20. 18.

a In the place
where wisdom
ſhould be ſhewed.

b Man hath no tri-
all of his ſtrength
till he be in trou-
ble.
c None can be en-
cured if he helpe
not the innocent
when he is in
danger.

d As honey is ſweet
and pleaſant to
the taſte, ſo wiſe-
dome is to the
ſoule.
¶ Prov. 24.

e He is ſubied to
many perils, but
God deliuereth
him.

f To be ſcourged
on the ſide.
¶ Psal. 77. 1.
chap. 12. 19.

ſtrange woman is as a narrow pit,
28 ¶ Alſo ſhe lieth in wait as for a pray, and
ſhe increaſeth the tranſgreſſors among men.

29 To whom ſis woe? to whom is ſorrow? to
whom is ſtrife? to whom is mourning? to whom
are wounds without cauſe? and to whom is the
redneſſe of the eyes?

30 Enuie to them that tarry long at the wine,
to them that go, and ſeek the miſt wine.

31 Look not thou vpon the wine, when it is
red, and when it ſheweth his colour in the cup, or
goeth downe pleaſantly.

32 In the end thereof it will bite like a ſer-
pent, and hurt like a cockatrice.

33 Thine eyes ſhall looke vpon ſtrange wo-
men, and thine heart ſhall ſpeake lewd things.

34 And thou ſhalt be as one that ſleepeth in
the mids of the P. ſea, and as he that ſleepeth in the
top of the maſt.

35 They haue ſtricken me, ſhalt thou ſay, but
I was not ſicke: they haue beaten me, but I
knew not, when I awoke: therefore will I ſeek
it yet ſtill.

CHAP. XXIII.

Be not thou enuious againſt euill men, nei-
ther deſire to be with them.

2 For their heart imagineth deſtruction, and
their lips ſpeake miſchief.

3 Through wiſdome is an houſe builded, and
with vnderſtanding it is eſtabliſhed.

4 And by knowledge ſhall the chambers be
filled with all precious and pleaſant riches.

5 A wiſe man is ſtrong: for a man of vnder-
ſtanding increaſeth his ſtrength.

6 For with counſell thou ſhalt enterpriſe
thy warre, and in the multitude of them that can
giue counſell is health.

7 Wiſdome is hie to a fool: therefore he
cannot open his mouth in the gate.

8 He that imagineth to do euill, men ſhall
call him an author of wickedneſſe.

9 The wicked thought of a fool is ſinne, and
the ſcorm is an abomination vnto men.

10 If thou be faint in the day of aduerſitie,
thy ſtrength is ſmall.

11 Deliuer them that are drawn to death:
and wilt thou not preſerue them that are led to
be ſlain?

12 ¶ If thou ſay, Behold, we knew not of it: he
that pondereth the hearts, doeth not he vnder-
ſtand it? and he that keepeth thy ſoule, knoweth
he it not? will not he alſo recompence euery man
according to his works?

13 My ſonne, eat of honey, for it is good, and
the honey combe, for it is ſweete vnto thy mouth.

14 So ſhall the knowledge of wiſdome be vn-
to thy ſoule if thou find it, and there ſhall be an
end, and thine hope ſhall not be cut off.

15 Lay no wait, O wicked man, againſt the
righteous, and ſpoyle not his reſting place.

16 For a iuſt man ſhall ſcatter ſeuern times, and ri-
ſeth againe: but the wicked fall into miſchiefe.

17 Be thou not glad when thine enemy fal-
leth, and let not thine heart reioyce when he
ſtumbleth.

18 Leſt the Lord ſee it, and it diſpleaſe him,
and he turne his wrath ſtill from him.

19 ¶ Fret not thy ſelfe bec: uſe of the mali-
cious, neither be enuious at the wicked.

20 For there ſhall be none end of plagues to

the euill man: the light of the wicked ſhall be
put out.

21 My ſonne feare the Lord, and the King, and
meddle not with them that are ſeditious.

22 For their deſtruction ſhall riſe ſuddenly, and
who knoweth the ruine of them ſpeedily?

23 ALSO THESE THINGS PERTAIN TO THE
V. VISE, It is not good
to haue reſpect of any perſon in iudgement.

24 Hee that ſaith to the wicked, Thou art
righteous him ſhall the people curſe, and the mul-
titude ſhall abhorre him.

25 Eue to them that rebuke him, ſhall be plea-
ſure, and vpon them ſhall come the bleſſing
of goodneſſe.

26 They ſhall kiſſe the lips of him that an-
ſwereth vpright words.

27 Prepare thy work without, and make rea-
dy thy things in the field, and after, build thine
houſe.

28 Be not a witneſſe againſt thy neighbor with-
out cauſe: for wilt thou deceiue with thy lips?

29 ¶ Say not, I will do him, as he hath done
to me, I will recompence euery man according
to his work.

30 I paſſed by the field of the ſlouthfull, and
by the vineyard of the man deſtitute of vnder-
ſtanding.

31 And lo, it was alſo growen out with thornes,
and nettles had couered the face thereof, and the
ſtone wall thereof was broken downe.

32 Then I beheld, and I conſidered it well: I
looked vpon it, and I receiued inſtruction.

33 ¶ A little ſleepe, a little ſlumber, a little ſol-
dng of the hands to ſleepe.

34 So thy poverty cometh as one that tra-
uelleth by the way, and thy neceſſitie like an ar-
med man.

CHAP. XXV.

THESE ARE ALSO PARABLES
of Solomon, which the men of Hezekiah King
of Iudah copied out.

The glorie of God is to conceale a thing ſe-
cret: but the Kings honour is to ſearch out
a thing.

3 The heauens in height, & the earth in deepe-
neſſe, & the Kings heart can no man ſearch out.

4 Take the drowſe from the ſiluer, and there
ſhall preceede a veſſell for the ſiner.

5 Take away the wicked from the King,
and his throne ſhall be ſtabliſhed in rightcouſneſſe.

6 Boaſt not thy ſelfe before the King, and
ſtand not in the place of great men.

7 ¶ For it is better, that it beſide vnto thee,
Come vp higher, then thou to be put lower in the
preſence of the prince who thine eyes haue ſeene.

8 Goe not forth haſtily to ſtife, leaſt thou
knowe not what to doe in the end thereof, when
thy neighbour hath put thee to ſhame.

9 Debate thy matter with thy neighbour, and
diſcouer not the ſecret to another,

10 Leſt he that heareth it put thee to ſhame,
and thine infamie doe not ceaſe.

11 A word ſpoken in his place, is like apples
of gold with pictures of ſiluer.

12 He that reprobeth the wife, and the obe-
dient care, is as a golden earring and an orna-
ment of fine gold.

he put away others that be corrupted. ¶ Eccl. 24. 19. ¶ He that ſearcheth out ſe-
crets by this manner to haue an end of the matter, is put thee to ſhame.

g Meaning ſiluer
of the wicked and
ſeditious men.
19. and 21. and 22.
them that ſhall
not God ſhall
their King.
19. and 21. and 22.
19. and 21. and 22.
19. and 21. and 22.

h The ſore of the
meane how to
compaſſe it, beſet
thou take any
corruption in hand.
¶ Chap. 20. 1.
i He ſearcheth
what is the nature
of the wicked
ſoules wrong
for wrong.

k That I might
learn by ſuch
manners.
1. Reule Chap.
4. 10.

l When Herod
king appointed
for this purpoſe.
¶ 1. That is, to ſearch
out of diuine
bookes of ſolom.
¶ 2. God doeth not
reueale the ſecret
of his judgement
to man.

m Reuealed
King reuealed by the
conſideration of
God the cauſe of
his diſtinction
appears, and ſo
fore he muſt
diſtinction of
out of cauſe.
¶ He ſearcheth
what is the nature
of the wicked
ſoules wrong
for wrong.

n When thou
recompence thou
a King he is a word
well for the
Lord's ſake.
¶ It is a word
which he ſhall
know, and ſo
he ſhall be
recompenced.

Know thy flocke.

Prouerbes.

The want of the word

and a content ious woman are alike.
 16 He that hideth her, hideth the winde, & she is as the oile in his right hand, that vttereth it selfe.
 17 Yron sharpeneth yron, so doth a man sharpen the face of his friend.
 18 He that keepeth the figtree, shall eate the fruite thereof: for he that watcheth vpon his master, shall come to honour.
 19 As in water face answereth to face, so the heart of man to man.
 20 The graue and destruction can neuer bee full, so the eyes of man can neuer be satisfied.
 21 As is the fining pot for siluer and the fornaice for golde, so is euery man according to his dignitie.
 22 Though thou shouldest bray a foole in a mortar among wheate brayed with a pestell, yet will not his foolishnesse depart from him.
 23 Be diligent to know the state of thy flocke, and take heede to the heards.
 24 For riches remaine not alway, nor the crowne from generation to generation.
 25 The hey discovereth it selfe, and the graffe appeareth, and the carbets of the mountaines are gathered.
 26 The she lammes are for thy clothing, and the goates are the price of the field.
 27 And let the milke of the goates be sufficient for thy food, for the food of thy familie, and for the sustenance of thy maydes.

CHAP. XXVIII.

The wicked flee when none pursueth: but the righteous are bolde as a lyon.
 1 For transgression of the land there are many princes thereof: but by a man of vnderstanding and knowledge a realme likewise endureth long.
 2 A poore man, who if he oppresse the poore, is like a raging raine, that leaueth no foode.
 3 They that forsake the Lawe, praise the wicked: but they that keepe the Lawe, set themselves against them.
 4 Wicked men vnderstand not iudgement: but they that seeke the Lord vnderstand all things.
 5 Better is the poore that walketh in his vp-rightnesse, then hee that peruerteth his wayes, though he be rich.
 6 He that keepeth the Lawe, is a child of vnderstanding: but hee that feedeth the gluttons, shames his father.
 7 Hee that increaseth his riches by vsury and interest, gathereth c them for him that will be mercifull vnto the poore.
 8 He that turneth away his eare from hearing the Law, euen his prayer shall be abominable.
 9 He that catcheth the righteous to goe astray by an euill way, shall fall into his owne pit, and the vpright shall inherite good things.
 10 The rich man is wise in his own conceit: but the poore that hath vnderstanding, can try him.
 11 When righteous men reioyce, there is great glory: but when the wicked come vp, the man is tried.
 12 He that hideth his finnes, shall not prosper: but hee that confesseth, and forsaketh them, shall haue mercy.
 13 Blessed is the man that feareth alway: but he that hardeneth his heart, shall fall into cuill.
 14 As a ringing lyon, and a hungry beare, so is a wicked ruler ouer the poore people.

15 A prince deficiente of vnderstanding, is also a great oppressour: but hee that hateth c ouetousnesse, shall prolong his dayes.
 16 A man that doth violence against the blood of a person, shall flee vnto the grate, and they shall not stay him.
 17 He that walketh vprightly shall be saued: but he that is froward in his wayes, shall once fall.
 18 He that tilleth his land, shall be satisfied with bread, but he that followeth the idle, shall be filled with poudertie.
 19 A faithfull man shall abound in blessings, and he that maketh haste to be rich, shall not be innocent.
 20 To haue respect of persons is not good: for that man will transgresse for a peece of bread.
 21 A man with a wicked eye hasteth to riches, and knoweth not, that poudertie shall come vpon him.
 22 He that rebuketh a man, shall finde more fauour at the length, then hee that flattereth with his tongue.
 23 Hee that robbeth his father and mother, and saith, It is no transgression, is the companion of a man that destroyeth.
 24 Hee that is of a proud heart, stirreth vp strife: but hee that trusteth in the Lord, shall be satte.
 25 Hee that trusteth in his owne heart, is a foole: but he that walketh in wisdom, shall be deliuered.
 26 He that giueth vnto the poore, shall not lacke: but hee that hideth his eyes, shall haue many curses.
 27 When the wicked rise vp, men hide themselves: but when they perish, the righteous increase.

CHAP. XXIX.

A man that hardeneth his necke when he is rebuked, shall suddenly be destroyed, and cannot be cured.
 1 When the righteous are in authoritie, the people reioyce: but when the wicked beareth rule, the people sigh.
 2 A man that loueth wisdom, reioyceth his father: but he that feedeth harlots, wasteth his substance.
 3 A king by iudgement maintaineth the country: but a man reuoluing gifts, destroyeth it.
 4 A man that flattereth his neighbour, spreadeth a net for his steps.
 5 In the transgression of an euill man is his snare: but the righteous doeth figne and reioyce.
 6 The righteous knoweth the cause of the poore: but the wicked regardeth not knowledge.
 7 Scomfull men bring a citie into a snare: but wise men turne away wrath.
 8 If a wife man contend with a foolish man, whether he be angry or laugh, there is no reit.
 9 Bloody men hate him that is vpright: but the iust haue care of his soule.
 10 A foole pouerth our all his minde: but a wise man keepeth it in till after ward.
 11 Of a prince that hearkeneth to lyes, all his seruants are wicked.
 12 The poore and the vsurer meete together, and the Lord lighteneth both their eyes.
 13 A king that iudgeth the poore in truth, his throne shall be established for euer.
 14 The rodde and correction giue wisdom: but

a Because their owne conscience accuse them.
 b The state of the common weale is oftentimes changed.

c Chap. 31.

c For God will take away the wicked vsurer, & giue his goods to him that shall bestow them well.
 d Because it is not of faith, which is grounded of Gods word, or Lawe, which the wicked couerth.
 e And iudgeth that he is not wise, Chap 19. 2.
 f He is known by his doings to be wicked.
 g Which standeth in awe of God, and is afraid to offend him.
 h For he can neuer be satisfied, but euer oppresseth and spoyleth.

i None shall be able to deliue him.

k Chap. 11. 12. and 24. 12.

l Chap. 21. 12. and 24. 12.

m He will be doled for nothing, meaning him that is couerous.

n Shall haue ill things in abundance.

o Chap. 29.

p Chap. 28. 12. for no just rule, the people sigh.

q Chap. 28. 12. for no just rule, the people sigh.

r Chap. 28. 12. for no just rule, the people sigh.

s He that giueth care to the harlot, is in danger the bird is taken the fowle.

t He is our only so fall worde saue that he lepe for reit.

u He can haue no aduantage in what hee doeth it is spoken.

v Chap. 29. 12.

w Chap. 29. 12.

but a childe set at libertie, maketh his mother ashamed.

16 When the wicked are increased, transgression increaseth: but the righteous shall see their fall. 17 Correct thy sonne, and he will give thee rest, and will give pleasures to thy soule.

18 Where there is no vision, the people decay: but he that keepeth the Law is blessed.

19 A servant will not be chastised with words: though he understand, yet he will not answer.

20 Seest thou a man haughty in his matters? there is more hope of a foole, then of him.

21 He that delicately bringeth vp his servant from youth, at length he will be cun as his sonne.

22 An angry man stirreth vp strife, and a furious man aboundeth in transgression.

23 The pride of a man shall bring him low: but the humble in spirit shall enjoy glory.

24 He that is partner with a thiefe, hateth his owne soule: he heareth cursing & declareth it not.

25 The feare of man bringeth a share: but he that trusteth in the Lord, shall be exalted.

26 Many doe seeke the face of the ruler: but every mans judgement cometh from the Lord.

27 A wicked man is abomination to the iust, and he that is vpright in his way, is abomination to the wicked.

CHAP. XXX.

1 To humble ourselves in consideration of Gods works. 2 The word of God is profit. 3 Of the wicked and hypocrites. 4 Of things that are never false. 5 Of others that are womanly.

THE WORDS OF ASAPH THE SONNE OF IAKH.

1 He prophesie which the man spake vnto Ichielmen to Ichiel, and Vcal.

2 Surely I am more a foolish then any man, and haue not the vnderstanding of a man in me.

3 For I haue not learned wisdom, nor attained to the knowledge of holy things.

4 Who hath ascended vp to heauen, and descended? Who hath gathered the winde in his fist? Who hath bound the waters in a garment? Who hath established all the ends of the world? What is his name, and what is his sonnes name, if thou canst tell?

5 Every word of God is pure: he is a shield to those that trust in him.

6 I put nothing vnto his words, lest he reprove thee, and thou be found a liar.

7 Two things haue I required of thee: denie me them not before I die.

8 Remove farre from mee vanitie and lies: giue me not pueritie, nor riches: feede mee with food conuenient for me,

9 Left I be full, and denie thee, and say, Who is the Lord? or left I be poore and steale, and take the Name of my God in vaine.

10 Accuse not a servant vnto his master, lest he curse thee, when thou hast offended.

11 There is a generation that curse their father, and doth not blesse their mother.

12 There is a generation that are pure in their owne conceits, and yet are not washed from their filthineffe.

13 There is a generation whose eyes are haury, and their eye lids are lifted vp.

14 There is a generation, whose teeth are as swordes, and their iawes as knives to eat vp the afflicted out of the earth, and the poore from among men.

15 The horsefleece hath two daughters which are, Giue, giue. There be three things that will not be satisfied: yea, foure that say not, It is enough.

16 The graue, and the barren wombe, the earth that cannot be satisfied with water, and the fire that sayth not, It is enough.

17 The eye that mocketh his father & despiseth the instruction of his mother, let the rauen of the valley picket out, and the young eagles eat it.

18 There be three things hid from mee: yea, foure that I knowe not:

19 The way of an eagle in the ayre, the way of a serpent vpon a stone, the way of a ship in y mids of the sea, and the way of a man with a mayd.

20 Such is the way also of an adulterous woman: she eateth and is wipeth her mouth, & sayth, I haue not committed iniquitie.

21 For three things the earth is moued: yea, for foure it cannot susteine it selfe.

22 For la seruant when he reigneth, & a foole when he is filled with meat,

23 For the hateful woman, when she is married, & for a handmaid that is married to her mistress.

24 These be foure small things in the earth, yet they are a wife, and full of wisdom:

25 The palmiers a people, not strong, yet prepare they their meate in summer:

26 The conies a people not mighty, yet make they their houses in the rocke:

27 The grasshopper hath no king, yet goe they forth all by bands:

28 The spider taketh holde with her handles, and is in kings palaces.

29 There be three things that order well their going: yea, foure are comely in going,

30 A lyon which is strong among beastes, and turneth not at the sight of any:

31 A lustie gray hound, and a goar, and a king against whom there is no rising vp.

32 If thou hast bene foolish in lifting thy selfe vp, and if thou hast thought wickedly, lay thine hand vpon thy mouth.

33 When one curmeth milke, hee bringeth forth butter: and he that wingeth his nose, causeth blood to come out so he that forceth wrath, bringeth forth strife.

CHAP. XXXI.

1 Rehearseth in chastite and iustice, 20 and forsweth the conditions of a wife and worldly woman.

THE WORDS OF KING LEMUEL:

1 The prophesie which his mother taught him.

2 What my sonne! & what the sonne of my wombe! and what, O sonne of my desires!

3 Giue not thy strength vnto women, & nor thy wayes, which is to destroy Kings.

4 It is not for Kings, O Lemuel, it is not for Kings to drinke wine, nor for princes strong drinke,

5 Left he drinke and forget the decree, and change the iudgement of all the children of affliction.

6 Giue ye strong drinke vnto him that is ready to perish, and wine vnto them that haue griefe of heart.

7 Let him drinke, that he may forget his pueritie, and remember his miserie no more.

8 Open thy mouth for the dumme in the streete, and neglect his office, which is to execute iudgement.

9 Defend their cause that are not able to helpe themselves.

h The leech hath two tokens in her gape, which she calleth her two daughters, whereby she sucketh the blood, and is neuer satiate: euen so are the covetous extortioners insatiable. i Which haunt in the valley for carions.

k She hath her desires, and after counterfeits as though she were a honest woman. l The fe commonly abuse the state whereunto they are called. m Which is married to her master after the death of her mistress. n They continue great doctrine and wisdom.

o If man be able to compass these common things by his wisdom we cannot ascribe wisdom to man but folly.

p Make a stay and confute not in doing euill.

q That is, of Solomon, who was called Lemuel, that is of God, because God ordained him to be king over Israel. r The doctrine which his mother Beth-Sheba taught him.

c By this often repetition of one thing the declaration of his motherly affection.

d Meaning that women are the destruction of kings, if they haue them.

e That is, the king must not give himselfe to wantonness.

f For wine doth comfort the heart, as Psalm 104. 15. g Defend their cause that are not able to helpe themselves.

cause

cause of all the children of destruction.

9 Open thy mouth: iudge righteously, & iudge the afflicted, and the poore.

10 ¶ Who shall finde a vertuous woman? for her price is farre above the pearls.

11 The heart of her husband trusteth in her, and he shall haue no need of spoyle.

12 She will do him good, and not euill all the dayes of her life.

13 She seeketh wooll and flaxe, and laboureth cheerefully with her hands.

14 She is like the hippees of marchantes: shee bringeth her food from afarre.

15 And she riseth, whyles it is yet night: and giueth the portion to her household, and the ordinarie to her maydes.

16 She considereth a feld, & getteth it: and with the fruite of her hands she planteth a vineyard.

17 She girdeth her loynes with strength, and strengtheneth her armes.

18 She seetheth that her marchandise is good: her candle is not put out by night.

19 She putteth her handes to the wheele, and her hand is handle the spindle.

20 She stretcheth out her hand to the poore, and putteth forth her hands to the needy.

21 She feareth not the snowe for her familie: for all her familie is clothed with skarlet.

22 Shee maketh liasse carpets: fine linnen and purple is her garment.

23 Her husband is known in the gates, when he sitteth with the Elders of the land.

24 She maketh liasse, and selleth them, and giueth girdles vnto the marchant.

25 Strength and honour is her clothing, and in the latter day she shall reioyce.

26 She openeth her mouth with wisdom, and the law of grace is in her tongue.

27 She overseeth the wayes of her household, and catcheth not the bread of idleness.

28 Her children rise vp, and call her blessed: her husband also shall praye her, saying,

29 Many daughters haue done virtuously: but thou formouest them all.

30 Favour is deceitfull, & beautie is vanity: but a woman that feareth the Lord, she shall be playded:

31 Giue her of the fruit of her hands, and let her owne workes praye her in the 9 gates.

h He shall not neede to use any unlawfull meanes to gaue his liuing.

10, meat, as Psal. 111.5.

i She prapeth her meage betime.

k She purchaseth it with the gaines of her cancell.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

ECCLESIASTES, OR THE PREACHER.

THE ARGUMENT.

Salomon as a Preacher and one that desired to instruct all in the way of saluation, describeth the deedeuill vanities of this world: that man should not bee aduised to any thing vnder the sunne, but rather instructed with the desire of the heavenly life: therefore he consulteth their opinions, which set their felicitie, either in knowledge, or in pleasures, or in dignitie and riches, shewing that man true felicitie consisteth in that, that he is united with God, and shall enjoy his presence: so that all other things must be reuicied, saue inasmuch as they further us to attaine to this heavenly treasure, which is sure and permanent, and cannot be found in any other same in God alme.

CHAP. I.

1. All things in this world are full of vanity, and of sorrow. 2. All men wise men, but yet they are grieved.

3. He words of the Preacher, the sonne of David king in Ierusalem.

4. Vanitie of vanities, sayeth the Preacher: vanitie of vanities, all is vanitie.

5. What remaineth vnto man in all his trouble, which hee suffereth vnder the sunne?

6. One generation passeth, & another generation succeedeth: but the earth remaineth for ever.

7. The sunne riseth, and the sunne goeth downe, and draweth to his place, where he riseth.

8. The winde goeth toward the South, and compasseth toward the North: the winde goeth round about, and returneth by his circuits.

9. All the riuers go into the sea, yet the sea is not full: for the riuers go vnto the place, & whences they returne, and go.

10. All things are full of labour: man cannot vex: the eye is not satisfied with seeing, nor the care filled with hearing.

11. What is it that hath bene? that that shall be: and what is it that hath bene done? that that shall be done: and there is no new thing vnder the sunne.

12. One man dieth of another, and the earth remaineth long, even to the last day, which yet is subject to corruption. 13. By the sunne, winde, and riuers be the work that the great labour and longest hath an ende, and therefore there can be no felicitie in this world. 14. For the fe which compasseth all the earth, filleth the vines thereof, the which pouer out springs and riuers into the sea againe. 15. He speaketh of times and seasons, and things done in them, which as they haue bene in times past, so come they to passe againe.

the sunne.

10. Is there any thing, whereof one may say, Beholde this, It is new? it hath bene already in the old time that was before vs.

11. There is no memorie of the former, neither shall there bee a remembrance of the latter that shall be, with them that shall come after.

12. ¶ 1. The Preacher haue bene King vnder Ierusalem:

13. And I haue giuen mine heart to searce and finde out wisdom, by all things that are done vnder the heauen: (this for trauell hath God giuen to the sonnes of men,) to humble them thereby.

14. I haue considered all the workes that are done vnder the sunne, and beholde, all is vanitie, and vexation of the spirit.

15. That which is crooked, can none make straight: & that which faileth, cannot be numbred.

16. I thought in mine heart, and said, Beholde, I am become great, and excell in wisdom: all them that haue bene before me in Ierusalem: and mine heart hath seene much wisdom and knowledge.

17. And I gaue mine heart to know wisdom and knowledge. I madnesse and foolishnesse: I knew also that this a vexation of the spirit.

18. For in the multitude of wisdom is much griefe: and hee that increaseth knowledge, increaseth sorrow.

19. Many have laboured, and have not found wisdom, neither have they attained to knowledge: for they haue laboured for vanity, and for emptinesse.

20. For in the multitude of wisdom is much griefe: and hee that increaseth knowledge, increaseth sorrow.

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CHAP.

CHAP. II.

Discreet, sumptuous buildings, riches, and possessions, &c. but vanitie. 13 The wife and the foole haue both one end, touching the body death.

I Said in mine heart, Goe to now, I will proue thee with ioy: therefore take thou pleasure in pleasant things: and behold, this also is vanitie.

I Said of laughter, Thou art mad: and of ioy, What is this that thou doest?

I sought in mine heart to giue my selfe to wine, and to leade mine heart in wisdom, and to take holde of follie: till I might see where is that goodnes of the children of men, which they enjoy vnder the sunne, the whole number of the dayes of their life.

I haue made my great works: I haue built me houses: I haue planted me vineyards.

I haue made me gardens and orchards, and planted in them trees of all fruite.

I haue made me cisternes of water, to water therewith the woods that grow with trees.

I haue gotten seruaunts and maides, and had children borne in the house: also I had great possession of beets and sheepe about all that were before me in Ierusalem.

I haue gathered vnto me also siluer and gold, & the chiefest treasures of kings & prouinces: I haue provided me men fingers, and women fingers, & the delicies of the sonnes of men, as a woman taken captiue, and women taken captiues.

And I was great, and increased about all that were before me in Ierusalem: also my wisdom remained with me.

And whatsoever mine eyes desired, I withheld it from them: I withdrew not mine heart from any ioy: for mine heart reioyced in all my labour and this was my portion of all my trauell.

Then I looked on all my works that mine hands had wrought, and on the traueile that I had laboured to doe: and behold, all is vanitie and vexation of the spirit: and there is no profit vnder the sunne.

¶ And I turned to behold wisdom, and madnesse and follie: (for who is the man that will come after the King in things, which men now hate done?)

Then I saw that there is profit in wisdom, more then in folly: as the light is more excellent then darkness.

* For the wise mans eyes are in his head, but the foole walketh in darkness: yet I know also that the same condition falleth to them all.

Then I thought in mine heart, he befalleth vnto me, as it befalleth to the foole. Why therefore do I then labour to be more wise? And I said in mine heart, that this also is vanitie.

For there shall be no remembrance of the wise, nor of the foole: for euery for that that now is, in the dayes to come shall all be forgotten. And how dieth the wife man, as doeth the foole?

¶ Therefore I hated life: for the worke that is wrought vnder the Sunne is grievous vnto me: for all is vanitie, and vexation of the spirit.

I hated also all my labour, wherein I had traueiled vnder the Sunne, which I shall leave to the man that shall be after me.

¶ And who knoweth whether he shall be wife or foolish? yet shall he haue rule ouer all my labour, wherein I haue traueiled, and wherein I haue liued my selfe vnder the Sunne. This

is also vanitie.

20 Therefore I went about to make mine heart to abhorre all the labour, wherein I had traueiled vnder the Sunne.

21 For there is a man whose traualle is in wisdom, and in knowledge and in equitie: yet to a man that hath not traueiled herein, shall he giue his portion: this also is vanitie and a great griefe.

22 For what hath man of all his traualle and griefe of his heart, wherein he hath traueiled vnder the Sunne?

23 For all his dayes are sorowes, and his traueile griefe: his heart also taketh not rest in the night: which also is vanitie.

24 There is no profit to man: but that he eate, and drinke, and p delight his soule with the profit of his labour: I saw also this, that it was of the hand of God.

25 For who could eate, and who could haile to outward things more then I?

26 Surely to a man that is good in his sight, God giueth wisdom, and knowledge, and ioy: but to the sinner he giueth paine, to gather, and to heape to giue to him that is good before God: this is also vanitie, and vexation of the spirit.

CHAP. III.

1. All things haue their time. 2. The works of God are peris and eage. 3. He that is wise shall build both the life and vantage.

I O all things there is an appointed time, and a time to euery purpose vnder the heauen.

1 A time to be borne, & a time to die: a time to plant, & a time to plucke vp that which is planted.

2 A time to slay, and a time to heale: a time to breake downe, and a time to build.

3 A time to weep, and a time to laugh: a time to mourne, and a time to dance.

4 A time to cast away stones, and a time to gather stones: a time to embrace, and a time to be farre from embracing.

5 A time to seeke, and a time to lose: a time to keepe, and a time to cast away.

6 A time to rent, and a time to sowe: a time to keepe silence, and a time to speake.

7 A time to loue, and a time to hate: a time of warre, and a time of peace.

8 What profit hath he that worketh, of the thing wherein he traueileth?

9 I haue seene the traueile that God hath giuen to the sonnes of men, to trouble them therewith.

10 He hath made euery thing beautifull in his time: also he hath set the world in their heart, yet cannot man find out the worke that God hath wrought from the beginning euen to the end.

11 I know that there is nothing good in thim, but to reioyce, and to doe good in his life.

12 And also that euery man eateth and drinketh, and seeth the commodity of all his labour: this is the gift of God.

13 I know that whatsoever God shall doe, it shall be for euery: to it can no man add, & from it can none diminish: for God hath done it, that they should feare before him.

14 What is that that hath bene? that is now: and that that shall be, hath now bene: for God requireth that which is past.

15 And moreover I haue seene vnder the sun the place of iudgement, where was wickednesse, and the place of iustice, where was iniquitie.

16 I thought in mine heart, God will iudge the iust

That I might seeke the true felicitie which is in God.

Among other things this was not the least, to leave that which he had gotten by great traueile, to one that had taken no paine therewith, and whom he knew not whether he were a wife man or a foole. When man hath laboured, hee can get so more then food, and refreshing, yet hee confideth also that this commend of Gods blessing, as Chap. 3. 13. Meaning, to pleasures.

He speaketh of this diuersitie of time for two causes, first to declare that there is nothing in this world perperuall: next to teach vs not to be grieued, if we haue not all things at once according to our desires, neither to enioy them so long as we would wish.

Reade Chap. 3. 13. God hath giuen man a desire, and affliction to seeke out the thing of this world and to labour therein. Reade Chap. 3. 24. & these places declare that we shall do all things with sobriety, and in the feare of God, forasmuch as he giueth vs his gifts to the intent that they should be abused. That is, man shall never be able to let Gods worke, but as he hath determined, so it shall come to pass. God wisely causeth that, which is past, to returne.

g Meaning, with God, howsoever man neglect his duties.

h And made them pure in their first generation.

i Man is not able by his reason and judgement to put difference between man and beast, at touching those things whereunto both are subjected: for the eye cannot judge any other life of a man being dead, then of a beast, which is dead: yet by the word of God and faith we easily know the difference, as ver. 31.

k Meaning, that reason cannot comprehend that which faith becometh herein.

l By the often repetition of this sentence, as Chap. 2. 14 and Chap. 3. 12, 13. Chap. 5. 17, and Chap. 8. 15. hee decla- res that man by reason can comprehend nothing better in this life than to vte the gifts of God liberally and comfortably: for to know farther is a special gift of God revealed by his Spirit.

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just and the wicked: for time is there for every purpose and for every work.

18 I considered in mine heart the state of the children of men that God had purged them yet to see to, they are in themselves as beasts.

19 For the condition of the children of men, and the condition of beasts are even as one condition vnto them. As the one dyeth, so dyeth the other: for they have all one breath, & there is no excellency of man above beast: for all is vanity.

20 All goe to one place, and all was of the dust, and all shall returne to the dust.

21 Who knoweth whether the spirit of man ascend vpward, and the spirit of the beast descend downeward to the earth?

22 Therefore I see that there is nothing better then that a man should reioyce in his affairs, because that is his portion. For who shall bring him to see what shall be after him?

CHAP. III.

a The innocents are oppressed. *b* Men labours are full of abuse and vanity. *c* Man's sacrifice is necessarie. *d* A young man poore and wise, is to be preferred to an old King that is a foole.

O I turned and considered all the oppressions that are wrought vnder the sunne, and behold the teares of the oppressed, & none comforteth them: & the strength is of the hand of them that oppress them, and none comforteth them.

2 Wherefore I prayed for the dead which now are dead, about the living, which are yet alive.

3 And I count him better then them both, which hath not yet bene: for he hath not scene the euill workes which are wrought vnder the sunne.

4 Also I beheld all traualle, & all perfection of workes, that this is the enuy of a man against his neighbour: this also is vanity & vexation of spirit.

5 The fowle foldeth his hands, and eateth vp his owne feele.

6 Better is an handfull with quietnesse, then two handfulls with labour and vexation of spirit.

7 Again I returned and saw vanity vnder the sunne.

8 There is one alone, & there is not a second, which hath neither sonne nor brother, yet is there none end of all his traualle, neither can his eye be satisfied with riches: neither death hee thinke. For whom doe I traualle & defraud my soule of pleasure? this also is vanity, and this is an euill traualle.

9 Two are better then one: for they haue better wages for their labour.

10 For if they fall, the one will lift vp his fellow: but woe vnto him that is alone: for he falleth, and there is not a second to lift him vp.

11 Also if two sleepe together, then shall they haue heate: but to one how should there be heate?

12 And if one overcome him, two shall stand against him: and a threefold guard is not easily broken.

13 Better is a poore and wise childe, then an old and foolish king, which will no more be admonished.

14 For out of the prison he commeth forth to reigne: when as he that is borne in his kingdom, is made poore.

15 I beheld all the living, which walke vnder the sunne, & with the second childe, which shall stand vp in his place.

16 There is none end of all the people, nor of all that were before them, and they that come after, shall not reioyce in him: surely this is also vanity and vexation of spirit.

17 Take heede to thy sonne when thou entrest into the house of God, and be more nere to heare then to giue the sacrifice of a fool: for they know not that they doe euill.

18 They thinke themselves abased, as other haue bene in their place, yet will not be more for him. That is, with what affection thou comest to heare the word of God. A Meaning, of the wicked, which thinke to please God with remouers, and haue neither faith nor repentance.

CHAP. V.

a Not to speake lightly, chiefly in Gods matters. *b* The courteous can make haue enough. *c* The labourer sleepe is sweete. *d* Mean when hee doth nothing worth his time. *e* To be iust, and with a conuered mind, is the gift of God.

B not a rash with thy mouth, nor let thine heart be hasty to vter a thing before God: for God is in the heauens, and thou art on the earth: therefore let thy words be few.

2 For as a dreame cometh by the multitude of businesse, so the voice of a foole is in the multitude of wordes.

3 When thou hast vowed a vow to God, defer not to pay it: for hee lighteth not in fooles: pay therefore that thou hast vowed.

4 It is better that thou shouldst not vow, then that thou shouldst vow and not pay it.

5 Suffer not thy mouth to make thy flesh to sinne: neither say before the Angel, that this is ignorance: wherefore shall God be angry by thy voyce, and destroy the worke of thine hands?

6 For in the multitude of dreames, and vanities are also many wordes: but feare thou God.

7 If in a country thou see the oppression of the poore, and the defrauding of iudgement and iustice, be not altoned at the matter: for he that is higher then the highest, regardeth, and there be higher then they.

8 And the abundance of the earth is our all: the king also consisteth by the field that is tilled.

9 He that loveth siluer, shall not be satisfied with siluer, and he that loveth riches, shall without the fruit thereof: this also is vanity.

10 When goods increase, they are increased that eat them: and what good cometh to the owners thereof, but the beholding thereof with their eyes?

11 The sleepe of him that trauelleth, is sweete, whether hee eat little or much: but the facietie of the rich will not suffer him to sleepe.

12 There is an euill sicknesse that I haue scene vnder the sunne: so wisdome, riches referred to the owners thereof for their euill.

13 And the riches perish by euill trauell, and he begetteth a sonne, and in his hand is nothing.

14 As he came forth of his mothers belly, he shall returne naked to go as he came, and shall hee beare away nothing of his labour, which he hath caused to passe by his hand.

15 And this also is an euill sicknesse, that in all points as he came, so shall he goe, and all that profit hath he that he hath trauelled for the wind.

16 Also all his dayes he eateth in a darkness.

17 We doth not enjoy his fathers riches, so that hee shall sing in vaine, and without profit. A In affliction and griefe of minde, which.

1 Whithersoever the King goeth, he shall be there: for he shall be there to see to the people, and to be with them in their griefe.

2 They are not to be despised by all men: for they are to be despised by all men, but they are to be despised by all men, but they are to be despised by all men.

3 They are to be despised by all men, but they are to be despised by all men, but they are to be despised by all men, but they are to be despised by all men.

4 They are to be despised by all men, but they are to be despised by all men, but they are to be despised by all men, but they are to be despised by all men.

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9 They are to be despised by all men, but they are to be despised by all men, but they are to be despised by all men, but they are to be despised by all men.

10 They are to be despised by all men, but they are to be despised by all men, but they are to be despised by all men, but they are to be despised by all men.

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12 They are to be despised by all men, but they are to be despised by all men, but they are to be despised by all men, but they are to be despised by all men.

13 They are to be despised by all men, but they are to be despised by all men, but they are to be despised by all men, but they are to be despised by all men.

14 They are to be despised by all men, but they are to be despised by all men, but they are to be despised by all men, but they are to be despised by all men.

15 They are to be despised by all men, but they are to be despised by all men, but they are to be despised by all men, but they are to be despised by all men.

16 They are to be despised by all men, but they are to be despised by all men, but they are to be despised by all men, but they are to be despised by all men.

17 They are to be despised by all men, but they are to be despised by all men, but they are to be despised by all men, but they are to be despised by all men.

with much griefe, and in his sorow anger.

17 Behold then, what I haue seene good, that it is comely to eate: and to drinke, and to take pleasure in all his labour, wherein he trauaileth vnder the sun, the whole number of the dayes of his life, which God giueth him: for this is his portion.

18 Also to euery man to whom God hath giuen riches and treasures, and giueth him power to cate thereof, and to take his part, and to enioy his labour: this is the gift of God.

19 Surely hee will not much remember the dayes of his life, because God answereth to the ioy of his heart.

CHAP. VI.

A miserable state of him to whom God hath giuen riches, and not the grace to use them.

Here is an euill, which I saw vnder the sun, and it is much among men:

1 A man to whom God hath giuen riches and treasures and honour, and he wanteth nothing for his soule of all that it desireth: but God giueth him not power to cate thereof, but a strange man shall cate it vnto this is vanitie, and this is an euill sicknesse.

2 If a man begette an hundred children and lue many yeeres, and the dayes of his yeeres bee multiplied, and his soule bee not satisfied with good things, and he be not buried, I say that an vntime fruit is better then hee.

3 For hee cometh into vanitie, and goeth into darkenesse: and his name shall bee couered with darkenesse.

4 Also he hath not seene the sun, nor knowne therefore this hath more rest then the other.

5 And if he had liued a thousand yeeres twife tolde, and had seene no good, shall not all goe to one place?

6 All the labour of man is for his mouth: yet the soules not filled.

7 For what hath the wife man more then the fool? what hath the poore that I knoweth howe to walke before the liuing?

8 The sight of the cies is better then to walk in the lutes: this also is vanitie, and vexation of spirit.

9 What is that that hath bene? the name thereof is nowe named: and it is known that it is man: and he cannot strue with him that is stronger then hee.

CHAP. VII.

Diuer precepts to followe that which is good, and to auoid the contrary.

Verye there be many things that increafe vanitie: and what aualeth it man?

1 For who knoweth what is a good for man in the life, and in the number of the dayes of the life of his vanitie, seeing hee maketh them as a shadow? For who can shew vnto man what shall be after him vnder the sunne?

2 A good name is better then a good oymnet, and the day of death, then the day that goeth in borne.

3 It is better to goe to the house of mourning, then to goe to the house of feasting, because this is the end of all men: and the liuing that lay it to his heart.

4 Anger is better then laughter: for by a sad looke the heart is made better.

5 The heart of the wise is in the house of mourning: but the heart of foolles is in the house

of mirth.

6 Better it is to heare the rebuke of a wife man, then that a man should heare the song of foolles.

7 For like ynoise of the thorns vnder the pot, so is the laughter of the fool: this also is vanitie.

8 Surely oppression maketh a wife man mad: and the reward destroyeth the heart.

9 The end of a thing is better then the beginning thereof, and the patient in spirit is better then the proude in spirit.

10 Be not thou of an hastic spirit to be angry: for anger relecth in the bosome of foolles.

11 Say not thou, Why is it that the former dayes were better then these? for thou doest not enquire wisely of this thing.

12 Wisedome is good with an inheritance, and excellent to them that see the sunne.

13 For man shall rest in the shadow of wisdom, and in the shadow of siluer: but the excellencie of the knowledge of wisdom giueth life to the possessers thereof.

14 Beholde the worke of God: for who can make straight that which he hath made crooked?

15 In the day of wealth bee of good comfort, and in the day of affliction consider: God also hath made this contrary to that, to the intent that man should find nothing after him.

16 I haue seene all things in the dayes of my vanitie: there is iust man that perisheth in his iustice, and there is a wicked man that continueth long in his malice.

17 Be not thou iust: ouermuch, neither make thy selfe ouerwise: wherefore shouldst thou be defolate?

18 Be not thou wicked ouermuch, neither be thou foolish: wherefore shouldst thou perish in thy time?

19 It is good that thou lay hold on this: but yet withdrawe not thine hand from that: for he that seareth God, shall come forth of them all.

20 Wisedome shall strengthen the wife man more then the mighty princes that are in the cie.

21 Surely there is no man iust in the earth, that doeth good and sinneth not.

22 Giue not thine heart also to all the wordes that men speake, lest thou doe heare thy seruant cursing thee.

23 For often times also thine heart knoweth that thou like wife hast cursed others.

24 All this haue I proued by wisdom: I thought I will be wise, but it went farre from me.

25 It is farre off, what may it bee? and it is a profound deepenesse, who can finde it?

26 I haue compassed about, both I and mine heart: to know and to enquire and to search wisdom, and reason, and to knowe the wickednesse of folly, and the foolishnesse of madnesse.

27 And I finde more bitter then death the woman whose heart is as nettles and snares, and her hands as bands: he that is good before God, shall be deliuered from her, but the sinner shall be taken by her.

28 Beholde, sayeth the Preacher, this haue I found, seeking one by one to finde the count:

29 And yet my soule seeketh, but I finde it not: I haue found one man of a thousand: but a woman among them all haue I not found.

30 Onely Ioe, this haue I founde, that God hath made man righteous: but they haue sought many inventions.

dWhich crieth for a while and resteth not. e A man that is effeminate wife, when he fallth to oppression, becometh like a beast.

f He seareth their lightnes which canterpise a thing, & suddenly laue it off againe.

g Man must not against God when he doeth aduersities for mans finnes.

h He answereth to them that esteeme not wisdom, except riches be toyed.

i Consider that which are the gifts of God, but that wisdom is more excellent, and may be without riches.

k As for a man that is able to controlle nothing in his worke.

l Meaning, that cruell tyrants put the godly to death and let the wicked goe free.

m Shall not too much of thine owne iustice and wisdom.

n Tis not long when thou art admonished to come out of the way of wickednesse.

o To wit, on these admonitions that goe before.

p Consider what defolation and destruction shall come, if thou doe so.

q Credite them not, neither care for them.

r As for the euill of others.

s Meaning, wisdom.

t That is, to come to a conclusion.

u And so are count of their owne destruction.

CHAP. VIII.

1 To shew Princes and Magistrates, by the words of God, what men knoweth.

Who is as the wife man? and who knoweth the interpretation of a thing? the wisdom of a man doth make his face to shine; and the strength of his face shall be changed.

1 I advise thee to heed to the mouth of the King, and to the word of the orbe of God.

3 Halle not to goe fourth of his fight: stand not in an euill thing; for he will doe whatsoever pleaseth him.

4 Where the word of the King is, there is power; and who shall say vnto him, What doest thou?

5 He that keepeth the commandment, shall know none euill thing, and the heart of the wife shall know the time and iudgement.

6 For to euery purpose there is a time and iudgement, because the miserie of man is great vpon him.

7 For he knoweth not that which shall befall him: who can tell him when it shall be?

8 Man is not lord of his spirit: to retain the spirit: neither hath he power in the day of death, nor deliuerance in the battell, neither shall wickednesse deliuer the possessors thereof.

9 All this haue I seene and haue giuen mine heart to euery worke, which is wrought vnder the sunne, and I saw a time that man ruleth ouer man to his owne hurt.

10 And likewise I saw the wicked buried, and they returned, and they came from the holy place, were yet forgotten in the citie where they had done right: this also is vanitie.

11 Because sentence against an euill worke is not executed speedily, therefore the heart of the children of men is fully set in them to doe euill.

12 Though a sinner doe euill and hundreth times, and God prolongeth his dayes, yet I know that it shall be well with them that feare the Lord, and doe reuerence before him.

13 But it shall not be well to the wicked, neither shall he prolong his dayes: he shall be like a shadowe, because he feareth not before God.

14 There is a vanitie, which is done vpon the earth, that there be righteous men to whom it cometh according to the work of the wicked: and there be wicked men to whom it cometh according to the worke of the iust: I thought also that this is vanitie.

15 And I prayed ioy: for there is no goodnesse to man vnder the sunne, saue to eate and to drinke and to reioyce: for this is assigned to his labour, the dayes of his life that God hath giuen him vnder the sunne.

16 When I applied mine heart to know wisdom, and to behold the businesse that is done on earth, that neither day nor night the eyes of man take sleepe,

17 Then I behelde the whole worke of God, that man cannot finde out the worke that is wrought vnder the sunne: for the which man laboureth to seeke it, and cannot finde it: yes, and though the wife man thinke to know it, he cannot finde it.

CHAP. IX.

1 To shew outward things can man knowe whom God inheriteth, 12 No man knoweth his ende, 16 Wisdome excelleth strength.

I haue surely giuen mine heart to al this, and to declare all this, that is the iust, and the wife, and

their workes are in the hand of God: and no man knoweth either loue or hatred of all that is before them.

2 All things come alike to all: and the same condition is to the iust and to the wicked, to the good and to the pure, and to the polluted, and to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the fennel, here that sweareth, as he that feareth an othe.

3 This is euill among all that is done vnder the sunne, that there is one condition to all, and also the heart of the finnes of men is full of euill, and maketh in their hearts whiles they liue, and after that, they goe to the dead.

4 Surely whoeuer is ioyned to all the liuing, there is hope: for it is better to a liuing dog, than to a dead lion.

5 For the liuing knoweth that they shall dye, but the dead knowe nothing at all: neither haue they any more a reward: for this remembrance is forgotten.

6 Also their loue and their hatred, and their enuy is now perished, and they haue no more portion for euer, in all that is done vnder the sunne.

7 Goe, eate thy breade with ioy, & drinke thy wine with a cheerefull heart: for God nowe accepteth thy workes.

8 At all times let thy garments be white, and let not oyle be lacking vpon thine head.

9 Reioyce with the wife whome thou hast loued all the dayes of the life of thy vanitie, which God hath giuen thee vnder the sun all the dayes of thy vanitie: for this is thy portion in the life, and in thy trouble wherein thou labourest vnder the sunne.

10 All that thine hand shall find to doe, doe it with all thy power: for this is neither worke nor inuention, nor knowledge, nor wisdom: in the graue whither thou goest.

11 I returned and I sawe vnder the sunne that the race is not to the swift, nor the battell to the strong, nor yet bread to the wise, nor also riches to men of vnderstanding: neither yet fauour to men of knowledge: but time and chance cometh to them all.

12 For neither doeth man know his grime, but as the fishes which are taken in an euill net, and as the birdes that are caught in the snare: so are the children of men snared in the euill time when it falleth vpon them suddenly.

13 I haue also seene this wisdomede vnder the sunne, and it is great vnto me.

14 A little citie and fewemen in it, and a great King came against it, and compassed it about, and builded forts against it.

15 And there was found therein a poore and wife man, and hee deliuered the citie by his wisdomede: but none remembered this poore man.

16 The said, I, Better is wisdomede than strength: yet the wisdomede of the poore is despised, and his words are not heard.

17 The words of a wife are more heard in quietnesse, then the cry of him that ruleth among foolles.

18 Better is wisdomede then weapons of warre: but one sinner destroyeth much good.

CHAP. X.

1 The difference of foolishnesse and wisdomede, 13 A Rancor is like a serpent that cannot be charmed, 16 Offensioe killeth, and drunkennesse, 17 And of good Kings and poore.

Dead

a That is, doeth
geth in fauour
and prosperitie.
b Whereas be-
fore he was proud
and arrogant; he
shall become hum-
ble and mecke.
c That is, what
shon he made for
the time cause.
d Whidaw not
cheyt lightly from
the o: edice
of thy prince
e That is, when
time is to obey,
and how farre
he should obey.
f Man of humilitie
is miserable, and
therefore ought
to doe nothing to
increase the same,
but to worke all
things by wisdom
and counsell.
g Man hath no
power to tate his
owne life, and
therefore must
not rashly call him
selie into danger.
h As cometh
of times to cy-
rants, and wicked
mis-
i That is, others
as wicked as they.
k They that feare
God, and wor-
shipped him ac-
cording as he had
appoynted.
l When iustice
is delayed, where
sinne reigneth.

m Which are po-
nished as though
they were wicked,
as Chap. 7. 17.

n Reade Chap.
3. 22.

a Meaning, what
things he doeth
or can haue
by his own
ward things, say-
ing, by prosper-
ty, as doeth
God: doeth he
or haue he
dyltines as well
to the wicked
as to the good?
b In euill
things, as vices
etc. yea, as lab-
oure and heu-
re, there is no dif-
ference betwixt
the good and the
wicked, but the
difference is that
the good man
is rewarded by his
goodnesse and
the wicked man
is punished by his
wickednesse.
c He saith the
Epigram, which
saith, which
made their life
their good, and
no pleasure in
it, as doeth
the good man
in his life, and
the wicked man
in his death.
d That is, when
there is a man
of euill, and he
is to be as
the good man
by the dog and
lion.
e That is, when
there is a man
of euill, and he
is to be as
the good man
by the dog and
lion.
f That is, when
there is a man
of euill, and he
is to be as
the good man
by the dog and
lion.
g That is, when
there is a man
of euill, and he
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the good man
by the dog and
lion.
h That is, when
there is a man
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i That is, when
there is a man
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k That is, when
there is a man
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is to be as
the good man
by the dog and
lion.
l That is, when
there is a man
of euill, and he
is to be as
the good man
by the dog and
lion.
m That is, when
there is a man
of euill, and he
is to be as
the good man
by the dog and
lion.

Dead flies cause to stinke, & putrifie the ointment of the apotecarie: so doth a little folly him that is in estimation for wisdom, and for glory.
 2 The heart of a wife man is at his right hand: but the heart of a fool is at his left hand.

And also when the fool goeth by the way, his heart faileth, and he is trelch vnto all that he is a fool.

If the spirit of him that ruleth, rule vp against thee, leaue not thy place: for gentlemen cast great sinnes.

There is an euill that I haue seene vnder the sunne, as an error that proceedeth from the face of him that ruleth.

Follie is set in great excellencie, and the rich sit in the lowe place.

I haue seene seruants on horses, and princes walking as seruants on the ground.

He that diggech a pit, shall fall into it, and he that breaketh y^e hedge, a serpent shall bite him.

He that remoueth stones, shall hurt himselfe thereby, and hee that cutteth wood, shall be in danger thereby.

If the iron be blunt, and one hath not whet the edge, he must then put to more strength: but the excellencie to direct a thing is wisdom.

If the serpent bite, when he is not charmed: no better is a babler.

The words of the mouth of a wife man bring grace: but the lips of a fool deuoure himselfe.

The beginning of the words of his mouth is foolishnesse, and the latter end of his mouth is wicked madnesse.

For the fool multiplieth wordes, saying, Man knoweth not what shall be: and who can tell him what shall be after him?

The labour of the foolish doth weary him: for he knoweth not to get into the circle.

Woe to thee, O land, when thy King is a child, and thy princes eate in the morning.

Blessed art thou, O land, when thy King is the sonne of nobles, & thy princes eate in time, for strength and not for drunkennesse.

By slothfulness the rooffe of the house goeth to decay, and by the idleness of the handes the house droppeth through.

They prepare bread for laughter, and wine to forteth the liuing, but situer answereth to all.

Curse not the King, no not in thy thought, neither curse the rich in thy bed chamber: for the soule of the heauen shall eary the voyce, & that which hath wings, shall declare the matter.

CHAP. XI.

Ye be liberall to the poore, & ye are deare of Gods prouidence. 2 All worldly prosperitie is but vanitie. 3 God will iudge all.

As thy breath vpon the waters: for after many dayes thou shalt find it.

Give a portion to seuen, & also to eight: for thou knowest not what euill shall come vpon thee.

If the clouds be full, they will powre forth raine vpon the earth: and if the tree doe fall toward the South, or toward the North, in the place that the tree falleth, there it shall be.

He that obstructeth the wind, shall not sowe, and he that regardeth the cloudes, shall not reape.

As thou knowest not which is y^e way of the Lord, nor how the bones doe growe in the wombe:

so thou knowest not what the seede doeth in the wombe, nor how the seede doeth in the wombe.

other that is with child: so thou knowest not the worke of God that worketh all.

In the morning bow thy feeble, and in the evening let not shine hande: rest: for thou knowest not whether shall prosper, this or that, or whether both shall be alike good.

Surely the light is a pleasant thing: and it is a good thing to the eyes to see the sunne.

Though a man liue many yeeres, and in them all he reioyce, yet he shall remember the dayes of darkness, because they are many, all that cometh is vanitie.

Reioyce, O yong man, in thy youth, and let thine heart cheere thee in the dayes of thy youth: and walke in the wayes of thine heart, and in the fight of thine eyes: but know that for all these things, God will bring thee to iudgement.

Therefore take away griefe out of thine heart, and cause euill to depart from thy flesh: for childhood and youth are vanitie.

CHAP. XII.

To thinke on God in youth, and not to forsake till age. 7 The soule returneth to God. 21 If wisdom is the gift of God, and consisteth in fearing him and keeping his commandments.

Remember now thy Creator in the dayes of thy youth, whiles the euill dayes come not, nor the yeeres approach, wherein thou shalt say, I haue no pleasure in them:

Whiles the sunne is not darke, nor the light, nor the moone, nor the starres, nor the cloudes returne after the raine.

When the keepers of the house shall tremble, & the strong men shall bow themselves, and the grinders shall cease, because they are few, and they waxe darke that e looke out by the windows:

And the doores shall be shut without by the bafe sound of the grinding, and he shall rise vp at the voyce of the birds: and all the daughters of singing shall be abased.

Allo they shall be afraid of the hie thing, and feare shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and concupiscence shall be driuen away: for man goeth to the house of his age, and the mourners go about in the streete.

Whiles the silver cord is not lengthened, nor the golden p^rewer broken, nor the pitcher broken at the well, nor the wheele broken at the cistern:

And dust returne to the earth as it was, and the spirit returne to God that gaue it.

Vanitie of vanities, sayeth the Preacher, all is vanitie.

And the more wise the Preacher was, the more he taught the people knowledge, and caused them to heare, and searched forth, and prepared many parables.

The Preacher sought to finde out pleasant wordes, and an vp^right writing, euen the words of truth.

The words of the wife are like goades, and like nailes: fastened by the masters of the assemblies, which are giuen by one y^e pastour.

And of other things beside these, my sonne, take thou heed: for there is none ende in making

that conserueth the braine, which is in colour like golde. 3 That is the heart out of the which the head draweth the powers of life. 4 The soule incontinently goeth either to ioy or torment, and sleepeth not as the wicked imagine. 5 Which are well applied by the mistifiers, whom he calleth mistifiers. 7 That is by God.

Be not weary of well doing. 2 That is, which of thy workes are most agreeable to God.

That is, of affliction and trouble. 3 Hee desireth them that let the delight in worldly pleasures, as though God would not call them to account.

To wit, anger, and enuie.

Meaning, carnal lusts whereunto iustice is giuen.

Before thou come to a continual miter: for when the cloudes remaine after the raine, mans griefe is increased.

The hands, which keepe the body.

The legs, the teeth, the eyes.

The lips, or mouth.

When the sawes shall scurle open, and not be able to chaw no more.

He shall not be able to sleepe.

That is, the wide pipes of the eares shall be darte and not able to heare singing.

To climbe hie because of thy weakness, & thy floope downe, as though they were aside left any thing should hit them.

They shall tremble as they goe, as though they were afraid.

His head shall be as the almond tree.

They shall be able to beare nothing.

Meaning, the marrow of the backe bone and the sinewes.

The little skin.

That is, the venes.

Meaning, the heart out of the which the head draweth the powers of life.

The soule incontinently goeth either to ioy or torment, and sleepeth not as the wicked imagine.

Which are well applied by the mistifiers, whom he calleth mistifiers.

That is by God.

many

1. The Church.

swete flowres, and his lippes like lilies dropping
downe pure myrrhe.

14 His hands as rings of gold set with chryso-
line, his belly like white yuory couered wth sapphires.

15 His legges are as pillars of marble set vpon
sockets of fine golden: his countenance as Leba-
non, excellent as the cedars.

16 His mouth as sweete things, and hee is
wholy delectable: this is my welbeloued, and this
is my loue, O daughters of Ierusalem.

17 O the fairest among women, whether is
thy welbeloued gone? whether is thy welbeloued
turned aside, that we may seeke him with thee?

CHAP. VI.

1 The Church affeureth her selfe of the loue of Christ. 2 The
practise of the Church. 3 She is his one and onely wife.

My welbeloued is gone downe into his garden,
to the beds of spices, to feede in the gar-
dens, and to gather lilics.

1 I am my welbeloued, and my welbeloued
is mine, who feedeth among the lilies.

3 Thou art beautifull, my loue, as b^e Tirzah,
comely as Ierusalem, terrible as an army wth banners.

4 Turne away thine eyes from me: for they
ouercome me, * thine heart is like a flocke of
goates, which looke downe from Gilead.

5 Thy teeth are like a flocke of sheepe, which
goe vp from the walling, which euery one bring
out winnes, and none is barren among them.

6 Thy temples are within the rocks as a piece
of a pomegranate.

7 There are d^e three score Queenes, and foure-
score concubines, & of the damsels wth no number.

8 But my doue is alone, and my virginity, she
is the onely daughter of her mother, and she is
deare to her that bare her: the daughter will teach
her and counted her blessed: euen the eunuchs
and the concubines, and they haue prayed for her.

9 Who is she that looketh forth as the morn-
ning, faire as the moone, pure as the sunne, terri-
ble as an armie wth banners!

10 I went downe to the garden of nuttes, to
see the fruits of the valley, to see if the vine bud-
ded, and if the pomegranates flourished.

11 I knew nothing, my soule let me be as the
charets of my noble people.

12 Returne, returne, O I Shulamite, returne: re-
turne that we may behold thee. What shal you see
in the Shulamite, but as the company of an armie?

CHAP. VII.

1 The beauty of the Church in all her members. 2 She is af-
fraid of Christs love towards her.

How beautifull are thy goings with shooes,
O princes daughter! the ioints of thy thighs
are like iewels: the worke of the hand of a cunning
workman.

3 Thy nauell is as a round cup that wanteth
not liquor: thy belly is as an heap of wheat com-
passed about with lilics.

3 Thy two breastes are as two yong roes that
attwinnes.

4 Thy necke is like a towre of yuory: thine
eyes are like the fish peoples of Hebron by the
gate of Barh-rabbim: thy nose is as the towre of
Lebanon, that looketh toward Damascus.

5 Thine head vpon thee is as scarlet, and the
bush of thine head like purple: the king is tied in
the iⁿstrafers.

6 Howe faire art thou, and how pleasant art
thou, O my loue, in pleasures!

7 This thy stature is like a palme tree, and thy
breasts like chuffers.

8 I saide, I will goe vp into the palme tree, I
will take holde of her boughes: thy breastes shall
nowe be like the clusters of the vine: and the fa-
uour of thy nose like apples.

9 And the roose of thy mouth like good
wine, which goeth straight to my welbeloued,
and caueh the lips of the ancient to speake.

10 I am my welbeloued, and his desire is toward me.

11 Come, my welbeloued, let vs goe forth in-
to the field: let vs remaine in the villages.

12 Let vs get vpon early to the vines, let vs see if
the vine flourish, whether it hath budded the final
grape: whether the pomegranates flourish: there
will I giue thee my loue.

13 The mandrakes haue giuen a smell, and in
our gates are all sweete things, new and olde: my
welbeloued, I haue kept them for thee.

CHAP. VIII.

1 The Church will be taught by Christ. 2 She is upheld by
him. 3 The welbeloued haue wherewith Christ teacheth her. 4
She is the vine that bringeth forth fruit to the spiritual Sa-
lomon, which is Iesus Christ.

O H that thou werest as my brother that suc-
ked the breasts of my mother: I would I finde
thee without. I would I kisse thee, then they should
not despise it thee.

2 I will lead thee and bring thee into my mo-
thers house: there thou shalt teach me: and I will
cause thee to drinke spiced wine, and new wine of
the pomegranate.

3 His left hand shall be vnder mine head, and
his right hand shall embrace me.

4 I charge you, O daughters of Ierusalem, that
you stir not, nor wake my loue, until the please.

5 (Who is this that cometh vp out of the
wildernesse, leaning vpon her welbeloued?) Irai-
de thee vp vnder an apple tree: there thy mother
taught thee: there she cōceded that bare thee.

6 Set me as a seale on thine heart, and as a
signe vpon thine arme: for loue is strong as death:
it is as cruel as the grave: the coles thereof are
serie coles, and a vehement flame.

7 Much water cannot quench loue, neither
can the floods drowne it: if a man should giue all
the substance of his house for loue, they would
greatly continue it.

8 Wee haue a litle sister, and she hath no
breasts: what shall we doe for our sister when she
shall be spoken for?

9 If he be a wall, we will build vpon her a
silver palace: and if she be a doore, we will keepe
her in with boards of cedar.

10 I am a wall, and my breasts are as towres:
then was I in his eyes as one that finisheth peace.

11 Salomon had a vine in Baal-hamon: hee
gaue the vineyard vnto keepers: euery one bring-
eth for fruit thereof a thousand pieces of silver.

12 But my vineyard which is mine, is before
me: to thee, O Salomon, apperituen a thousand
pieces of silver, and two hundred to them that
keepe the fruit thereof.

10 Thou that dwellest in the gardens, the
companions hearken vnto thy voyce: cause me to
heare it.

14 O my welbeloued, flee away, and be like
vnto the roe, or to the yong hart vpon the moun-
taines of spices.

ISAIAH.

1. Hearing of the
excellencie of
Christs fruitfull
desire to knowe
how to find him.

2. This is in con-
uerfant here in
earth among men.

3. Which was a
faire and strong
city, King 14. 17.
4. This declareth
the ex-oding loue
of Christ toward
his Church.

5. Chap. 4. 1.
6. Meaning, that
the gifts are in-
finite which Christ
giueth to his
Church: or that
his faithful are ma-
ny in number.

7. He sheweth
that the beginning
of the Church was
small, but that it
grew vp to a great
multitude.

8. He went downe
into the Syna-
gogue to see what
things came of this
loue, and the
prophets.

9. I found nothing
but reuerence.

10. I saw of swift
the nobles of my
people in their
chariots.

11. O ye people of
Jerusalem: he re-
uerent was called
Shalem, which fig-
nifieth peace.

12. I found nothing
but reuerence.

13. I saw of swift
the nobles of my
people in their
chariots.

14. O ye people of
Jerusalem: he re-
uerent was called
Shalem, which fig-
nifieth peace.

15. He desired
the comely beauty
of the Church in
a very part, which
is to be desired
spiritually.

16. He desired
the comely beauty
of the Church in
a very part, which
is to be desired
spiritually.

17. He desired
the comely beauty
of the Church in
a very part, which
is to be desired
spiritually.

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is to be desired
spiritually.

25. He desired
the comely beauty
of the Church in
a very part, which
is to be desired
spiritually.

1. This the Church
spoke.

2. If the people
there are called
Christians, such
are these.

3. The Church
led of the Gos-
pels speaketh
to the Church of
Jerusalem.
4. 10. 10.

5. Beate Chap. 1.

6. Beate Chap. 1.

7. The Church
spoke to the Church
of Jerusalem.
8. The Church
spoke to the Church
of Jerusalem.

9. The Church
spoke to the Church
of Jerusalem.

10. The Church
spoke to the Church
of Jerusalem.

11. The Church
spoke to the Church
of Jerusalem.

12. The Church
spoke to the Church
of Jerusalem.

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16. The Church
spoke to the Church
of Jerusalem.

17. The Church
spoke to the Church
of Jerusalem.

18. The Church
spoke to the Church
of Jerusalem.

19. The Church
spoke to the Church
of Jerusalem.

20. The Church
spoke to the Church
of Jerusalem.

ISAIAH.

THE ARGVMENT.

God according to his promise, Deut. 18. 15. that he would neuer leave his Church destitute of a Prophet, hath from time to time accomplished the same: whose office was not onely to declare vnto the people the things to come, whereof they had a speciall reuelation, but also to interpret and declare the Law, and to apply particularly the doctrine contained briefly therein, to the vilitie and profits of those, to whom they thought it chiefly to appertain, and as the time and state of things required. And principally in the declaration of the Lawe they had respect to three things, which were the ground of their doctrine: First to the doctrine contained briefly in the two tables: secondly to the promises and threatenings of the Lawe: and thirdly to the covenants of grace and reconciliation, grounded vpon our Sauour Iesus Christ, who in the ende of the Lawe. Whereunto they neither added nor diminished, but faithfully expounded the sense and meaning thereof. And according as God gaue them understanding of things, they applied the promises particularly for the comfort of the Church and the members thereof, and also denounced the menaces against the enemies of the same: not for any care or regard to the enemies, but to assure the Church of their safeguard by the destruction of their enemies. And as touching the doctrine of reconciliation, they haue more cleerly increased it then Moses, and far more lively Iesus Christ, in whom this covenant of reconciliation was made. In all these things Isaiah did excell all the Prophets, and was most diligent to set out the same, with most vehement admonitions, reprehensions, and consolations: ever applying the doctrine, as he saues that the disease of the people required. Her declaration of many notable prophecies which he had received of God, as touching the promise of the Messiah, his office, and his kingdom. Also of the favour of God toward his Church, the vocation of the Gentiles, and their union with the Iewes. Which are as most principall points contained in this booke, and a gathering of his sermons that he preached. VVith. b after cert. time dayes: that they had stood vpon the Temple doore (for the meane of the Prophets was to set up the summe of their doctrine for certaine dayes that the people might the better marke it, as Isa 8. 1. and Habak. 2. 2.) the Priests took it downe and referred it among the registers: and so by Gods providence this booke was preserved as a monument to the Church for euer. As touching his person and time, he was of the Kings stocke (for Amos his father was brother to Ahasiah King of Iudah, in the best writers agree) and prophesied more then 64. yeeres from the time of Uzziah vnto the reigne of Manasse, whose father in law he was (as the Ebreies write) and of whom he was sayd to die. And in reading of the Prophets this one thing among others is to be obserued, that they could not be come to passe, because God had ordered them in his secret counsell, and so reuiled them to his Prophets.

CHAP. I.

1 I haue reuelated a vision of things to come, and shewed it vnto me, which was to be fulfilled in the latter dayes. 2 I haue reuelated it vnto me, which was to be fulfilled in the latter dayes. 3 I haue reuelated it vnto me, which was to be fulfilled in the latter dayes. 4 I haue reuelated it vnto me, which was to be fulfilled in the latter dayes. 5 I haue reuelated it vnto me, which was to be fulfilled in the latter dayes. 6 I haue reuelated it vnto me, which was to be fulfilled in the latter dayes. 7 I haue reuelated it vnto me, which was to be fulfilled in the latter dayes. 8 I haue reuelated it vnto me, which was to be fulfilled in the latter dayes. 9 I haue reuelated it vnto me, which was to be fulfilled in the latter dayes. 10 I haue reuelated it vnto me, which was to be fulfilled in the latter dayes. 11 I haue reuelated it vnto me, which was to be fulfilled in the latter dayes. 12 I haue reuelated it vnto me, which was to be fulfilled in the latter dayes. 13 I haue reuelated it 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a Vision of Isaiah, the sonne of Amoz, which he saw concerning Iudah and Ierusalem, in the daies of Vzziah, Iotham, Ahas, and Hezekiah Kings of Iudah.

2 Heare O 4 heareus, and hearken, O earch: for the Lorde hath said, I haue nourished and brought vp e children, but they haue rebelled against me.

3 The Ox knoweth his owner, and the asse his masters crib: but Isaac hath not knowne: my people hath not vnderstood.

4 Ah, faithfull nation, a people laden with iniquitie: a seede of the wicked, corrupt children: they haue forsaken the Lorde: they haue prouoked the holy one of Israel to anger: they are gone backward.

5 Wherefore should yee bee smitten any

more? for ye sal away more and more: the whole head is sicke, and the whole heart is heavy.

6 From the sole of the foote vnto the head, there is nothing whole therein, but wounds, and swelling, and sores full of corruption: they haue not bene wrapped, nor bound vp, nor mollified with oyle.

7 Your land is waste: your cities are burnt with fire: strangers deuoure your lande in your presence, and it is desolate like the ouerthrowe of strangers.

8 And the daughter of Zion shall remaine like a cottage in a vineyard, like a lodge in a garden of cucumbers, and like a besieged citie.

9 Except the Lorde of hostes should haue refused vnto vs, euen a small remnant: wee should haue bene as Sodom, and should haue bene like vnto Gomorah.

10 Heare the worde of the Lorde. O y princes of Sodom: hearken vnto the Law of our God, O people of Gomorah.

11 What haue I to doe with the multitude of your sacrifices, saith the Lorde? I am full of the burnt offerings of rams, and of the fat of fed beasts: and I desire not the blood of bullocks, nor of lambs, nor of goats.

12 When yee come to appeare before me, who

q. That is, all destroyed. r. Yee that for your vices defiled all the good thores as they of Sodom, soe that God of his mercy reitured a litle number. v. vnto 2. 11. f. Although God commaunded their sacrifices for a time, as order and exercise of their rites, yet because the people had not faith nor repentance, God desisteth them, Psalme 90. 13. Ieremie 6. 20. Amos 5. 21. habak. 6. 7.

k By naming the chief partes of the body, he signifieth, that there was no part of the whole body of the Iewes free from his rods. l Every part of the body, as well the least, as the chiefest was plagued. m Their plagues were to g. reuenge: that they were inuincible, yet they would not repent. n Meaning, of them that dwell there, which, because they were so disobedient, that they were to be destroyed, as the wicked men, they shall all before them.

o That is, Ierusalem. p Because that Ierusalem was a Church, as call v. on his Name.

q. That is, all destroyed. r. Yee that for your vices defiled all the good thores as they of Sodom, soe that God of his mercy reitured a litle number. v. vnto 2. 11. f. Although God commaunded their sacrifices for a time, as order and exercise of their rites, yet because the people had not faith nor repentance, God desisteth them, Psalme 90. 13. Ieremie 6. 20. Amos 5. 21. habak. 6. 7.

upon all pleasant pictures.

17 And the haughtinesse of men shall be brought low, and the loftinesse of men shall be abased, and the Lord shall only be exalted in that day.

18 And the idoles will he utterly destroy.

19 Then they shall goe into the holes of the rockes, & into the caves of the earth, from before the feare of the Lord, and from the glory of his maiestie, when he shall arise to destroy the earth.

20 At that day shall man cast away his silver idoles, & his golden idoles (which they had made themselves to worship them) & to the mowles and to the backes,

21 To goe into the holes of the rockes, and into the toppes of the ragged rockes from before the feare of the Lord, and from the glory of his maiestie, when he shall rise to destroy the earth.

22 Cesse you from man whose breath is in his nostrils: for wherein is he to be esteemed?

CHAP. III.

For the sinne of the people God will take away the wife men and give them foolish prynces. 1. The counsellors of the government. 2. The pride of the women.

For loe, the Lord God of hostes will take away from Ierusalem and from Iudah the stay & the strength: even all the stay of bread, and all the stay of water,

2 The strong man, and the man of warre, & the iudge and the prophet, the prudent and the aged,

3 The captain of fiftie, and the honourable, and the counsellor, and the cunning artificer, and the eloquent man.

4 And I will appoint 4 children to be their prynces, and babes shall rule over them.

5 The people shall be oppressed one of another, and every one by his neighbour: the children shall presume against the ancient, and the vile against the honourable.

6 When every one shall take holde of his brother of the house of his father, and say, Thou hast clothed: thou shalt be our prince, and let this fall be vnder thine hand:

7 In that day he shall sweare, saying, I cannot bee an helper: for there is no bread in mine house, nor clothing: therefore make me no prince of the people.

8 Doubtlesse Ierusalem is fallen, and Iudah is fallen downe, because their tongue & workes are against the Lord, to provoke the eyes of his glory.

9 The trial of their countenance testifieth against them, yea they declare their sinnes, as Sodom, they hide them not. Wo be vnto their souls: for they have rewarded euill vnto themselves.

10 I Say ye, Surely it shall be wel with the iust: for they shall eate the fruit of their workes.

11 Wo be to the wicked, it shall be euill with him: for the reward of his hands shall be given him.

12 Children are extortioners of my people, and women haue rule over them: O my people, they that leade thee, cause thee to erre, & destroy the way of thy pathes.

13 The Lord standeth to pleade, yea, hee standeth to iudge the people.

14 The Lord shall enter into iudgement with the Ancients of his people & the prynces therof:

for yee haue eaten vp the vineyard: the spoile of the poore is in your houses.

15 What haue ye to doe, that ye beat my people to pieces, & grind the faces of the poore, saith the Lord, even the Lord of hostes?

16 The Lord also saith, Because the daughters of Zion are hautie, and walke with stretched out neckes, and with wandering eyes, walking and minning as they goe, and making a tinkeling with their feete,

17 Therefore shall the Lord make the heads of the daughters of Zion balde, and the Lord shall discover their secret partes.

18 In that day shall the Lord take away the ornament of the slippers, and the calles, and the round tyres,

19 The sweete balles, and the bracelets, and the bonnets,

20 The tyres of the head, and the sloppes, and the head bandes, and the tabletes, and the eare rings,

21 The rings and the mufflers,

22 The costly apparell and the vailles, and the wimples, and the crisping pinnes,

23 And the glasse and the fine linnen, and the hoodes and the sauntes,

24 And in steade of sweete sauour, there shall be stinke, and in steade of a girdle, a rent, and in steade of dressing of the haire, baldnesse, and in steade of a stomacher, a girding of sackcloth, and burning in stead of beaurie.

25 Thy men shall fall by the sword, and thy strength in the battell.

26 Then shall her gates mourne and lament, and she, being desolate, shall sit vpon the ground.

disolutesse, and also the common weale, which hath not remedied it.

CHAP. III.

1 The final remanent of men after the destruction of Ierusalem.

2 The graces of God vpon them that remaine.

And in that day shall a fewen women take hold of one ma, saying, We will eat our bread, and we will weare our owngarments: only let vs be called by thy name, and take away our reproch.

2 In that day shall the budde of the Lord be beautifull and glorious, and the fruite of the earth shall be excellent and pleasant for them that are escaped of Itrac.

3 Then hee that shall be left in Zion, and hee that shall remaine in Ierusalem, shall be called holy, and every one that be written among the liuing in Ierusalem.

4 When the Lord shall wash the filthinesse of the daughters of Zion, and purge the blood of Ierusalem out of the mids thereof by the spirit of iudgement, and by the spirit of turning.

5 And the Lord shall create vpon euery place of mount Zion, and vpon the assemblies thereof, a cloude and smoke by day, and the shining of a flaming fire by night: for vpon all the glorie shall be a defence.

6 And a couering shall be for a shadow in the day for the heate, and a place of refuge and a covert for the storme & for the raine.

42. Some by the budde of the Lord meane Christ. He alludeth to the book of Ili, whereof read: Exod. 15. 27. meaning Gods secret counsell, wherein his elect are predestinate to life everlasting. That is, the euellie, extortion, auarice, and all wickednes. 2. When things shall be redressed that were amisse. He alludeth to the pillar of the cloudes. Exod. 13. 21. meaning that Gods favour and protection should appaare in every place. 3. The Iusticiarie called the glory of God, because his image, and token of his grace shine in them. 4. He pasceth to be the defence of his Church against all troubles and dangers.

m That is, yee fight w all cruely against me.

n He meneth the people, because of the arrogancie and pride of their women, which gae them filthie & all vnwomanlike and disolent.

o Which declared their pride.

p As a signe, that they were not chaste.

q Which showed their wantonnesse.

r They delighted them in slippers that did creeke, as had little places sowed vpon them, which tickled as they went.

s Ieie rebuking all these things particularly, he sheweth the lightnesse and vanitie of such as cannot be contented with comely apparell according to their degrees.

t Meaning, that God will not onely punish the women, but their husbands, which haue followed this

u When God thus executeth this vengeance, there shall not be one man found to bee the head to many women, and they contrary to womanly thamefulness, shall seeke vnto men, and offer themselves to any condition.

b Be thou our husband, and let vs be called thy wives.

c For so they thought it to be without an head and husband.

d He comforteth the Church in this desolation, which shall spring up like a bud, signifying that Gods graces should be as plentiful toward the faithfull, as though they sprang out of the earth, as Chap.

C H A P. V.

a Under the multitude of the vine, see the people, b Of their auarice, c Their drunkenness, d Of their capriciousness.

a The Prophet by this song, which he sings before the people, sheweth that he had planted the Church in a place much plentiful and abundant.

b That is to God, for as much as it was evident that they were the cause of their own ruin.

c I will take no more care for it, meaning, that he would take from them his word and ministers, and all other comforts, and send them contrary plagues.

d Indgement and righteousnesse are true fruites of the feare of God, and therefore in the Israel oppressors there is no religion.

e Of them that are oppressed.

f To wit, for the poore to dwell in.

g I have heard of the complaint and cry of the poore.

h Which consisteth about tenne portels, so y every ere should be yeld one portel.

i Which consisteth an hundred portels.

k An Ephah consisteth ten portels, and is in dry things as much as bath is in liquors.

l That is to say, no gain nor diligence to follow their lusts.

m Which are many of their rioting and excessive pleasures but vse all meanes to procure to the sin.

n They regard not the president care of God over them, nor for what end he hath created them.

o That is, shall certainly goe for the Prophets sake to speake, as though the thing which shall come to passe, were done already.

p Because they would not obey the word of God.

q Meaning, the ignominy that shall follow vpon the churche that discontinue to be a Church, and yet for all this great affliction it shall neuer be forsaken.

r G-d comforteth the poore lambs of his Church which had bin straggers in other countries, promising that they should dwell in those places againe, wherof they had bin deprived by the Iat and cruelty of the

Nowe will I sing to my beloved a song of my beloved to his vineyard, * My beloved had a vineyard in a very fruitful hill,

2 And hee hedged it, and gathered out the stones of it, and hee planted it with the best plants, * and hee built a towre in the mids thereof, and made a wine press therein: then hee looked that it should bring forth grapes: but it brought forth thornes wilde grapes:

3 Now therefore, O inhabitants of Ierusalem and men of Iudah, I pray you, I betwene me, and my vineyard.

4 What could I haue done any more to my vineyard that I haue not done vnto it? why haue I looked that it should bring forth grapes, and it bringeth forth wild grapes?

5 And now I will tell you what I will doe to my vineyard: I will take away the hedge thereof, and it shall be eaten vp: I will breake the wall thereof, and it shall be troden downe:

6 And I will lay it waste: it shall not be cut, nor digged, but briars and thornes shall grow vpon it: I will also commaund the cloudes that they raine no raine vpon it.

7 Surely the vineyard of the Lord of hostes is the house of Israel, and the men of Iudah are his pleasant plant, and hee looked for Iudgement, but beholde oppression: for righteousnesse, but beholde a crying.

8 Woe vnto them that ioyne house to house, and lay field to field, till there bee no place, that ye may be placed by your selues in the mids of the earth.

9 This is in mine eares, sayeth the Lord of hostes. Surely many houses shall be desolate, great and faire without inhabitant.

10 For ten acres of vines shall yeeld one bath, and the seed of an homer shall yeeld an ephah.

11 Woe vnto them, that rise vp early to follow drunkennesse, and to them that continue vntill night, till the wine doe inflame them.

12 And the harpe and viol, timbrell, and pipe, and wine are in their feasts: but they regard not the worke of the Lord, neither consider the worke of his hands.

13 Therefore my people is gone into captivity, because they had no knowledge, and the glory thereof are men famished, and the multitude thereof is dried vp with thirst.

14 Therefore I will haue enlarged myself, and hath opened his mouth, without measure, & their glorie, and their multitude, and their pompe, and hee that reioyceth among them, shall descend into hell.

15 And man shall be brought downe, and man shall be humbled, euen the eyes of the proude shall be humbled.

16 And the Lord of hostes shall be exalted in Iudgement, and the holy God shall be sanctified in Iudgement.

17 Then shall the lambs feede after their

manner, and the strangers shall enter the desolate places of the fat.

18 Woe vnto them, that draw iniquitie with y cordes of vanitie, and sinne, as with cart ropes: 19 Which say, Let him make speede: let him hasten his worke, that wee may see it: and let the counsell of the holy one of Israel draw neere and come, that wee may know it.

20 Woe vnto them that speake good of light, and euill of good, which put darknes for light, and light for darknes, that put bitter for sweete, and sweete for bitter.

21 Woe vnto them that are wise in their own eyes, and prudent in their owne sight.

22 Woe vnto them that are mighty to drink wine, and to them that are strong to powre in strong drink.

23 Which iustifie the wicked for a reward, and take away the righteousnes of the righteous from him.

24 Therefore as the flame of fire deuoureth the stubble, & as the chaffe is consumed of the flame: so their root shall be rottenne, and their bud shall ripen vp like dust, because they haue cast off the Law of the Lord of hostes, and contemned the word of the holy one of Israel.

25 Therefore is the wrath of the Lord kindled against his people, and hee hath stretched out his hand vpon them, and hath smitten them: that the mountaines did tremble, and their carkeles were torne in the middes of the streetes, and for all this his wrath was not turned away, but his hand was stretched out still.

26 And hee will lift vp a signe vnto the nations afarre, and will hisse vnto them from the end of the earth: and beholde, they shall come hastily with speede.

27 None shall faint nor fall among them: none shall flumber nor sleepe, neither shall the girdle of his loines be loosed, nor the latchet of his shooes be broken:

28 Whose arrowes shall be sharpe, and all his horses bent: his horse's hooves shall be thought like flint, and his wheelles like a whirlewinde.

29 His roaring shall like a lyon, and hee shall roare like lions whelps: they shall raire, and they holde of the pray: they shall take it away, and none shall deliuer it.

30 And in that day they shall roare vpon them, as the roaring of the sea: and if they looke vnto the earth, beholde darknesse and sorrow, and the light shall be darkened in their skie.

C H A P. VI.

a Isaiah sheweth his vocation by the vision of the diuine maiesty, b He sheweth the blindness of the people, c The destruction of the land, d The remnant reuerend.

In the verre of the death of King Vzziah, I saw also the Lord sitting vpon an high throne, and lifted vp, and the lower partes thereof filled the Temple.

2 The Seraphims stonde vpon it: euery one had sixe wings: with twaine he couered his face, and with twaine he couered his feete, and with twaine he did sit.

3 And hee was ready to giue sentence, as hee sat on the throne: d they were Angels, as hee called, because they were of a higher order, and signified that they were not in the lowe of God, as were light as fire, as were light as fire, as were light as fire.

4 Signifying that they were not able to endure the brightness of Gods glory, as hee called, because they were not able to endure the brightness of Gods glory, as hee called, because they were not able to endure the brightness of Gods glory.

5 Whereby was declared that man was not able to see the brightness of Gods glory, as hee called, because they were not able to endure the brightness of Gods glory.

6 Which thing declared the prompt obedience of the Angels to Gods indgement.

his shoulder, and he shall call his name Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of peace.

7 The increase of his government and peace shall have none end: he shall sit upon the throne of David, and upon his kingdom, to order it, and to establish it with judgement & with justice, from henceforth, even for ever: the zeal of the Lord of hostes will performe this.

8 ¶ The Lord hath sent a word into Iaakob, and it hath lighted upon Israel.

9 And all the people shall knowe, even Ephraim, and the inhabitants of Samaria, that I in the pride and presumption of the heart,

10 The bricks are fallen, but we will build it with hewen stones: the wilde figge trees are cut downe, but we will change them into cedars.

11 Nevertheless, the Lord will raise up the adversaries of Rezin against him, and ioyne his enemies together.

12 Aram before & the Philistims behinde, and they shall deuoure Israel with open mouth: yet for all this his wrath is not turned away, but his hand is stretched out still.

13 For the people turneth not vnto him that smiteth them; neither doe they seeke the Lord of hostes.

14 Therefore will the Lord cut off from Israel head and taile, branch and rutt in one day.

15 The ancient and the honourable man, he is the head: and the prophet that teacheth lies, he is the taile.

16 For the leaders of the people cause them to erre: and they that are led by them are deuoured.

17 Therefore shall the Lord haue no pleasure in their yong men, neither will he haue compassion of their fatherlesse & of their widowes: for euery one is an hypocrite and wicked, and euery mouth speaketh vaine: yet for all this his wrath is not turned away, but his hand is stretched out still.

18 For wickednesse burneth as a fire: it deuoureth the briars and the thornes, & will kinde in the thicke places of the forest: and they shall mount vp like the lifting vp of smoke.

19 By the wrath of the Lord of hostes shall the land be darkened; and the people shall be as the meate of the fire: no man shall spare his brother.

20 And he shall snatch at the right hand, and be hungry: and hee shall eate on the left hand, still shall not be satisfied: euery one shall eate the flesh of his owne arme.

21 Manasseh Ephraim: and Ephraim Manasseh, and they both shall be against Iudah: yet for all this his wrath is not turned away, but his hand is stretched out still.

CHAP. X.

2 Of wicked remouers, 5 God will punish his people by the affliction, and after it will restore them. 21 The remnant of Israel shall be saved.

W O vnto them that decree wicked decrees, and write grieuous things.

3 To keepe backe the poore from iudgement, and to take away the iudgement of the poore of my people, that widowes may be their praye, and that they may spoyle the fatherlesse.

4 What will ye doe now in the day of visitation, & of destruction, which shall come from farre? to whom will ye see for helpe? and where will ye leave your glory?

5 For ye have despised his word, ye have despised his voice, ye have despised his voice, ye have despised his voice, ye have despised his voice.

4 ¶ Without mee every one shall fall among them that are vnder and they shall fall downe among the flames: yet for all this his wrath is not turned away, but his hand is stretched out still.

5 ¶ O Ashur, the rodde of my wrath: and the staffe in their hand is mine indignation.

6 I will sende him to a dissembling nation, and I will giue him a charge against the people of my wrath to take the spoyle & to take the prey, and to tread them vnder feet like the mire in the streete.

7 But he thinketh not so, neither doeth his heart esteeme it so: but hee imagineth to destroy and to cut off not a fewe nations.

8 For he sayth, Are not my princes altogether Kings?

9 Is not Calno as Carchemish? Is not Hamath like Arpad? Is not Samaria as Damascus?

10 Like as mine hand hath founde the kingdoms of the idoles, seeing then idoles were about Ierusalem, and about Samaria.

11 Shall not I, as I haue done to Samaria, and to the idoles thereof, so doe to Ierusalem and to the idoles thereof?

12 ¶ But when the Lord hath accomplished all his worke vpon mount Zion and Ierusalem, I will visit the fruit of y prouidence of the King of Ashur, and his glorious and proude lookes.

13 Because he said, By the power of mine owne hand haue I done it, & by my wisdom because I am wise: therefore I haue remoued the borders of the people, & haue spoiled their treasures, & haue pulled downe the inhab itants like a valiant man.

14 And mine hand hath founde as a nest the riches of the people, and as one gathereth egges that are left, I haue gathered all the earth: and there was none to moue the wing or to open the mouth, or to whisper.

15 Shall the axe boast it selfe against him that heueth therewith? or shall the sawe exalt it selfe against him that moutheth it? as if the rod should lift vp it selfe against him that taketh it vp, or the staffe should exalt it selfe, as it were no wood.

16 Therefore shall the Lord God of hostes send among his fiercen Leannes, and vnder his glory he shall kinde a burning, like the burning of fire.

17 And the light of Israel shall be as a fire, and the Holy one thereof as a flame, and it shall burne, and deuoure his thornes & his briars in one day.

18 And shall consume the glory of his forest, and of his fruitfull fields both foules & fesh: and he shall be as the fainting of a standard bearer.

19 And the rest of the trees of his forest shall be fewe, that a child may tell them.

20 ¶ And at that day shall the remnant of Israel, & such as are escaped of the house of Iaakob, flay no more vpon him that smote them, but shall flay vpon the Lord, the holy one of Israel in truth.

21 The remnant shall returne, even the remnant of Iaakob vnto the mighty God.

22 For though thy people, O Israel, bee as the sande of the sea, yet shall the remnant of thee returne. I be consumption, & decreed shall overflow with righteousness.

23 For the Lord God of hostes shall make the consumption, euen determined, in the middes of all the land.

24 Therefore shall hee be sufficient to fill all the world with righteousness, & God will destroy the land as he hath determined, and as he hath determined, and as he hath determined.

at that time they have taken me, I shall goe into captivity, and I shall be as a slave.

6 God calleth for the blood of the executioners of his vengeance.

7 I shall be as a father against the lewes, which are but hypocrites, and I shall be as a father against the lewes, which are but hypocrites.

8 I shall be as a father against the lewes, which are but hypocrites, and I shall be as a father against the lewes, which are but hypocrites.

9 I shall be as a father against the lewes, which are but hypocrites, and I shall be as a father against the lewes, which are but hypocrites.

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28 I shall be as a father against the lewes, which are but hypocrites, and I shall be as a father against the lewes, which are but hypocrites.

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32 I shall be as a father against the lewes, which are but hypocrites, and I shall be as a father against the lewes, which are but hypocrites.

33 I shall be as a father against the lewes, which are but hypocrites, and I shall be as a father against the lewes, which are but hypocrites.

As the Egyptian
that did punish
them.

Reads Chap.
9.

When the life
elites passed
theough by the
hiding vp of Is-
raels, and the
enemies were
drowned, Exod.
14. 18.

Because of the
promie made to
that kingdom,
whereby Christes
kingdom was
purchased.

He describeth
by what way the
Assyrians should
come againe to
Jerusalem, to con-
quer the fairfull,
when it should
come to passe, that
another plague
was come to
should they be de-
livered.

Feare and de-
struction shall
come vpon Iuda:
for the princes
and the people shall
all be led away
captive.

Because the
Destruction of Babylon
was a figure of the
spiritual capti-
uities vnder tunc, he
sheweth that our
owne deliuerance
must come by
Christ: for as Da-
uid came out of
Ishai a man with-
out disfigure: so
Christ should
come of a poore
carpenter house
as out of a dead
Rocke, Chap. 33.
1. All while po-
pular can agree
to none but only
voto Christ: for
is he that tou-
scheth the hearts
of the faithfull
and moueth their
conscience: and
so the wicked
he is the fauour
of death, and to them
that shall perishe
that all the world
shall be smitten
with this rodde,
which is his word.
4. Men benefi-
of their wicked af-
fections are named
by the names of
beastes, which
the lieth.

Rebours reioice: but Christ by his Spirit shall reforme them: and worke in
them such mouable charitie, that they shall be like lambs, frowning and looing
one another, and shall their cruel affections, Chap. 33. 14. 15. shall be
great abundance in shepherds in the sea.

24. Therefore thus saith the Lord God of hosts,
O my people, that dwellest in Zion, be not afraid
of Asshur, he that smite thee with a rod, and shall lift
vp his staffe against thee after the manner of Egypt:
25. But yet a very little time, and the wrath that
be consumed, and mine anger in their destruction.

26. And the Lord of hosts shall rayle vp a
scourge for him, according to the plague of Mi-
dian in the rocke Oreb: and as his staffe was vpon
the Asa, so he will lift it vp after the manner of
Egypt.

27. And at that day shall his burden be taken a-
way from off thy shoulder, and his yoke from off
thy necke: and the yoke shall be destroyed because
of x the anyointing.

28. He is come to Aiath: he is passed into Mi-
gion: at Michmash shall he lay vp his armour.

29. They have gone oute the foord: they lod-
ged in the lodging at Geba: Ramah is afraid: Gi-
beon of Saul is fled away.

30. Lift vp thy voyce, O daughter Gallim, cause
Laish to heare, O poore Anathoth.

31. Madmanah is removed: the inhabitants of
Gibon have gathered themselves together.

32. Yet there is a time that he will stay at Nob:
he shall lift vp his hand toward the mount of the
daughter Zion, the hill of Ierusalem.

33. Behold, the Lord God of hosts shall cut of
the bough with feare, and they of his faire stature
shall be cut off, and the hie shall be humbled.

34. And he shall cut away the thicke places of
the forest with yron, and Lebanon shall haue a
mighty fall.

CHAP. XL

3. Christ borne of the house of Ishai. 8. His vertues & kingdom.
6. The fruits of the Gospell. 10. The calling of the Gentiles.
D. There shall come a rodde forth of the
Dorke of Ishai, and a graffe shall growe out of
his rootes.

1. And the Spirit of the Lorde shall rest vpon
him: the spirit of wisdome and vnderstanding,
the spirit of counsell and strength, the spirit of
knowledge, and of the feare of the Lord.

2. And shall make him prudent in the feare of
the Lord: for he shall not iudge after sight of his
eyes, neither reprove by the hearing of his eares.

3. But with righteousness shall he iudge the
poore, and with equitie shall he reprove for the
mecke of the earth: and he shall smite the earth
with the rod of his mouth, and with the breath of
his lips shall he slay the wicked.

4. And iustice shall be the girdle of his loynes,
and faithfullnesse the girdle of his reines.

5. The wolfe also shall dwell with the lambe,
and the leopard shall lie with the kid, and the calf,
and the lyon, and the fat beaust together, and a
little child shall lead them.

6. And the kowe and the beare shall feede:
their young ones shall lie together: and the lyon
shall cate straw like the bullocke.

7. And the sucking child shall play vpon the
hole of the aspe, and the wained child shall put
his hand vpon the cockatrice hole.

8. Then shall none hurt nor destroy in all the
mountaine of mine holmes: for the earth shall be
full of the knowledge of the Lord, as the waters
that couer the sea.

9. Then shall none hurt nor destroy in all the
mountaine of mine holmes: for the earth shall be
full of the knowledge of the Lord, as the waters
that couer the sea.

10. And in that day the roote of Ishai, which
shall stand vp for a signe vnto the people, the
nations shall seeke vnto it, and his rest shall be
glorious.

11. And in the same day shall the Lorde stretch
out his hand againe the second time, to possesse
the remnant of his people, (which shall be left)
of Asshur, and of Egypt, & of Pathros, and of Ethio-
pia, and of Elam, and of Shinar, and of Hamath,
and of the yles of the sea.

12. And hee shall set vp a signe to the nations,
and assemble the dispersed of Israel, & gather the
scattered of Iudah from the foure corners of the
worlde.

13. The hatred also of Ephraim shall depart,
and the aduersaries of Iudah shall be cut off: Ephra-
im shall not enuie Iudah, neither shall Iudah vex
Ephraim:

14. But they shall see vpon the shoulders of the
Philistines toward the West: they shall spoile them
of the East together: Edom and Moab shall be the
stretching out of their hands, and the children of
Ammon in their obedience.

15. The Lorde also shall utterly destroy the
tongue of the Egyptians sea, and with his mighty
wind shall lift vp his hand ⁴ouer the river, and
shall smite him in his fierer streames, and cause
men to walke therein with shooes.

16. And there shall be a path to the remnant of
his people, which are left of Asshur, like as it was
vnto Israel in the day that he came vp out of the
land of Egypt.

CHAP. XII

A thursdays of the first full for the merces of God.

And thou shalt say in that day, O Lord, I will
praise thee though thou wast angrie with me, thy
wrathes turned away, & thou comfortest me.
2. Beholde, God is my salvation: I will trust
in him, and will not feare for the Lord God is my strength
and song: he also is become my saluation.

3. Therefore with ioy shall yee drawe waters
out of the welles of saluation.

4. And yee shall say in that day, Prayse the
Lord: call vpon his Name: declare his workes a-
mong the people: make mention of them, for his
Name is exalted.

5. Sing vnto the Lorde, for hee hath done ex-
cellent things: this is knowne in all the world.

6. Crie out, and shoute, O inhabitant of Zi-
on: for great is the holy one of Israel in the mids
of thee.

as waters out of a fountain that is hol. 4. Cor. 1. 2. 8. It is that

CHAP. XIII

The Medes and Persians shall destroy Babel.

The burden of Babel, which Isaiah the sonne
of Amoz did see.

1. Lift vp a standard vpon the hie mountaine:
lift vp the voyce vnto them: wagge the banner,
that they may go into the gates of the nobles.

2. I haue commanded them, that I haue fan-
tised: and I haue called the mighty to my wrath,
and them that reioice in my glory.

of the plague, whereas God would: in to the strange nations, (whom they
know) to declare that God chastised the Inhabitants in his children, and in his
son hee enemies: also that if God spare not these that are pious, they shall
must use thiske strange if he punished them, which haue knowledge of his
and keepe it not. 6. To wit, the Medes and the Persians. 7. The
poore and appointed to execute my iudgements. 8. Which will say
bout the worke whereas I appoint them, but how the world shall be
gates, Chap. 10. 4.

He prophesied
of the calling of
the Gentiles,
1. That in his
Church, which
he also called his
reth. Phil. 3. 14.
2. For God shall
deliuer his elect
people out of Eg-
ypt, and will
bring them forth
to deliuer
them out of their
enemies handes
from the Persians,
Caldees, &c.
3. That in the
Antichrist, among
whom they were
dispersed, should
be clearly meant
of Christ, who
shall bring his
people
being deliuered
through all tri-
bulation.
4. Here he de-
scribeth the con-
stant state in the
Church, and the
victory against
their enemies.
5. Meaning, that
the Lord shall
conquer one the
land, and both the
force of a people.
6. To wit, the
great power of
Egypt, which
directed into the
way of sinne.

He sheweth
how the Church
shall pray to God,
when they are
troubled from
enemies.
2. Our salu-
tion shall come
out of the Lord,
who giueth
us an assured
saluance, and
we shall be
praise him for
the same.
3. That we
shall sing to
the Lord, for
the great things
he hath done
for us, and shall
make mention
of his name
in the Church.

1. That is the
great power of
Egypt, which
directed into the
way of sinne.
2. Our salu-
tion shall come
out of the Lord,
who giueth
us an assured
saluance, and
we shall be
praise him for
the same.
3. That we
shall sing to
the Lord, for
the great things
he hath done
for us, and shall
make mention
of his name
in the Church.

4 The noyse of a multitude is in the mountains, like a great people: a cumulous voyce of the kingdoms of the nations gathered together: the Lord of hostes numbreth the hoste of the battell.

5 They come from a farre country, from the end of the heauen: *even* the Lord with the weapons of his wrath to destroy the whole land.

6 Howle you, for the day of the Lord is at hand: it shall come as a destroyer from the Almighty.

7 Therefore shall all hands be weakened, and all mens hearts shall melt.

8 And they shall be afraid: anguish and sorow shall take *them*, & they shall haue paine, as a woman that travaileth: every one shall be amazed at his neighbour, and their faces shall be like flames of fire.

9 Beholde, the day of the Lord cometh, cruel, with wrath and fierce anger to lay the land waste: and he shall destroy the sinners out of it.

10 For the flames of heauen and the planets thereof shall not giue their light: the sunne shall be darkened in his going forth, and the moone shall not cause her light to shine.

11 And I will visite the wickednesse vpon the world, and their iniquitie vpon the wicked, and I will cause the arrogancie of the proud to cease, and will cast downe the pride of tyrants.

12 I will make a man more precious then fine golde, euen a man above the wedge of golde of Ophir.

13 Therefore I will shakethe heauen, and the earth shall remoue out of her place in my wrath of the Lord of hostes, & in the day of his fierce anger.

14 And it shall be as a chafed doe, and as a sheepe that no man taketh vp: every man shall turne to his own people, and flee eche one to his owne land.

15 Every one that is founde, shall be stricken through: and whosoever ioyneth himselfe, shall fall by the sword.

16 Their children also shall be broken in pieces before their eyes: their houses shall be spoiled, and their wines raiuided.

17 Beholde, I will stirre vp the Medes against them, which shall not regard silver, nor be desirous of gold.

18 With bowes also shall they destroy the children, and shall haue no compassion vpon the fruit of the wombe, and their eyes shall not spare the children.

19 And Babel the glory of Kingdomes, the beauty and pride of the Chaldeans, shall be as the dust of God in Sodom and Gomorah.

20 It shall not be inhabited for euer, neither shall it be dwelled in from generation to generation: neither shall the Arabian pitch his tentes there, neither shall the shepherds make their foldes there.

21 But Zijm shall lodge there, and their houses shall be full of Ohim: Ostriches shall dwell there, and the Seruaes shall dance there.

22 And Iim shall crie in their palaces, and dragons in their pleasant palaces: and the time thereof is ready to come, and the dayes thereof shall not be prolonged.

CHAP. XIII.

1 The destruction of the people from captiuitie. 2 The destruction of the King. 3 The destruction of the Pharaoh.

For the Lord will haue compassion of Iacob, and will reueile himselfe vnto them, and they shall cleaue to the house of Iacob.

2 And the people shall receiue them & bring them to their owne place, and the house of Israel shall possesse them in the land of the Lord, for seruants & handmaids: and they shall take them prisoners, whose captiues they were, and haue rule ouer their oppressors.

3 And in that day when the Lord shall giue thee rest from thy sorrow, and from thy feare, and from the fore bondage, wherein thou diddest serue,

4 Then shalt thou take vp this prouerbe against the King of Babel, and say, How hath the oppressor ceased? and the gold-thirsty Babel rested?

5 The Lord hath broken the rodde of the wicked, and the scepter of the rulers:

6 Which smote the people in anger with a continuall plague, and ruled the nations in wrath: if any were persecuted, he did it not let.

7 The whole world is at rest, and is quiet: they sing for ioy.

8 Also the fire trees reioyced of thee, and the cedars of Lebanon, saying, Since thou art laide downe, no heuier came vp against vs.

9 Hell beneath is moued for thee to meete thee at thy coming, raising vp the dead for thee, *even* all the princes of the earth, and hath raised from their thrones all the Kings of the nations.

10 All they shall crie and say vnto thee, Art thou become weakke also as we? art thou become like vnto vs?

11 Thy pomp is brought downe to the graue, and the found of thy vioules: the wormes is spread vnder thee, and the wormes couer thee.

12 How art thou fallen from heauen, O Lucifer, sonne of the morning? and cutte downe to the ground, which diddest cast lotes vpon the nations?

13 Yet thou saydest in thine heart, I will ascend into heauen, and exalt my throne above beside the starres of God: I will sitte also vpon the mount of the Congregation in the sides of the North.

14 I will ascend above the height of the clouds, and I will be like the most high.

15 But thou shalt be brought downe to the graue, to the sides of the pit.

16 They that see thee, shall looke vpon thee and consider thee, saying, Is this the man that made the earth to tremble, and that did shakethe Kingdomes?

17 Hee made the world as a wilderness, and destroyed the cities thereof, and opened not the house of his prisoners.

18 All the Kings of the nations, *even* they all sleepe in glory, euerie one in his owne house.

19 But thou art cast out of thy graue like an abominable branch: like the rayment of those that are shaine, and thrust thorow with a sword, which goe downe to the stones of the pit, as a carkeifer rotten vnder feete.

20 Thou shalt not be ioined with them in the liberty: noting his cruelty. No Thou wast not buried in the sepulchres of thy fathers, by tyranny was so abhorred.

a Free strength why God will haue to destroy his enemies: so much as he will deliver his Church.

b Meaning, that the Gentiles shall be loyned with the Church and worship God.

c Signifying, that the lowest should be superior to the Gentiles: and that they should be brought vnder the seruice of Christ:

d That is, had suffered all violence and iniurie to be done.

e Meaning, that when tyrants reign, there can be no rest nor quietnes, and also how detestable a thing tyranny is.

f In the infernal fires, where they have occasion for reioyce at their destruction.

g As though they feared, lest thou shouldst trouble the dead, as thou didst the liue.

h And hee derideth the proud vanity of the wicked, which knowes not that all creatures with their destruction they may reioyce.

i In stead of thy costly carpes and conring.

k Thou that thoughtest thy selfe most glorious, and as it were placed in the heauen: for the morning starre that goeth before the sunne, is called Lucifer.

l Meaning Jerusalem, where of the Temple was on the North side, as Psalm 48.

m wherby he meant that he would fight against God, when they persecute his Church, and would let themselves in his place.

n Imprussling at thee.

o To set them as the sepulchres of thy fathers.

grace, because thou hast destroyed thine owne lands, and slaine thy people: the seede of the wicked shall not be remembered for ever.

21 Prepare a slaughter for his children, for the iniquitie of their fathers: let them not rise vp nor possesse the land, nor fill the face of the world with enemies.

22 For I will rise vp agaynst them (saith the Lord of hosts) and will cut off from Babel the name and the remnant, and the sonne, and the nephew, sayth the Lord:

23 And I will make it a possession to the hedgehog, and pooles of water, and I will sweep it with the besome of destruction, sayth the Lord of hosts.

24 The Lord of hosts hath sworne, saying, Surely like as I have purposed, so shall it come to passe, and as I have consulted, it shall stand:

25 That I will breake to pieces Ashur in my land, and vpon my mountaines will I tread him vnder foote: so that his yoke shall depart from them, and his burden shall be taken from off their shoulder.

26 This is the counsell that is consulted vpon the whole world, and this is the hand stretched out ouer all the nations,

27 Because the Lord of hosts hath determined it, and who shall disannul it? and his hand is stretched out, and who shall turne it away?

28 In the yeere that King Ahaz dyed, was this burden,

29 Reioyce not, (thou whole Palestina) because the rod of them that did beate thee, is broken: for out of the serpents root shall come forth a cockatrice, and the fruit thereof shall be a fiery flying serpent.

30 For the first borne of the poore shall be fed, and the needy shall lie downe in safetie: and I will kill thy roote with famine, and I will slay thy remnant.

31 Howle, O gate, Erie, O citie: thou whole land of Palestina art dissolved, for there shall come from the North a smoke, and gone shall be alone, at his time appointed.

32 What shall then one answer? the messengers of Gentiles? that the Lord hath stablished Zion, and the poore of his people shall trust in it.

CHAP. XV.

A proph. against Moab.

1 He burden of Moab. Surely Ar of Moab was destroyed, and brought to silence in a night: surely Kir of Moab was destroyed, and brought to silence in a night.

2 He shall go vp to the temple, & to Dibon to the high places to weepe: for Nebo and for Medeba that Moab howle: vpon all their heads shall be baldnes, and euery beard shauen.

3 In their streets shall they bee gined with sickelcloth: on the toppes of their houses, and in their streets euery one shall howle, and come downe with weeping.

4 And Heshbon shall Erie, and Elealeh: their voyce shall be heard vnto Jahaz: therefore the warriors of Moab shall shew: the soule of euery one shall lament in himselfe.

5 Mine heart shall Erie for Moab: his fugitiues shall flee vnto Zoar, and heiffer of three yeere olde: for they shall goe vp with weeping by the

mounting vp of Luhah: and by the way of Horonaim they shall rise vp a crie of destruction.

6 For the waters of Nimrim shall be dried vp: therefore the graffe is withered, the herbs consumed, and there was no greene herbe.

7 Therefore what euery man hath left, and their substance that they beare to the brooke of the willowes.

8 For the Erie went round about the borders of Moab: and the howling thereof vnto Eglaime, and the shrieking thereof vnto Beer-Elim.

9 Because the waters of Dimon shall be full of blood: I will bring more vpon Dimon, eu en lions I vpon him that escapeth of Moab, and to the remnant of the land.

CHAP. XVI.

The cause wherefore the Moabites are destroyed.

1 End yee a lambe to the ruler of the worlde from the rocke of the wilderness, vnto the mountain of the daughter Zion.

2 For it shall be as a bird that is fled, and a nest forsaken: the daughters of Moab shall be at the fordoes of Arnon.

3 Gather a counsel, execute iudgement: smite thys liow as the night in the midday: hide them that are chased out: bewray not him that is fled.

4 Let my banished dwell with thee: Moab be thou thy couert from the face of the destroyer: for the extortioner shall end: the destroyer shall be consumed, and the oppressour shall cease out of the land.

5 And in mercy shall the throne be prepared: and he shall sit vpon it in steadfastnesse, in the tabernacle of David, iudging, and seeking iudgement, and halting iustice.

6 We haue heard of the pride of Moab (hee is very proud) euen his pride, and his arrogancie, and his indignation, but his lies shall not be so.

7 Therefore shall Moab howle vnto Moab: euery one shall howle: for foundations of Kir-hareseth shall ye mourne: yet they shall be stricken.

8 For the vineyards of Heshbon are cut downe, and the vine of Sibmah: the lordes of the heathen haue broken the principall vines thereof: they are come vnto Iaazer: they wandred in the wilderness: her goodly ranches stretched out themselves, and went ouer the sea.

9 Therefore will I weepe with the weeping of Iaazer, & of the vine of Sibmah, O Heshbon and Elealeh, I will make thee drunke with my teares, because vpon thy summer fruits, and vpon thy banquet I showing is fallow.

10 And gladnes is taken away, and ioy out of the plentiful field: and in the vineyardes shall be no singing nor shouting for ioy: the reeder shall not tread wine in the wine presses: I haue caused the reioicing to cease.

11 Wherefore my bowels shall found like an harpe for Moab, and mine inward parts for Kir-hareseth.

12 And when it shall appeare that Moab shall be wearie of his hie places, then shall he come to his temple to pray, but he shall not preuaile.

13 This is the word that the Lord hath spoken against Moab since that time.

14 And now the Lord hath spoken, saying, come vpon thee, and shew thee ioy, when they carry thy conquest as Ierem. 48. 33. For very sorrow and compassion, I meanes to like help of their idoles and all in vain: for Chanaan they shall not be able to helpe them.

a He calleth to the Medes & Persians, and all those that should destroye Gods vengeance.

Dr. Ierem.

a As I haue begun to destroy in Samaria, so will I continue, and destroy them wholly, when I shall deliuer you from Babel.

p Read the leu. 9. vnder Chap. 11. 12 He willeth the Philistines not to reioyce because the leu. 11. 12

is dismissed in their power: for their strength hath been greater than euer it was.

f The israelites, which were brought to moost extreme miserie.

a To wit, my people.

a That is, from the leu. 11. 12

a But they shall be all ready, and ioyne together.

y Which shall come to enquire of the state of the Church.

a They shall asseverate, & the Lord doth defend his Church, and them that ioyne themselves thereunto.

a Read Chap. 12. 1. The childer, whereby the whole country was meant.

e The Moabites shall see to their idoles for succor, but it shall be too late.

d Which were cities of Moab.

e For as in the West partes the people vied to let their haire growe when they mourne, so in the East partes they cut it off.

f The Prophet draketh this in the person of the Moabites, as one which is the gentilement of God that shall come vpon them. g Meaning, shew me a signe that thou liest in places, and thou art false.

b He denoth the miserable state of Moab, as I have said.

i To hide these places, and their goodly things.

k Of these are cities.

l So that by means they shall escape the hand of God, though they be of his Church.

m That is, when the Moabites shall be destroyed, they shall be as a bird that is fled, and a nest forsaken.

n Where the Lord called them, being that he had now turned, and the strength of Moab was then.

o There is a remedy, but you shall be.

p Her downe, what Moabites have downe, I will destroy.

q On to which state they would give no heed, nor comfort, they are now like forsaken.

r The Lord shall apply the affliction, as he will.

s Meaning Chlois, & their women, & their men, & their children, & their cattle, & their flocks, & their houses, & their lands, & their cities, & their villages, & their towns, & their castles, & their strong holds, & their walls, & their gates, & their towers, & their bulwarks, & their rampiers, & their ditches, & their trenches, & their fortifications, & their munitions, & their weapons, & their armour, & their shields, & their spears, & their bows, & their arrows, & their slings, & their stones, & their clubs, & their maces, & their swords, & their daggers, & their knives, & their axes, & their hammers, & their anvils, & their bellows, & their looms, & their distaffs, & their spindles, & their wheels, & their mills, & their ovens, & their kilns, & their furnaces, & their forges, & their smiths, & their carpenters, & their masons, & their builders, & their labourers, & their servants, & their maids, & their children, & their women, & their men, & their cattle, & their flocks, & their 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In three yeeres as the yeeres of a P. hieing, and the glorie of Meab shall be come in all the great multitude, & the remnant shall be very small and feeble.

CHAP. XVII.

A prophetic of the destruction of Damascus and Ephraim, & a lamentation to the remnant.

He burden of Damascus. Behold, Damascus is taken away from being a citie, for it shall be a ruinous heape.

The cities of Aroer shall be forsaken: they shall be for the flocks: for they shall lie there, and none shall make them afraid.

The multitude also shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Aram shall be as the glorie of the children of Israel, faith the Lord of hostes.

And in that day the glorie of Iaa-kob shall be impow'ered, and the fames of his flesh shall be made leaze.

And it shall be as when the harveste mangatheth the corne, and respecteth the eares with his arme, and he shall be as he that gathereth the eares in the valley of Rephaim.

Yet a gathering of grapes shall bee left in it, as the shaking of an olive-tree, two or three berries are in the top of the ymoth boughes, & foure or five in the hie branches of the fruite thereof, faith the Lord God of Israel.

At that day shall a man looke to his maker, and his eyes shall looke to the holy one of Israel.

And hee shall not looke to the altars, the workes of his owne handes, neither shall he looke to those things, which his owne fingers haue made, as grones and images.

In that day shall the cities of their strength be as the forsaking of boughes & branches, which they did forsake, because of the children of Israel, and there shall be desolation.

Because thou hast forgotten the God of thy salvation, and hast not remembered the God of thy strength; therefore shalt thou see plefant plants, and shalt graffe strange vine branches:

In that day shalt thou make thy plant to growe, and in the morning shalt thou make thy seed to flourish: but the harvest shall be gone in the day of possession, and there shall be desperate sorrowe.

Oh, the multitude of many people, they shall make a founde like the noyse of the sea: for the noyse of the people shall make a founde like the noyse of mightie waters.

The people shall make a founde like the noyse of many waters: but God shall rebuke them, and they shall see farre off, and shall bechased as the chaffe of the mountanes before the winde, and as a rousing thing before the whirlewinde.

And loe, in the evening there is trouble: but afore the morning it is gone. This is the portion of them that spoyle vs, and the lot of them that rob vs.

For the multitude there, so the cities of Israel shall no more be able to deliver themselves, then bethen, when God shall sende the enemy to destruction. In which are excellent, and brought out of other countries. In the day of the Lord, which will be in his lawe, Leuit. 16. 10. The multitude shall be in the terrible plague that was prepared against them, which were in sinne, and gathered of many nations. And when this be the confounding of the faithfull, which were in the enemies the Assyrians a temple, which lieth over the city, and is the morning, it is gone.

CHAP. XVIII.

Of the ruines of the Church, & of the occasion of the Church.

OH, the land shadowing with wings, which is beyond the ruines of Ethiopia,

Sending ambassadors by the Sea, euen in vessels of y reedes vpon the waters, saying, Go, ye swift messengers, to a nation that is scattered abroad, and spoyled, vnto a terrible people from their beginning euen hitherto: a nation by litle and litle euen troden vnder foote, whose land the floods haue spoyled.

All ye, the inhabitants of the worlde and dwellers in the earth shall see when I heere it: yet a signe in the mountanes, and when he bloweth the trumpet, ye shall heare.

For so the Lord God vnto me, I will s' self, and beholde in my tabernacle, as the heart dry- ing vp the raine, and as a cloude of dewe in the heart of barueil.

For afore the harveste when the floure is finished, and the fruite is riping in the floure, then he shall cut downe the branches with hookes, and shall take away, and cut off the boughes:

They shall bee left together vnto the foules of the mountanes, & to the beasts of the earth: for the foule shall summer vpon it, and euery beast of the earth shall winter vpon it.

At that time shall a present bee brought vnto the Lord of hostes (a people that is scattered abroad, and spoyled, & of a terrible people from their beginning hitherto, a nation, by litle and litle euen troden vnder foote, whose land the rivers haue spoyled) to the place of the Name of the Lord of hostes, euen the mount Zion.

Meaning, the Assyrians, as chap. 8. 7. When the Lord prepareth to fight against the Ethiopians. It will stay a while from punishing the wicked, which two seasons are most profitable for the riping of fruites: hereby hee meaneth, that he will seeme to fauour them, and give them abundance for a time, but he will suddenly cut them off. Not onely me, I shall count them, but the beasts. Meaning, that God will p'se his Church, and require that little remnant as an offering vnto himselfe.

CHAP. XIX.

The destruction of the Egyptians by the Assyrians. 18 Of their conuersion to the Lord.

He burden of Egypt. Behold, the Lord rideth vpon a swift cloud, and shall come into Egypt, and the idoles of Egypt shall be moued at his presence, and the heart of Egypt shall melt in the mids of her.

And I will set the Egyptians against the Egyptians: vs euery one shall fight against his brother, & euery one against his neighbour, citie against citie, and kingdom against kingdom.

And the spirit of Egypt shall faile in the mids of her, and I will destroy their counsell, and they shall seeke after the idoles, & at the forcerers, and at them that haue spirits of diuination, and at the soothsayers.

And I will deliuer the Egyptians into the hande of cruell lordes, and a mightie King shall rule ouer them, faith the Lord God of hostes.

Then the warres of the sea shall faile, and the rivers shall be dried vp, and wasted.

And the rivers shall goe farre away: the rivers of defence shall be emptied and dried vp: the reeders and fugges shall be cut downe.

Meaning, their pellice, and wisdom. He sheweth that the Sea and Nilus, which they thought themselves much inured, should not be able to defende them from his anger, but that he would sende the Assyrians among them, that should keepe them vnder as boxes. For Nilus ran into the Sea by euen Argam, although they were so many times.

He meaneth part. 1. Ethiopia which lyeth towards the S. e., which was full of ships that the lay liued like the comparit to him, seemed to shadow the sea.

Which is those countreys were great, inasmuch as they made ships of them for to liue in.

This may be taken that they least other to comfort the lawes, and to prompt them help against their enemies, and so the Lord did determine to take away their strength that the lawes should not trull them in: or that they did solicit the Egyptians, and promised them aid to goe against iuda.

To wit, the lawes, who because of Gods plagues made all other nations as if they were like, as God threatened, Deut. 18. 37.

Meaning, the Assyrians, as chap. 8. 7. When the Lord prepareth to fight against the Ethiopians. It will stay a while from punishing the wicked, which two seasons are most profitable for the riping of fruites: hereby hee meaneth, that he will seeme to fauour them, and give them abundance for a time, but he will suddenly cut them off. Not onely me, I shall count them, but the beasts. Meaning, that God will p'se his Church, and require that little remnant as an offering vnto himselfe.

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B The River
wrote a mouth,
whereby they
meate the spring
out of the which
he water gusheth
out of a
mouth.

B The Scriptures
vie to delcive the
definition of a
country by taking
away of the com-
modities thereof,
as by vines, figs,
figs, and such other
things, whereby
countries are en-
riched.

B Called also Tan-
er, a famous cite
upon Nilus.

B He noeth the
Rivers of Pharo-
ph who pre-
sented the king
that he was wise,
and nobly, and that
his house was full
of wisdom and so he
flattered himself,
saying I am wise.

B Or Memphis,
as others Alexandria,
and now called
the great Cairo.

B The principal
upholders the reed
are the chiefest
cause of their de-
struction.

B For the spirit
of wisdom he
hath made them
drunken and gidi-
dle with the spirit
of error.

B After the
great nor the
small, the first
nor the work.

B Concliding
that through their
acc, from the Jews
made not God
their defence but
put their trust in
them, and were
therefore now
punished, they
shall see, least
the light upon
them.

B Shall make one
question of fish
with the people
of God, by the
speech of Canaan,
meaning the lan-
guage, wherein God
was then served.

B Shall renounce
their impietie
and give thanks
for the good light,
signifying, as it
saith her should
sing God, and the
sister, remain in
their wickedness.

B And so of the
first three should be
the same of last
three shall be
evident sign and tokens that
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7 The grass in the river, and at the head of the rivers, and all that growe by the river shall wither, and be driven away, and be no more.

8 The fishers also shall mourne, and all they that cast angle into the river, shall lament, & they that fished their net upon the waters, shall be weakened.

9 Moreover they that worke in flaxe of divers forces, shall be confounded, and they that weave nettes.

10 For their nets shall be broken, and all they, that make ponders, shall be heave in heart.

11 Surely the princes of Zoan are fools: is the counsell of the wise counsellors of Pharaoh is become foolish: how say ye unto Pharaoh, I am the sonne of the wife? I am the sonne of the ancient Kings?

12 Where are now thy wise men, that they may tell thee, or may knowe what the Lorde of hostes hath determined against Egypt?

13 The princes of Zoan are become fools: the princes of Noph are deceived, they have deceived Egypt, even the corners of thy tribes thereof.

14 The Lord hath mingled among them the spirit of enmities: and they have caused Egypt to erre in every worke thereof, as a drunken man erreth in his vomite.

15 Neither shall there be any worke in Egypt, which the head may doe, nor the taile, the branch nor the rush.

16 In that day shall Egypt bee like unto women for it shall be affraide and feare because of the mourning of the band of the Lord of hostes, which he shall cuth over it.

17 And the land of Egypt shall be a feare unto Egypt: every one that naketh mention of it, shall be affraide thereof, because of counsel of the Lord of hostes, which he hath determined upon it.

18 In that day shall five cities in the land of Egypt speake the language of Canaan, and shall swear by the Lord of hostes: one shall be called the citie of destruction.

19 In that day shall the altar of the Lorde be in the mids of the land of Egypt, and a pillar by the border thereof unto the Lorde.

20 And it shall be for a signe and for a witnesse unto the Lord of hostes in the land of Egypt: for they shall cry unto the Lorde, because of the oppressors, and he shall send them a Saviour and a great man, and shall deliver them.

21 And the Lord shall knowe of the Egyptians, and the Egyptians shall knowe the Lord in that day, and do sacrifice and oblation, and shall vow vows unto the Lord, and performe them.

22 So the Lord shall smite Egypt, he shall smite and heale it: for he shall returne unto the Lord, & he shall be intreated of them, and shall heale them.

23 In that day shall there be apath from Egypt unto Ashtar, and Ashtar shall come into Egypt, and Egypt into Ashtar: so the Egyptians shall worship with Ashtar.

24 In that day shall Israel be the third with Egypt and Ashtar, even a blessing in the mids and so of the first

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of the land.

25 For the Lord of hostes shall bless it, saying, Blessed be my people Egypt & Ashtar, the worke of mine hands, and Israel mine inheritance.

CHAP. XX.

1 The three years captivitie of Egypt and Ethiopia is desired by three years going naked of Nubia.

2 In the year that Tarsan came to Alhod, (when Sargon King of Ashtar first him) and had fought against Alhod, and taken it.

3 At the time spake the Lord by the hand of Maiah the sonne of Amoz, saying, Goe, and looke the sackcloth from thy loynes, and put off thy shoe from thy foote. And he did so, walking naked and barefoote.

4 And the Lord said, Like as my servant Maiah hath walked naked, & barefoote three yeeres, as a signe and wonder upon Egypt, and Ethiopia,

5 So shall the King of Ashtar take away the captivitie of Egypt, and the captivitie of Ethiopia, both yong men and old men, naked and barefoote, with their buttocks unconcealed, to the shame of Egypt.

6 And they shall feare, and be ashamed of Ethiopia their expectation, & of Egypt their glory.

7 Then shall the inhabitant of this isle say in that day, Behold, such is our expectation, whither wee fed for helpe to be delivered from the King of Ashtar, and how shall we be delivered?

CHAP. XXI.

1 Of the destruction of Babylon by the Persians and Medes.

2 The burden of the desert. As the whirlwinds in the South vie to passe from the wilderness, so shall it come from the horrible land.

3 A grievous vision was shewed unto me, The transgression against a transgression, and the destroyer against a destroyer. Go vp to El-me-efce Media: I have caused all the mourning thereof to cease.

4 Therefore are my joyes filled with sorrow, sorowes have taken mee as the sorowes of a woman that travaileth: I was bowed downe when I heard it, and I was amazed when I saw it.

5 Mine heart failed: fearefulnes troubled me: the night of my pleasures hath been turned into feare unto me.

6 Prepare thou thy table: watch in thy watch tower: eat, drinke: be arise, ye princes, annoynt the shield.

7 For thus hath the Lord Eyed unto me, Goe, set a watchman, to tel what he seeth.

8 And he sawe a chariet with two horsemen: a chariet of an affe, and a chariet of a camel: and he hathakened and tooke diligent heed.

9 And he cryed, A lyon: my lord, I stande continually upon the watch towre in the day time, and I am fet in my watch every night.

10 And behold, this mans chariet cometh with two horsemen. And he answered and Eyed, Babel is fallen: it is fallen, and all the images of her gods hath he broken unto the ground.

11 O my threshing, and the y corn of my floor, that which I have heard of the Lorde of hostes the God of Israel, haue I shewed unto you.

12 The burden of Durnah. He calleth unto.

13 Whiles they are eating and drinking, they shall be commoted with weapons. I will, in a vision by the spirit of prophetic, I shew the manner of warre, and others that carried the baggage. I meaning Durnah, whom I sawe first vp, made him to come toward Babylon.

14 The Angel declared that it should be destroyed, and done in a vision. **15** *1702, 1703, 1704, 1705, 1706, 1707, 1708, 1709, 1710, 1711, 1712, 1713, 1714, 1715, 1716, 1717, 1718, 1719, 1720, 1721, 1722, 1723, 1724, 1725, 1726, 1727, 1728, 1729, 1730, 1731, 1732, 1733, 1734, 1735, 1736, 1737, 1738, 1739, 1740, 1741, 1742, 1743, 1744, 1745, 1746, 1747, 1748, 1749, 1750, 1751, 1752, 1753, 1754, 1755, 1756, 1757, 1758, 1759, 1760, 1761, 1762, 1763, 1764, 1765, 1766, 1767, 1768, 1769, 1770, 1771, 1772, 1773, 1774, 1775, 1776, 1777, 1778, 1779, 1780, 1781, 1782, 1783, 1784, 1785, 1786, 1787, 1788, 1789, 1790, 1791, 1792, 1793, 1794, 1795, 1796, 1797, 1798, 1799, 1800, 1801, 1802, 1803, 1804, 1805, 1806, 1807, 1808, 1809, 1810, 1811, 1812, 1813, 1814, 1815, 1816, 1817, 1818, 1819, 1820, 1821, 1822, 1823, 1824, 1825, 1826, 1827, 1828, 1829, 1830, 1831, 1832, 1833, 1834, 1835, 1836, 1837, 1838, 1839, 1840, 1841, 1842, 1843, 1844, 1845, 1846, 1847, 1848, 1849, 1850, 1851, 1852, 1853, 1854, 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C H A P. XXV.

A *thinking to be God in that thou shalt flourish himselfe judge of the world, by punishing the wicked and maintaine among the gaily.*
O Lord, thou art my God: I will exalt thee, I will praye thy Name: for thou hast done wonderful things, according to the counsels of old, with a stable trust.

2 For thou hast made of a *b* citty an heape, of a strong citty, a ruine: *even* the palace of strangers of a citty, it shall neuer be built.

3 Therefore shall the *c* mighty people giue glory vnto thee: the citty of the strong nations shall feare thee.

4 For thou hast bin a strength vnto the poore, *even* a strength to the needy in his trouble, a refuge against the tempest, a shadowe against the heat: for the blast of the mighty is like a storme against the wall.

5 Thou shalt bring downe the noyse of the strangers, as the heate in the dry place: hee will bring downe the song of the mighty, as the heat in the shadowe of a cloude.

6 And in this mountaine shall the Lord of hostes make vnto all people a feast of fat things, *even* a feast of wines, and of fat things full of marrow, of wines, and of purified.

7 And he will destroy in this mountaine: the cowering that cowereth all people, and the vaile that is spread vpon all nations.

8 He will destroy death for euer: and the Lord God will wipe away the teares from all faces, and the rebuke of his people will he take away out of all the earth: for the Lord hath spoken it.

9 And in that day shall men say, Loe, this is our God: we haue waited for him, & he will saue vs. This is the Lord, we haue waited for him: we will reioyce and be ioyfull in his saluation.

10 For in this mountaine shall the hand of the Lord rest, and Moab shall be threshed vnder him, *even* as straw is threshed in: *as* Madmenah.

11 And hee shall stretch out his hand in the middes of them (as he that swimmeth stretcheth them out to swimme) and with the strength of his hands shall he bring downe their pride.

12 The defence also of the height of thy wals shall he bring downe and lay lowe, and cast them to the ground, *even* to the dust.

1 Meaning, that ignorance and blindness, whereby we are blinded from Christ. He will take away all occasions of sinne and temptation. Revel. 2.7. and 3.14. 1 By Moab are meant all the enemies of the Church. There were two cities of this name: one in Iudah, 1 Chr. 2.25. in the land of Moab, Ieremie 48.1. which is meant to have bene the place of come. Chap. 1.17.

C H A P. XXVI.

A song of the faithful, when they are declared in warre to confesse the tribulation of the Church, and wherein they ought to trust.

N that day shall this song bee sung in the land of Iudah, We haue a strong citty: *b* saluation shall God be for wals and bulwarke.

3 Open ye the gates that the righteous nation, which keepeth the trueth, may enter in.

4 By an assured purpose wilt thou preserve penitence, because they trusted in thee.

5 Trust in the Lord for euer: for in the Lord God is strength for euermore.

6 For he will bring downe them that dwell on high: the he citty bee will abate: *even* vnto the ground will he cast it downe, & bring it vnto dust.

7 The foete shall treade it downe, *even* the feete of the poore, and the feete of the needie.

8 There is no power to him, that can let God, when he is angry. 9 There is no power to him, that can let God, when he is angry.

7 The way of the iust is righteousness: thou wilt make equal the righteous path of the iust,

8 Also we, O Lord, haue waited for thee in the way of thy iudgements: the desire of our soules is to thy Name, and to the remembrance of thee.

9 With my soule haue I desired thee in the night, and with my spirit within mee will I seeke thee in the morning: for seeing thy iudgements are in the earth, the inhabitants of the world shall learne righteousness.

10 Let mercie be shewed to the wicked, yet hee will not learne righteousness: in the lande of vprightnesse will he do wickedly, and will not beholde the maiestie of the Lord.

11 O Lord, they will not beholde thine hand: but they shall see it, and bee confounded with the zeale of the people, and the fire of thine enemies shall deuoure them.

12 Lord, vnto vs thou wilt ordaine peace: for thou also hast wrought all our works for vs.

13 O Lord our God, other than Ions beside thee, haue ruled vs, but wee will remember thee only, and thy Name.

14 The dead shall not liue, neither shall the dead arise, because thou hast visited and scattered them, and destroyed all their memorie.

15 Thou hast increased the nation, O Lord: thou hast increased the nation: thou art made glorious: thou hast enlarged all the coasts of the earth.

16 Lorde, in trouble haue they visited thee: they powred out a prayer when thy chastening was vpon them.

17 Like as a woman with childe, that draweth neere to the trauaile, is in sorrow, and cryeth in her paines, so haue we bene in thy sight, O Lord.

18 We haue conceived, we haue borne in pain, as though we should haue brought forth: *1* wonder there was no helpe in the earth, neither did the inhabitants of the world fall.

19 ¶ *¶* Thy dead men shall liue: *even* with my body shall they rise. Awake, and sing, ye that dwell in dust: for thy dewe is as the dew of herbes, and the earth shall cast out the dead.

20 Come, my people: *x* enter thou into thy chambers, and shut thy doores after thee: hide thy selfe for a very little while, vntill the indignation passe ouer.

31 For lo, the Lord cometh out of his place, to visite the iniquitie of the inhabitants of the earth vpon them: and the earth shall disclose her blood, and shall no more hide her slain.

2 Again by the raine in the spring time: so they that lie in the dust, shall rise vp to ioy when they see the dewe of Gods grace. *3* He exhorteth the faithful to be patient in their afflictions, and to wait vpon Gods works. *4* The earth shall vomite and cast out the innocent blood, which it hath drinke, that it may crie for vengeance against the wicked.

C H A P. XXVII.

A prophesie against the kingdoms of Sion, and of the ioy of the Church for their deliuerance.

N that day the Lord with his force and great land mightie sword shall visite Liathian, that peacering serpent, *even* Liathian, that croke serpent, and hee shall lay the dragon that is in the sea.

3 In that day sing of the vineyard of red wine.

4 I the Lord doe keepe it: I will water it euery moment: least any assaile it, I will keepe it night and day.

5 Meaning of the best wine, which this vineyard, that is, the Church, should bring forth as most agreeable to the Lord.

6 We haue constantly abode in the desert, as in the wilderness, where with thou hast afflicted vs.

7 Meaning, that by affliction men shall learne to feare God.

8 The wicked thought God had shew them euident signes of his grace, shall aser be the better.

9 Through enuie and indignation against thy people.

10 The fire of vengeance, where with thou dost destroy thine enemies.

11 The Babylonians which haue not forsaken according to thy word.

12 Meaning, that the reprobate, and in this life shall have the beginning of everlasting death.

13 To wit, the company of the faithful, by the calling of the Gentiles.

14 This is the faithful, by thy reddece we are moued to pray vnto thee for deliuerance.

15 To wit, in our former sorow.

16 Our sorow had neuer ended, neither did we see the comfort, that we looked for.

17 The wicked and men without religion were not destroyed.

18 He comforteth the faithful in their afflictions, shewing them that *even* in death they shall haue life, and that they should not certainly rise to glorie the contrary.

19 As herbes dead in winter, flourish againe by the raine in the spring time: so they that lie in the dust, shall rise vp to ioy when they see the dewe of Gods grace.

20 He exhorteth the faithful to be patient in their afflictions, and to wait vpon Gods works.

21 The earth shall vomite and cast out the innocent blood, which it hath drinke, that it may crie for vengeance against the wicked.

22 At the time appointed.

23 That is, by his mighty power and by his word.

24 He prophesieth here of the destruction of Sion, and his kingdom, as the name of Liathian, Asah and Egypt.

d Therefore he will destroy the kingdome of Sath because he loveth his Church for his owne mercies sake and can not be angry with it, but will that he may powre his anger upon the wicked infidels, whom he meaneth by bryeres and thornes.

e He himselfe shall: for Israel will not come by gentleness, except God make them to see his rods, and so bring them vnto him.

f I thought I might see some people for a time, yet shall the roote spring againe and bring forth in great abundance, g He sheweth that God punisheth his in mercy, and his enemies in iudice.

h That is, thou wilt not destroy the roote of thy Church, though the branches thereof seeme to perish by the sharpe wind of affliction.

i He sheweth that there is no true repentance, nor full reconciliation to God, till the heart be purged from al idolatrie, and the monuments thereof destroyed.

k Nowwithstanding his favour that he will shew them after, yet iherusalem shall be destroyed, and graffe for cattell shall growe in it.

l God shall not have neede of mighty enemies: for the very women shall doe it, to their great shame. m He shall destroy all idoles of Exphraites to Nilus: for some fled toward Egypt, thinking to have escaped. n In the time of Cyrus, by whom they should be deliuered: but this was chiefly accomplished vnder Christ.

4 Anger is not in mee: who would set the bryers & the thornes against me in battell? I would goe thither, I would burne them together.

5 Or will hee feele my strength, that he may make peace with mee, and be at one with me?

6 Hereafter, Iakob shall take roote: Israel shall flourish and growe, and the world shall be filled with fruit.

7 Hath hee smitten g him, as hee smote those that smote him? or is hee slaine by the slaughter of them? or was hee slaine by him?

8 In a measure in the branches thereof wilt thou contend with it, when hee bloweth with his rough wind in the day of the East wind.

9 By this therefore shall the iniquitie of Iakob be purged, and this is all the fruit, the taking away of his sin: when hee shall make all the stones of the altars, as chalke stones broken in peeces, the grones and images may not stand vp.

10 Yet the defended citie shall be desolate: and the habitation shall be forsaken and leftlike Idernes. There shall the calfe feede, and there shall hee and consume the branches thereof.

11 When the boughs of it are drie, they shall be broken: the women come and set them on fire: for it is a people of none vnderstanding: therefore hee that made them, shall not have compassion of them, and hee that formed them, shall haue no mercy on them.

12 And in that day shall the Lord thresh from the chanel of the River vnto the river of Egypt, and ye shall be gathered, one by one, O children of Israel.

13 In that day also shall the great trumpe be a blown, and they shall come, which perished in the land of Ashtur, and they that were chased into the land of Egypt, and they shall worship the Lord in the holy Mount at Iherusalem.

14 Nowwithstanding his favour that he will shew them after, yet iherusalem shall be destroyed, and graffe for cattell shall growe in it. l God shall not have neede of mighty enemies: for the very women shall doe it, to their great shame. m He shall destroy all idoles of Exphraites to Nilus: for some fled toward Egypt, thinking to have escaped. n In the time of Cyrus, by whom they should be deliuered: but this was chiefly accomplished vnder Christ.

CHAP. XXVIII.

Against the pride and drunkenness of Israel. 9 The vntowardnesse of them that should learne the words of God. 29 God doeth all things in time and place.

W O to the crowne of pride, the drunkards of Ephraim: for his glorious beautie shall be a fading floure, which is vpon the head of the valley of them that be fat, and are ouercome with wine.

2 Beholde, the Lord hath a mighty and strong hoste, like a tempest of haile, and a whirlwind that ouertroweth, like a tempest of mightie waters that ouerflowe, which throwe to the ground mightily.

3 They shall be betreden vnder foote, euen the crown & the pride of the drunkards of Ephraim.

4 For his glorious beautie shall be a fading floure, which is vpon the head of the valley of them that be fat, and as the haile fruit afore summer, which when hee that looketh vpon it, seeth it, while it is in hand hee eateth it.

5 In that day shall the Lord of hostes be for a crowne of glory, and for a diademe of beauty vnto the residue of his people:

6 And for a spirit of iudgement to him that

sitteth in iudgement, and for strength vnto them that turne away the battell to the gate.

7 But they haue erred because of wine, and are out of the way by strong drinke: the Priest and the prophete haue erred by strong drinke: they are swallowed vp with wine: they haue gone astray through strong drinke: they faile in vision: they stumble in iudgement.

8 For all their tables are full of filthie vomiting: no place is cleane.

9 Whome shall he teach knowledge? and whome shall hee make to vnderstand the things that hee heareth? them that are waied from the milke, and drawn from the breasts.

10 For precept must be vpon precept, precept vpon precept, line vnto line, line vnto line, there a litle, and there a litle.

11 For with a flammering tongue and with a strange language shall hee speake vnto this people. 12 Vnto whom hee saide, This is the rest: giue rest to him that is wearie: and this is the refreshing, but they would not heare.

13 Therefore shall the worde of the Lord be vnto them precept vpon precept, precept vpon precept, line vnto line, line vnto line, there a litle, and there a litle, that they may go, and fall backward, and be broken, and be inard, and be taken.

14 Wherefore haue the worde of the Lord should vnto ye scornfull men, that rule this people, which is at Iherusalem.

15 Because ye haue said, We haue made a vntowardnesse with death, and with hell are we at agreement: though a scourge runne ouer, and passe through, it shall not come at vs: for we haue made a fall: our refuge, & vnder vanity are we hid, rest.

16 Therefore thus saith the Lord God, Behold, I will lay in Zion a stone, a tried stone, a precious corner stone, a sure foundation. Hee that beleeueth, I shall not make haste.

17 Iudgement also will I lay to the rule, and righteousnesse to the balance, and the haile shall sweep away the vaine confidence, and the waters shall ouerflowe the secret place.

18 And your couenant with death shall be dissolved, and your agreement with hell shall not stand: when a scourge shall runne ouer, and passe through, then shall ye be betreden downe by it.

19 When it passeth ouer, it shall take you away: for it shall passe through euery morning in the day, and in the night, and there shall be only ye feare to make you to vnderstand the hearing.

20 For the beddes is streit that it cannot suffice, and the couering narrowe that one cannot wrappe himselfe.

21 For the Lord shall stand as in mount Pezrazim: hee shall be wroth as in the valley of Gibeon, that hee may do his work, his strange worke, and bring to passe his acte, his strange acte.

22 Now therefore be no mockers, least your bondes increase: for I haue heard of the Lord of hostes a consumption, euen determined vpon the whole earth.

23 Hearken ye, and heare my voyce: hearken ye, and heare my speech.

content with Chell. x In the resurrection of his Church, iudgement and iudgement teigne. x Gods corrections and affliction. x Affliction shall discouer their vaine confidence, which they kept secret to themselves. y Terror and dread shall make you to learne that, which exhortations and gentleness could not bring you vnto. z Your affliction shall be fore, that you are not able to stand it. 1 When David ouercame the Philistines, 1 Sam. 5. 10. 1 Chron. 14. 11. 12. Iehua discombed five Kings of the Amorites, Iosh. 10. 12.

Hee will give content to the people, to the captiues, to drive the women in at their owne gates.

Meaning, by power which were vnto them, and were about their corrupt wills.

Hee will give content to the people, to the captiues, to drive the women in at their owne gates.

For there was content to vnderstand his good desires: but was content, and as vnto any good.

They will have content to vnderstand his good desires: but was content, and as vnto any good.

They will have content to vnderstand his good desires: but was content, and as vnto any good.

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They will have content to vnderstand his good desires: but was content, and as vnto any good.

a Meaning, the proud kingdome of the Israelites, which were drunken with worldly prosperitie.

b Because the most part dwell in plentifull valleys, hee meaneeth hereby the valley of them that had abundance of worldly prosperitie, and were, as it were, crowned therewith, as with garlands.

c He speaketh to meane the Assyrians, by whom the tentidies were carried away.

d Which is not of long continuance, but is gone slye, and swift away.

e Signifying, that the faithfull, which put not their trust in worldly prosperitie, but made God their glory, shall be preserved.

f Signifying, that the faithfull, which put not their trust in worldly prosperitie, but made God their glory, shall be preserved.

g Signifying, that the faithfull, which put not their trust in worldly prosperitie, but made God their glory, shall be preserved.

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m Signifying, that the faithfull, which put not their trust in worldly prosperitie, but made God their glory, shall be preserved.

n Signifying, that the faithfull, which put not their trust in worldly prosperitie, but made God their glory, shall be preserved.

o Signifying, that the faithfull, which put not their trust in worldly prosperitie, but made God their glory, shall be preserved.

12 Doeth the plowe man plow all the day, to fower doeth hee open, and brake the clous of his ground?

13 When he hath made it plaine, will he not sowe the fitches, and sowe cummin, and cast in wheat by measure, and the appointed barley and rye in their place?

14 For his God doeth instruct him to haue discretion, and doeth teach him.

15 For fitches shal not be threshed with a threshing instrument, neither shall a cart wheele bee turned about vpon the cummin: but the fitches are beaten out with a staffe, and cummin with a rod.

16 Bread come when it is threshed, hee doeth not away threth it, neither doeth the wheele of his earshell make a noyse, neither will hee break it with the teeth thereof.

17 This also cometh from the Lord of hosts, which is wonderfull in counsell, and excellent in works.

CHAP. XXIX.

1 A Prophecy against Jerusalem. 2 The vengeance of God on them that follow the traditions of men.

3 An altar, altar of the cite that David dwelt in: addre vnto yere: b let them kill lambs.

4 But I will bring the altar into distresse, and there shalbe heauines and sorow, and it shalbe vnto me like a altar.

5 And I will besiege thee as a cite, and fight against thee on a mount, and will cast vp ramparts against thee.

6 So shalt thou be humbled, and shalt speake out of the d ground, and thy speech shalbe as out of the dust: thy voyce also shal be out of the ground like him that hath a spirit of diuination, and thy talking shal whisper out of the dust.

7 Moreover, the multitude of thy strangers shalbe like smal dust, and the multitude of strong men shalbe chaffe the passeth away: and it shal be in a moment, euen suddenly.

8 Thou shalt be visited of the Lorde of hosts with thunder, and shaking, and a great noyse, a whistling, and a tempest, and a flame of a devouring fire.

9 And the multitude of all the nations that fight against the altar, shalbe as a dream or vision by night: euen all they that make the warre against it, and strong holdes against it, and lay siege vnto it.

10 And it shall be like as a hungry man dreameth and behold, he catcheth: and when he awaketh, his soule is empty: or like as a thirstie man dreameth, and loe, he is drinking, and when he awaketh, behold he is faint, and his soule longeth: so shal the multitude of all nations be that fight against mount Zion.

11 Stay your selues, and wonder: they are blinde, and make you blinde: they are drunken, but not with wine: they stagger, but not by strong drinke.

12 For the Lord hath couered you with a spirit of slumber, and hath shut vp your eyes: the Prophets, and your chief Seers hath hee ouered.

13 And the vision of them all is become vnto you, as the wordes of a booke that is sealed vp, which they deliuer to one that can reade, saying, Reade this, I pray thee. Then shall hee say, I can not: for it is sealed.

14 Meaning that it is all alike, either to reade, or to be taught, euen the heart of wisdom is.

15 And the booke is giuen vnto him that cannot reade, saying, Reade this, I pray thee, And hee shall say, I cannot reade.

16 Therefore the Lorde said, Because this people come neere vnto me with their mouth, and honour me with their lips, but haue removed their heart farre from me, and their feare toward me was taught by the precept of men,

17 Therefore behold, I will againe do a marvellous worke, and a wonder: for the wildecme of their wife men shal perish, and the vnderstanding of their prudent men shalbe hid.

18 Vnto them that seeke deepe to hide their counsell from the Lord: for their works are in darknesse, and they say, Who seeth vs? and who knoweth vs?

19 Your turning of deaues shal it not be esteemed: as the potters clay: for the work say of him that made it, He made mee not? or the thing formed, say of him that fashioned it, He had none vnderstanding?

20 Is it not yet but a litle while, and Lebanon shalbe turned into Carmel? and Carmel shal be counted as a forest?

21 And in that day shal the deafe heare the wordes of the booke, and the eyes of the blinde shal see out of obscuritie, and out of darknesse.

22 The meeke in the Lord shal receiue ioy againe, and the poore men shal reioyce in the holy one of Israel.

23 For the cruel man shal cease, and the scornfull shal be confumed: and all that hailed to iniquitie, shalbe cut off.

24 Which made a man to sinne in the word, and tooke him in a snare: which reprooued them in the gate, and made the iust to fall without cause.

25 Therefore thus saith the Lorde vnto the house of Iakob, euen hee that redeemed Abraham, Iakob shal not now be confounded, neither now shal his face be pale.

26 But when hee seeth his children, the worke of mine hands, in the mids of him, they shal praise my Name, and sanctifie the holy one of Iakob, and shal feare the God of Israel.

27 Then they that erred in spirit, shal haue vnderstanding, and they that murmured, shal learne doctrine.

CHAP. XXX.

1 He reprooueth the Jews, which in their auersitie vsed their own counsels. 2 And sought helpe of the Egyptians, to destroy the Prophets. 3 Therefore hee sheweth what distress shal come vpon them. 4 But offers mercie to the repentant.

5 Oe to the rebellious children, saith the Lorde, that take counsell, but not of me, and couer with a couering, but not by my spirit, that they may lay sinne vpon sinne:

6 Which walke forth to goe downe into Egypt (and haue not asked at my mouth): to strengthen themselves with the strength of Pharaoh, and trust in the shadow of Egypt.

7 But the strength of Pharaoh shal bee your shame, and the trust in the shadow of Egypt your confusion.

8 For his princes were at Zoan, and his Ambassadors came vnto Hanes.

9 They shal be all ashamed of the people that cannot profit them, nor helpe nor do them good, but shal be a shame and also a reproch.

k Because they are by poeities and not sincere in heart, as Matt. 23.

l That is, their religion was lecherous, and many doctrine, and not by my word.

m Meaning that whereas God is not worshipped according to his word, both magistrates and ministers are not

fooles & without vnderstanding.

n This is spoken of them, which hee despised Gods word, and mocked at the admonition, but outwardly bare a good face.

o For as your craft shalbe the Lord, you cannot be able to escape mine hands

more than the earth, that is in the potters hands, hath power to deliue it selfe.

p Shall there not be a change of all things? and Carmel that is a place (in all place in respect of this) shalbe then, may be taken as a forest, as Chap. 34.

q Thus hee speaketh to comfort the faithful.

r They that were about to find fault with the Prophets words, and would not abide admonitions, but would

intangle them and bring them into danger.

s Signifying that except God giue vnderstanding, and knowledge, we cannot but erre, and erre more against him.

t Who contrary to their promise, take more for their pretence, & contrary to my commandment, seek helpe as strangers.

u They seek iustice to cloke their damings, and not godly meanes.

v The chief of Israel went into Egypt in Ambassage to seeke helpe, and abide at the same time.

shall fall, and be that is holpen shall fall, and they shall altogether faile.

4 For thus hath the Lord spoken vnto me, As the lyon of Lyons whelpeth roareth vpon his pray, against whom is a multitude of shepheards be called, he will not be afraide at their voice, neither will humble himselfe at their noyse: fo shall the Lord of hosts come downe to fight for mount Zion, and for the hill thereof.

5 As birds that fle, so shall the Lord of hosts defend Ierusalem by defending and deliuering, by passing through and prefruing it.

6 O yee children of Israell, turne againe, in as much as ye are i' finken deepe in rebellion.

7 For in that day every man shall cast out his idoles of siluer, and his idoles of gold, which your hands haue made you, euen a sinne.

8 Then shall Ashtur fall by the sword, nor of man, neither shall the sword of man deuoure him, and he shall flee from the sword, and his yong men shall faile.

9 And he shall go for feare to his towne, and his princes shall feare of the handart, sayth the Lord, whose fire is in Zion, and his focmace in Ierusalem.

10 Therefore shall I come after when Saneheribs armie was difcomfited, and he shall be to his castell in Ninuech for succour, & to destroy his enemies.

CHAP. XXXII.

The conditions of good rulers and officers described by the governance of the King, who was the figure of Christ.

Beholde, a King shall reigne in iustice, and the princes shall rule in iudgement.

2 And that man shall be as an hiding place fro the winde, and as a refuge for the tempest: as riuers of water in a drie place, and as the shadowe of a great rocke in a weary land.

3 The eyes of a dfeeling shall not be shut, & the eares of that can heare, shall hearken.

4 And the heart of the foolish shall vnderstand knowledge, and the tongue of the stutters shall be able to speake distinctly.

5 A niggard shall no more bee called liberall, nor the churle rich.

6 But the niggard will speake of niggardnesse, and his heart will worke iniquitie, and do wickedly, and speake falsly against the Lorde, to make empty the hungrie soule, and to cause the drieake of the thirstie faile.

7 For the weapons of the churle are wicked: hee deuifeth wicked counsels to vndoe the poore with lying words: & to speake against the poore in iudgement.

8 But the liberall man will deuife of liberall things, and he will continue his liberalitie.

9 Rise vp, ye womē that are as ease-heare my voice, ye careless daughters: hearken to my words.

10 Ye women, that are careless, shall bee in feare & about a yeece in dayes: for the vintage shall faile, and the gatherings shall come no more.

11 Yee women, that are at ease, be astonied: feare, O yee careless women: put off the clothes: make bare, and girde yee with the loynes.

12 Men shall lament for the iust teares, euen for the pleasant fields, and for the fruitful vine.

13 Vpon the land of my people shall growe thornes and briars: yee, vpon all the houses of

ioy in the cite of reioicing,

14 Because the palace shall be forsaken, and the noise of the city shall be left: the towre and the trefse shall be demes for euer, and the delight of wilde asses, and a pasture for flocks,

15 Vntill the Spirit be powred vpon vs from above, and the wildeernes become a fruitful field, and the plenteous field be counted as a forest.

16 And iudgement shall dwell in the desert, and iustice shall remaine in the fruitful field.

17 And the work of iustice shall be peace, euen the work of iustice & quiernes, & assurance for euē.

18 And my people shall dwell in the tabernacle of peace, and in sure dwellings, and in safe resting places.

19 When it halleth, it shall fall on the forest, and the cite shall be set in the low place.

20 Blessed are ye: that fow vpon all waters, and drinke at the feet of the oxe and the asse,

and they that had some beginning of godlines, shall bring forth fruits in such abundance, that their former life shall seeme but as a wildeernes, where no fruit was. They shall not need to build it in his place for feare of the reuente, for God will defend it, and turne away the stormes for hurting of their commodities. That is, vpon fat ground and well watered, which bringeth forth in abundance, or in places which before were couered with waters, & now made dry for your vs. O the fields thalke so ranke, but they shall lead out their cattell to eat vpon their first crop, which abundance shall figes of Gods loue and loue towards them.

CHAP. XXXIII.

The destruction of Ierusalem by whom God hath punished his Church.

Vnto thee that a spoiler, and wast not spoiled: and doest wickedly, and they did not wickedly against thee: when thou shalt cease to spoyl, thou shalt be spoiled: when thou shalt make an end of doing wickedly, they shall doe wickedly against thee.

2 O Lord, haue mercie vpon vs, we haue waited for thee: be thou, which wast our arme in the morning, our helpe al in time of trouble.

3 At the noise of the tumult, the people fled: at thine exalting the nations were scattered.

4 And your spoile shall be gathered like the gathering of caterpillers: and they shall goe against him like the leaping of grasshoppers.

5 The Lord is exalted: for he dwelleth on hie: he hath filled Zion with iudgement & iustice.

6 And there shall be stabilitie of thy times, strength, saluation, wisdom and knowledge: for the feare of the Lord shall be his treasure.

7 Behold, i thy messengers shall cry without, & the ambassadors of peace shall weep bitterly.

8 The paths are waste: the wayfaring man ceaseth: he hath broken the couenant: hee hath contemned the cities: he repared no man.

9 The earth mourneth & faineth: Lebanon is ashamed, and hewen downe: Sharon is like a wildeernes, and Babylon is shakē and Carmel.

10 Now will I arise, saith the Lord: now will I be exalted, now will I lift vp my selfe.

11 Ye that conceiue chaffe, and bring forth stubble: the fire of your breath shall deuoure you.

12 And the people shall bee at the burning of

the multitude.

That is, when the Church shall be restored, thus the Prophets after they have deuoted Gods iudgements against the wicked, yet comfort the godly, lest they should faile. The field which is now fruitless, shall be as a barren field in comparison of that which it shall be then. Chap. xxxij. which shall be fulfilled in Christ's time: for then they that were before at the barren wildeernes, being regenerate, shall be fruitful, and they that had some beginning of godlines, shall bring forth fruits in such abundance, that their former life shall seeme but as a wildeernes, where no fruit was. They shall not need to build it in his place for feare of the reuente, for God will defend it, and turne away the stormes for hurting of their commodities. That is, vpon fat ground and well watered, which bringeth forth in abundance, or in places which before were couered with waters, & now made dry for your vs. O the fields thalke so ranke, but they shall lead out their cattell to eat vpon their first crop, which abundance shall figes of Gods loue and loue towards them.

Meaning, the enemies of the Church, as were the Caldeans, & the Syrians: but chiefly of Saneherib, but not only. What time appointed time shall come that God shall take away thy power: and that which thou hast wrongfully gotten, shall be giuen to others. Amos 5. 11. The Caldeans shall doe like to the Assyrians, as the Assyrians did to Israel: & the Medes and Persians shall doe the same to the Caldeans.

He declareth hereby what is the chiefe refuge of the faithfull, when troubles come, to pray and feele before of God.

Which be their fathers for whom as they called vpon thee.

That is, the Assyrians fled before the arme of the Caldeans, or the Caldeans for feare

of the Medes and Persians.

When thou, O Lord, shalt lift up thine arme against thine enemies: he that is as caterpillers destroyed with your number the whole world, shall have no strength to resist your enemies as the Caldeans, but shall be gathered on an heap and destroyed.

Meaning the Medes and Persians against the Caldeans. That is, in the dayes of Hezekiah. I sent from Saneherib, in Whom they of iustitism int to increase of peace, in These are the wordes of the Ambassadors, when they returne from Saneherib.

Which was a plentifull country, meaning that Saneherib would destroy all.

That is, the iudges and deliuer my Church. O this iustice against the enemies, who compile all was their own: but he sheweth that we except hee be the iustice, and such as this, which they had kindled for others, should consume them.

a His vengeance shall be great that all the world shall take thereof.

f Which doe not beleue the words of the Prophet and the assurance of their deliuerance.

g Meaning, that God will be a sure defence to all them that liue according to his word.

h They shall see Hezekiah deliuered from his enemies & reuolued to honour and glory.

i They shall be more than in as they were by Sennacherib, but go where it pleases them.

y Before that this liberty counted, thou shalt thinke that thou art in great danger: for the enemy shall so sharply assault you, that one shall cry,

Where is thy cry, which thou countest thy liberty, when thou shalt thinke that thou art in great danger: for the enemy shall so sharply assault you, that one shall cry,

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time: and as the thornes cut vp, shall they be burnt in the fire.

13 Heare ye that are farre off, what I haue done, and yet that are neere, know my power.

14 The sinners in Zion are afraid: a feare is come vpon the hypocrites: who among vs shall dwell with the denouncing fire? who among vs shall dwell with the everlasting burnings?

15 Hee that walketh in iustice, and speaketh righteous things, refusing gaine of oppressiō, shaking his hands from taking of gifts, stopping his eares from hearing of blood, and shutting his eyes from seeing euill,

16 He shall dwell on hie: his defence shall be the munitions of rockes: bread shall be giuen him, and his waters shall be sure.

17 Thine eyes shall see the King in his glory: they shall behold the Lord farre off.

18 Thine heart shall meditate feare, Where is the scribe? where is the receiuer? where is hee that counted the towres?

19 Thou shalt not see a fierce people, a people of a darke speering, that thou canst not perceiue, and of a flaming tongue that thou canst not vnderstand.

20 Look vpon Zion the citie of our solemne feastes: thine eyes shall see Ierusalem a quiet habitation, a Tabernacle that cannot be remooued: and the flukes thereof can neuer be taken away, neither shall any of the cordes thereof be broken.

21 For surely there the mighty Lord will be vnto vs, as a place of floods and broad riuers, whereby shall passe no shippe with oares, neither shall great shippe passe there.

22 For the Lord is our Iudge, the Lord is our lawe giuer: the Lord is our King, he wil saue vs.

23 Thy cords are loosed: they could not wel strengthen their masse, neither could they spread the sayle: then shall the bow be decided for a great spoyle, the lame shall take away the pray.

24 And none inhabitant shall say, I am sicke: the people that dwell therein, shall haue their iniquitie forgiven.

a He derideth the Assyrians and enemies of the Church, declaring their destruction as they that perish by shipwracke. *b* He comforteth the Church, and sheweth that they shall be enriched with all benefites both of body and soule.

CHAP. XXXIII.

a He sheweth that God punisheth the wicked for the iune that he beareth toward his Church.

a He prophesieth of the destruction of the Edomites, & other nations which were enemies to the Church.

b God hath determined in his counsel, and hath giuen sentence for their destruction.

c He speaketh this in respect of mass iudgement, who in great feare & horrible troubles thinke, that heauen and earth periseth.

d I haue determined in my secret counsell and in the heauens to deli-

roy them till my sword be weary with shedding of blood. *e* They did an opinion of holiness because they came of the Patriarche Iacob, but in effect were accursed of God, and enemies vnto his Church as the Papists are.

lambs & the goates, with the fat of the kidneies of the rams: for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Edom.

7 And the vineyard shall come downe with them and the heifers with the bulles, and their land shall be drunken with blood, and their dust made fast with latasse.

8 For it is the day of the Lordes vengeance, and the yeere of recompence for the iudgement of Zion.

9 And the riuers thereof shall be turned into pitch, and the dust thereof into Ibrimstone, and the land thereof shall be burning pitch.

10 It shall not be quenched night nor day: the smoke thereof shall goe vpermore: it shall be desolate from generation to generation: none shall passe through it for euer.

11 But the pelicans & the hedgehog shall possesse it, and the great owle, and the rauen shall dwell in it, and he shall stretch out vpon it the line of I vanitie, and the stones of emptinesse.

12 The nobles thereof shall call to the kingdome, and there shall be none, and all the princes thereof shall see nothing.

13 And it shall bring forth thornes in the palaces thereof, nettles, and thistles in the strong holds thereof, and it shall bee an habitation for dragons, and a court for offriches.

14 There shall be meeke also Zim and Lim, and the Satyre shall cry to his fellow, and the skritch-owle shall rest there, and that finde for her selfe quiet dwelling.

15 There shall the owle make her nest, and lay, and hatch, and gather them vnder her shadow: there shall the vulture also be gathered, every one with her make.

16 Seeke in the p book of the Lord, and read: none of these shall faile, none shall want her make: for his mouth hath commaunded, and his very spirit hath gathered them.

17 And he hath cast the lot for them, and his hand hath diuided it vnto them by line: they shall possesse it for euer: from generation to generation shall they dwell in it.

CHAP. XXXV.

1 The great joy of them that beleeue in Christ. *2* Their offices which pertaine to the Gospel. *3* The Father that shall be glorified.

4 He desert and the wilderness shall reioyce, and the waste ground shall glad and flourish as the rose.

5 It shall flourish abundantly and shall greatly reioyce also and ioy: the glorie of Lebanon shall be giuen vnto it: the beatic of Carmel, and of Sharon, they shall see the glory of the Lord, and the excellencie of our God.

6 Strengthen the weak hands, and comfort the feeble knees.

7 Say vnto them that are fearefull, Bee you strong, feare not: behold, your God cometh with vengeance: *8* *9* *10* God with a recompense, he will come and saue you.

11 Then shall the eyes of the blinde be lightened, and the eares of the deafe be opened.

12 Then shall the lame man leape as an hart, & the dum man tongue shall sing: for in the wilderness shall waters break out, and riuers in the desert.

13 He will lead all to exhort one another, and they shall minister to exhort and strengthen the weak, that they may praise the coming of God, which is at hand. *14* To delroy your enemies: *15* When the knowledge of Christ is reuieled. *16* They that were barren and desolate of grace of God, shall haue them giuen by Christ.

f That is, both of young and old, poore and rich, of all estates.

g That is, both of the rich and the poore, and of the learned and the unlearned.

h The enlightened, which shall be destroyed by the darkness.

i He is alluded to the destruction of Sodom & Gomorrah, Gen. 19. 24.

k He is alluded to the destruction of Sodom & Gomorrah, Gen. 19. 24.

l He is alluded to the destruction of Sodom & Gomorrah, Gen. 19. 24.

m He is alluded to the destruction of Sodom & Gomorrah, Gen. 19. 24.

n He is alluded to the destruction of Sodom & Gomorrah, Gen. 19. 24.

o He is alluded to the destruction of Sodom & Gomorrah, Gen. 19. 24.

p He is alluded to the destruction of Sodom & Gomorrah, Gen. 19. 24.

q He is alluded to the destruction of Sodom & Gomorrah, Gen. 19. 24.

r He is alluded to the destruction of Sodom & Gomorrah, Gen. 19. 24.

s He is alluded to the destruction of Sodom & Gomorrah, Gen. 19. 24.

t He is alluded to the destruction of Sodom & Gomorrah, Gen. 19. 24.

u He is alluded to the destruction of Sodom & Gomorrah, Gen. 19. 24.

v He is alluded to the destruction of Sodom & Gomorrah, Gen. 19. 24.

w He is alluded to the destruction of Sodom & Gomorrah, Gen. 19. 24.

x He is alluded to the destruction of Sodom & Gomorrah, Gen. 19. 24.

y He is alluded to the destruction of Sodom & Gomorrah, Gen. 19. 24.

z He is alluded to the destruction of Sodom & Gomorrah, Gen. 19. 24.

aa He is alluded to the destruction of Sodom & Gomorrah, Gen. 19. 24.

ab He is alluded to the destruction of Sodom & Gomorrah, Gen. 19. 24.

ac He is alluded to the destruction of Sodom & Gomorrah, Gen. 19. 24.

ad He is alluded to the destruction of Sodom & Gomorrah, Gen. 19. 24.

7 And the dry ground shall be as a poole, and the thirstie as springs of water: in the habitation of dragons, where they lay, shall be a place for reeds and rushes.

8 And there shall be a path and a way, and the way shall be called ^b holy: the polluted shall not passe by it: for ⁱ he shall be with them, and walke in the way, and the fooles shall not erre.

9 There shall bee k no lyon, nor noyforme beafts (hal ascend by it, neither shall they bee found there, that the redeemed may walke.

10 Therefore the redeemed of the Lord shall
returne and come to Zion with praise: and euer-
lasting ioy shall be vpon their heades: they shall
obtaine ioy and gladnesse, and sorow and mour-
ning shall flee away.

CHAP. XXXVI.

1 Sauchavith-fundeth Rajshakrab to besage Jerusalem. 15 Him
blasphemies against God.

NOW ^a in the ^b fourteenth yeere of King Hezekiah, Saneherib King of Asshur came vp against all the strong cities of Iudah, & took them.

3 And the King of Ashur sent Rabshakeh from Lachish toward Jeroboam's house to King Hezekiah, with a great host, & he stood by the conduit of the upper pool in the path of the fullers' field.

3 Then came forth vnto him Eliakim the sonne of Hilkiah the steward of the house, and Shebna the chancellor, and Ioah the sonne of Asaph the recorder.

4 And e Rabshakeh saide vnto them, Telyou
Hezekiah, I pray you, Thus saith the great King,
the King of Aslhur, What confidence is this,
wherein thou trustest?

5 I say, I Surely I haue eloquence, but counsel
& strength are for the warre: on whom then dost
thou trust, that thou rebellest against me?

6 Lo, thou trustest in this broken staffe of
reed, on Egypt, whereupon if a man leane, it will
goe into his hand and pearce it: so saith Pharaoh
King of Egypt, vnto all that trust in him.

7 But if thou say to me, We trust in the Lord our God, is not that he, whose hie places & whose alters Hezekiah took down, & said to Iudah and to Ierusalem, Ye shal worship before this altar?

8 Now therefore give hostages to my lord the King of Ashtur, and I wil give thee two thousand horses, if thou be able on thy part to set riders vpon them.

9 For how canst thou despise any captain of the least of my lords seruants? and put thy trust on Egypt for charets and for horsemen?

10 And ~~am~~ I now come vp without the Lord
to this land to destroy it? The Lord said vnto me,
I Goe vp against this land and destroy it.

11 ¶ Then said Eliakim, and Shebna and Ioah unto Rabshakeh, ^a Speake, I pray thee, to thy seruants in the Aramites language (for we vnderstand it) and talke not with vs in the Iewes tongue, in the audience of the people that are on the wall.

12 Then said Rabshakeh, Hath my master sent me to thy master, and to thee to speake these wordes, and not to the men that sit on the wall:

him, to yeeld himfelfe to the *Aſſyrians*, and ſo not to hope for
Organs ſake. h He ſpeacheth to *Hezekiah* his ſmall
 to reſiſt one of *Saneherib* leaſt captaines. i Thus he
 will pretend the name of the Lord ; but we muſt trieth
 be of God or no. k They were aſtraide, leaſt by his words he
 the people againſt the King, and alſo pretended to growe to
 with him.

that they may eate their owne dounge, and drinke
their owne + pisse with you?

13 So Rabshakeh stood, and cried with a loud voyce in the Iewes language, and said, Heare the words of the great King, of the King of Ashtur.

14 Thus saith the King, Let not Hezekiah deceive you: for he shall not be able to deliver you.
15 Neither let Hezekiah make you to trust in

the Lord, saying, The Lord will surely deliuer vs:
this citie shall not be giuen ouer into the hand of
the King of Asihur.

16 Hearken not to Hezekiah: for thus saith the king of Asshur, Make I appointment with me, and come out to me, that euery man may cate of his owne vine, and euery man of his owne fig tree, and drinke euery man the water of his owne wel.

17 Till I come and bring you to a lande like
your owne land, *even* a land of wheate and wine,
a land of bread and vineyards.

18 Left Hezekiah deceive you, saying, The Lord will deliver vs. Hath any of the gods of the nations delivered his land out of the hand of the King of Asshur?

19 Where is the god of ^m Hamath, and of Arpad? where is the god of Sepharuaim? or how have they delivered Samaria out of my hand?

20 Who is hee among all the gods of these
lands, that hath deliuered their country out of
mine hand, that the Lorde shoulde deliuer Ieru-
salem out of mine hand?

21 Then they kept silence, and answered him not a worde: for the Kings commandement was, saying, Answer him not.

a 2 Then came Eliakim the sonne of Hilkiab the steward of the house, and Shebna the chancellor, and Ioah the sonne of Asaph the recorder, vnto Hezekiah with rent clothes, and tolde him the words of Rabshakeh.

CHAP. XXXVII

▪ Hezekiah asketh counsell of Iſaiah, who promiſeth him the
victorie. 10 The blaſphemy of Saneherib, 36 Hezekiahs
prayer. 36 The armour of Saneherib a flame of the Angell,
38 And he himſelfe of his owne ſonne.

ANd * when the King Hezekiah heard it, hee rent hisclothes, and put on sackcloth and came into the House of the Lord.

3 And hee sent Eliakim the stewarde of the
house, and Shebna the chancellor, with the El-
ders of the Priests, clothed in sackcloth vnto^b Iſa-

3 And they said vnto him, Thus saith Hezekiah, This day is a day of tribulation and of rebuke and blasphemie : for the children are come to the birth, and there is no strength to bring forth.

4 If so be the Lord thy God hath^d heard the words of Rabshakeh, whome the King of Asshur his master hath sent to raile on the liuing God, and to reproch him with words, which the Lorde thy God hath heard, then^e lift thou vp *thy* praises for the remnant that are left.

5 So the servants of the King Hezekiah came to Isaiah.

6 And Iſaiah ſaid vnto them, Thus ſay vnto your maſter, Thus ſaith the Lord, Be not afraid of the wordes that thou haſt heard, wherewith the ſer-uants of the king of Aſſhur haue blaſphemed me.

to the flesh, that hee knoweth not the sinne, or heareth not the
 claring that the ministers office doeth not only stand in comfort
 but also in praying for the people.

† Rte. the water of
the sea.

The Ephraim word signifieth blessing: whereby this wicked captain would have perjured the people of their own nation should be better under Saneherib then under Hezekiah.

In Thatis, of Antiochia in Syria, of the which city the king of the Assyrians also wrote: where- by we see how covetous they were how their peculiar idole, and how the wisdome made God an idole, for they understood that God maketh them his scourge, and punisheth cities for iniquity.

Not that they did not flewe by providence: but that they did not flee his blessing: for they had now rote their clothes, but they knew it was in vain to vie long reasoning with them, and so they said, they should have f much more grieved,

3. King. 101.
a In league of grief
and repentance,
b To have com-
fort of him by
the word of God,
that his faith
might be con-
firmed and so
his prayer be
more effectual
in reaching hereby
that in all dan-
gers these two are
the only reme-
dies, to seek re-
turn to God and his
ministers.

Wee are in as
great sorow as a
woman that tra-
uaileth of childe,
and cannot be deli-
uered.

That is, will de-
clare by effect that
see hard beards
it for when God
is seareth to pa-

with, it seemeth
the cause, e Do-
ing by the words,

And sayd, I beseech thee, Lorde, remember now howe I haue walked before thee in truth, and with a perfit heart, & haue done that which is good in thy sight: and Hezekiah wept fore.

¶ Then came the worde of the Lorde to Isaiah, saying,

Go, and say vnto Hezekiah, Thus saith the Lord God of Dauid thy father, I haue heard thy prayer, and seene thy teares: behold, I will add vnto thy dayes fiftene yeeres.

¶ And I will deliuer thee out of the hand of the King of Assur, and this citie: for I will defend this citie.

¶ And this signe shalt thou haue of the Lorde, that the Lorde will doe this thing that hee hath spoken.

¶ Heholde, I will bring againe the shadowe of the degrees (whereby it is gone downe in the diall of Ahaz by the sunne) ten degrees backward: so the sunne returned by ten degrees, by the which degrees it was gone downe.

¶ The writing of Hezekiah King of Iudah, when he had bene sicke, and was recovered of his sickness.

I sayde in the cutting off of my dayes, I shall goe to the gates of the graue: I am deprived of the residue of my yeeres.

I sayd, I shall not see the Lorde, *even* the Lorde in the land of the liuing: I shall see man no more among the inhabitants of the world.

Mine habitation is departed, and is removed from me, like a shepherds tent: I haue cutt off like a weauer my life: he will cut me off from the height: from day to night, thou wilt make an end of me.

I reckoned to the morning: but he brake all my bones, like a lyon: from day to night wilt thou make an end of me.

Like a crane or a swallow, so did I chatter: I did moune as a dove: mine eyes were lift vp vnto high: O Lord, it hath oppressed me, comfort me.

What shall I say? for he hath said to me, and he hath done it: I shall walke vnto wearily all my yeeres in the bitterness of my soule.

O Lord, *to them that ouerlie thee, and to all that are in them, the life of my spirit shall be knowne, that thou causest me to sleepe and hast giuen life to me.*

Beholde, for I felicitie I had bitter griefe, but it was thy pleasure *to deliuer my soule* from the pit of corruption: for thou hast cast all my sinnes behind thy backe.

For the graue cannot confesse thee: death cannot praise thee: they that goe downe into the pit, cannot hope for thy truth.

But the liuing, the liuing, he shall confesse thee: as I doe this day: the father to the children shall declare thy truth.

The Lord was ready to saue me: therefore I will praise him, and griefe both of body and minde. O God hath declared by his signes that I had die, and therefore I will yield vnto him. I shall haue peace, for thou hast forgiven me all mine iniquities, and all they that are in their yeres shall acknowledge this. When thou saidst to the dead, O come out of the graue, thou shalt oreth. I thought to haue liued in rest, and safe being deliuered, I had grate vpon griefe. He cleaues me the remission of mine iniquities, and Gold tassel thou a thousand liues. For as much as God is mercifull in this world do glorifie him, the godly take it as a signe of his grace that they are liued, either because that they seemed vnwor- thy to liue longer in his seruite, or for their zeale to Gods glory, seeing they were in such that they regard it, as Psal 65. and 119. 17. All people shall praise thee, O Lord, and the fathers according to thy duties toward their children shall praise thee in thy graces and mercies toward me.

we will sing my song, all the dayes of our life in the house of the Lorde.

¶ Then sayd Isaiah, Take a lump of dry figs and lay it vpon the boyle, and he shall recover.

¶ Also Hezekiah said, What is thy signe, that I shall goe vp into the house of the Lorde?

CH A P. XXXIX.

Hezekiah is reproved because hee trusted in his treasures into the ambassadors of Babylon.

At the same time, as Merodach Baladan, the sonne of Baladan, King of Babel, sent letters, and a present to Hezekiah: for he had heard that he had bene sicke, and was recovered.

¶ And Hezekiah was glad of them, & shewed them the house of the treasures, the siluer, and the golde, and the spices, and the precious oymment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his kingdom as Hezekiah shewed them not.

¶ Then came Isaiah the Prophet vnto King Hezekiah, & said vnto him, What said these men? and from whence came they to thee? And Hezekiah said, They are come from a farre countrey vnto me, from Babel.

¶ Then sayd he, What haue they seene in thine house? And Hezekiah answered, All that is in mine house haue they seene: there is nothing among my treasures, that I haue not shewed them.

¶ And Isaiah sayde to Hezekiah, Heare the word of the Lorde of hostes,

Beholde, the dayes come, that all that is in thine house, and which thy fathers haue laid vp in store vntil this day, shall be carried to Babel: nothing shall be left, saith the Lorde.

¶ And of thy sonnes, that shall procede out of thee, and which thou shalt beget, shall they take away, and they shall be eunuchs in the palace of the King of Babel.

¶ Then said Hezekiah to Isaiah, The word of the Lorde is good, which thou hast spoken: and he sayd, Yet let there be peace, and truth in my dayes.

CH A P. XL.

Transgression of sinners by Christ. The coming of Iohn Baptist. The Prophet reproves the adulterers and them that traffick in the Lorde.

Comfort ye ye, comfort ye my people, wil you say God say.

¶ Speake comfortably to Ierusalem, and cry vnto her, that her warfare is accomplished, that her iniquity is pardoned: for the hath receiued of the Lorde hand double for all her finnes.

¶ A voice crieth in the wilderness, Prepare ye the way of the Lorde: make straight in the desert a path for our God.

¶ Euery valley shall be exalted, and euery mountaine and hill shall be made lower: and the crooked halbe straight, & the rough places plain.

¶ And the glory of the Lorde shall be reuiled, and all flesh shall see it together: for the mouth of the Lorde hath spoken it.

¶ Meaning, sufficient, as chap. 47. and full correction, or double grace, where as the delinquent double penitence. ¶ To wit, of the Prophets, that in Babylon & other places, where they were kept in captiuitie and misery. ¶ Meaning Cyrus and Darius which would deliuer Gods people out of captiuitie, and make them a ready way to Ierusalem and this was fully accomplished when Iohn Baptist brought tidings of Iesus Christes coming, who was the true deliuerer of his Church from sinne and Satan. ¶ Math. 3. ¶ Whatsoever may let or hinder this deliuerance, shall be removed. ¶ This miracle shall be great, that it shall be knowne through all the world.

¶ He sheweth what is the right of the Congregation and Church to wit, to giue the Lorde thanks for his benefits. ¶ A Read 2. King. 30. 7. A Asueti 7.

¶ 2. King. 30. 12. ¶ This was the first King of Babylon which overcame the Assyrians in the tenth year of his reign. ¶ Partly moved with the grace of the miracle, partly because he shewed himselfe enemy to his enemies, but chiefly because he would liue with them whom God had rescued, and haue their helpe, if occasion serued. ¶ Read 2. King. 30. 13. and 2. Chron. 32. 31. ¶ He asked him of the particulars to knowe his wisdom and the craft of the wicked, which he before being overcome with their flattery, and blinded with ambition could not see. ¶ He also perceived the power of the miracle, how greatly God detesteth ambition and vain glorie. ¶ That is, officers and seruants. ¶ Read 2. King. 30. 19.

¶ This is a consolation for the Church, assuring them, that they shall be never de- stitute of Prophecy, whereby hee exhorteth the true mi- nisters of God that there were, & shall also that should come after him, to comfort the people, & assure them, of this deliuerance both of body and soule. ¶ The time of his affliction.

men of Israel: I will helpe thee, sayth the Lord & thy redeemer the holy one of Israel.

15 Behold, I will make thee a roller, & a new shreiving instrument having teeth: thou shalt thresh the mountains, and bring them to powder, and shalt make the hills as chaffe.

16 Thou shalt fenne them, and the wind shall carry them away, and the whirlewind shall scatter them: and thou shalt reioyce in the Lord, & shalt glory in the holy one of Israel.

17 When was the poore and the needy seeke water, & there is none, their tongue faileth forth: I the Lord will heare them: I the God of Israel will not forsake them:

18 I will open rivers in the toppes of the hills, and fountaines in the mids of the valles: I will make the wilderness as a poole of water, and the waste land as springs of water.

19 I will fet in the wilderness the cedar, the Shittah tree, and the myrre tree, & the pine tree, and I will fet in the wilderness the firc tree, the fige and the boxe tree together.

20 Therefore let them see and know, and let them consider and vnderstand together that the hand of the Lord hath done this, & the holy one of Israel shath created it.

21 Stand to your cause, sayth the Lord: bring forth your strong reasons, sayth the King of Iakob.

22 Let them bring fourth, and let them tell vs what shall come: let the shew the former things what they bee, that wee may consider them, and know the latter end of them: cyther declare vs things to come.

23 Sheweth things that are to come hereafter, that we may know that you are gods: yea, do good or do euill, that we may declare it, and behold it together.

24 Behold, ye are of no value, and your making is of nought: may hath chosen an abomination by them. *1. w.*

25 I haue raised vp from the North, & he shal come: from the East sunne that he shall vpon my name, & shal come vp as prince as vp to clay, and as the potter treadeth myre vnder the foote.

26 Who hath declared from the beginning, that we may know? or before time, that we may say, He is righteous? Surely there is none that sheweth: surely there is none that declareth: surely there is none that heareth your wordes.

27 I am the first, sayth to Zion, Beholde, behold them: and I will giue to Ierusalem as one that shal bring good tidings.

28 But whē I beheld, there was none, & whē I enquired of the, there was no counsellor, & whē I demanded of them, they answered not a word.

29 Behold, they are all vanitie: their worke is of nothing, their images are winde and confusion.

30 I saw, & continually succession of Prophets and ministers, *1. w.* When I asked whether the idoles could do these things, I found that they had neither wisdom nor power to do any thing: therefore he concluded that they are wicked, and are in their vanity.

CHAP. XLII.

1 The obedience and humilitie of Christ. 6 Why he was sent into the world. 11 The vocation of the Gentiles.

Behold, my seruant: I will stay vpon him: I mine elect, in whom my soule delighteth: I haue

chosen him. The Prophet was to make mention of Christ after he had made his great promise, because he is a foundation whereupon all promises are made. *1. w.* First hee committed all his power to him, as to a most faithful minister, & will establish him: to wit his office, by giuing him the fulnes of his Spirit. *1. w.* The analysis acceptable vnto me and that they come vnto me by their faith, and other manner of reconciliation, Matt. 11. 28. eph. 1. 4.

put my Spirit vpon him: hee shall bring forth iudgement to the Gentiles.

2 He shall not be sic, nor lift vp, nor cause his voice to be heard in the streete.

3 A bruised reede shall he not breake, and the smoking flaxe shall he not quench: he shall bring forth iudgement in truth.

4 He shall not fayle nor be discouraged til he haue set iudgement in the earth: and the kyles shall wait for his law.

5 Thus sayth God the Lord (he that created the heauens and spread them abroad: he that stretched forth the earth, and the buds thereof: hee that giueth breath vnto the people vpon it, and spirit to them that walke therein)

6 I the Lord haue called thee in righteousness, and will hold mine hand, and I will keepe thee, and giue thee for a covenant of the people, and for a light of the Gentiles,

7 That thou maist open the eyes of the blind, and bring out the prisoners from the prison: and that thou maist in darkenes, out of the prison house.

8 I am the Lord, this is my Name, and my glory will I not giue to another, neither my praise to grauen images. *1. w.*

9 Beholde, the former things are past come to passe, and new things doe I declare: before they come forth, I tell you of them.

10 Sing vnto the Lord a new song, and his praise from the end of the earth: yee that goe downe to the sea, and all that therein: the yles and the inhabitants thereof.

11 Let the wilderness and the cities thereof lift vp their voice, the townes that: *1. w.* Kedar doeth inhabit: let the inhabitants of the rocks sing: let them shout from the top of the mountains.

12 Let him giue glory vnto the Lord, and declare his praise in the ylands.

13 The Lord shal go forth as a gyant: he shal stirre vp his courage like a man of warre: he shal shout and crie, and shall preuaile agaynst his enemies.

14 I haue a long time holden my peace: I haue bene still and refrained my selfe: now will I crie like a trauciling woman: I will destroy and deuour at once.

15 I will make waste mountaines, and hills, and drie vp all their herbes, and I will make the floods ylands, and I will drie vp the pooles.

16 And I will bring the blinde by a way, that they knew not, and lead them by paths that they haue not known: I will make darkenes light before them, and crooked things straight. These things will I doe vnto them, and not forsake them.

17 They shall be turned backe: they shall be greatly ashamed, that trust in grauen images, and say to the molten images, Ye are our gods. *1. w.*

18 Heare ye deafe: and ye blinde, regard, that ye may see.

19 Who is blinde but my seruant? or deafe as my messenger, that I sent? who is blinde as the y perfitte, and blinde as the Lords seruant?

20 Seeing many things, but thou keepest them not: opening the eares, but he heareth not?

He shall declare himselfe gouernour over the Gentiles, and call them by his word, and rule them by his Spirit.

His coming shall not be with pompe and noise, as earthly princes.

He will not hurt the weak and feeble, but support & comfort them.

Meaning the weeke of a lampe or candle which is alight, but he will cherishe it, and make it, that it may shine brighter.

Although he favour the weak, yet will he not spare the wicked, but will iudge them according to truth and equitie.

Till he haue set all things in good order.

The Gentiles shall be desirous to receive his doctrine.

Meaning, vnto a lawfull and iust vocation.

To assist and guide them.

As him by whom the promise, made to all nations in Abraham, shall be fulfilled.

I will not suffer my glory to be diminished, which I should doe if I were not faithful in performing the same, and the iudges thereby would extoll their idoles above me.

As in time past I haue bene true in my promise, so will I be in time to come.

Meaning, the Arabians, vnder whom comprehends all the people of the East.

He sheweth the scale of the Lord, and his power in the conversion of his church.

I will haue to execute my vengeance, which I haue so long deferred, as a woman.

That is, my poore people, who are in perplexitie and care, to wit, Israel, which should haue more light because of my Lawe.

The Priest to whom my worde is committed, which should not only heare himselfe, but cause others to heare it.

As the Priests and Prophets that should be lights to others?

^a Because they wil
not acknowledge
this benefit of the
Lord, who ready
to deliver them, he
suffereth them to be
spoiled of their e-
states through
their own fault
and incredulity.
^b There shall be
none to succour
them, or to wit the
enemie to refuse
that, which he
hath spoyled.
^c Meaning, Gods
wrath.

21 The Lord is willing for his righteousnesse
take that he may magnifie the law, and exalt it.
22 But this people is a robbed & spoyled, and
that be all shured in dungeons, and they shalbe hid
in prison houses: they shalbe for a pray, and none
shal deliver: a spoyled, and none shal say, Restore.
23 Who among you shal hearken to this, and
take heede, and heare for ^b afterwards?
24 Who gaue Iakob for a spoyled, and Israel
to the robbers? Did not ^f Lord, because we haue
sinned against him? for they would not walkein
in his waies, neither be obedient vnto his Lawe.
25 Therefore he hath powred vpon him his
fiere wrath, and the strength of battell: and it fet
him on fire round about, and he knew not, and it
burned him vp, yet he considered not.

CHAP. XLIII.

^a The Lord comforteth his people. He promisseth deliverance to
the Iewes. ^b There was no God but one alone.

But now thus sayth ^f Lord: that created thee,
O Iakob: and he that formed thee, O Israel,
^b Feare not: for I haue redeemed thee: I haue
called thee by thy name, thou art mine.

^a When thou passest through the ^c waters, I
will be with thee, & through the floods, that they
do not ouerflowe thee. When thou walkest
through the very fire, thou shalt not be burnt, nei-
ther shalt the flame kinde vpon thee.

^a For I am the Lord thy God, the holy one
of Israel, thy Saviour: I gaue ^c Egypt for thy ran-
some, Ethiopia, and Seba for thee.

^a Because thou wast precious in my sight, and
thou wast honorable, and I loued thee, therefore
will I ^c gaue ^c man for thee, and people for thy sake.

^a Feare not, for I am with thee: I will bring
thy seed from the ^c East, and gather thee from the
West.

^a I will say to the North, Giue: and to the
South, Keepe not backe: bring my sonnes from
far, and my daughters from the ends of the earth.

^a Every one shall be called by my ^c Name: for
I created him for my glory, formed him and
made him.

^a I will bring forth the blind people, & they
shal haue eyes, & the deafe & they shal haue eares.

^a Let all the nations bee gathered together,
and let the people bee assembled: who among
them can declare this and shew vs former things?
let them bring forth their i witnesses, that they
may be iustified: but let them ^c heare, and say, It
is truth.

^a You! are my witnesses, saith the Lord, and
my seruant, whom I haue chosen: therefore ye
shall know and beleue me, and ye shall under-
stand that I am: before me there was no God
formed, neither shall there be after me.

^a I, ^c I am the Lord, and beside me there
is no Saviour.

^a I haue declared, and I haue sined, and I
haue shewed, when there was no strange god a-
mong you: therefore you are my witnesses, saith
the Lord, that I am God.

^a Yea, before the day was, I am, and there is
none that can deliuer out of mine hand: I wil do
it, and who shall let it?

^a After these
threatnings he pro-
misseth deliverance
to his church, be-
cause he hath re-
gretted them, and
called them.
^b When thou seest
dangers & confi-
dences on all sides,
remember this be-
nefit of the loue
of thy God, and it
shall encourage
thee.

^a By water and
fire, he meaneth
all kind of trou-
bles and perils.
^b Turned Sabe-
reitis powers a-
gainst these coun-
tries, & made them
so suffer ^c affliction
which thou shouldest
haue done, & so
were ^c payment
of thy in-
some, chap. 37. 36.

^a I will not spare
any man rather than
thou shouldest pe-
nitent for God more
after death one of
his faithfull, than
all the wicked in
the world.
^b He prophesieth
of their deliverance
from the captivity
of Babylon, and
of calling of the
universal Church,
alluding to that
which is written,
Deut. 32. 3.

^a Meaning, that
he could not be vi-
amiss of them,
except he would
neglect his owne
Name and glory.
^b Signifying, that
no power can re-
fist him in doing
this marvellous
work, & yet all their
idols are able to do
the like, Chap. 41. 2.

^c To proue that the things which
are spoken of them are true. ^d Shewing, that the malice of the wicked blindeth
them in the knowledge of the truth, because they will not heare when God speaketh
by his word. ^e The Prophets and people to whom I haue given my Lawe.
^f Meaning specially Christ, and by him all the faithfull.

14 Thus saith the Lord your redeemer, the ho-
ly one of Israel, For your sake I haue sent to Ba-
bel, and ^b brought it downe: they are all fugitiues,
and the Chaldeans cry in the ships.

^a I am the Lord your holy one, the creator
of Israel, your King.

^a Thus saith the Lord which maketh a way
in the Sea, and a path in the mighty waters.

^a When he bringeth out the ^c charer and
horse, the armie and the power lie together, and
shall not rise, they are extinct, and quenched as
towe.

^a Remember ye not the former things, nei-
ther regard the things of old.

^a Behold I do a new thing: now shal it come
forth: shall you not know it? I will euen make a
way in the ^c desert, and floods in the wilddemes.

^a The wilde ^c beasts shall honour me, the
dragons and the ostriches, because I gaue water in
the desert, and floods in the wilddemes to giue
drinke to my people, euen to mine elect.

^a This people haue I formed for my selfe:
they shall liue forth my praye.

^a And thou hast not ^c called vpon mee, O
Iakob, but thou hast ^c wearyed me, O Israel.

^a Thou ^c hast not brought me the sheep of
thy burnt offerings, neither hast thou honoured
me with thy sacrifices. I haue not caused thee to
serue ^c an offering, nor wearied thee with incense.

^a Thou boughtest mee no sweete ^c sauerie
with money, neither hast thou made me drunke
with the fat of thy sacrifices, but thou hast made
me to ^c serue with thy finnes, and wearied mee
with thine iniquities.

^a I, ^c I am I am he that putteth away thine in-
iquities for mine owne sake, and will not remem-
ber thy finnes. ^c Force:

^a Put me in remembrance: let vs be iudged
together: count thou that thou maiest be iustified.

^a Thy ^c first father hath sined, and thy ^c tea-
chers haue transgressed against me.

^a Therefore I haue ^c prophand the rulers of
the Sanctuary, & haue made Iakob a curse, and
Israel a reproch.

by he sheweth that his mercies were the onely cause of their deliuerance,
much as they had deserued the contrary. ^b Measuring in true iustice and obedience
a Either for the composition of the sweete symment, Exod. 30. 34. or for
saure incense, Exod. 30. 7. ^b Thou hast made me to beere on honey because
thy finnes. ^c If I forget any thing that may make for thy satisfaction, permit
remembrance and speake for thy selfe. ^d Thine ancessors. ^e Thy
thy Prophets. ^f I than, in iudgement, abhorred and detested them in the
and at other times.

CHAP. XLIIII.

^a The Lord promisseth comfort, and that hee will affirme his
Church of diuers nations. ^b The pasture of Iakob. ^c The
bestiell of Iakob.

YET now heare, O Iakob my seruant, and Is-
rael, whom I haue chosen.

^a Thus sayth the Lord, that made thee, and
formed ^c thee from the wombe: he will help thee.
Feare not, O Iakob, my seruant, and thou righte-
ous whom I haue chosen.

^a For I will powe water vpon thee ^c the thirstie,
and floods vpon the drie ground: I will powe my
Spirit vpon thy seed, & my blessing vppb thy buds.

^a And they ^c shal grow as among the grass,
and as the willowes by the riuers of waters.

^a One shall say, I am the Lordes: another

^c Because man of himselfe is as the drie and barren land he promisseth water
him with the water of his holy Spirit, Ioh. 1. 28. Iohn 7. 38. after 2. 1. ^d The
is, thy children and possitins shall increase wonderfully after this deliuerance
from Babylon.

by Dabiel
Cyrus
a They shall
when they were
captiues, they
leaving them
count of Iakob
testis inuolunt
thru way to the
enemie.
a I will be deli-
red I will be deli-
raah, Exod. 30. 34.
q When the time
litter passed Iakob
Ioude, Ioh. 1. 28.
r When in capti-
suced his people
out of Bap-
t. I. 28. 28.
i I will be deli-
in might say.
e Meaning, that
their deliuerance
out of Babylo-
should be as
Iam in this
from Egypt.
I. 28. 28. 28.
a one people.
21. 27.
a They had
such abundance
all things in day
returne home
in the day and
bowed plow
that the very land
shall feede my
peoples, and I
knowledge I
much more
ough to be
let for Iakob
2. Thus I
and wrought
in the night
in haue done.
i Because they
hath me wilfully
recused I
I did enuie
there, they shall
giue me. When
by he sheweth
much as they
had deserued
the contrary.
a Either for the
composition of
the sweete sym-
ment, Exod. 30.
34. or for saure
incense, Exod.
30. 7. ^b Thou
hast made me to
beere on honey
because thy
finnes. ^c If I
forget any thing
that may make
for thy satisfac-
tion, permit re-
membrance and
speake for thy
selfe. ^d Thine
ancessors. ^e Thy
thy Prophets.
^f I than, in
iudgement, ab-
horred and de-
tested them in
the wilddemes
and at other
times.

shall be called by the name of Iakob: and another shall subscribe with his hand vnto the Lord, and name himselfe by the name of Israel.

6 Thus sayth the Lord the King of Israel and his redeemer, the Lord of hostes, I am the first, and I am the last, & without me shall there no God.

7 And thou as like mee, thus shall I call and shall declare it, and set it in order before mee, since I appointed thee the ancient people? and what is at hand, and what things are to come? let them shewe vnto them.

8 Feare ye not, neither be afraide: haue not I tolde thee of old, and haue declared it? I you are out my witnesses, whether there be a God beside me, and that there is no God that I know not.

9 All they that make an image, and their delectable things shall nothing profite: and they are their owne witnesses, that they see not knowe: therefore they shall bee confounded.

10 Who hath made a god, or molten image, that is profitable for nothing?

11 Beholde, all that are of the fellowship thereof, shall be confounded: for the workemen themselves are men: let them bee gathered together, and stand vp, yet they shall feare, and bee confounded to gether.

12 The smith taketh an instrument, and worketh in the coles, and fashioneth it with hammers, & worketh it with the strength of his armes: yea, he is an hungred, and his strength faileth: hee drinketh no water, and is faint.

13 The carpenter stretcheth out a line: he fashioneth it with a red thread, he planeth it, and he putteth it with the compasse, and maketh it after the figure of a man, and according to the beautie of a man that it may remaine in an house.

14 He will hew him downe cedars, and take the pine tree and the oke, and taketh courage among the trees of the forest: he planteth a firre tree, and the raine doeth nourish it.

15 And man burneth thereof: for he will take thereof and warme himselfe: he also kindleth it & baketh bread, yet he maketh a god, & worshipeth in the maketh it an idole and boweth vnto it.

16 Hee burneth the halfe thereof euen in the fire, and vpon the halfe thereof he eateth flesh: he roseth the roste and is satisfied: also he warmeth himselfe and saith, Aha, I am warme, I haue bene at the fire.

17 And the residue thereof he maketh a god, euen his idole: he boweth vnto it, he worshipeth and prayeth vnto it, and saith, Deliuer me: for thou art my god.

18 They haue not knowne, nor vnderstood: yfor God hath shut their eyes that they cannot see, and their hearts, that they cannot vnderstand.

19 And none considereth in his heart, neither is there knowledge nor vnderstanding to say, I haue burnt halfe of it, euen in the fire, and haue

residue for the making of worshipping. Signifying, that the multitude shall come from the idolaters, when God will take vengeance, although they excuse themselves thus by many men. He describeth the raging affliction of the idolaters, which forget their owne sacrifices to see forth their deuotion towards their idols. He sheweth it in summe Temple. He sheweth forth the obstinacie and hardness of the idolaters, which though they see by daily experience that their idols are better then the rest of the matter whereof they are made, yet they will not let goe and make a god of another, as the Papists make their calves of the roll of their idols. That is, he either maketh a table or trenchers. The Temple hath here an answer to all them that wonder howe it is possible that the multitude bee so blinde to commit such abomination, saying, that God hath blinded their eyes, and hardened their hearts. *Idolaters.*

baked bread also vpon the coales thereof: I haue roasted flesh, and eaten it and that I make the residue thereof an abomination? shall I bowe to the flocke of a tree?

20 He feedeth of ashes: a seduced heart hath deceived him, that he cannot deliuer his soule, nor say, Is there not a lie in my right hand?

21 Remember these (O Iakob and Israel) for thou art my seruant: I haue formed thee: thou art my seruant: O Israel forget me not.

22 I haue put away thy transgressions like a cloude, and thy finnes, as a mist: turne vnto mee, for I haue redeemed thee.

23 Reioyce, ye heauens: for the Lord hath done it: shewe, ye lower parts of the earth: brast forth into prayles, yee mountaines, O forest and euery tree therein: for the Lord hath redeemed Iakob, and will be glorified in Israel.

24 Thus sayth the Lord, thy redeemer and he that formed thee from the wombe, I am the Lord, that made all things, that spread out the heauens alone, and stretched out the earth by my selfe.

25 I destroy the tokens of the footspayers, and make them that coniecture, fooles, and turne the wise men backward, and make their knowledge foolishnesse.

26 He confirmeth the word of his seruant & performeth the counsell of his messengers, saying to Ierusalem, Thou shalt bee inhabited: and to the cities of Iudah, Ye shall bee built vp, and I will repaire the decayed places thereof.

27 He saith to the deepe, Be drie and I will drie vp thy floods.

28 He saith to Cyrus, Thou art my shepheard: and he shall performe all my desire, saying also to Ierusalem, Thou shalt bee built: and to the Temple, Thy foundations shall be surely layde.

29 Gods worke shoulde bee no lesse notable in this their deliuerance, then when he brought them out of Egypt through the Sea. I to assure them of their deliuerance, he nameth the person by whom it shoulde be, more then an hundred yeere before he was borne.

CHAP. XLV.

The deliuerance of the people by Cyrus. God is iust in all his works. The calling of the Gentiles.

Thus saith the Lord vnto a Cyrus his anointed, whose right hand I haue holden to: subdue nations before him: therefore will I weaken the loynes of Kines, and open the doores before him, and the gates shall not be shut.

1 I will goe before thee and make thee a crooked straight: I will breake the brazen doores, and burst the yron barres.

2 And I will giue thee the treasures of darkness, & the things hid in secret places, that thou maist know that I am the Lord which call thee by thy name, euen the God of Israel.

3 For Iakob my seruantes I saies, and Israel mine elect, I will euen call thee, by thy name and name thee, though thou hast not knowne me.

4 I am the Lord and there is none other: there is no God besides me: I stirred thee though thou hast not knowne me.

5 That they may know from the rising of the sunne, and from the West, that their is none besides me. I am the Lord, and there is none other.

6 I forme the light and create darkenesse: I prophane men may haue of his power, & so was compelled to deliuer Gods people. I Not for any thing that is in thee, or for thy worthnes. I haue giuen thee strength, power: and authoritie: I send peace and warre, prosperitie and aduer. *Isa. 45. 1-13.*

He is abused as one that would ease almes, thinking to satiate his hunger.

A Samaritan man leaues it in molten, lined to idolatrie, and therefore he smeth his people by these examples, that they should not cleaue to any but to the living God, when they should be among the idolaters.

He sheweth that the worke of the Lord toward his people shalbe so great, that the insensible creatures shall be moued therewith.

He answereth them against the footspayers of Babylon, which would haue borne them in hand, that they knewe by the flames that God would not deliue them, and that Babylon shoulde stand.

Of Ierusalem and the rest of the Prophets, which did assure the Church of Gods fauour and deliuerance.

He sheweth that Gods worke shoulde bee no lesse notable in this their deliuerance, then when he brought them out of Egypt through the Sea. I to assure them of their deliuerance, he nameth the person by whom it shoulde be, more then an hundred yeere before he was borne.

To assure the lewes of their deliuerance against the great tentations of my people, that they shoulde abide he nameth the person and the meane.

Because Cyrus shoulde execute the office of a deliuerer, God called him his anointed for a time, but after another sort then he called David.

To giue him the deliuerance of my people. I will take away all iniquities and let it.

Not that Cyrus did know God to worke his right, but he had a certaine particular knowledge as

make

make peace and create euill: I the Lorde doe all these things.

8 Ye heauens, send the dewe from above, and let the cloudes droppe downe: righteouſnesſe let the earth open, and let ſaluation and iuſtice growe forth: let it bring them forth together: I the Lorde haue created him.

9 Woe bee vnto him that ſtriueſh with his maker, the pothured with the pothers of the earth: ſhall the clay ſay to him that ſhaſhioneth it, What makeſt thou? or thy worke, in I haue none hands?

10 Woe vnto him that ſayeth to his father, What haſt thou begotten? or to his mother, What haſt thou brought forth?

11 Thus ſaith the Lorde, the holy one of Iſrael, and his maker, Aſke me of things to come concerning my ſonnes, and concerning the works of mine hands: command you me.

12 I haue made the earth, and created man vpon it: I, whole handes haue ſpured out the heauens, I haue euen commanded all their armies.

13 I haue raiſed p him vp in righteouſnes, and I will direct all his waies: he ſhall build my cite, and hee ſhall let goe my captiues, not for a price nor reward, ſith the Lorde of hoſtes.

14 Thus ſaith the Lorde, The labour of Egypt, and the marchandize of Ethiopia, and of the Sabaeans, men of ſtature ſhall come vnto thee, and they ſhall be thine: they ſhall follow thee, and ſhall goe in chaines: they ſhall fall downe before thee, and make ſupplication vnto thee, ſaying, Surely God is in thee, and there is none other God beſides.

15 Verily, thou O God, hideſt thy ſelfe, O God, the Saviour of Iſrael.

16 All they ſhall be aſhamed and alſo confounded: they ſhall goe to conſuſion together, that are the makers of images.

17 But Iſrael ſhall be ſaved in the Lorde, with an euerlaſting ſaluation: y ſhall not be aſhamed nor confounded world without end.

18 For thus ſaith the Lorde (that created heauens, God himſelfe, that formed the earth, & made it: he that prepared it, he created it not in vaine: he formed it to be inhabited) I am the Lorde, and there is none other.

19 I haue not ſpoken in ſecrete, neither in a place of darkenes in the earth: I ſaid not in vaine vnto the ſeede of Iſaak, Seeke you mee: I the Lorde doe ſpeake righteouſneſſe, and declare righteouſneſſe.

20 Aſſemble your ſelues, & come: draw neere together, ye abiection of the Gentiles: they haue no knowledge, that ſet vp the wood of their idole, and pray vnto a god, that cannot ſaue them.

21 Tell ye and bring them, and let them take counſell together, who haue declared this from the beginning: or hath told it of olde? Hauent I the Lorde? and there is none other God beſide me, a iuſt God, and a Saviour: there is none beſide me.

22 Looken vnto me, and ye ſhall be ſaved: all that ſhall now honour thee, and thou ſhalt rule them: which was accompliſhed in the time of Chriſt. Hereby hee exhorteth the leweſe to patience, though their delinquent be deferred for a time: ſhewing that they ſhould not reſpect their long patience, but the wicked & idolaters ſhall be deſtroyed. To wit, of man, but chiefly of his Church. As do the ſilke gods, which giue natiuitie to ſinners. All ye idolaters, which though you ſeeme to haue more than worldly dignitie, yet in Gods ſight you are vile and ſhame.

the endes of the earth ſhall bee ſaved: for I am God, and there is none other.

23 I haue ſworne by my ſelfe: the worde is gone out of my mouth in a righteouſneſſe, and ſhall not returne, That euery knee ſhall bow vnto me, and euery tongue ſhall ſwear by my name.

24 Surely I ſee (ſhall ſay), In the Lorde I righteouſneſſe and ſtrength: he ſhall come vnto him, and all that promote him, ſhall be aſhamed.

25 The whole ſeede of Iſrael ſhall be iuſtified, and glory in the Lorde.

all the world, Rom. 14. 11. Phil. 2. 10. whereby he ſignifieth that ſerue God in heart, but declare the ſame alſo by outward profeſſion, & ſhew the faithfull ſhall ſeele and conſeſſe this. d All the contentments of God.

CHAP. XLVI.

The deſtruction of Babylon and of their idoles. 3 He calleth the leweſe to the conſideration of his worke.

Bel is bowed downe: Nebo is fallen: their idoles were vpon the beaſtes, and vpon the cattel: they which did beare you, were laden with a weary burden.

3 They are bowed downe, and fallen together: for they could not rid them of the burden, and their ſoule is gone into captivity.

3 Heare ye me, O houſe of Iſaak, & all that remaine of the houſe of Iſrael, which are borne of me from the wombe, and brought vp of mee from the birth.

4 Therefore vnto olde age, I the ſame, euen I will beare you, vntill the hoare haire: I haue made you: I will alſo beare you, and I will cary you: and I will deliver you.

5 ¶ To whom will ye make me like, or make me equal, or ſo copare me? I ſhould be like him?

6 They drawe gold out of the bagge & weigh ſilver in the balace, and hire a goldſmith to make a god of ſilue, and they bowe downe and worſhip it.

7 They beare it vpon the ſhoulders: they carie him and fet him in his place: ſo doeth he ſtand, and cannot remoue from his place. Though one crie vnto him, yet can he not anſwere, nor deliuer him out of his tribulation.

8 Remember this, and be aſhamed: bring it againe to minde, O you tranſgreſſors.

9 Remember the former things of olde: for I am God, and there is none other God, and there is nothing like me.

10 Which declare the laſt thing from the beginning: and from olde, the things that were not done, ſaying, My counſell ſhall ſtand, and I will doe whatſoeuer I will.

11 I call a bird from the Eaſt, and the man of my counſell from ſarre: as I haue ſpoken, ſo will I bring it to paſſe: I haue purpoſed it, and I will doe it.

12 Heare mee ye ſtubborne hearted, that are ſarre from Iuſtice.

13 I bring neere my iuſtice: it ſhall not bee ſarre off, and my ſaluation ſhall not tarie: for I will giue ſaluation in Zion, and my glory vnto Iſrael, out wit or ſenſe like madde men. That is, Cyren, which Bull comes, and ſheweth that, which I haue determined. I Which by your incredulitie would be the performance of my promiſe. In mee ſheweth that man incredulitie cannot ſtand the promiſe of God. Rom. 3. 3.

CHAP. XLVII.

The deſtruction of Babylon and the cauſes wherefore.

Come downe and ſit in the duſt: O virgin, & daughter Babel, ſit on the ground: there is no

and haſt not yet bene overcome by any man, b throne.

I He comforteth the leweſe, as if he would ſay, Though when ye looke to the heauens and earth for ſuccour, ye ſee nothing more but figures of Gods wrath, yet will I cauſe them to bring ſouth moſt certaine tokens of your delinquent, and of the performance of my promiſes, which I mean by righteouſneſſe.

I I haue appointed Cyrus to this vic and purpoſe.

I He ſheweth bridle in their impatience, which in aduerſitie and trouble ſhall more againſt God, and will not try his pleaſure willing that man ſhould matche with his like, and not content againſt God. In That is, it is not perfectly made.

n In ſtead of murmuring, humble your ſelues, and aſke what ye will for the conſolation of my children, and you ſhall be ſet free of it, as ye are of their things which are at your commandment. Some read it with an interrogation, and make it the application of the ſimilitude, ¶ That is, the ſtarres.

¶ To wit, Cyrus, ſhall I may ſhew by him the faithfullneſſe of my promiſe in deliuering my people.

¶ Meaning, freely and without ranſome, or any grieuous condition.

¶ Theſe people were tributaries to the Perſians.

¶ To King Artaxerxes: hee gave this money toward the building of the Temple, Ezra 7. 21.

¶ Wherefore before they were thine ſeruites, they ſhall now honour thee, and thou ſhalt rule them: which was accompliſhed in the time of Chriſt. ¶ Hereby hee exhorteth the leweſe to patience, though their delinquent be deferred for a time: ſhewing that they ſhould not reſpect their long patience, but the wicked & idolaters ſhall be deſtroyed. To wit, of man, but chiefly of his Church. As do the ſilke gods, which giue natiuitie to ſinners. All ye idolaters, which though you ſeeme to haue more than worldly dignitie, yet in Gods ſight you are vile and ſhame.

¶ He ſignifieth that ſerue God in heart, but declare the ſame alſo by outward profeſſion, & ſhew the faithfull ſhall ſeele and conſeſſe this. d All the contentments of God.

¶ That were the chief to ſhew of Babylon.

¶ He ſheweth that they were of gold and ſilver, like to theſe, and were ſet vpon beaſtes, and vpon cattel.

¶ The ſoule was carried into captivity, ſo that they ſhall fall downe and worſhip him.

¶ He ſheweth that they were borne of him from the wombe, and brought vp of him from the birth.

¶ He ſheweth that he will beare you, vntill the hoare haire: I haue made you: I will alſo beare you, and I will cary you: and I will deliver you.

¶ He ſheweth that he will beare you, vntill the hoare haire: I haue made you: I will alſo beare you, and I will cary you: and I will deliver you.

¶ He ſheweth that he will beare you, vntill the hoare haire: I haue made you: I will alſo beare you, and I will cary you: and I will deliver you.

¶ He ſheweth that he will beare you, vntill the hoare haire: I haue made you: I will alſo beare you, and I will cary you: and I will deliver you.

¶ He ſheweth that he will beare you, vntill the hoare haire: I haue made you: I will alſo beare you, and I will cary you: and I will deliver you.

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¶ He ſheweth that he will beare you, vntill the hoare haire: I haue made you: I will alſo beare you, and I will cary you: and I will deliver you.

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¶ He ſheweth that he will beare you, vntill the hoare haire: I haue made you: I will alſo beare you, and I will cary you: and I will deliver you.

¶ He ſheweth that he will beare you, vntill the hoare haire: I haue made you: I will alſo beare you, and I will cary you: and I will deliver you.

¶ He ſheweth that he will beare you, vntill the hoare haire: I haue made you: I will alſo beare you, and I will cary you: and I will deliver you.

¶ He ſheweth that he will beare you, vntill the hoare haire: I haue made you: I will alſo beare you, and I will cary you: and I will deliver you.

¶ He ſheweth that he will beare you, vntill the hoare haire: I haue made you: I will alſo beare you, and I will cary you: and I will deliver you.

¶ He ſheweth that he will beare you, vntill the hoare haire: I haue made you: I will alſo beare you, and I will cary you: and I will deliver you.

¶ He ſheweth that he will beare you, vntill the hoare haire: I haue made you: I will alſo beare you, and I will cary you: and I will deliver you.

throne, O daughter of the Caldeans: for thou shalt no more be called, Tender and delicate.

Take the mill stones, and a grinde meale: loose thy locks: make bare the feet: vncouer the leg, and passe through the floods.

Thy blithnesse shall be discouered, and thy shame shall be seene: I will take vengeance, and I will not meete thee as a man.

Our redeemer, the Lord of hostes is his Name, the holy one of Israel.

Sit still, and get thee into darke nest, O daughter of the Caldeans: for thou shalt no more be called, The ladie of kingdoms.

I was wroth with my people: I have polluted mine inheritance, & giuen them into thine hand: thou diddest shew the no¹ mercie, but thou diddest lay thy very heauie yoke vpon the ancient.

And thou saidst, I shall be a ladie for euer, so thou diddest not fet thy minde to these things, neither didst thou remember thy latter end thereof.

Therefore now heare, thou that art giuen to pleasures, and dwellest carelesse, She sayth in her heart, I am & none els: I shall not sit as a widow, neither shall I know the losse of children.

But these two things shall come to thee suddenly on one day, the losse of children & widowhood: they shall come vpon thee in their i¹ perfection, for the multitude of thy diuinations, and for the great abundance of thine incantations.

For thou hast trusted in thy wickednesse: thou hast said, None seeth me. Thy wisdom and thy knowledge, they haue caused thee to rebel, & thou hast sayd in thine heart, I am, and none els.

Therefore shall euill come vpon thee, and thou shalt not know the morning thereof: destruction shall fall vpon thee, which thou shalt not be able to put away: destruction shall come vpon thee suddenly, or thou beware.

Stand now among thine incantations, & in y¹ multitude of thy soothsayers (who¹ thou hast weighted thy selfe from thy youth) if so be thou maiest haue profit, or if so be thou mayest haue strength.

Thou art wearied in the multitude of thy counsels: let now the astrologers, the flame gasers, and prognosticators stand vp, and saue thee from these things, that shall come vpon thee.

Beholke, they shall be as stubble: the fire shall burne them: they shall not deliuer their owne liues from the power of the flame: there shall be no doales¹ to warme at, nor light to sit by.

Thus shall they see thee, with whom thou hast wearied thee, *euert* thy marchants from thy youth: euery one shall wander to his owne quarter: none shall saue thee.

CHAP. XLVIII.

¹ The hyperbole of the verses is repeated. ² The Lord alone will be our strength. ³ Of their deliurance out of Egypt.

Heare ye this, O house of Iakob, which are called by the name of Israel, and are come out of the waters of Iudah: which sweare by the Name of the Lord, & make mention of the God of Israel, but not in truth nor in righteousness.

For they are called of the holy cite, & stay themselves vpon the God of Israel, whose Name is the Lord of hostes.

I haue declared y¹ former things of old, and they went out of my mouth, & I shewed it them: I told them suddenly, and they came to passe.

As for them that they could not accuse him in any thing, for as much as he had promised, as he had promised.

Because I knew, that¹ thou art obtinate, & thy necke is an iron sinew, and thy brow I traffe,

Therefore I haue declared it to thee of old: before I came to passe, I shewed it thee, least thou shouldst say, Mine idole hath done them, and my carued image, and my molten image hath commanded them.

Thou hast heard, behold all this, & will not see: I declare it: I haue shewed thee new things, euert now, & hid things, which thou knewest not.

They are created now, and not of olde, and euen before this thou heardest them not, lest thou shouldst say, Behold, I knew them.

Yet thou heardest them not, neither diddest know them, neither yet was thine eare opened of olde: for I knew that thou wouldest gricously transgresse: therefore haue I called thee a transgressor from the wombe.

For my Namesake will I deferre my wrath, and for my praye will I refrayne it from thee, that I cut thee not off.

Behold, I haue fined thee, but not as silver: I haue chosen thee in the furnace of affliction.

For mine owne sake, for mine owne sake will I do it: for how should my Name be polluted? surely I will not giue my glory vnto another.

Heare me, O Iakob and Israel, my called, I am, I am the first, and I am the last.

Surely mine hand hath layd the foundation of the earth, and my right hand hath spanned the heauens: when I cal the, they stand vp together.

All you, assemble your selues, and heare: which among them hath declared these things? The Lord hath loued him: he will do his will in Babel, and his arme shall be against the Chaldeans.

I, *euert* I haue spoken it, and I haue called him: I haue brought him, & his way shall prosper.

Comencere vnto me: heare ye this: I haue not spoken it in secret from the beginning: from the time that the thing was, I was there, and now the Lord God and his Spirit hath sent me.

Thus sayth the Lord thy redeemer, the Holy one of Israel, I am the Lord thy God, which teach thee ¹ to proficte, and lead thee by the way, that thou shouldst goe.

Oh that thou hadst hearkened to my commandments: then had thy prosperitie bene as the flood, & thy righteousness as the waves of the sea.

Thy seed also had bene as the gande, and the fruit of thy bodie like the grauel thereof: his name should not haue bene cut off nor destroyed before me.

I Goe ye out of Babel: flee ye from the Chaldeans, with a voice of ioy: tel & declare this: shew it forth to the end of the earth: say ye, The Lord hath redeemed his seruant Iakob.

And they were not thistle: he led them through the wilderness: he caused the waters to flow out of the rocke for them: for he claue the rocke, and the water gushed out.

There is no peace, sayth the Lord, vnto the wicked.

Thereto, the prosperous estate of Israel. y¹ After that he had freed them from their captiuitie, and of the cause thereof, he shewed them the great ioy, that shall come of their deliurance. He sheweth that it shall be as safe to deliue them, as he did their fathers out of Egypt. A Thus he speaketh that the wicked hypocrites should not abuse Gods promise, in whom was neither faith nor repen- tance, as Chapter 31.

CHAP. XLIX.

The Lord rebuketh all nations to belient his promise. ¹ Chap.

I haue done for thee more then I promised that thy righteousness and impudence might haue bene ouercome.

How thou shouldst be deliuered out of Babilon.

Will ye not acknowledge this my chastitie and declare it vnto wiser?

Shewing that mans arrogance is the euile why God doeth not de- clare all things at once, lest they should attribute this knowledge to their owne wilddome.

From the time that I brought thee out of Egypt: for that deliue- rance was as the birth of the Church.

As it was my free mercy that I did call thee: so is it my free mercy that I must fine thee.

I For I had respect to thy weakness and infirmities: for I did call thee: some protest, but in v¹ there is nothing but drosse.

I Took thee out of the ioughe where thou shouldst haue bene conserued.

God iointly the saluation of his owne honour: so that they can not perish, but his glory should be diminished.

Deut. 32. 27. o Read Chap. 42. 8.

Read Chap. 42. 4. p To obey me, & to doe what I com- mand them.

Messing, Cyrus, whom he had chosen to destroy Babilon.

Since the time that I declared my selfe to your fathers.

Thus the Prophet speaketh for himselfe, and to assure them of these things.

What things I haue done, & what I will doe.

Christ is the saluation of all that beleue, and will deliver them from the tyranny of their enemies.

of many hands: thy wals are euer in my fight.

He that is

a This is spoken in the person of Christ to assure the faithful, that their promises should come to passe: for they were all made in him, and in him should be performed.

b This is meant of the time that Christ should be manifested to the world, as Psal. 2, 7.

c By the wordes and traile, he signifieth the vertue & efficacy of Christs doctrine.

d God hath taken me to his protection and defence: this chiefly as meant of Christ, as may also be applied to the ministers of his word.

e By Israel is meant Christ, and all the body of the faithful, as the members, & their head.

f Thus Christ is his members, complaint, that his labour and preaching take none effect, yet he is contented that his doings are approved of God.

g Though he would refuse my doctrine, yet God will approve my ministry.

h To declare my Gospel to the Gentiles. Chap. 42. 6.

i Meaning the Jews whom tyrants kept in bondage.

k The benefite of their deliuerance shall bee so great, that great & small shall acknowledge & adore the true God for it.

l Thus he speaketh of his Church, who would know his mercie toward it, 2. Cor. 4. 2.

m Meaning Christ alone.

n Signifying that before Christ renewed the earth by his wordes, there is nothing but confusion & disorder.

o To them that are in the prison of sinne and death.

p Being in Christ's protection they shall be safe against all dangers, and free from the feare of the enemies.

q Meaning that there should be nothing in their way from Babylon, that should hinder or hurt them: but this is accomplished spiritually.

r Meaning the South country, so that Christ shall deliver his from all the parts of the world.

Hear ye mee, O yles, and hearken, ye people from farre. The Lord hath called ^a me from the wombe, & made mention of my name from my mothers belly.

^b And he hath made my mouth like a sharpe sword: vnder the shadow of his hand hath hee hid me, and made me a chosen shaft, and hid me in his quiver,

^c And sayd vnto me, Thou art my seruant, ^d Israel, for I will be glorious in thee.

^e And I said, I haue laboured in vaine: I haue spent my strength in vaine, and for nothing: but my iudgement is with the Lord, and my worke with my God.

^f And now saith the Lord, that formed mee from the wombe to be his seruant, that I may bring Iacob againe to him (though Israel be not gathered, yet shall I be glorious in the eyes of the Lord: and my God shall be my strength)

^g And he sayd, It is a small thing that thou shouldst be my seruant, to raise vp the tribes of Iacob, and to restore the desolations of Israel: I will also giue ^h thee for a light of the Gentiles, that thou maiest be my saluation vnto the ende of the world.

ⁱ Thus sayth the Lord the redeemer of Israel, and his Holy one, to him that is despised in soule to a nation that is abhorred, to a seruant of rulers, Kings shall see, and arise, and princes shall worship, because of the Lord, that is faithfull: and the Holy one of Israel, which hath chosen thee.

^j Thus sayth the Lord, ^k I in an acceptable time haue I heard thee, and in a day of saluation haue I helped thee, and I will preferre thee, and will giue ^l thee for a covenant of the people, that thou maiest raise vp ^m the earth, and obtaine the inheritance of the desolate heritages:

ⁿ For thou mayest say to the prisoners, Go forth: and to them that are in darkenesse, Shewe your felues: they shall see in the waies, and their pastures shall be in all the toppes of the hills.

^o They shall not be hungry, neither shall they be thirlike, neither shall the heate smite them, nor the sunne: for he that hath compassion on them, shall lead them: euen to the springs of waters shall he driue them.

^p And I will make all my mountaines, as a way, and my paths shall be exalted.

^q Behold, these shall come from farre: and loe, these from the North and from the West, and these from the land of ^r Sinim,

^s Reioyce, O heauens: and be ioyfull, O earth: braist forth into praye, O mountains: for God hath comforted his people, and will haue mercy vpon his afflicted.

^t But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me.

^u Can a woman forget her child, & not haue compassion on the sonne of her wombe? though they should forget, yet will I not forget thee.

^v Behold, I haue grauen thee vpon the palme

^w Lift vp thine eyes round about, and behold: all these gather themselves together, and come to thee: as I liue, saith the Lord, thou shalt surely put them all vpon thee as a garment, and gird thy selfe with them like a bride:

^x For thy desolations, and thy waste places, and thy land destroyed, shall surely be now narrow for them that shall dwell in it, and they that did deuoure thee, shall be farre away.

^y The children of thy barrenesse shall say againe in thine eares, The place is streike for me: giue place to me that I may dwell.

^z Then shalt thou say in thine heart, Who hath begotten me these, seeing I am barren and desolate, a captiue and a wanderer to and fro, and who hath nourished them? behold, I was left alone: whence are these?

^a Thus sayth the Lord God, Behoide, I will lift vp mine hand to the Gentiles, and set vp my standard to the people, and they shall bring thy sonnes in their armes: and thy daughters shall be carried vpon their shoulders.

^b And Kings shall be thy nursing fathers, and Queenes shall be thy nurses: they shall worship thee with their faces toward the earth, and lick vp the dust of thy feet: and thou shalt know that I am the Lord: for they shall not be ashamed that wayte for me.

^c That shall pray be taken from the mighty: or the iust captiue deliuered?

^d But thus sayth the Lord, Euen the captiuitie of the mighty shall be taken away: and the pray of the tyrant shall be deliuered: for I will contend with him that contendeth with thee, and I will saue thy children,

^e And I will feede them that spoile thee, with their owne flesh, and they shall be drunken with their owne blood, as with sweet wine: and selfe shall knowe that I the Lord am thy sauious and thy redeemer, the mighty one of Iacob.

CHAP. L.

1 The Jews forsake for a time. 2 The power of God is not diminished. 3 Christs obedience and victory.

Thus sayth the Lord, Where is that bill of your mothers diuorcement, whom I haue cast off? or who is the creditor to whom I sold you? Behold, for your iniquities are yfold, and because of your transgressions is your mother forsaken.

^a Wherefore came I, and there was no man? I called, & none answered: is mine hand so shortened, that it cannot helpe? or haue I no power to deliue? Behold, as I rebuke I drie vp the Sea: I make the floods desert: their fish rotteeth for want of water, and dieth for thirst.

^b I clothe the heauens with darkenesse, and make a facke their covering.

^c The Lord God hath giuen me a tongue of the learned, that I should knowe to minister a word in time to him that is weary: he will raise

their doctrine, and comfort. ^d Am I now able to helpe you, as I was in the past, your fathers of olde, when I dried vp the red Sea, and killed the ph in its stream, and also afterward in Iordan? ^e As I did in Egypt in token of my discipline, Brod. 1021 ^f The Prophet doeth represent here the pities and change of them that are finally called to the ministration of Gods word. ^g To him that is oppressed by affliction and misery.

a Men shall be weary, who are the ministers of Christs doctrine, who are called to be ministers of the word, who are called to be ministers of the word, who are called to be ministers of the word.

b He that is weary, who are the ministers of Christs doctrine, who are called to be ministers of the word, who are called to be ministers of the word.

c He that is weary, who are the ministers of Christs doctrine, who are called to be ministers of the word, who are called to be ministers of the word.

d He that is weary, who are the ministers of Christs doctrine, who are called to be ministers of the word, who are called to be ministers of the word.

e He that is weary, who are the ministers of Christs doctrine, who are called to be ministers of the word, who are called to be ministers of the word.

f He that is weary, who are the ministers of Christs doctrine, who are called to be ministers of the word, who are called to be ministers of the word.

g He that is weary, who are the ministers of Christs doctrine, who are called to be ministers of the word, who are called to be ministers of the word.

h He that is weary, who are the ministers of Christs doctrine, who are called to be ministers of the word, who are called to be ministers of the word.

i He that is weary, who are the ministers of Christs doctrine, who are called to be ministers of the word, who are called to be ministers of the word.

k He that is weary, who are the ministers of Christs doctrine, who are called to be ministers of the word, who are called to be ministers of the word.

l He that is weary, who are the ministers of Christs doctrine, who are called to be ministers of the word, who are called to be ministers of the word.

m He that is weary, who are the ministers of Christs doctrine, who are called to be ministers of the word, who are called to be ministers of the word.

n He that is weary, who are the ministers of Christs doctrine, who are called to be ministers of the word, who are called to be ministers of the word.

o He that is weary, who are the ministers of Christs doctrine, who are called to be ministers of the word, who are called to be ministers of the word.

p He that is weary, who are the ministers of Christs doctrine, who are called to be ministers of the word, who are called to be ministers of the word.

q He that is weary, who are the ministers of Christs doctrine, who are called to be ministers of the word, who are called to be ministers of the word.

r He that is weary, who are the ministers of Christs doctrine, who are called to be ministers of the word, who are called to be ministers of the word.

me vp in the morning : in the morning hee will
waken mine eare to heare, as the learned.

5 The Lorde God ha h opened mine eare and
I was not rebellious, neither turned I backe,

6 I gaue my backe vnto the smiters, and my
cheekes to the nippers : I hidde not my face from
shame and spitting.

7 For the Lord God will helpe me, therefore
shall I not be confounded : therefore haue I set
my face like a flint, and I know that I shall not be
ashamed,

8 He is neere that iustifieth mee : who will
contend with me ? Let vs stand together : who is
mine aduersarie ? let him come neere to me. 7 :

9 Beholde, the Lord God will helpe me : who
is he that can condemne me ? loe, they shall wake
olde as a garment : the mothe shall eate them vp.

10 Who is among you that feareth the Lord ?
let him heare the voice of his seruante that wal-
keth in darkenes, & hath no light, let him trust in
the Name of the Lord, and say vpon his God.

11 Beholde, all you kinde = a fire, and are
compassed about with sparkes : walke in the light
of your fire, and in the sparkes that ye haue kind-
led. This shall ye haue of mine hand : ye shall lye
downe in forowe.

CHAP. LI.

1 Trust in God alone by Abraham example. 7 Not to feare
men. 17 The great affliction of Ierusalem, 22 and her deli-
uerance.

HEARE me, ye that follow after righteousness,
and ye that seeke the Lord : looke vnto the
rocks, whence ye are hewn, and to the hole of the
pit, whence ye are digged.

2 Consider Abraham your father, and Sarah
that bare you : for I called him alone, and blessed
him, and increased him.

3 Surely the Lord shall comfort Zion : he shall
comfort all her desolations, and he shall make her
desert like Eden, and her wilderness like the
garden of the Lord : ioye and gladnesse shall be
found therein : praise, and the voyce of singing.

4 Hearken ye vnto me, my people, and I giue
care vnto me, O my people : for a Lawe shall
proceede from mee, and I will bring forth my
iudgment for the light of the people.

5 My righteousness is neere : my saluation
goeth forth, and mine armes shall iudge the
people : the yles shall waite for me, and shall trust
vnto mine arme.

6 Lift vp your eyes to the heavens, and looke
vpon the earth beneath : for the 8 heavens shall
vanish away like smoke, and the earth shall waxe
olde like a garment, and they that dwell therein,
shall perish in like manner : but my saluation shall
be for euer, and my righteousness shall not bee
abolished.

7 Hearken vnto me, ye that know righteous-
nesse, the people in whose heart is my Lawe. Feare
ye not the reproch of men, neither be ye afraid
of their relikes.

8 For the mothe shall eate them vp like a gar-
ment, and the womne shall eate them like wooll :
but my righteousness shall be for euer, and my sal-
uation from generation to generation.

9 Rise vp, rise vp, and put on strength, O
arme of the Lord : rise vp as in the olde time in
the generations of the worlde. Art not thou the
same, that hath cutte Rahab, and wounded the
dragon :

10 Art not thou the same, which hath dried
the Sea, when the waters of the great deepe, ma-
king the depth of the Sea a way for the redeemed
to passe ouer ?

11 Therefore the redeemed of the Lord shall
returne, and come with ioy vnto Zion, and euer-
lasting ioy shall be vpon their head : they shall ob-
taine ioy, and gladnesse : and sorow and mourning
shall see away.

12 I, ^{new} I am he, that comfort you. Who are
thou, that thou shouldst feare a mortall man, and
the sonne of man, which shall be made as grasse ?

13 And forgettest the Lord thy maker, that
hath spread out the heauens, and laide the founda-
tions of the earth : and hast feared continually all
the day, because of the rage of the oppressour,
which is ready to destroy ? Where is now the rage
of the oppressour ?

14 The captiue = hasteneth to be loosed, and
that he should not die in the pit, nor that his bread
should faile.

15 And I am the Lord thy God that diuided
the sea, when his waues roared : the Lord of hosts
is his Name.

16 And I haue put my words in thy mouth,
and haue defended thee in the shadowe of mine
hand, that I may plant the heauens, and lay the
foundation of the earth, and say vnto Zion, Thou
art my people.

17 Awake, awake, and stand vp, O Ierusalem,
which hast drunke at the hand of the Lorde the
cup of his wrath : thou hast drunken the dregges
of the cup of trembling, and wrung them out.

18 There is none to guide her among all the
sonnes, whom he hath brought forth : there is
none that taketh her by the hand of all the sonnes
that he hath brought vp.

19 These two things are come vnto thee : who
wilt lament thee ? desolation and destruction
and famine, and the sword : by whom shall I comfort
thee ?

20 Thy sonnes haue fainted, and lye at the
head of all the strettes as a wilde bull in a netre,
and are full of the wrath of the Lord, and rebuke
of thy God.

21 Therefore heare now this, thou miserable
and drunken, but not with wine.

22 Thus saith thy Lord God, euen God that
pleadeth the cause of his people, Beholde, I haue
taken out of thine hand the cuppe of trembling,
euen the dregges of the cuppe of my wrath : thou
shalt drinke it no more.

23 But I will put it into their hand that spoile
thee : which haue said to thy soule, Bowe downe,
that wee may goe ouer, and thou hast laide thy
bodie as the ground, and as the strette to them
that went ouer.

CHAP. LII.

1 A consolation to the people of God. 7 Of the messengers
thereof.

ARise, arise : put on thy strength, O Zion : put
on the garments of thy beautie, O Ierusalem,
the holy citie : for henceforth there shall no
more come into thee the vncircumcised and the
vncleane.

2 Shake thy selfe from the dust : arise, and
sit downe, O Ierusalem : loose the bandes of thy
neck, O thou captiue daughter, Zion.

3 For thus sayeth the Lorde, Yee were sold
Hh. for

1 Egem Babylon.

in He comforteth
them by the first
time of their ba-
nishment : for
twenty years they
were restored, and
the greatest em-
pire of the world
destroyed.

a Meaning, of Iu-
dah, and of all true
ministers, who are
defended by his
protection.

o That all things
may be restored in
heaven and earth,
Ephes. i. 10.

7 Thus hath bene
justly punished
and infinitely as
Chap. ex. 2. & this
punishment in the
elect is by measure,
and according as
God giveth grace
to heare it : for in
the scripture it is
the self vengeance
of God to drine
them to infirmitie
and madness,
as Jer. i. 9. 16.

q Whereof the
one is outward, &
of the things that
come to the body
as warre and fa-
mine : the other
is inward, and ap-
pertineth to the
minde : that is, to
be without com-
forts : therefore he
saith how shall
they be comforted
? But with trouble
and feare,

2 No wicked ty-
rant, which shall
subiect Gods true
religion, and op-
press the confes-
sors.

b Put off the garments
of sorrow &
heaviness, & put on
the apparel of ioy
and gladnesse.

h Not only for the lawes but for all others, *Mat. 23.*
i Meaning, the enemies of the Church, as the Babylonians, Assyrians, &c. thus he speaketh to assure the hypocrites and to assure the faithful, when this cometh, they may know it was told them before.
k Hee sheweth that come through the fault of the governors, prophets and popes, whose ignorance, negligence, avarice, and obsequie provoked Gods wrath against them. **l** We are well yet, and tomorrow shall be better: therefore let vs not feare the plagues: before they come: the wicked contemned the admonitions and exhortations which were made them in the Name of God.

House shall be called an house of prayer for all people.

8 The Lord God saith, which gathereth the scattered of Israel, Yet will I gather to them those that are to be gathered to them.

9 All ye beasts of the field, come to deuour, euen all ye beasts of the forest.

10 Their watchmen are all blind: they haue no knowledge: they are all lumme dogs: they can not bark: they lic and sleepe, and delight in sleeping.

11 And these greedie dogges can neuer haue ynough: and these shepherds cannot vnderstand: for they all looke to their owne way, euerie one for his aduantage, and for his owne purpose.

12 Come, I will bring wine, and we will fill our felues with strong drinke, and to morrow shall be as this day, and much more abundant.

CHAP. LVII.

1 God seeth away the good, that he should not see the horrible plagues to come. **2** Of the wicked adulterers. **3** And their vaine confidence.

THe righteous periseth, and no man considereth it in heart: and mercifull men are taken away, and no man vnderstandeth that the righteous is taken away: **a** from the euill to come.

2 Peace shall come: they shall rest in their beds, euerie one that walketh before him.

3 But you **c** wiches children, come hither, the seede of the adulterer and of the whore.

4 On whome haue ye iested? vpon whome haue ye gaped and thrust out your tongue? are not ye rebellious children, and a false seede?

5 Inflamed with idoles vnder a quye greene tree? and sacrificinge the **d** children in the valleys vnder the tops of the rocks?

6 Thy portion **e** is in the smoothe stones **f** of the river: they, they are thy lot: euen to them hast thou powred a drinke offering: thou hast offered a sacrifice, should I delight in thefe?

7 Thou hast made thy **g** bed vpon a very hie mountaine: thou wastest vp thither, euen thither wastest thou to offer sacrifice.

8 Behinde the **b** doores also and postes hast thou set vp thy remembrance: for thou hast discovered thy selfe to answer then me, and wastest vp, and didst **i** enlarge thy bedde, and make a couenant betwene thee & them, and lowdest thy bed in euery place where thou wastest it.

9 Thou wastest **k** to the Kings with oyle, and diddest increase thine oymnts, and sende thy messengers farre off, and didst humble thy selfe vnto hell.

10 Thou wearidst thy selfe in thy manifold iourneys, yet I siddst thou not, **l** There is no hope: thou **m** hast found life by thine hande, therefore

a From the plague that is at hand, and also because God will punish the wicked.
b The foule of the righteous shall be in joy and their body shall rest in the grasse vnto the time of the resurrection, because they walked before the Lord.
c He that seeth the wicked hypocrites, who vnder the pretence of the name of Gods people desired Gods word & his promises: bowling openly that they were the children of Abraham, but because they were not faithfull and obedient as Abraham was, he calleth them bastards, and the children of fornicers, which forsake God and set to wicked vices for succession.
d Reads Levitic. 24. a. King. 23. 10.
e Meaning, euery place was polluted with their idolatry: or euery fair flower that they found, they made an idole of it.
f In the sacrifices which you offering before these idoles, thought you did serue God.
g To wit, thine altar, in an open place like an impudent harlot that careth not for the sight of her husband.
h In stead of setting vp the word of God in the open places, on the postes and doores to haue it in remembrance, Deuter. 6. 9. & 10. 1. thou hast set vp signs and markes of thine idolatry in euery place.
i That is, diddest increase thine idolatry more and more.
k Thou diddest seeke the favour of the Assyrians by gifts and presents, to helpe thee against the Egyptians: and when they sayed, thou wastest to the Babylonians, and more and more diddest torment thy selfe.
l Although thou wastest all thy labours to be in vaine, yet wouldst thou neuer acknowledge thy fault and leave off. **m** Hee denieth their vnprofitable diligence which thought to haue made all false, and yet were deuoured.

thou wast not grieved.

11 And whom didst thou reuerence or feare, seeing thou hast **n** lyed vnto me, and hast not remembered me, neither set thy minde thereon? is it not because I holde my peace, and that of long time? therefore thou fearest not me.

12 I will declare thy righteousness and thy works, and they shall not profit thee.

13 When thou cryest, let them that thou hast gathered together deliuer thee: but the winde shall **o** take them all away: vanitie shall pollute their way: but he that trusteth in me, shall inherite the land, and shall possesse mine holy mountaine.

14 And he shall say, Cast vp, cast vp: prepare the way: take vp the stumbling blocks out of the way of my people.

15 For thus saith he that is hie & excellent, he that inhabiteth the eternitie, whose Name is the Holy one, I dwell in the hie and holy place: with him also that is of a contrite and humble spirit to reuiue the spirit of the humble, and to giue life to them that are of a contrite heart.

16 For I will not contend for euer, neither will I be alwayes wroth, for the spirit should faile before me: and I haue made the breath.

17 For his wicked countenance I am angry with him, and haue smitten him: I hid me, and was angry, yet he went away, and turned after the way of his owne heart.

18 I haue seene his wayes, and will **p** heale him: I will leade him also, & restore comfort vnto him, and to those that lament him.

19 I create the **q** fruite of the lips, so by peace: I create vnto them that are **r** farre off, and to them that are nere, saith the Lord: for I will heale him.

20 But the wicked **s** like the raging sea, that can **t** not rest, whose waters cast vp mire and dirt.

21 There is no peace, sayeth my God, to the wicked.

22 Their euill confidence doeth euer torment them, and they shal be as a house, whose foundation is in sand.

CHAP. LVIII.

1 The office of Gods ministers. **2** The works of the hypocrites. **3** The fall of the faithfull. **4** Of the true Sabbath.

Crie **a** aloud, spare not: lift vp thy voyce like a trumpet, and shewe my people their transgression, and to the house of Iakob their sinnes.

2 Yet they **b** seeke me daily, and will knowe my wayes, euen as a nation that did righteously, and had not forsaken the statutes of their God: they aske of me the ordinances of iustice: they will draw neere vnto God, saying,

3 **c** Wherefore haue we fasted, and thou seest it not? we haue punished our felues, and thou regardest it not. Beholde, in the day of your fault you will seeke **d** your will, and require all your debtes.

4 Beholde, ye fast to strife and debate, and to smite with the fist of wickednesse: ye shall not fast as ye **e** doe to day, to make your voyce to be heard about.

5 Is it such a fast that I haue chosen, that a man should afflict his soule for a day, and to bowe your fasting and pray **f** shall not be heard, doo me

a Because ye seek with me.
b Meaning, that the wicked shall seeke God: but the hypocrites shall not seek him.
c That is, they shall not afflict their soules, but shall afflict their bodies, which the hypocrites do: which the wicked shall seeke, which the hypocrites shall not seek.
d Meaning, that the hypocrites shall seeke their own will, and not the will of God.
e Meaning, that the hypocrites shall seeke to be heard, and not to be heard.

f I will not shew my power against sinners more, which life is lost in high. That is, for the vices and faults of the people, which is meant here by countenance.
g Though they were righteous, yet I did not wish my people to be so.
h That is, I will not be angry with them, which is the signification of my mercies which shall bring peace. As well as that is in scripture as to him that is in scripture.

i The Lord the Prophets, which him to see his great sin, and to rebuke the hypocrites.
j They will come to worship me, and have outward holiness.
k The Lords law, the law of the hypocrites, which shall bring peace, and shall bring peace.
l That is, they shall not afflict their soules, but shall afflict their bodies, which the hypocrites do: which the wicked shall seeke, which the hypocrites shall not seek.
m That is, they shall not afflict their soules, but shall afflict their bodies, which the hypocrites do: which the wicked shall seeke, which the hypocrites shall not seek.

downe his head, as a bull rush, and to lie down in sackcloth and ashes: wilt thou call this a fasting, or an acceptable day?

6 Is not this the fasting, that I haue chosen, to loose the bands of wickednes, to take off the heauie burdens, and to let the oppressed go free, and that ye breake euery yoke?

7 Is it not to deale thy bread to the hungrie, and that thou bring the poore that wander, vnto thine house? when thou seest the naked, that thou couer him, and hide not thy selfe from thine owne flesh?

8 Then shall thy light breake forth as the morning, and thine health shall grow speedily: thy righteousness shall go before thee, and the glory of the Lord shall embrace thee.

9 Then shall thou call, and the Lord shall answer: thou shalt cry, and he shall say, Here I am: if thou take away fro the mids of thee the yoke, the putting forth of the hand, and wicked speaking:

10 If thou poure out thy soule to the hungry, and refresh the troubled soule: then shall thy light spring out in the darknesses, and thy darknesses shall be as the noone day.

11 And the Lord shall guide thee continually, and satistie thy soule in drough, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters faile not.

12 And they shall be of thee, that shall build the olde waste places: thou shalt raise vp the foundations for many generations, and thou shalt be called the repaire of the breach, & the restorer of the pathes to dwell in.

13 If thou turne away thy foote from the Sabbath, from doing thy will on mine holy day, and call the Sabbath a delite, to consecrate it, as glorious to the Lord, and shalt honour him, not doing thine owne wayes, nor seeking thine owne will, nor speaking a vaine word,

14 Then shalt thou delight in the Lord, & I will cause thee to mount vpon the hie places of the earth, and feede thee with the heritage of Iacob thy father: for the mouth of the Lord hath spoken it.

CHAP. LIX.

1 The wicked perish through their own iniquities. 2 The affliction of sinners. 3 God shall will prosper his Church, though all men forsake.

Beholde, the Lordes hand is not shortened, that it cannot f.ue: neither is his care heauie, that it cannot beare.

But your iniquities haue separated betweene you and your God, and your finnes haue hid his face from you, that he wil not heare.

For your handes are defiled with blood, and your fingers with iniquitie: your lips haue spoken lies, & your tongue hath murmured iniquity.

No man calleth for iustice: no man contendeth for truth: they trust in vanity, & speake vaine thinge: they conceiue mischief, and bring forth iniquity.

They hatch cockatrice egges, and weaue the spiders webbe: he that eateth of their egges, dieth, and that which is trode vpon, breaketh out as a serpent.

Their webbes shall be no garment, neither shall they couer themselves with their labours: for their workes are works of iniquity, & the worke of cruelty is in their hands.

Their feete runne to euill, & they make

haste to shed innocent blood: their thoughts are wicked thoughts: defolation and destruction is in their paths.

The way of peace they know not, and there is none equitie in their goings: they haue made them crooked paths: whosoever goeth therein, shall not know peace.

Therefore is iudgement farre from vs, neither doeth iustice come neere vnto vs: we wait for light, but loe, it is darkness: for brightness, but we walke in darkness.

We grope for the wall like the blinde, and we grope as one without eyes: we stumble at the noone day as in the twilight: we are in solitarie places, as dead men.

We roare like beares, and mourne like doves: we looke for equitie, but there is none: for health, but it is farre from vs.

For our trespasses are many before thee, and our finnes tellifie against vs: for our trespasses are with vs, and we know our iniquities.

In trespassing and lying against the Lord, and we haue departed away from our God, and haue spoken of cruelty and rebellion, conceiuing and vntering out of the heart false matters.

Therefore iudgement is turned backward, and iustice standeth farre off: for truth is fallen in the streete, and equitie cannot enter.

Yea, truth hath sayeth, and he that restayneth from euill, maketh himselfe a praye: and when the Lord saw it, it displeased him, that there was no iudgement.

And when he saw that there was no man, hee wondered that none woulde offer himselfe. Therefore his arme did f.ue it, and his righteousness it selfe did sustaine it.

For he put on righteousness, as an habergeon, and an helmet of saluation vpon his head, and he put on the garments of vengeance for clothing, and was clad with zeale as a cloke.

As to make recompence, as to require the fruite of the aduocaries with a recompence to his enemies: he will fully repay the ylands.

So shall they feare the Name of the Lord from the West, and his glory from the rising of the sun: for the enimie shall come like a flood: but the Spirit of the Lord shall chase him away.

And the redeemer shall come vnto Zion, and vnto them that turne from iniquitie in Iacob, sayth the Lord.

And I will make this my couenant with them, saith the Lord, My Spirit that is vpon thee, and my words, which I haue put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, saith the Lord, from hence forth euen for euer.

It is made profitable by the verue of the Spirit, he joynerh the one with these, and prometh to giue them both to his Church for euer.

CHAP. LX.

1 The Gentiles shall come to the knowledge of the Gospel. 2 They shall come to the Church in abundance. 3 They shall have a banner, though they suffer for a time.

Rise, O Ierusalem: be bright, for thy light is come, and the glory of the Lord is risen vpon thee.

For behold, darkness shall couer the earth, and grosse darkness shall couer the people: but the

Signifying, that all men are in darkness, till God giue them the light of his Spirit, and that this light shall not be to none, but to those that are in his Church.

That is, Gods vengeance to punish our enemies.

Gods protection to defend vs.

We are altogether destitute of consolation, and can find no end of our miseries.

We expresse our sorrows by outward signes, more than we can tell.

This confession is general to the Church to obtaine remission of finnes, and the propheta did not exempt themselves from the same.

To wit against our neighbours.

There is neither iustice nor vprightnesse among vs.

The wicked will defray him.

Meaning to doe iustice, and to requite the things that were to be done out of order.

That is, his Church or his arme did helpe himselfe, and did not for the sake of any other.

Signifying, that God hath at meane tyme to deliver his Church, and to punish their enemies.

To wit, your enemies, which dwell in diuers places, & beyond the sea.

He sheweth that there shall be great affliction in the Church, but Gods will neuer desert his.

Whereby he declareth that shew deliverance from sinne and from bondage of the law, but to the children of God, whom he iustifieth.

Because the doctrine is made profitable by the verue of the Spirit, he joynerh the one with these.

The times of Reprofit and Iustice is when forsaking of Babylon he commuodeth her to goe downe. Chap. 47.

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Lord shall arise vpon thee, and his glory shall be
seen vpon thee.

3 And the Gentiles shall walke in thy light,
and Kings at the brightness of thy rising vp.

4 Lift vp thine eyes round about, and behold:
all these are gathered, and come to thee: thy
sonnes shall come from farre, and thy daughters
shall be nourished at thy side.

5 Then thou shalt feare and shaine: thine heart
shall be astonished, and enlarged, because the mul-
titude of the sea shall be converted vnto thee, and
the riches of the Gentiles shall come vnto thee.

6 The multitude of camels shall couer thee:
and the dromedaries of Midian and of Ephah: all
they of Sheba shall come: they shall bring golde
and incense, and shewe forth the praises of the
Lorde.

7 All the sheepe of a Kedar shall be gathered
vnto thee: the rams of Nebaioth shall serue thee:
they shall come vp to be accepted vpon mine altar:
and I will beautifie the house of my glorie.

8 Who are these? that see like a cloude, and
as the doudes to their windowes?

9 Surely they shal waite for mee, and the
ships of Tarshish, as at the beginning, that they
may bring thy sonnes from farre, and their siluer,
and their golde with them vnto the Name of the
Lorde thy God, and to the Holy one of Israel, be-
cause he hath glorified thee.

10 And the sonnes of strangers shall build vp
thy walles, and their Kings shall minister vnto
thee: for in my wrath I smote thee, but in my
mercie I had compassion on thee.

11 Therefore thy gates shall be open continually:
neither day nor night shall they be shut, that
men may bring vnto thee the riches of the Gen-
tiles, and that their Kings may be brought.

12 For the nation and the Kingdom, that
will not serue thee, shall perish: and those nations
shall be utterly destroyed.

13 The glory of Lebanon shall come vnto
thee, the firre tree, the cyme and the boxe tree to-
gether, to beautifie the place of my Sanctuary:
for I will glorifie the place of my sancte.

14 The founnes also of them that afflicted thee,
shall come and bowe vnto thee: and all they that
despised thee, shall fall p downe at the fowles of thy
feete: and they shall call thee, The cite of the
Lorde, Zion of the Holy one of Israel.

15 Where as thou hast bene forsaken and ha-
ted, so that no man went by thee, I will make thee
an eternall glory, and a ioye from generation to
generation.

16 Thou shalt also sucke the milke of the
Gentiles, and shalt sucke the breastes of Kings:
and thou shalt knowe, that I the Lord am thy
Saviour, and thy Redeemer, the mighty one of
Iaakob.

17 For brass will I bring golde, and for yron
will I bring siluer, and for wood brasse, and for
stones yron. I will also make thy gouernement
pence, and thine exadours righteousnes.

18 Violence shall no more be heard of in thy
land, neither defolation, nor destruction within thy
borders: but thou shalt call saluation, thy walles,
and praye, thy gates.

a Meaning, that
Iuda should be as
the morning starre,
and that the Gen-
tiles should re-
ceive light of her.
d In a figuratiue
sense from all coun-
tries, as ch. 49. v. 18.
e For ioy, as the
heart is dawning in
for sorrow.

i Meaning, that
every one that ha-
nouer the Lord
with that, where-
with he is able i
signifying that it
is no true seruice
of God, except we
offer our selues to
serue his glory,
and all that we
have.

g That is, the Ara-
bians, that haue
great abundance
of cattell.
h Because the al-
tar was a figure of
Christ, Heb. 13. 10.
i He sheweth that
nothing can be ac-
ceptable to him,
which is not offer-
ed to him by this
starre, who was
both the offering,
and the altar in
figure.

j Shewing what
great number shall
come to the
Church, and with
what great diligen-
ce and zeale.

k The Gentiles
that are now ene-
mies, shall become
friends and serues
forth of the
Church.

l Meaning, Cyrus
and his successors;
but chiefly this is
accomplished in
them that serue
Christ being con-
uerten by his
Gospel.

m He sheweth
that God hath gi-
uen al power and
authoritie here in
earth for the
life of this Church;
and that they which
will, not serue and
persecute the same,
shall bee de-
stroyed.

n There is no-
thing so excellent
which shall not
serue the neces-
sities of the
Church.

o Signifying, that
Gods maiestie
is not included
in a Temple, which
is but the place for
his feete, that we
may learne to rise
vp to him.

p To worship their
head Christ by obey-
ing his doctrine. q Both
hus and loue shall be
a by helpe and fauour
there. r Thy gouer-
nment shall
loue thee and serke
thy wealth and pros-
perity. s Meaning, not
an temporall felici-
tie, but a spirituall,
which is fulfilled in
Christes kingdom.

19 Thou shalt haue no more sunne to shine by
day, neither shalt the brightness of the moon
shine vnto thee: for the Lord shall thee eu-
erlasting light, and thy God, thy glory.

20 Thy sunne shall cease to go downe, neither
shall thy moon be hidde: for the Lord shall be
thy light euerlasting light, and the daies of thy sorrow
shall be ended.

21 Thy people also shall be all righteous: they
shall possesse the land for euer, the graffe of my
planting shall be the worke of mine handes, that I
may be glorified.

22 A little one shall become as a thousand,
and a small one as a strong nation: I the Lord will
hasten it in due time.

CHAP. LXI.

a He propheseth that Christ shall anointe and sent to preach
the word of the Lord.

b He spirit of the Lord God is vpon mee,
therefore hath the Lord anointed mee: he
bath sent mee to preach good tidings vnto the
poore, to bind vp the broken hearted, to preach
liberty to the captiues, & to them that are bound,
the opening of the prison,

23 To preach the acceptable yeere of the
Lorde, and the day of vengeance of our God, to
comfort all that mourne.

3 To appoint vnto them that mourne in Zi-
on, and to giue vnto them beauty for ashes, the
oyle of ioy for mourning, the garment of glad-
nesse for the spirit of heauinesse, that they might
be called a trees of righteousness, the plan-
ting of the Lorde, that he might be glorified.

4 And they shall build the olde waste places,
and raise vp the former desolations, and they
shall repaire the cities that were desolate & waste
through many generations.

5 And the strangers shall stand and feede
your sheepe, and the sonnes of the strangers shall
be your plowmen, and dressers of your vines.

6 But ye shall be named the Priests of the
Lorde, and men shall say vnto you, The ministers
of our God: ye shall eate the riches of the Gen-
tiles, and shall be exalted with their glory.

7 For your shame you shall receive double,
and for confusion they shall reioice in your
portion: for in their lande they shall possesse the
double: euerlasting ioy shall be vnto them.

8 For I the Lorde loue iudgement and hate
q robbery for burnt offering, and I will direct their
work in truth, and will make an euerlasting con-
uenant with them.

9 And their feede shall be known among the
Gentiles, and their budde among the people. All
that see them shall knowe them, that they are the
seede which the Lorde hath blessed.

10 I will greatly reioice in the Lorde, and my
soule shall be ioyfull in my God: for he hath clo-
thed me with the garments of saluation, and cou-
ered me with the robe of righteousness: hee hath
decked me like a bridegrome, and as a bride-
reth herselfe with her iewels.

11 For as the earth bringeth forth her bud,
and as the garden causeth to growe that which is
sown in it: so the Lord God will cause righteou-
nesse to growe, and praise before all the heathen.

In times past, now they shall haue double authoritie over them and possi-
bly to much. q I will not receive their offering, which are euill offerings, in-
uents, hypocrites, or that despise me of my glory. r That is, of the Church, I
sheweth what shall be the aff. cion, when they see this their delation.

CHAP.

a Signifying, that
all worldly power
shall cease, and that
Christ himselfe shall
be in all, as in
all, as in all, as in all.

b The children of
the Church.

c The Church shall
be multiplied.

d The Church shall
be multiplied.

e The Church shall
be multiplied.

f The Church shall
be multiplied.

g The Church shall
be multiplied.

h The Church shall
be multiplied.

i The Church shall
be multiplied.

j The Church shall
be multiplied.

k The Church shall
be multiplied.

l The Church shall
be multiplied.

m The Church shall
be multiplied.

n The Church shall
be multiplied.

CHAP. LXXII.

1. The great desire that the Prophets have had for Christes coming. 2. The deliverance of the Pastors to preach.

For Zions sake I will not a holde my tongue, and for Ierusalem sake I will not rest, until the righteousness thereof breake forth as the blight, and saluation thereof as a burning lamp.

3 And the Gentiles shall see thy righteousness, and all Kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name.

3 Thou shalt also bee a crowne of glorie in the hand of the Lord, and a royall diademe in the hand of thy God.

4 It shall no more be said vnto thee, Forfaken, neither shall it be said any more to thy land, Desolate, but thou shalt be called I Hephzibah, and thy land I Beniah: for the Lord delighteth in thee, and thy land shall haue an husband.

5 For as a young man maneth a virgin, so shall thy sonnes multiply thee: and as a bridegrome is glad of the bride, so shall thy God reioyce ouer thee.

6 I haue set watchmen vpon thy walles, O Ierusalem, which all the day & all the night continually shall not cease: yee that are mindfull of the Lord, keepe not silence,

7 And giue him no rest, till he repaire and vntill he set vp Ierusalem the praise of the world.

8 The Lord hath sworn by his right hand and by his strong arme, Surely I will no more giue thee to be meat for thine enemies, and surely the sonnes of the strangers shall not drinke thy wine, for the which thou hast laboured.

9 But they that haue gathered it, shall eate it, and praise the Lord, and the gatherers thereof shall drinke it in the courts of my Sanctuary.

10 I Go through, goe through the gates: prepare you the way for the people: cast vp, cast vp the way, and gather out the stones, and set vp a band for the people.

11 Beholde, the Lord hath proclaimed vnto the ends of the world: tell the daughter Zion, Beholde, thy Saviour cometh: beholde, his wages is with him, and his worke is before him.

12 And they shall call them, The holy people, the redeemed of the Lord, and thou shalt be named, A citie fought out and not forsaken,

13 For the restoration thereof all the world shall praise him. 14 Signifying the great number that should come to the Church, and vnto them they would prepare for the restitution of the same, as Chap. 17. 14. 15 To Preachers and ministers shew the people of this deliverance: which was the cause of our Salvation by Christ, as Chap. 9. mat. 21. 3. 16 Hee shall haue all power in being his purpose to passe, as Chap. 1. 10. 17 That is, one ouer them God had had a singular care to recover her when she was lost.

CHAP. LXXIII.

1. God shall destroy his enemies for his Churches sake. 2. God breakest toward his Church.

Who is this that cometh a from Edom, with red garments from Bozrah? hee is glorious in his apparell and walketh in his great strength. I speake in righteousness, and am mighty to save.

2 Wherefore is thine apparel red, and thy garments like him that treadeth in the wine presse?

It is led to his pasture. 3 Having declared Gods benefits sheweth to his long-fathers, he turneth himselfe to God by prayer, desiring him to continue the same graces toward them. 4 Thy great affliction which thou barest toward vs. 5 Meaning, from the whole body of the Church. 6 Though Abraham would refuse vs to be his children, yet thou wilt not refuse to be our father. 7 By taking away thy holy Spirit from vs by whom we were comforted, and so for our ingratitude didst deliver vs up to our owne concupiscence, and didst punish fraine by finne according to thy iust iudgement. 8 Meaning, for the covenant made to Abraham, Ishak and Iacob his servants.

3 I haue troden the wine presse alone, and of all people there was none with mee: for I will treade them in mine anger, and tread them vnder foote in my wrath, and their blood shall be sprinkled vpon my garments, and I will staine all my raiment.

4 For the day of vengeance is in mine heart, and the daye of my redeemed is come.

5 And I looked, and there was none to helpe, and I wondered that there was none to vpholde: therefore mine owne arme helped me, and my wrath it selfe sustained me.

6 Therefore I will treade downe the people in my wrath, and make them I drunken in mine indignation, and will bring downe their strength to the earth.

7 I will remember the mercies of the Lord, and the praises of the Lord according vnto all that the Lord hath giuen vs, and for the great goodness toward the house of Israel, which he hath giuen them according to his tender loue, and according to his great mercies.

8 For he saide, Surely they are my people, children that will not lie: so hee was their Saviour.

9 In all their troubles he was I troubled, and the Angel of his presence saued them in his loue and in his mercie he redeemed them, and he bare them and carried them alwayes continually.

10 But they rebelled and vexed his holy Spirit: therefore was he turned to be their enemy, and he fought against them.

11 Then he remembered the old time of Moses and his people, saying, Where is hee that brought them vp out of the Sea with me? I shepherded of his shepe? where is he that put his holy Spirit within him?

12 He led them by the right hand of Moses with his owne glorious arme, diuiding the water before them, to make himselfe an encirculating Name.

13 He ledde them through the deepe, as an horse in the wilderness, that they shoulde not stumble.

14 As the beast goeth downe into the valley, the Spirit of the Lord gaue them rest: so diddest thou leade thy people, to make thy selfe a glorious Name.

15 I Looked downe from heauen, and behold from the dwelling place of thine holiness, and of thy glory, Where is thy zeale and thy strength, the multitude of thy mercies, and of thy compassions? they are restrained from me.

16 Doubtles thou art our Father, though Abraham be ignorant of vs, and Israel know vs not, yet thou, O Lord, art our Father, and our redeemer: thy Name is for euer.

17 O Lord, why hast thou made vs to erre from thy wayes? and hardened our heart from thy feare? Returne for vs: O seruaunts sakes, and for the tribes of thine inheritance.

18 The people of thine holiness haue pos-

1. Shewing that when God punisheth his enemies, it is for the peoples sake and the Churches sake.

2. God sheweth that hee hath no neede of mans helpe for the deliverance of his, and though men desire to doe their dutie through negligence, and ingratitude, yet he himselfe will helpe his Church, and punish the enemies.

3. Chap. 16. 1. I will to afflict them, and make them I giddy, that they shall not know which way to goe. 2. The Prophet speaketh thus to move the people to remember Gods benefices in times past, that they may be confirmed in their troubles.

3. For I did chide them to be mine, that they should be holy, and not deceiue mine expectation.

4. He bare their afflictions & griefs as though they had bene his owne.

5. Which was a witness of Gods presence, and this may be referred to Christ, to whom be longeth the office of saluation.

6. That is, the people of Israel being afflicted, called to remembrance Gods benefices, which he had bestowed vpon this fathers in times past.

7. Meaning, Most. 8. That is, in Meane, that he is mightie gouerne the people: frome referre this gining of the Spirit to the people.

9. Peaceably and gently as an heris graze to his long-fathers, he turneth himselfe to God by prayer, desiring him to continue the same graces toward them. 10. Thy great affliction which thou barest toward vs. 11. Meaning, from the whole body of the Church. 12. Though Abraham would refuse vs to be his children, yet thou wilt not refuse to be our father. 13. By taking away thy holy Spirit from vs by whom we were comforted, and so for our ingratitude didst deliver vs up to our owne concupiscence, and didst punish fraine by finne according to thy iust iudgement. 14. Meaning, for the covenant made to Abraham, Ishak and Iacob his servants.

10 There shall be no more there a childe of yeeres, nor an olde man that hath * not filled his dayes: for he that shalbe an hundred yeeres old, shall dye as a yong man; but the sinnet being * an hundred yeeres old shalbe accounted.

11 And they shall * build houles and inhabit them, and they shall plant vineyards, and eate the fruit of them.

12 They shal not build, and another inhabit: they shal not plant, and another eate: for as the dayes of the tree are the dayes of my people, and mine elect shal inioye in olde age the worke of their hands.

13 They shal not labour in vaine, nor bring forth in feare: for they are the feede of the blessed of the Lord, and their budys with the m.

14 Yea, before they call, I will answer, and whiles they speake, I will heare.

15 The * wolfe and the lambe shal feede together, and the lyon shal eate strawe like the bullocke: and to the serpent dust shal be his meate. They shal no more hurt nor defouly in all mine holy Mountaine, sayth the Lord.

CHAP. LXVI.

1 God will not be angry with his anointed, neither will he curse him, for he hath chosen him that are troubled for his sake. 2 The vocation of the Gentiles. 3 The perpetual Sabbath. 4 The punishment of the wicked is cursing.

Thus sayth the Lorde, * The * heauen is my throne, & the earth is my footstool: where is that house that ye will build vnto me? and where is that place of my rest?

5 For all these things hath mine hande made, and all these things haue bene, sayth the Lorde: and to him wil I looke, cuento him that is poore, and of * a contrite spinite and trembleth at my wordes.

6 He that killeth a bullock, is as if he * slewe a man: he that sacrificeth a sheepe, as if he cut off a dogges necke: he that offereth an oblation, as if he offered swines blood: he that remembereth incense, as if he blessed an idole: yea, they haue chosen their owne wayes, & their fouled delighteth in their abominations.

7 Therefore will I * chuse out their delusions, and I will bring their feare vpon them, because I called, and none would answer: I spake and they would not heare: but they did euill in my sight, & chose the things which I would not.

8 Heare the worde of the Lord, all ye that tremble at his worde, Your brethren that hated you, and call you out for my Names sake, said, Let the Lord be glorified: but he shal appeare to your ioy, and they shal be ashamed.

9 A voice I vndeth from the citie, even a voice from the Temple, the voyce of the Lorde, that recompenteth his enemies fully.

10 Before * he traualled, there I brought forth,

and before her paine came, she was deliuered of a man childe.

11 Who hath heard such a thing? who hath seene such things? shall the earth be brought forth in one day? or shall a nation be borne at once? for assoone as Zion traualled, the brought forth her children.

12 Shall I * cause to traualle, and not bring forth? shall I cause to bring forth, and shall be barren, sayth the God?

13 Receiue ye with Ierusalem, and be gladd with her, all ye that loue her: receiue ye forioy with her, all ye that mourne for her.

14 That yee may sucke I and be satisfied with the breasts of her consolation: that yee may milke out and be delighted with the brightnesse of her glorie.

15 For thus saith the Lord, Beholde, I will extend * peace ouer her like a flood, and the glory of the * Gentiles like a flowing streame: then shall ye sucke, ye shall be * borne vpon her fides, and beioyfull vpon her knees.

16 As one whom his mother comforteth, so will I comfort you, yee shall be comforted in Ierusalem.

17 And when ye see this, your hearts shal reioyce, and your * shoules shal flourish like an herbe: and the hand of the Lord shal be known among his seruants, & his indignation against his enemies.

18 For beholde, the Lord will come with fire, and his charres like a whirlwind, that hee may recompense his anger with wrath, and his indignation with the flame of fire.

19 For the Lord will iudge with fire, and with his worde all flesh, and the flaine of the Lorde shal be many.

20 They that sanctifie * themselves, and purifie themselves in the gardens behinde one tree in the middes eating * swines flesh, and such abomination, euen the moule, shall be consumed together, sayth the Lord.

21 For I will * visite their works, and their imaginations: for it will come that I shall gather all nations, and tongues, and they shal come, and see my * glory.

22 And I will set a * signe among them, and will send those that * escape of them, vnto the nations of * Tarsihis, * Pul, and * Lud, and to them that draweth * bowe, to * Tubal and * Jauan, yles asfarre off, that haue not heard my fame, neither haue seene my glorie, and * they shal declare my glory among the Gentiles.

23 And they shal bring all your * brethren for an offering vnto the Lord out of all nations, vpon horses, and in charrets, and in horse litters, and vpon mules, and swift bestes, to Ierusalem mine holy Mountaine, sayth the Lord, as the children of Israel offer in a cleane vessell in the Houe of the Lord.

24 And I will take of them for * Priests, and for Lewites, sayth the Lord.

of the infidels: whereby her alludeth to the making of the people, whom he preferred, Exod. 17. I will take the rest of the lewes, which escape destruction into diuers nations, y that is, Cilicia. 2 Meaning, Africa. 3 To wit, Lydia, or Asia minor. 4 Signifying the Partians, 5 I talie, d Grecia. 6 Meaning, the Apostles, disciples, and others which hee did chuse of the lewes to preach vnto the Gentiles. 7 That is, the Gentiles, which by faith shal be made the children of Abraham vpon one, p Whereby he meaneth that no necessary means shall want when God shall call the Gentiles to the knowledge of the Gospel. 8 To wit, of the Gentiles, as he did Luke Timothy, and Titus first, and others after to preach his worde.

Hereby he figuratively sheweth the kingdom of Christ wherein his Church shall be renewed, and where as before there were appointed seasons to fast: so in this there shall be one continual

33 For as the new heavens, and the new earth, which I will make, shall remaine before me, saith the Lord, so shall your seede and your name continue.

34 And they shall goe forth, and looke vpon all Sabbath, so that at all times and seasons shall be merry.

the catticakes of the men that haue transgressed against me: for their worme shall not die, neither shall their fire be quenched, and they shall be as abhorring vnto all flesh.

doethes shewe what horrible calamitie shall come to the Church, 1. Meaning a continual torment of conscience, which shall continue till they be punished for their sin. 2. 44. 1. This is the recompence for the wicked, which containing God and his word, shall be Gods iust iudgement abhorred of all his creatures.

IEREMIAH.

THE ARGUMENT.

The Prophet Jeremiah borne in the citie of Anathoth in the countrey of Benjamin, was the sonne of Hilkiah, whome some thinke to be he that founde out the booke of the Lawe, & came at 30. Iosiah. This Prophet had excellent gifts of God, & most euident reuelations of prophesie, so that by the commandement of the Lords he began very yong to prophesie, that is, in the thirtieth yeare of Iosiah, and continued eightene yeere vnder the sayde King, and three moneths vnder Iehoiachaz, and vnder Iehoiachin eleuen yeeres, and three moneths vnder Iehoiachin, and vnder Zedekiah eleuen yeeres: vnto the time that they were caried away into Babylon. So that this time amounteth to aboute fourty yeere. Besides the time that he prophesied after the captiuitie. In this booke he declareth with tears, and lamentation the destruction of Ierusalem, and the captiuitie of the people, for their idolatrie, countenances, subtiltie, crueltie, excess, rebellion, and contemps of Gods worde, and for the consolation of the Church reueleth the last time of their deliuerance. And here chiefly are to be considered three things. First the rebellion of the wicked, which waxe more stubborn and obstinate, when the Prophets are admonished them most plainly of their destruction. Next how the Prophets and ministers of God ought not to be discouraged in their vocation, though they be persecuted and rigorously handled of the wicked for Gods cause. And thirdly though God shewe his iust iudgement against the wicked yet will he ever shewe himselfe a preseruer of his Church, and when all meanes seeme to faile iudgement to be aboishad, shew will he declare himselfe victorious in preserving his.

CHAP. I.

1 In what time Jeremiah prophesied, 2 He acknowledged his imperfection, and a strength of the Lords. 3 The Lords sheweth him the destruction of Ierusalem, 47 He commandeth him to prophesie his word without feare.

He wordes of Ieremiah the sone of Hilkiah one of the Priestes that were at Anathoth in the land of Benjamin.

2 To whom the wordes of the Lord came in the dayes of Iosiah the sonne of Amon King of Iudah in the thirtieth yeere of his reigne:

3 And also in the dayes of Iehoiachin the sonne of Iosiah King of Iudah vnto the ende of the eleuenth yeere of Zedekiah, the sonne of Iosiah King of Iudah, when vnto the carrying away of Ierusalem captiue in the sixt moneth.

4 Then the word of the Lord came vnto me, saying,

5 Before I s formed thee in the wombe, I knewe thee, and before thou camest out of the wombe, I sanctified thee, and ordeined thee to be a Prophet vnto the nations.

6 Then sayd I, Oh Lord God, behold, I can not speake, for I am a child.

7 But the Lord fynde vnto me, Say not, I am a child: for thou shalt goe to all that I shall sende thee, and whatsoever I command thee, shalt thou speake,

8 Be not affrayde of their faces: for I am with thee to deliuer thee, sayth the Lord.

9 Then the Lord stretched out his hande and touched my mouth, and the Lord sayd vnto me, Behold, I haue put my wordes in thy mouth.

10 Behold, this day haue I set thee ouer the nations and ouer the kingdomes to plucke vp, and to roote out, and to destroy and throw downe, to build, and to plant.

11 After this the worde of the Lord came vnto me, saying, Ieremiah, what feest thou? And I said, I see a word of an almond tree.

12 Then sayd the Lord vnto me, Thou hast seene aright: for I will hasten my worde to Performe it.

13 Again the worde of the Lord came vnto me the second time, saying, What seest thou? And I sayde, I see a seething a pot looking out of the North.

14 Then sayde the Lord vnto me, Out of the North shall a plague bee spread vpon all the inhabitants of the land.

15 For loe, I will call all the families of the kingdomes of the North, sayth the Lord, and they shall come, and euery one shall set his throne in the entreing of the gates of Ierusalem, and on all the walles thereof found about, and in all the citie of Iudah.

16 And I will declare vnto them my iudgements touching all the wickednesse of them that haue forsaken me, and haue burnt incense vnto other gods, and worshipped the workes of their owne hands.

17 Thou therefore truste vp thy loynes, and arise and speake vnto them all that I commande

a That is, the first moneth and prophetic.

b Which is thought to be he that found the booke of the Law vnder King Iosiah, a Reg. 22. 8.

c This was a citie about three miles distant from Ierusalem, and belonged to the Priestes, the sonnes of Aaron, Ios. 11. 18.

d This is spoken to comfort his vocation and office forasmuch as he did not presume of himselfe to prophesie, but was called thereto by God.

e Meaning, the nephew of Iosiah: for Iehoiachaz was his father, who reigned but three moneths, and therefore is not mentioned, because he reigned so long.

f Of the eleuenth yeere of Zedekiah, who was also called Mattathias. At this time the Iewes were caried away into Babylon by Nebuchadnezar.

g The scripture voucheth this name of speake to declare, that God hath appointed his ministers to their offices before they were doct, as Ista. 49. 1. gal. 1. 15

h For Ieremiah did not onely prophesie against the Iewes, but also against the Egyptians, Babylonians, Moabites, and other nations.

i Considering the great iudgements of God, which according to his threatnings I should come vpon the world, he was moved with a certaine compassion on the one side to pittie them that should thus perish, and on the other side by the infirmities of mans nature, knowing how hard a thing it was to conser-



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c Dwell not thou
lose vprigntie
and foolish
dealing
d Th-waist
times punished
them, but all is in
vain, Iſa. 57. 13.

e He speaketh
tho to the reproch
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f Meaning, Nebu-
chad-nezzar and
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g He sheweth
that to swear by
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God, is to forsake
him.

h Eccl. 32. 13.

i He comman-
deth the Babyl-
onians and cometh
to destroy them.
j Heade Chap.
4. v. 7.

k Because they
gave no credite
to the wordes of
his Prophets,
as Iſa. 53. 1. v.

l Their wordes
shall be of none
effe, but vaine.
m They are not
first of the Lord,
and therefore that
which they thinke
to do vs, shall
come vpon them.
n Meaning Iere-
miah.

p Who shall kill
many wicked men
without.

q Here hee ord-
ereth his way
speakeable fauour
toward his church.
as Chap. 4. v. 7.
r Meaning, the
Prophet Iere-
miah.

3 O Lord, are not thine eyes vpon the true? thou hast stricken them, but they have not sorrowed: thou hast consumed them, but they have refused to receive correction: they have made their faces harder than a stone, and have refused to returne.

4 Therefore I sayd, Surely they are poore, they are foolish, for they knowe not the way of the Lord, nor the iudgement of their God.

5 I will get me vnto the great men, and will speake vnto them: for they haue knowne the way of the Lord, and the iudgement of their God: but these haue altogether broken the yoke, and burst the bondes.

6 Wherefore a Lyon out of the forest shall slay them, and a wolfe of the wildeernes shall destroy them: a leopard shall watch ouer their cities: euery one that goeth out thence, shall be torne in pieces, because their trespasses are many, and their rebellions are increased.

7 Howe should I spare thee for this? thy children haue forsaken me, and sworn by them that are no gods: though I fed them to the full, yet they committed adulterie, and assembled themselves by companies in the harlots houses.

8 They rose vp in the morning like fedde horses: for euery man eyed after his neighbours wife.

9 Shall I not visit for these things, sayth the Lord? Shall not my soule be auenged on such a nation as this?

10 Clime vp vpon their walles, and destroy them, but make not a full ende: I take away their battlements, for they are not the Lords.

11 For the house of Israel, and the house of Iudah haue grievously trespassed against me, sayth the Lord.

12 They haue denied the Lord, and sayd, It is not he, neither shall the plague come vpon vs, neither shall we see sword nor famine.

13 And the Prophets shalbe as windes, & the word is not in them: thus shall it come vnto them.

14 Wherefore thus sayeth the Lord God of hostes, Because ye speake such wordes, behold, I will put my wordes into thy mouth, like a fire, and this people shall be as wood, and it shall deuoure them.

15 Lo, I will bring a nation vpon you from the farre, O house of Israel, faith the Lord, which is a mighty nation, and an ancient nation, a nation whose language thou knowest not, neither vnderstandest what they say.

16 Whose quiuer is as an open sepulchre: they are all very strong.

17 And they shall eate thine harvest and thy bread: they shall deuoure thy finnes & thy daughters: they shall eate vp thy sheep and thy bullocks: they shall eate thy vines and thy figge trees: they shall destroy with the sword thy fenced cities, wherein thou dost trust.

18 Neuertheless, at those dayes, faith y Lord, I will not make a full ende of you.

19 And when yeshay say, Wherefore doeth the Lord our God do thesethings vnto vs? then shalt thou answer them, like as ye haue forsaken me, & sinned strange gods in your land, so shall ye serue strangers in a land that is not yours.

20 Declare this in the house of Iacob, and publish it in Iudah, saying,

21 Heare now this, O foolish people, & without vnderstanding, which haue eyes and see not, which haue eares and heare not.

22 Feare ye not me, sayth the Lord? or will ye not be affrayd at my presence, which haue placed the land for the bounds of the sea by the perpetual decree that it cannot passe it, and though the waues thereof rage, yet can they not preuaile, though they roare, yet can they not passe ouer it?

23 But this people hath an vnfaithfull and rebellious heart: they are departed & gone.

24 For they say not in their heart, Let vs now feare the Lord our God, that reueth sayne both early and late in due season: hee giueth vnto vs the appointed weekes of the harvest.

25 Thy yf iniquities haue turned away these things, and your finnes haue hundred good things from you.

26 For among my people are founde wicked persons, that lay waste as he that setteth snares: they haue made a pit, to catch men.

27 As a cage is full of birdes, so are their houses full of deceit: thereby they are become great and waxen rich.

28 They are waxen fat and shining: they doe ouerpasse the deeds of the wicked: they execute no iudgement, no not the iudgement of the fatherlesse: yet they prosper, though they execute no iudgement for the poore.

29 Shall I not visit for these things, sayth the Lord? or shall not my soule be auenged on such a nation as this?

30 An horrible and filthy thing is committed in the land.

31 The Prophets propheticie lies, & the Priests receiue gifts in their handes, and my people delight therein, What will ye then doe in the ende thereof?

CHAP. VI.

The coming of the Affrains and Calirais, 16 He taketh the leuies to repentence.

O Ye children of Benjamin, prepare to flee out of the middes of Ierusalem, and blow the trumpet in Tekoa: set vp a standard vpon Beth-haccram: for a plague appeareth out of the North, and great destruction.

2 I haue compared the daughter of Zion to a beautiful and daintie woman.

3 The Pastors with their flocks shall come vnto her: they shall pitch their tents round about her, and euery one shall feede in his place.

4 Prepare warre against her: arise, and let vs goe vp toward the South: wo vnto vs: for the day declineth, and the shadowes of the evening are stretched out.

5 Arise, and let vs goe vp by night, and destroy her palaces.

6 For thus hath the Lord of hostes said, Hewe downe wood, and cast a mount against Ierusalem: this cite must be visited: all oppression is in the mids of it.

7 As the fountaine casteth out her waters, so she casteth out her mallice: g cruelitie and spoyle is continually heard in her before me, and forsooke and strokes.

8 Be thou instructed, O Ierusalem, lest my soule depart from thee, lest I make thee desolate, because why it should be destroyed, and howe it commeth of Ierusalem, it is warned them: so amended by his corrections and to turne to him by repentance.

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as a land, that none inhabiteth.

9 Thus sayeth the Lord of hostes, They shall gather as a vine, the residue of Israel turne backe thine hand as the grape gatherer into the baskets.

10 Vnto whom shall I speake, and admonish that they may heare? behold, their eares are circumcised, and they cannot hearken: behold, the worde of the Lord is vnto them as a reproch: they haue no delight in it.

11 Therefore I am full of the wrath of the Lord: I am weary with holding it: I will powre it out vpon the children in the streete, and likewise vpon the assembly of the yong men: for the husband shall euen be taken with the wife, and the aged with him that is full of dayes.

12 And their houses with their landes, and wicke also shall be turned vnto strangers: for I will stretch out mine hand vpon the inhabitants of the land, saith the Lord.

13 For from the least of them, euen vnto the greatest of them, euery one is giuen vnto couetousnesse, and from the Prophet euen vnto the Priest, they all deale falsely.

14 They haue healed also the hurte of the daughter of my people with sweete wordes, saying, Peace, peace, when there is no peace.

15 Were they ashamed when they had committed abomination? nay, they were not ashamed: no neither could they haue any shame: therefore they shall fall among the flaine: when I shall visite them, they shall be cast downe, saith the Lord.

16 Thus saith the Lord, Stand in the wayes and behold, and aske for the old way, which is the good way, and walke therein, and ye shall finde rest for your soules: but they sayd, We will not walke therein.

17 Also I set forth watchmen ouer you, which said, Take heede to the sound of the trumpet: but they said, We will not take heede.

18 Heare therefore, ye Gentiles, and thou Congregation know, what is among them.

19 Heare, O earth, behold I will cause a plague to come vpon this people, ⁱⁿ the fruit of their owne imaginations: because they haue not taken heede vnto my wordes, nor to my Lawe, but cast it off.

20 To what purpose bringest thou mee? in case from Sheba, and sweete calamus from a far country? Your burnt offerings are not pleasant, nor your sacrifices sweete vnto me.

21 Therefore thus sayeth the Lord, Beholde, I will lay stumbling blockes before this people, and the fathers and the sonnes together shall fall vpon them: the neighbour and his friend shall perish.

22 Thus sayeth the Lord, Beholde, a people cometh from the North country, and a great nation shall arise from the sides of the earth.

23 With bowe and shield shall they be weaponed: they are cruell and will haue no compassion: their voice roareth like the sea, and they ride vpon horses, well appointed, like men of warre against thee, O daughter Zion.

24 We haue heard their fame, and our hands weake feebles: for we are come vpon vs as the sword of a man in travail.

25 Goe not forth into the field, nor walke by the way: for the sword of the enemies and feare is on euery side.

26 O daughter of my people, gird thee with flockcloth, and wallowe thy selfe in the ashes: make lamentation, and bitter mourning as for thine only sonne: for the destroyer shall suddenly come vpon vs.

27 I haue set thee for a defence and fortresse among my people, that thou mightest know and trie their wayes.

28 They are all rebellious traitors, walking craftily: they are brasie and iron, they all are destroyers.

29 The bellows are burnt: the lead is consumed in the fire: the founder melteth in vayne: for the wicked are not taken away.

30 They shall call them reprobate filier, because the Lord hath reiected them.

CHAP. VII.

Jeremiah is commanded to stand vnto the people the worde of God, which he had in the caruance, before of the Temple. The truth that shall come to pass by him, for the fulfilling of their Prophets. A Sacrifice death not the Lord chiefly requirer of the Iewes, but that they should obey his word.

THE wordes that came to Jeremiah from the Lord, saying,

1 Stand in the gate of the Lordes house and crie this word there, and say, Heare the worde of the Lord, all ye of Iudah that enter in at these gates to worship the Lord.

2 Thus sayeth the Lord of hostes, the God of Israel, Amend your wayes and your works, and I will let you dwell in this place.

3 Trust not in lying wordes, saying, The Temple of the Lord, the Temple of the Lord: this is the Temple of the Lord,

4 For if you amend and redresse your wayes and your workes: if you execute iudgement betweene a man and his neighbour,

5 And oppresse not the stranger, the fatherlesse and the widow, and shed no innocent blood in this place, neither walke after other gods to your destruction,

6 Then will I let you dwell in this place in the land that I gaue vnto your fathers, for euer and euer.

7 Behold, you trust in lying wordes, that cannot profite,

8 Will you steale, murder, and commit adultery, and sweare falsely, and burne incense vnto Baal, and walke after other gods whom ye know not?

9 And come and stand before mee in this House, whereupon my Name is called, and say, We are deliuered, though we haue done all these abominations?

10 Is this House become a den of theues, whereupon my Name is called before your eyes? Behold, euen I see it, saith the Lord.

11 But geue ye now vnto my place which was in Shilo, where I set my Name at the beginning, and behold what I did to it for the wickednesse of my people Israel.

12 Therefore now because ye haue done all these workes, saith the Lord, and I rose vp early and spake vnto you, when I spake, ye would not heare mee, neither when I called, would ye answer.

13 And after was taken, the Priests house, and the people miserably discontented. 1 Sam. 4. 11. chap. 26. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

14 Therefore

Meaning Ieremiah, whom God had appointed to trie out the people from the wicked as a founder doeth the pure metal from the dross. x All the payne and labour that hath bene taken with them, is lost.

chap. 36. 13.

A Belieue not this false prophete, which sayeth for the Temple is taken, and the sacrifices there, the Lord will preserve you and so nourish you in your sinne, and vaine confidence, he God sweareth on what condition he made his promise to this Temple: that they should be an holy people vnto him as hee would be a faithful God to them. c Arisee and bid his holies and deanes shinke themselves vile, so when you are in my Temple, you thinke to be covered with the holines thereof, and that I cannot be a vaine wickednesse. Matt. 23. 13. d Because they depended so much on the Temple, which was for his promise, that he would be present and defend them where? Ark was, he ledeth them to Gods indignations against Shilo, where the Arke had remained about 300 yeeres, and after was taken, the Priests house, and the people miserably discontented. 1 Sam. 4. 11. chap. 26. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

14 Therefore will I do vnto this house, whereupon my Name is called, wherein also ye trust, euen vnto the place that I gaue to you & to your fathers, as I haue done vnto Shilo.

g I will send you into captiuitie as I haue done Ephraim, that is, the 2. tribes.

h To afflict them that God hadde so much loved with him self to punish their wickednes, he sheweth that the prayer of the godly can nothing auail them, whiles they remaine in their obstinacie against God, and will not vfe the means that he voucheth to call them to repentance, Chap. 11.

i That is, they refused to be of the same, moone and starres, which they called the Queene of heauen, Chap. 44.

k Showing that it was not his chief purpose & intent, that they should offer sacrifices: but they should regard, whereof they were ordained, as to be iudged by word as scales and confirmations of remission of finnes in Christ, for without the word they were vaine and veprofitable.

l Which was about fourteene hundred yeres, as Reads verſe 3.

m Whereby hee sheweth that the godly ought not to leave their stockes in their obstinacie: for the Lord will vfe the means of his seruants to make the wicked more faulty, and to proue his.

n In figure of moone, as Job. 31. 26. Againe whom he had iust occasi on to proue out his wrath.

o Of Topheth read 2. Kings 23. 10.

p But commanded the contrary, as Leviticus 24. 16. 25. 16. 25. 16.

15 And I will cast y you out of my sight, as I haue cast out all your brethren, *euen* the whole people of Ephraim.

16 Therefore thou shalt not pray for this people, neither lift vp crye or prayer for them, neither intreate me, for I will not heare thee.

17 Seeſt thou not what they doe in the cities of Iudah and in the streetes of Ierusalem?

18 The children pacher wood, and the fathers kinde the fire, and the women kneade the dough to make cakes to the Queene of heauen and to powre out drinke offerings vnto other gods, that they may prouoke me vnto anger. *1. 20.*

19 Doe they prouoke me to anger, sayth the Lorde, and not themselves to the confusion of their owne faces?

20 Therefore thus sayth the Lord God, Behold, mine anger and my wrath shall bee powred vpon this place, vpon man and vpon beast, and vpon the tree of the field, and vpon the fruite of the ground, and it shall burne and not be quenched.

21 Thus sayth the Lord of hostes, the God of Iſrael, Pur your burnt offerings vnto your sacrifices, and eate the flesh.

22 For I spake not vnto your fathers, nor commanded them, when I brought them out of the land of Egypt, concerning burnt offerings and sacrifices.

23 But this thing commanded I them, saying, Obey my voyce, and I will be your God, and yee shall bee my people: and walke yee in all the waies which I haue commanded you, that it may bee well vnto you.

24 But they would not obey, nor incline their eare, but went after the counsels & the stubbornnesse of their wicked heart, and went backward and not forward.

25 Since the day that your fathers came vp out of the land of Egypt, vnto this day, I haue euen sent vnto you all my seruants the Prophets, *26* yf ye would they not heare me nor incline their eare, but hardened their necke & did worse then their fathers.

26 Yee would they not heare me nor incline their eare, but hardened their necke & did worse then their fathers.

27 Therefore shalt thou speake all these words vnto them, but they will not heare thee: thou shalt also crye vnto them, but they will not answer thee.

28 But thou shalt say vnto them, This is a nation that heareth not the voyce of the Lord their God, nor receiueth discipline: truth is perished, and is cleane gone out of their mouth.

29 Cut off thine haire, O Ierusalem, and cast it away, and take vp a complaint on the high places: for the Lord hath reiected and forsaken the generation of his people.

30 For the children of Iudah haue done euill in my sight, sayth the Lord: they haue set their abominations in the House, whereupon my Name is called, so pollute it.

31 And they haue built the h'e place of Topheth, which is in the valley of Ben-Hinnom to burne their sonnes and their daughters in the fire, which I commanded them not, neither came it in mine heart.

32 Therefore beholde, the dayes come, sayth

the Lord, that it shall no more be called Topheth, nor the valley of Ben-Hinnom, but the valley of slaughter: for they shall burie in Topheth all there be no place.

33 And the carkeises of this people shall be meate for the foules of the heauen and for the beasts of the earth, & none shall fray them away.

34 Then I will cause to cease from the cities of Iudah, and from the streetes of Ierusalem the voice of mirth and the voice of gladnes, the voice of the bridegrome and the voyce of the bride for the land halfe desolate.

CHAP. VIII.

The destruction of the Jews. 1. The Lord mooueth the people to amendment. 2. Hee reprehendeth the Iudges, Priests and the counsellors of the Prophets and Priests.

At that time, sayth the Lord, they shall bring out the bones of the kings of Iudah, and the bones of their princes, and the bones of the Priests and the bones of the Prophets, and the bones of the inhabitants of Ierusalem out of their graues.

2 And they shall spread them before the sunne and the moone and all the host of heauen, whom they haue loved, and whom they haue serued, and whom they haue followed, and whom they haue fought, and whom they haue worshipped: they shall not be gathered nor be buried, shall be as dog vpon the earth.

3 And death shall bee desired rather then life of all the residue that remaineth of this wicked familie, which remaine in all the places where I haue scattered them, sayth the Lord of hostes.

4 Thou shalt say vnto them also, Thus sayth the Lord, Shall they fall and not arise? shall bee turned away and not come againe?

5 Wherefore is this people of Ierusalem turned backe by a perpetual rebellion? they cause themselves to deice, and would not returne.

6 I hearkened and heard, but none spake a right: no man repented him of his wickednesse, saying, What haue I done? every one turned to their race, as the horse rusheth into the battell.

7 Euen the stork in the aire knoweth her appointed times, and the turtle and the crane and the swallowe obserue the time of their coming, but my people knoweth not the iudgement of the Lord.

8 How do ye say, We are wise, and the Lawe of the Lord is with vs? Lo, certainly in vaine made he the pen of the scribes in vaine.

9 The wise men are ashamed: they are afraid and taken: loe, they haue reiected the word of the Lord, and what wisdom is in them? *2. 20.*

10 Therefore will I giue their wives vnto others, and their husbandes to them that shall possesse them, for euery one from the least euen vnto the greatest is giuen to couetousnesse, and from the Prophet euen vnto the Priest, euery one dealeth falsly.

11 For they haue healed the hurt of the daughter of my people with sweete wordes, saying, Peace, peace, when there was no peace.

12 Where they ashamed when they had committed abomination? nay, they were not ashamed, neither could they haue any shame: therefore shall they fall among the same: when I shall visit them, they shall be cast downe, sayth the Lord.

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13 I will surely confute them, saith the Lord: there shall be no grapes on the vine, nor figs on the figtree, and the leafe shall fade, and the things that I haue giuen them, shall depart from them.

14 Why doe we stay? asenle ye your selues, and let vs enter into the strong cities, and let vs be quiet there: for the Lord our God hath put vs to silence, and giuen vs water with gall to drinke, because we haue sinned against the Lord.

15 We looked for peace, but no good came, and for a time of health, and behold troubles,

16 The noying of his horses was heard from Dan, the whole land trembled at the noye of the noying of his strong horses: for they are come, and haue deuoured the land with all that is in it, the cities, and those that dwell therein.

17 For beholde, I will send serpents, and cockatrices among you, which will not be charmed, and they shall sting you, saith the Lord.

18 I would haue comforted my selfe against sorowe, but mine heart is heauy in me.

19 Behold, the voice of the crie of the daughter of my people for feare of them of a far country, Is not the Lord in Zion? is not he king in her? Why haue they prouoked mee to anger with their grauen images, and with the vanities of a strange god?

20 The harvest is past, the sommer is ended, and we are not holpen,

21 I am sore vexed for the hurt of my daughter of my people, I am beauy, and astonishment hath taken me.

22 Is there no balm? at Gilead? is there no Physician there? Why then is not the health of the daughter of my people recovered?

Meaning that no mans helpe or meane could find them: for the Lord vs present balm. Chap. 46. 11. or els deriding the vaine confidence of the people who looked for helpe at their Priests, who should haue bene the Physicians of their Soules, and dwelt at Gilead, Hose. 6. 8.

CHAP. IX.

1 The complaint of the Prophets for the malice of the people, 26 In the knowledge of God againe to reuerse, 28 The vntimection of the heart.

O H, that mine head were full of water and mine eyes a fountaine of teares, that I might weepe day and night for the slaine of the daughter of my people.

2 Oh, that I had in the wilderness a cottage of wayfaring men, that I might leaue my people, and goe from them: for they bee all adulterers, and an assembly of rebels,

3 And they bendeth their tongues like their bows for lyes: but they haue no courage for the truth vpon the earth: for they proceed from euill to worse, and they haue not known mee, saith the Lord.

4 Let euery one take heede of his neighbour, and trust you not in any brother: for euery brother will vse deccie, and euery friend will deale deceitfully,

5 And euery one will deceiue his friend, and will not speake the truth: for they haue taught their tongues to speake lyes, and take great paines to do wickedly.

6 Thine habitation is in the mids of deceiues: because of their deceit they refuse to know me, saith the Lord.

Meaning that all were corrupt and gone could find an honest man. f They had practised deceit that they cannot forsake it. g They had gathered sorowfull heare their wicked trade.

Therefore thus saith the Lord of hostes, Behold, I will melt them, and try them: for what should I do for the daughter of my people?

8 Their tongue as an arrow shot out, and speaketh deccie: one speaketh peaceably to his neighbour with his mouth, but in his heart he layeth waite for him.

9 Shall I not visite them for these things, saith the Lord? or shall not my soule be aunged on such a nation as this?

10 Vpon the mountains will I take vp a weeping and a lamentation, and vpon the faire places of the wilderness a mourning, because they are burnt vp, so that none can passe through them, neither can men heare the voice of the flock: both the soule of the aire, and the beast are fled away and gone.

11 And I will make Ierusalem an heape, and a den of dragons, and I will make the cities of Iudah waste, without an inhabitant.

12 Who is wise, to vnderstand this? and to whom the mouth of the Lord hath spoken, euen he shall declare it. Why doeth the Lord perish, and is burnt vp like a wilderness, that none passeth through?

13 And the Lord saith, Because they haue forsaken my Law, which I set before them, and haue not obeyed my voyce, neither walked thereafter,

14 But haue walked after the stubbernesse of their owne heart, and after Baalims, which I their fathers taught them,

15 Therefore thus saith the Lord of hostes, the God of Israel, Behold, I will feed this people with wormewood, and giue them waters of gall to drinke:

16 I will scatter them also among the heathen, whom neither they nor their fathers haue known, and I will send a sword after them, till I haue consumed them.

17 Thus saith the Lord of hostes, Take heede, and call for the mourning women, that they may come, and send for skilfull women, that they may come,

18 And let them make haste, and let them take vp a lamentation for vs, that our eyes may cast out teares, and our eye liddes gush out of water.

19 For a lamentable noyse is heard out of Zion, Howe are we destroyed, and vterly confounded, for we haue forsaken the land, and our dwellings haue cast vs out.

20 Therefore heare the word of the Lord, O ye women, and let your eares regard the words of his mouth, and teach your daughters to mourne, and euery one her neighbour to lament.

21 For death is come vp into our windows, and is entered into our palaces, to destroy the children without, and the young men in the streets.

22 Speake, Thus saith the Lord, The carkeises of men shall lie, euen as the downe vpon the field, and as the handfull after the mower, and none shall gather them.

23 Thus saith the Lord, Let not the wife man glory in his wisdom, nor the strong man glorie in his strength, neither the rich man glorie in his riches.

24 But let him that glorieth, glorie in this, that hee vnderstandeth, and knoweth me: for I am the Lord, which I shewe mercie, iudgement, and

righteousnes.

With the sin of affliction.

7. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1 Signifying that all the places about Ierusalem should be destroyed.

2 Meaning, that they are all without friends & vnderstanding and that God hath taken his spirit from them.

3 He sheweth that the children cannot excuse themselves by their fathers, for both father and child if they be wicked, shall perish.

4 Meade Cha. 8. 7. 9. n Seeing you cannot lament your own sinnes, call for those foolish women, whom of a superstitio you haue to lamente for the dead, that they by their fauied teares may prouoke you to some sorrow.

5 Although they were wearie of vs, because of our iniquities, Ier. 8. 28. and 20. 11.

6 He derideth the superstition of the women, which made an arte of mourning, and taught to weepe with fauied teares.

7 Signifying, that there is no meane to deliuer the wicked from Gods iudgements: but when they thinke to be well sure, & make off care, then are they soonest taken.

8 Forasmuch as none can save himselfe by his owne labour or any worldly meane, he sheweth that it is vaine to put our trust therein, but that we trust in the Lord, and reioyce in him, who only can deliuer vs. Cor. 1. 31.

9 Cor. 10. 17. f These three point are necessary to know rightness his mecie, where in consisteth our saluation: his iudgement, which he requireth continually against the wicked, & his iustice, whereby he defendeth, and maintaineth the faithfull.

in the fieldes, and thine abominations. Wo vnto thee, O Ierusalem: wilt thou not bee made cleane? when shall it once be?

CHAP. XIII.

1 *Of the dearth that should come. 2 The prayer of the people asking mercy of the Lord. 3 The comfort of the people in the dearth. 4 Of the prayer, fasting, and of false prophets that seduce the people.*

The worde of the Lord that came vnto Ierusalem, concerning the dearth.

1 Iudah hath mourned, & the gates thereof are desolate, they haue bin brought to haueines vnto the ground, & the cry of Ierusalem goeth vp.

2 And their nobles haue sent their inferiours to the water, who came to the wells, and found no water: they returned with their vessels empty: they were ashamed and confounded, and couered their heads.

3 For the ground was destroyed, because there was no rayne in the earth: the plowmen were ashamed, and couered their heads.

4 Yea, the hinde also calued in the fieldes, and forsooke it, because there was no grasse.

5 And the wilde asses did stande in the high places, & drew in their wmd like dragons: their eyes did fayle, because there was no grasse.

6 O Lord, though our iniquities testifie against vs, deale with vs according to thy Name: for our rebellious are many, we sinned against thee.

7 O thou hope of Israel, the sauour thereof in the time of trouble, why art thou as a stranger in the lande, as one that passeth by to tary for a night?

8 Why art thou as a man astoned, and as a strong man that cannot helpe? yet thou, O Lord, art in the middes of vs, and thy Name is called vpon vs: forsake vs not.

9 Thus saith the Lord vnto this people, Thus haue they desired to wander: they haue not remained their feete, therefore the Lord hath no delight in them: but he wil now remember their iniquitie, and visite their finnes.

10 Then sayd the Lord vnto me, I Thou shalt not pray to doe this people good.

11 When they say, I will not heare their crye, and when they offer burnt offering, and an oblation, I will not accept them: but I will consume them by the sword, and by the famine and by the pestilence.

12 Then answered I, Ah Lord God, beholde, the prophets say vnto them, Ye shall not see the sword, neither shall famine come vpon you, but I will giue you assured peace in this place.

13 Then the Lord said vnto me, The prophets prophesie lyes in my Name: I haue not sent them, neither did I command them, neither spake I vnto them, but they prophesie vnto you a false vision, and diuination, and vanitie, and deceitfulness of their owne heart.

14 Therefore thus sayth the Lord, Concerning the prophets that prophesie in my Name, whom I haue not sent, yet they say, Sword and famine shall not be in this land, by sword and famine shall those prophets be consumed.

15 And the people to whom these prophets doe prophesie, shall be cast out in the streetes of Ierusalem, because of the famine, & the sword, & there shall none bury them: both they and their wiues, and their finnes, and their daughters: for I will powre their wickednes vpon them.

17 Therefore thou shalt say this worde vnto them, Let mine eyes drop down teares night and day without ceasing: for the virgin daughter of my people is destroyed with a great destruction, and with a sore grievous plague.

18 For if I goe into the field, behold the slaine with the sword: and if I enter into the citie, behold them that are sick for hunger also: moreover the Prophet also and the Priest goe a wandering in to a land that they know not.

19 Haft thou utterly rieided? Iudah, or hath thy soule abhorred Zion? why hast thou smitten vs, that wee need heale? Wee looked for peace, and there is no good, and for the time of health, and behold trouble.

20 Wee acknowledge, O Lord, our wickednesse and the iniquitie of our fathers: for we haue sinned against thee.

21 Doe not abhorre vs: for thy Names sake cast not downe the throne of thy glory: remember and breake not thy covenant with vs.

22 Are there any among the vanities of the Gentiles, that can giue raine? or can the heauens giue showres? Is it not thou, O Lord our God? therefore we will waite vpon thee: for thou hast made all these things.

23 Meaning, which is the only mane to auoid this famine, which was the beginning of Gods plagues. p Meaning, their idoles, reade Chap. 10. 19.

CHAP. XV.

1 *The Lord would heare no prayer for the leues, 2 But breake meth to destroy them with foure plagues.*

Then said the Lord vnto me, Though Moses and Samuel stood before me, yet mine affection could not be toward this people: cast them out of my sight, and let them depart.

2 And if they say vnto thee, Whither shall we depart? then tell them, Thus saith the Lord, Such as are appointed to death, vnto death: and such as are for the sword, to the sword: and such as are for the famine, to the famine: and such as are for the captiuitie, to the captiuitie.

3 And I will appoint ouer the foure kinds, saith the Lord, the sword to slay, and the dogs to tear in pieces, and the fowles of the heauen, and the beasts of the earth to deuoure, and to destroy.

4 I will scatter them also in all kingdomes of the earth, because of Manasseh the sonne of Hezekiah King of Iudah, for that which he did in Ierusalem.

5 Who shall then haue pite vpon thee, O Ierusalem? or who shall be for thee? or who shall goe to pray for thy peace?

6 Thou hast forsaken me, saith the Lord, and gone backward: therefore will I stretch out mine hand against thee, and destroy thee: for I am weary with repenting.

7 And I will scatter them with the fanne in the gates of the earth: I haue wasted, and destroyed my people, yet they will not returne from their wayes.

8 Their widowes are increased by mee above the sand of the sea: I haue brought vpon them, and against the assembly of the yong men a destroye at noone day: I haue caused him to fall vpon them, and the citie suddenly, and I speedily.

9 Shee that hath borne seven, hath bene made weak: her heart hath failed: the sunne hath failed in her, whiles it was day: she hath bene confounded, and ashamed, and the residue of them

1 The same prophesie promised affliction, as affluence, but Ierusalem called to teares, and repentance for their affliction, which is at hand, as Chap. 1. 1. Lament. 1. 16. and 2. 18.

2 Both his and lowe shall be captiues into Babylon.

3 Though the Prophet knewe that God had cast off the multitude, which were by priests, and bards & children, yet he was assured that for his promise sake he would haue still a Church, for the which he prayeth.

4 He teacheth the Church a forme of prayer to humble themselves to God by true repentance, which is the only mane to auoid this famine, which was the beginning of Gods plagues. p Meaning, their idoles, reade Chap. 10. 19.

5 Meaning, that if there were any man living moued with his great sinne toward the people as were these two, yet that he would not grant this request, forasmuch as he had determined the contrary, Ezek. 1. 16.

6 The dogs, birds and beasts should deuoure them that were slaine.

7 The word fight to run to and flye for leare & vanquishes of confidence, as did King D.

8 Not that the people was punished for the Kings sinne only, but for their owne finnes also, because they confessed his wickednes, King. 21. 9.

9 That is, I will not call back my plagues, or spare thee any more, I Meaning, the citie.

10 Because I had sinned their bands.

11 For, mother, for, fatherly, she that had many, shall be children.

12 She was destroyed in the midst of her prophesie.

h These are the prophecie words, complaining of the obduracy of the people, & that he was referred to in wicked a time: wherein also he sheweth what is the condition of Gods ministers, to wit, to have all the world against thee, though they give none occasion. **i** Which is an occasion of consolation and hope. **m** In this passage the Lord comforted me, and said that my last days should be quiet: and by the enemy he meant here Nebuchadnezzar, who gave Jeremiah the choice to remain in his country, or to goe whither he would: as by the enemy he meant such the lawes, which should alter and know Jeremiahs fidelity, and therefore know him. **n** As for the people, though they seemed strong as yron, yet should they not be able to resist the hard yron of Babylon, but should be led captives.

o Here speaketh not this for desire of revenge, but wishing that God would deliver his Church of them whom he knew to be hard, and incorrigible. **p** Here speaketh not this for desire of revenge, but wishing that God would deliver his Church of them whom he knew to be hard, and incorrigible. **q** I had nothing else with the wicked contentions of thy word, but lamented bitterly for thy plagues: shewing what the faithful should do when they see tokens of Gods anger. **r** And hath not afflicted me according to my sinnes: wherein appeareth that in the Sinner of God is imperfection of faith, which through impatience is oftentimes afflicted. **s** Chap. 10. 7. **t** With forget the small considerations, & faithfully execute thy charge. **u** That is, seek to winne the good in the bad. **v** To wit, as my mouth hath pronounced, Chap. 1. 8. & as here followeth, Gen. 2. **w** Consume not thyselfe for their wickednes, but let them followe thy godly example. **x** I will arm thee with an invincible strength & confidence, so that altho powers of the world shall not overcome thee,

will I deliver vnto the sword before their enemies, saith the Lord.

10 ¶ **Woe** is me, my mother, that thou hast borne me, a contentious man; and a man that striveth with the whole earth: I have neither lent on vsury, nor men have lent vnto me on vsury: yet cury one doth curse me.

11 The Lord said, Surely thy remnant shall have wealth: surely I will cause thine enemy to increase thee in the time of trouble, & in the time of affliction.

12 Shall the yron breake the yron, and the braske ~~that cometh~~ from the North?

13 Thy substance, and thy treasures will I give to be spoyled without gain, and that for all thy sinnes even in all thy borders.

14 And I will make thee to go with thine enemies into a land that thou knowest not: for a fire is kindled in mine anger, which shall burne you.

15 O Lord, thou knowest, remember me, and visite me, & reuenge me of my persecuters: take me not away in the continuance of thine anger: know that for thy sake I have suffered rebuke.

16 Thy wordes were found by me, and I did p eate them, and thy wordes were vnto me the ioy and reioycing of mine heart: for thy Name is called vpon me, O Lord God of hosts.

17 I sate not in the assembly of the mockers, neither did I reioyce, but sate alone: because of thy plague: for thou hast filled me with indignation.

18 Why is mine heauines continuall? and my plague desperate and cannot bee healed? why art thou vnto me as a liar, and as waters that faile?

19 Therefore thus sayth the Lord, If thou returne, then will I bring thee againe, and thou shalt stand before me: and if thou take away the precious from the vile, thou shalt be according to my word: let them returne vnto thee, but returne not thou vnto them.

20 And I will make thee vnto this people a strong brasen wall, & they shall fight against thee, but they shall not preuaile against thee: for I am with thee to saue thee, & to deliver thee, saith the Lord.

21 And I will deliver thee out of the hand of the wicked, and I will redeeme thee out of the hand of the tyrants.

22 I received them with as great ioy, as he that is afflicted, had nothing else with the wicked contentions of thy word, but lamented bitterly for thy plagues: shewing what the faithful should do when they see tokens of Gods anger. **r** And hath not afflicted me according to my sinnes: wherein appeareth that in the Sinner of God is imperfection of faith, which through impatience is oftentimes afflicted. **s** Chap. 10. 7. **t** With forget the small considerations, & faithfully execute thy charge. **u** That is, seek to winne the good in the bad. **v** To wit, as my mouth hath pronounced, Chap. 1. 8. & as here followeth, Gen. 2. **w** Consume not thyselfe for their wickednes, but let them followe thy godly example. **x** I will arm thee with an invincible strength & confidence, so that altho powers of the world shall not overcome thee,

CHAP. XVI.

1 The Lord forbidding Jeremiah to marry, sheweth him what he should be the affliction vpon Iudah, 12 The captivity of Babylon. 25 Their delinquency. 27 The calling of the Gentiles.

The wordes of the Lord came also vnto mee, saying,

2 Thou shalt not take a thee a wife, nor haue sonnes nor daughters in this place.

3 For thus sayth the Lord concerning the sonnes, and concerning the daughters that are borne in this place, and concerning their mothers that beare them, & concerning their fathers that beget them in this land,

4 They shall die of deaths and diseases: they shall not be lamented, neither shall they be buried,

for they shall be as dung vpon the earth, and they shall be consumed by the sword, and by famine, and their carcases shall be meate for the fowles of the heaven, and for the beasts of the earth.

5 For thus saith the Lord, Enter not into the house of mourning, neither goe to lament, nor be moued for them: for I have taken my peace from this people, saith the Lord, ~~even~~ mercy and compassion.

6 Both the great, and the small shall die in this land: they shall not be buried, neither shall men lament for them: nor cut themselves, nor make themselves bald for them.

7 They shall not stretch out the hands for them in the mourning to comfort them for the dead, neither shall they giue them the cup of consolation to drinke for their father or for their mother.

8 Thou shalt not also goe into the house of feasting to sit with them to eate and to drinke.

9 For thus saith the Lord of hostes, the God of Israel, Beholde, I will cause to cease out of this place in your eyes, even in your dayes the voyce of myrth, and the voyce of gladnesse, the voyce of the bridegrome, and the voyce of the bride.

10 And when thou shalt shew this people all these wordes, and they shall say vnto thee, Wherefore hath the Lord pronounced all this great plague against vs? or what is our iniquitie? and what is our sinne that we haue committed against the Lord our God?

11 Then shalt thou say vnto them, Because your fathers haue forsaken me, saith the Lord, and haue walked after other gods, and haue serued them, and worshipped them, and haue forsaken me, and haue not kept my Law,

12 (And ye haue done worse the your fathers: for beholde, you walke euery one after the stubbornesse of his wicked heart, & will not heare me)

13 Therefore will I driue you out of this land into a land that ye knowe not, neither you, nor your fathers, & there shall ye serue other gods day and night: for I will shew you no grace.

14 Behold therefore, saith the Lord, the dayes come that I shall no more be saide, The Lord lieth, which brought vp the children of Israel out of the land of Egypt,

15 But the Lord lieth, that brought vp the children of Israel from the lande of the North, and from all the landes where hee had scattered them, and I will bring them againe into their land that I gaue vnto their fathers.

16 Behold, saith the Lord, I will send out many sithers, and they shall sith them, and after, will I send out many hunters, & they shall hunt them from euery mountaine and from euery hill, and out of the caues of the rocks.

17 For mine eyes are vpon all their waies: they are not hid from my face, neither is their iniquitie hid from mine eyes.

18 And first I will recompense their iniquitie and their sinne double, because they haue defiled my land, and haue filled mine inheritance with their filthy beariings and their abominations.

19 O Lord, shew me thy force, & my strength & my refuge in the day of affliction: the Gentiles shall come vnto thee from the ends of the world, & shall say, Surely our fathers haue merited Mises, and vanitie, wherein was there no profit.

20 Shall a man make gods vnto himselfe, and they are no gods?

b Signifying that the people should be so great, that they should not haue leisure to count a nation.

c That is, should not rent their clothes in signe of mourning.

d For is shew that great extremity and sorrow, and comfort that is in vaine.

14 Chap. 5. 19. **e** Because the Lord had not said to punish them, and therefore their sin was greater, and more against Gods indignation.

15 Chap. 24. **f** Signifying the hardness of their hearts, and the hardness of their hearts.

16 Babylon should be so great, that it should be the remembrance of their sinnes.

17 The dayes come that I shall no more be saide, The Lord lieth, which brought vp the children of Israel out of the land of Egypt.

18 Behold, saith the Lord, I will send out many sithers, and they shall sith them, and after, will I send out many hunters, & they shall hunt them from euery mountaine and from euery hill, and out of the caues of the rocks.

19 O Lord, shew me thy force, & my strength & my refuge in the day of affliction: the Gentiles shall come vnto thee from the ends of the world, & shall say, Surely our fathers haue merited Mises, and vanitie, wherein was there no profit.

20 Shall a man make gods vnto himselfe, and they are no gods?

21 Beholde,

a Meaning, that the affliction should be so horrible in Ierusalem, that wife and children should be in mourning for sorrow.

b Signifying that the people should be so great, that they should not haue leisure to count a nation.

c That is, should not rent their clothes in signe of mourning.

d For is shew that great extremity and sorrow, and comfort that is in vaine.

e Because the Lord had not said to punish them, and therefore their sin was greater, and more against Gods indignation.

f Signifying the hardness of their hearts, and the hardness of their hearts.

17 Behoide, therefore I will this once teach them: I will shewe them mine hande and my power, and they shall knowe that my Name is the Lord.

CHAP. XVII.

1 The foreward of the Jewes. 2 Cursed be those that put their confidence in man. 3 Alas he is wicked, 10 God is the father of the heare, 13 The living waters are for Ierusalem, 21 The right keeping of the Sabbath commandment.

The sinne of Iudah is written with a pen of Ieron, and with the point of a diamond, and grauen vpon the table of their heart, and vpon the hornes of your altars.

4 They remember their altars as their children, with their grooves by their trees vpon the high hills.

5 O my mountaine in the felde, I will giue thy substance, and all thy treasures to be spoyled, for the sinne of thy bie places throughout all thy borders.

6 And thou shalt rest, and in thee shall be a rest from thine heritage that I gaue thee, and I will cause thee to serue thine enemies in I land, which thou knowest not: for yee haue kindled a fire in mine anger, which shall burne for euer.

7 Thus saith the Lord, I Cursed be the man that trusteth in man, and maketh flesh his arme, and withdraeth his heart from the Lord.

8 For he shall be like the heath in the wilderness, and shall not see when any good cometh, but shall inhabit the parched places in the wilderness, in a salt land, and not inhabited.

9 Blessed be the man that trusteth in the Lord, and whose hope the Lord is.

10 For he shall be as a tree that is planted by the water, which spreadeth out her rootes by the river, and shall not keele when the heat cometh, but her leafe shall be greene, and shall not care for the yere of drought, neither shall cease from yielding fruit.

11 The heart is deceitfull and wicked about all things, who can know it?

12 I the Lord search the heart, and try the reins, euen to giue euery man according to his wayes, and according to the fruit of his workes.

13 As the Partrich gathereth the young, which she hath not brought forth: so he that getteth riches, and not by right, shall leaue them in the middes of his dayes, and at his end shall bee a foole.

14 As a glorious throne I exalted from the beginning, so is the place of our Sanctuary.

15 O Lorde, the hope of Israel, all that forsake thee, shall be confounded: they that depart from thee, shall be written in the earth, because they haue forsaken the Lord, the fountaine of liuing waters.

16 Heale me, O Lorde, and I shall be whole: save me, and I shall be saved: for thou art my praise.

17 Behoide, therefore I will this once teach them: I will shewe them mine hande and my power, and they shall knowe that my Name is the Lord.

15 Behoide, they say vnto me, Where is the word of the Lord? let it come now.

16 But I haue not thrust in my selfe for a pastor after thee, neither haue I desired the day of miserie, thou knowest: that which came out of my lips, was right before thee.

17 Be not terrible vnto mee: thou art mine hope in the day of aduersitie.

18 Let them be confounded, that persecute me, but let not me be confounded: let them bee as afraid, but let not me be afraide: bring vpon them the day of aduersitie, and destroy them with double destruction.

19 Thus hath the Lord said vnto me, Go and stand in the gate of the children of the people, whereby the Kings of Iudah come in, and by the which they go out, and in all the gates of Ierusalem, and say vnto them, Heare the word of the Lord, ye kings of Iudah, and all Iudah, and all the inhabitants of Ierusalem, that enter in by these gates.

20 Thus saith the Lord, Take heede to your soles, and beare no burden in the Sabbath day, nor bring it in by the gates of Ierusalem.

21 Neither carry fourth burdens out of your houses in the Sabbath day: neither doe yee any worke, but sanctifie the Sabbath, as I commanded your fathers.

22 But they obeyed not, neither inclined their eares, but made their neckes stiffe and would not heare, nor receiue correction.

23 Neuertheless, if ye will heare mee, sayeth the Lord, and beare no burden through the gates of the citie in the Sabbath day, but sanctifie the Sabbath day, so that ye doe no worke therein,

24 Then shall the Kings and the Princes enter in at the gates of this citie, and shall sit upon the throne of David, and shall ride vpon charets, and vpon horses, and they and their princes, the men of Iudah, and the inhabitants of Ierusalem: and this citie shall remaine for euer.

25 And they shall come from the cities of Iudah, and from about Ierusalem, and from the land of Benjamin, and from the plaine, and from the mountaines, and from the South, which shall bring burnt offerings, and sacrifices, and meate offerings, and incense, and shall bring sacrifice of praise into the house of the Lord.

26 But if you will not heare me to sanctifie the Sabbath day, and not to beare a burden nor to go through the gates of Ierusalem in the Sabbath day, then will I kindle a fire in the gates thereof, and it shall deuoure the palaces of Ierusalem, and it shall not be quenched.

CHAP. XVIII.

1 God sheweth by the example of a potters, that it is his power, to destroy the dissipaters of his word. 18 The conspiracie of the Iewes against Ieremiah. 19 His prayer against his aduersaries.

The worde which came to Ieremiah from the Lord, saying,

2 Arise, and go downe into the potters house, and there shall I shew thee my word.

3 Then I went downe into the potters house, and behold he wrought a worke on the wheel.

4 And the vessel that he made of clay, was broken in the hand of the potter, so he returned, and made it another vessel, as seemed good to the potter to make it.

5 Then the word of the Lord came vnto me, saying,

o The wicked say that any prophesie that cometh to passe because thou tellest the time of thy vengeance, I am alid of my vengeance, and therefore know that the thing which thou speakest by me, shall come to passe, and that I speake not of any worldly effect.

Howeuer the wicked deale rigorously with me, yettles me finde comfort in thee.

21. 22. 1. Whereas they desire may be brought downe from the high, and I shall be low.

2. By naming the Sabbath day, he comprehendeth the thing, that is thereby signified, for it they transgressed in the commandment, they must needs be culpable of the rest.

reade Exo. 30. 3. and by the breaking of this one commandment, he maketh them transgressors of the whole lawe, Ierusalem as the first and second table are contained therein.

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2. By naming the Sabbath day, he comprehendeth the thing, that is thereby signified, for it they transgressed in the commandment, they must needs be culpable of the rest.

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II. 4. 6. Oboue

b. When the scripture saith, *Remember remembrance unto God*, it is not that he doeth contrary to that which he hath ordeined in his secret counsell, but when hee threatneth, it is a calling to repentance, and when hee giveth grace to repent, the threatening (which ever containeth a condition in it) taketh no place; and this the scripture calleth *repentance in God*, because it so appeareth to mans judgement.

c. As men that had no remorse, but were altogether bent to rebellion and to their own selfe-will.

d. As no man that hath thirft, refresheth fresh comit waters which he hath at home, to goe and seeke waters abroad to quench his thirft; so they sought out to seek for helpe and succour at strangers and heathen God which was present with them.

e. That is, the way of truth, which God had taught by his law, see Chap. 6. 6.

f. Will not show mine anger: and not my favour towards them.

g. This argument the wicked have ever used against the firmness of Gods Word: The Church cannot erre: we are the Church, and therefore whosoever speaketh against vs, they ought to die, 1 King. 15. 24.

h. Chap. 7. 4. and 2nd malice 3. 4. and thus the false Church perfecteth the true Church, which standeth not in outward pompe, and in multitude, but is known by the graces of the holy Ghost.

i. Let vs slander him, and accuse him: so we shall be beleaved.

j. Seeing the obstinate malice of the adulterers, which grew daily more and more, the Prophet bring moored with Gods Spirit, without any carnall affection prayeth for their destruction, because hee knewe that it should tend to Gods glorie, and profit of his Church.

6 O house of Israel, cannot I doe with you as this potter, saith the Lord? behold, as the clay is in the potters hand, so are you in mine hand, O house of Israel.

7 I will speake suddenly against a nation, or against a kingdome to plucke it vp, and to roote it out, and to destroy it.

8 But if this nation, against whom I have pronounced, turne from their wickednesse, I will repent of the plague that I thought to bring vpon them.

9 And I will speake suddenly concerning a nation, and concerning a kingdome to builde it and to plant it.

10 But if it doe euill in my sight, and heare not my voice, I will repent of the good that I thought to doe for them.

11 Speake thou now therefore vnto the men of Iudah, and to the inhabitants of Ierusalem, saying, Thus saith the Lord, behold, I prepare a plague for you, and purpose a thing against you: I returne you therefore euery one from his euill way, and make your wayes and your workes good.

12 But they saide desperately, Surely wee will walke after our owne imaginations, and doe euery man after the stubburnesse of his wicked heart.

13 Therefore thus saith the Lord, Aske now among the heathen, who hath heard such things? the virgin of Israel hath done very filthily.

14 Will a man forsake the thowe of Lebanon, which commeth from the rocke of the field? or shall the cold flowing waters, that come from another place, be forsaken?

15 Because my people hath forgotten me, and haue burnt incense to vanitie, and their Prophets haue caused them to stumble in their wayes from the ancient wayes, to walke in the pathes and way that is not trolien.

16 To make their land desolate, and a perpetual derision, so that euery one that passeth thereby, shall be astonished and wagge his head.

17 I will scatter them with an East winde before the enemy: I will shewe them the backe, and I not the face in the day of their destruction.

18 Then saide they, Come, and let vs imagine some deuise against Ieremiah: for the Lawe shall not perish from the Priest, nor counsell from the wife, nor the worde from the Prophet: come, and let vs smite him with the tongue, and let vs not giue heed to any of his wordes.

19 Hearken vnto mee, O Lord, and heare the voyce of them that contend with mee.

20 Shall euill be recompensed for good? for they haue digged a pit for my soule: remember that I stood before thee, to speake good for them, and to turne away thy wrath from them.

21 Therefore, I deliuer vp their children to famine, and let them drop away by the force of the sword, and let their wives be robbed of their children, and be widowes: and let their husbands be put to death, and let their young men be slaine by the sword in the battell.

22 Let the drie bee heard from their houses, when thou shalt bring an hoste suddenly vpon them: for they haue digged a pit to take me, and hid snares for my feete.

23 Yet Lord thou knowest all their counsels against me: sendest to death: forgive not their iniquitie, neither put out their sinne from thy sight, but let them be ouerthrowen before thee: deale thou with them in the time of thine anger.

C H A P. XIX.

Her prophesie of the destruction of Ierusalem for the counsell and deriding of the word of God.

Thus saide the Lord, God, and buy an earthen bottell of a potter, and take of the ancients of the people, and of the ancients of the Priests,

2 And goe forth vnto the valley of Ben-hinnom, which is by the entrie of the East gate: and thou shalt preach there the words, that I shall tell thee,

3 And shalt say, Heare yee the worde of the Lord, O Kings of Iudah, and inhabitants of Ierusalem, Thus saith the Lord of hostes, the God of Israel, Behold, I will bring a plague vpon this place, the which whosoever heareth, his eares shall tingle.

4 Because they haue forsaken me, and prophaned this place, and haue burnt incense in it vnto other gods, whom neither they, nor their fathers haue known, nor the Kings of Iudah: they haue filled this place also with the blood of innocents,

5 And they haue built the high places of Baal, to burne their sonnes with fire for burnt offerings vnto Baal, which I commaunded not, nor spake it, neither came it into my minde)

6 Therefore behold, the dayes come, saith the Lord, that this place shall no more be called Topheth, nor the valley of Ben-hinnom, but the valley of slaughter.

7 And I will bring the counsel of Iudah and Ierusalem to nought in this place, and I will cause them to fall by sword before their enemies, and by the hand of them that seeke their liues: & their carkeifes will I giue to be meate for the foules of the heauen, and to the beasts of the field.

8 And I will make this citie desolate and an hissing, so that euery one that passeth thereby, shall be astonished and hisse because of all the plagues thereof.

9 And I will seede them with the flesh of their sonnes and with the flesh of their slaughters, and euery one shall eate the flesh of his friend in the siege and straitnesse, wherewith their enemies that seeke their liues, shall hold them strait.

10 Then shalt thou breake the bottell in the sight of the men that goe with thee,

11 And shalt say vnto them, Thus saith y Lord of hostes, Euen so will I breake this people and this citie, as one breaketh a potters vessel, that cannot be made whole againe, and they shall bury them in Topheth till there be no place to bury.

12 Thus will I doe vnto this place, saith the Lord, and to the inhabitants thereof, and I will make this citie like Topheth.

13 For the houses of Ierusalem, and the houses of the Kings of Iudah shall be defiled as the place of Topheth, because of all the houses vpon whose roofs they haue burnt incense vnto all the host of heauen, and haue poured out drinke offerings vnto other gods.

14 Then came Ieremiah from Topheth, where the Lord had sent him to prophesie, and he stood in the court of the Lords house, and sayd to all the people,

a. By Kings here and in other places, I meane consellers and counsellors of the people, which hee called the ancients, veris 1.

b. Beside of this phrase, 1. Sam. 2.

c. Wherby it is cleared, that incense was not commanded by Gods worde touching his service, as pagans his work.

d. Read Chap. 31 and 22. 29.

e. Chap. 18. 21.

f. Chap. 18. 21.

g. This citie was so called, because of the offering of this place, which the Lord threatened by his Prophet.

h. Hee meant the great signe of the hostes, which left no place free from their domination, as they polluted.

i. Hee meant their own houses, which were set among the people.

j. Read Deut. 32.

13 This sayth the Lorde of hostes, the God of Israel, Behoide, I will bring vpon this cite, and vpon all her towncs, all the plagues that I haue pronounced against it, because they haue hardened their neckes, and would not heare my words.

CHAP. XX.

a Jeremia is smitten and cast into prison for preaching of the words of God. *b* His prophesie of the captiuitie of Babylon. *c* He complaineth that he is a mocking stocke for the word of God. *d* He is compelled by the spirit to preache the word.

When Pashur, the sonne of Immer, the priest, which was appointed gouernour in the house of the Lorde, heard that Ieremiah prophesied these things,

2 Then Pashur smote Ieremiah the Prophet, and put him in the stocks that were in the hie gate of Benjamin, which was by the House of the Lorde.

3 And on the morning, Pashur brought Ieremiah out of the stocks. Then sayde Ieremiah vnto him, The Lorde hath not called thy name Pashur, but Magor-misabib.

4 For thus saith the Lorde, Behold, I will make thee to bee a terror to thy selfe, and to all thy friends, and they shall fall by the sword of their enemies, and thine eyes shall behold it, and I will giue all Iudah into the hand of the King of Babel, and he shall carie them captiue into Babel, & shall slay them with the sword.

5 Moreover, I will deliuer all the substance of this cite, and all the labours thereof, & all the precious things thereof, and all the treasures of the Kings of Iudah will I giue into the hand of their enemies, which shall spoyle them, and take them away and carry them to Babel.

6 And thou Pashur, and all that dwell in thine house, shall goe into captiuitie, & thou shalt come to Babel, and there thou shalt die, and shalt be buried there, thou and all thy friends, to whom thou hast prophesied lies.

7 O Lorde, thou hast deceived me, & I am deceived: thou art stronger then I, & hast prevailed: I am in derision daily: euery one mocketh me.

8 For since I spake, I cryed out of wrong, and proclaimed desolation: therefore the word of the Lorde was made a reproch vnto me, and inderision daily.

9 Then I sayde, I will not make mention of him, nor speake any more in his Name. But his word was in mine heart as a burning fire shut vp in my bones, and I was wearie with forbearing, and I could not stay.

10 For I had heard the rayling of many, and sate on euery side. I Declare, said they, and we will declare it: all my familiars watched for mine halting, saying, It may be that he is deceived: so we shall prouaile against him, and we shall execute our vengeance vpon him.

11 But the Lorde is with me like a mighty giant: therefore my persecutors shall be ouerthrowen, and shall not prouaile, and shall be greatly confounded: for they haue done vnwisely, and their euilasting shame shall neuer be forgotten.

12 But, O Lorde of hostes, that tryest the righteous, and seekest the reins and the heart, let me see thy vengeance on them: for vnto thee haue I opened ray cause.

13 Sing vnto the Lorde, praise ye the Lorde: for he hath deliuered the soule of the poore from the

hand of the wicked.

14 *a* Cursed be the day wherein I was borne, and let not the day wherein my mother bare me be blessed.

15 Cursed be the man, that shewed my father, saying, A man child is borne vnto thee, and comforted him.

16 And let that man be as the cite, which the Lord hath ouerturned and repented not: and let him heare the crie in the morning, and the shouting at noone tide.

17 Because he hath not slaine me, euen from the wombe, or that my mother might haue bene my graue, or her wombe a perpetual conceptio.

18 How is it, that I came forth of the wombe, to see labour and sorowe, that my dayes should be consumed with shame?

CHAP. XXI.

a Jeremiahs words which shall be taken, and the cite burne.

The words which came vnto Ieremiah from the Lorde, when king Zedekiah sent vnto him Pashur, the sonne of Malchiah, and Zephaniah, the sonne of Maaseiah the Priest, saying,

2 Inquire, I pray thee, of the Lorde for vs, (for Nebuchad-nezzar King of Babel maketh warre against vs) if so be that the Lorde will deale with vs according to all his wonderous workes, that he may returne vp from vs.

3 Then sayd Ieremiah, Thus shall you say to Zedekiah,

4 Thus saith the Lord God of Israel, Behold, I will burne back the weapons of warre that are in your hands, wherewith yee fight against the King of Babel, and against the Caldeans, which besiege you without the walles, and I will assemble them into the mids of this cite.

5 And I my selfe will fight against you with an outstretched hand, & with a mighty arme even in anger and in wrath, and in great indignation.

6 And I will smite the inhabitants of this cite, both man, and beast: they shall die of a great pestilence.

7 And after this, sayth the Lorde, I will deliuer Zedekiah the King of Iudah, and his seruantes, and the people, and such as are left in this cite, from the pestilence, from the sword and from the famine, into the hand of Nebuchad-nezzar king of Babel, and into the hande of their enemies, and into the hand of those that seeke their liues, and he shall smite them wth the edge of the sword: he shall not spare the, neither haue piete nor compassion.

8 And vnto this people thou shalt say, Thus sayth the Lord, Behold, I set before you the way of life, and the way of death.

9 * He that abideth in this cite, shall die by the sword, and by the famine, and by the pestilence: but hee that goeth out, and selleth to the Caldeans, that besiege you, hee shall liue, and his life shall be vnto him for a praye.

10 For I haue set my face against this cite, for euil and not for good, saith the Lorde: it shall be giuen into the hande of the King of Babel, and he shall burne it with fire.

11 And say vnto the house of the King of Iudah, Heare ye the word of the Lorde.

12 O house of David, Thus sayth the Lorde, Execute iudgement in the morning, and deliuer the oppressed out of the hande of the oppressor,

b How the children of God are over-come in this battell of the flesh and the Spirit, and into what incommensurable they fall. *c* All God saile them up againe, read Iob 3. 1. and chap. 15. 1. *d* Alluding to the destruction of Sodom and Gomorrah, Gen. 19. 35. *e* Meaning, that the fruit thereof might neuer come to passe.

a Not that the King was charged with repentance of his sinne, and so sought to God, as did Hazakiah, when he first to Iudah, 2 King. 19. 17. but because the Prophet might pray vnto God to take this present plague away, as Pharaoh sought vnto Moses, Exod. 9. 28. *b* To wit, from your enemies to destroy your selves.

c By yielding your selves to Nebuchad-nezzar, & by resisting him. *d* Chap. 38. 5. *e* As a thing received from extreme danger. *f* Chap. 37. 3. and 38. 5.

g Chap. 38. 5. *f* Be diligent doe iudice.

1 Morning Ierusalem, which was builded part on the hill and part in the valley, and was compassed about with mountains.
h That is in the houses thereof, which stande as hicks as trees in the field.

for, least my wrath goe out like fire, and burne that none can quench it, because of the wickednesse of your workes.

13 Beholde, I come against thee, O inhabitant of the valley, and rock of the plaine, faith the Lord, which say, Who shall come downe against vs? or who shall enter into our habitations?

14 But I will visite you according to the fruit of your workes, sayth the Lord, and I will kindle a fire in the forth thereof, and it shall deuoure round about it.

CHAP. XXII.

a *Whereunto the King is iudgement and righteousness, 2. Why Jerusalem is brought into captivity, 3. The denier shall see the forme of Iosiah a prophete.*

Thus saide the Lord, Goe downe to the house of the King of Iudah, and speake there this thing,

And say, Heare the word of the Lorde, O King of Iudah, that sitteth vpon the throne of David, thou and thy seruants, and thy people that enter in by these gates.

3 Thus sayth the Lorde, * Execute yee iudgement and * righteousnesse, and deliuer the oppressed from the hande of the oppressor, and vexe not the stranger, the fatherlesse, nor the widow: doe no violence, nor shed innocent blood in this place.

4 For if ye doe this thing, then shall the kings sitting vpon the throne of Dauid enter in by the gates of this House, * and ride vpon charrets and vpon horses, both he and his seruants and his people.

5 But if ye will not heare these wordes, I swear by my selfe, sayth the Lorde, that this House shall be waste.

6 For thus hath the Lorde spoken vnto the Kings house of Iudah, Thou art * Gilead vnto me, & the head of Lebanon, yet surely I will make thee a wilderness, and as cities not inhabited.

7 And I will * prepare destroyers against thee, euery one with his weapons, and they shall cut downe thy chiefe cedar trees, and cast them in the fire.

8 * And many nations shall passe by this cite, and they shall say euery man to his neighbour, Wherefore hath the Lorde done thus vnto this great cite?

9 Then shall they answer, Because they haue forsaken the couenant of the Lorde their God, & worshipped other gods, and serued them.

10 * Weepe not for the dead, & be not moued for them, but weepe for him that goeth out: for he shall returne no more, nor see his native country.

11 For thus saith the Lord, As touching Shalum the sonne of Iosiah King of Iudah, which reigned for Iosiah his father, which went out of this place, he shall not returne thither,

12 But he shall die in the place, whither they haue ledde him captive, and shall see this lande no more.

13 * Woe vnto him that buildeth his house by vnrighteousnesse, and his chambers without equitie: hee vseth his neighbour without wages, and giueth him not for his worke.

14 He sayth, I will build me a little house and large chambers: so hee will make himselfe large windowes, and ceiling with cedar, and paint them with vermilion.

15 Shalt thou reigne, because thou cloest thy selfe in cedar? did not thy father eate, and drinke and prosper, when he executed iudgement and iustice?

16 When hee iudged the cause of the afflicted and the poore, he prospered: was not this because he knew me, faith the Lord?

17 But thine eyes and thine heart are but only for thy countenance, and for to shed innocent blood, and for oppression, and for defilement, euen to doe this.

18 Therefore thus sayth the Lorde against Iehoiakim the sonne of Iosiah king of Iudah, They shall not lament him, saying, Ah, my brother, or ah, sister: neither shall they mourne for him, saying, Ah, lord, or ah, his glorie.

19 He shall be buried, as an asse is buried, euen drawn and cast forth without the gates of Ierusalem.

20 * Goe vnto Lebanon, and cry: shewe in Bethan, and cry by the passages: for all thy louers are destroyed.

21 I spake vnto thee when thou wast in prosperitie: * as thou saydest, I will not heare, this hath bene thy manner from thy youth, that thou wouldest not obey my voyce.

22 The winde shall feede all thy pastures, and thy fountaines shall goe into captivity: and then shalt thou be ashamed and confounded of all thy wickednesse.

23 Thou that dwellest in Lebanon, and makest thy nest in the cedars, how beautifull shalt thou be when forowes come vpon thee, as the forowe of a woman in travail?

24 As I liue, sayth the Lorde, though Coniah the sonne of Iehoiakim King of Iudah, were the signet of my right hand, yet would I plucke thee thence.

25 And I will giue thee into the hand of them that seeke thy life, and into the hande of them, whose face thou fearest, euen into the hande of Nebuchadrezzar King of Babel, and into the hand of the Caldeans.

26 And I will cause them to carry thee away, and thy mother that bare thee, into another country, where ye were not borne, and there shall ye die.

27 But to the land, whereunto they desire to returne, they shall not returne thither.

28 Is not this man Coniah as a despised and broken idole? or as a vessel, wherein is no pleasure? wherefore are they carryed away, hee and his feede, and cast out into a land that they know not?

29 O earth, earth, earth, heare the word of the Lord.

30 Thus saith the Lord, Write this man delictious of children, a man that shall not prosper in his dayes: for there shall be no man of his feede that shall prosper and sit vpon the throne of Dauid, or beare rule any more in Iudah,

but he abused Gods promise, and therefore was iustly deuiued of the throne. **31** He sheweth that all posterities shall be without of his iust plague, as though it were required for his present memorie. **32** Not that he had no children, but that he begate Salathiel in the captivity, Matthew 1. 12. Iosiah thus reigne after him as King.

CHAP. XXIII.

a *Against false prophets, 2. A prophete of the great Populose in Ierusalem.*

1 Hearing Ierusalem, which was builded part on the hill and part in the valley, and was compassed about with mountains.
h That is in the houses thereof, which stande as hicks as trees in the field.

1 For every one shall see Ierusalem, which was builded part on the hill and part in the valley, and was compassed about with mountains.
h That is in the houses thereof, which stande as hicks as trees in the field.

1 To call the Affliction, hee.
2 For this way the way one of Ierusalem is Affliction, where as I mean that all people should see: for the Caldeans have taken them and the Egyptians.

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Who vnto the pastors that destroy and scatter the sheepe of my pasture, sayth the Lord.

2 Therefore thus sayth the Lord God of Israel vnto the pastors that feede my people, Ye haue scattered my flocke and thrust them out, and haue not visited them: beholde, I will visit you for the wickednes of your workes, sayth the Lord.

3 And I will gather the remnant of my sheepe out of all countries, whither I had driven them; and will bring them againe to their foldes, and they shall grow and encrease.

4 And I will set vp shepheards ouer them, which shall feede them: and they shall dread no more nor be afraid, neither shall any of them be lacking, sayth the Lord.

5 Beholde, the daies come, sayth the Lord, that I will raise vnto Dauid a righteous branch, and a King shall reigne and prosper; and shall execute iudgement, and iustice in the earth.

6 In his daies Iudah shall be saved, and Israel shall dwell safely, and this is the Name whereby they shall call him, * The Lord our righteousnes.

7 Therefore beholde, the daies come, sayth the Lord, that they shall no more say, The Lord lieth, which brought vp the children of Israel out of the land of Egypt.

8 But the Lord lieth, which brought vp and led the seede of the house of Israel out of the North country, and from all countries where I had scattered them, and they shall dwell in their owne land.

9 Mine heart breaketh within me, because of the prophets, all my bones shake: I am like a drunken man (and like a man whom wine hath fouercome) for the presence of the Lord and for his holy wordes.

10 For the land is full of adulterers, and because of this the lande mourneth, the pleasant places of the wilderness are dried vp, and their course is euill, and their force is not right.

11 For both the prophet and the Priest I doe wickedly: and their wickednesse haue I found in mine house, sayth the Lord.

12 Wherefore their way shalbe vnto them as slippery wayes in the darkenes: they shall be driven sooth and fall therein: for I will bring a plague vpon them, euen the yere of their visitation, sayth the Lord.

13 And I haue seene foolishnesse in the prophets of Samaria, that prophesied in Baal, & caused my people Israel to erre.

14 I haue seene also in the prophets of Ierusalem filthines: they commit adultery & walke in lies: they strengthen also the hands of the wicked that none can returne from his wickednesse: they are all vnto me as Sodome, and the inhabitants thereof as Gomorah.

15 Therefore thus sayth the Lorde of hostes concerning the prophets, Beholde, I will feede them with wormwood, and make them drinke the water of gall: for fro the prophets of Ierusalem wickednesse gone forth into all the land.

16 Thus sayth the Lord of hostes, Heare not the wordes of the prophets that prophesie vnto you, and teach you vanitie: they speake the vision of their owne heart, and not out of the mouth of the Lord.

17 They say still vnto them that despise mee, The Lord hath sayd, Ye shall haue peace: and they say vnto euery one that walketh after the stubbornnesse of his owne heart, No euill shall come vpon you.

18 For who hath stood in the counsel of the Lord that he hath perceived & heard his wordes? Who hath marked his word and heard it?

19 Beholde, the tempest of the Lord goeth forth in his wrath, and a violent whirlwind shall fall downe vpon the head of the wicked.

20 The anger of the Lorde shall not returne vntill he haue executed, and will be haue performed the thoughts of his heart: in the latter daies ye shall vnderstand it plainly.

21 I haue not sent these prophets, sayth the Lord, yet they ranne: I haue not spoken to them, and yet they prophesied.

22 But if they had stood in my counsell, and had declared my wordes to my people, then they should haue turned them from their euil way, and from the wickednesse of their inventions.

23 Am I a God at hand, sayth the Lord, and not a God farre off?

24 Can any hide himselfe in secret places, that I shall not see him, sayth the Lorde? Doe not I fill heauen and earth, sayth the Lord?

25 I haue heard what the prophets said, that prophesie lies in my Name, saying, I haue dreamed, I haue dreamed.

26 How long? Doe the prophets delite to prophesie lies, euen prophesying the deciae of their owne heart?

27 Thinke they to cause my people to forget my Name by their dreames, which they tell eueryman to his neighbour, as their forefathers haue forgotten my Name for Baal?

28 The prophet that hath a dreame, let him tell a dreame, and hee that hath my word, let him speake my word faithfully: what is the chaffe to the wheate, sayth the Lord?

29 Is not my word euen like a fire, sayth the Lord? and like an hammer, that breaketh the stone?

30 Therefore beholde, I will come against the prophets, sayth the Lorde, that steal e my word e euery one from his neighbour.

31 Beholde, I will come against the prophets, sayth the Lord, which haue swete tongues, and say, He sayth,

32 Beholde, I will come against them that prophesie false dreames, sayth the Lorde, and doe tell them; and cause my people to erre by their lies, and by their flatteries, and I sent them not, nor commaunded them: therefore they bring no profite vnto this people, sayth the Lorde.

33 And when this people, or the prophet, or a Priest shall aske thee, saying, What is the burden of the Lord? thou shalt then say vnto them, What burden? I will euen forsake you, sayth the Lord.

34 And the prophet, or the priest, or the people that shall say, The burden of the Lorde, I

burden, which the sinners were not able to susteine, therefore the wicked in exalting the word, would aske of the Prophets, what was the burden, as they they would say, You seeke nothing el, but to lay burdnes on our shoulders: and thus they reuolued the word of God as a girden burden: & because this word was brought to contempt and derision, hee will teach them another manner of speech and will cause this word Burden to cease, and teach them to aske with assurance, What sayth the Lord

Read Chap. 4. 14 & 11.

Thus they did decide in conuention as did the word of God. 1 Kings 22. 14.

Both that God hath lent me, and that my wordes shall be true.

1 Kings 14. 13-14. and 17. 15. and 19. 8. 9.

He sheweth the difference betweene the true Prophets and the false, betweene those that haue the true word of God, and those that haue the false.

I doe not like you falsehood, howe soeuer you clothe it, & where soeuer you commit it.

I haue a prophesie reuelled vnto me, as Num. 23. 5. 24. 1. & 2. is in the heart of the Prophet.

He sheweth that Satan raiseth vp false prophets to bring the people from God.

Let the false prophet declare that it is his owne fantasie, and not stander my word as though it were a chaffe to couer his lies.

Meaning, that it is not sufficient for Gods ministers to aske as from Ies and to speake the word of God: but that there be iudgement in alleging it, and that it may appaere to be a pplyed to the same purpose that it was spoken.

Ezek. 13. 1. cor. 14. 2. 2. Tim. 1. 13. 1. 1. pet. 4. 10. 11.

I haue felt forth in my name that which I haue not commaunded.

To wit, the Lord.

The Prophets called their sharnings Gods wordes.

The wicked in exalting the word, would aske of the Prophets, what was the burden, as they they would say, You seeke nothing el, but to lay burdnes on our shoulders: and thus they reuolued the word of God as a girden burden: & because this word was brought to contempt and derision, hee will teach them another manner of speech and will cause this word Burden to cease, and teach them to aske with assurance, What sayth the Lord

will

will even visit every such one, and his house.

35 Thus shall yet say every one to his neighbour, and every one to his brother, What hath the Lord answered? and what hath the Lord spoken?

36 And the burden of the Lord shall ye mention no more: for every mans word shall be his burden: for ye have persecuted the words of the living God, the Lord of hostes our God.

37 Thus saith thou say to the Prophet, What hath the Lord answered? and what hath the Lord spoken?

38 And if you say, The burden of the Lord, Then thus sayeth the Lord, Because ye say this worde, The burden of the Lord, and I have sent vnto you saying, Ye shall not say, The burden of the Lord.

39 Therefore beholde, I, even I will vnto forget you, and I will forsake you, and the citie that I gaue you and your fathers, and cast you out of my presence.

40 And will bring * an euerslasing reproche vpon you, and a perpetual shame which shall neuer be forgotten.

CHAP. XXIII.

1 The vision of the baskets of figs 5 Signifieth that part of the people should be brought againe from captiuitie, 6 And that Zedekiah and the rest of the people should be carried away.

The Lord shewed me, and beheld, two baskets of figges were set before the Temple of the Lorde, after that Nebuchad-nezzar King of Babel had carryed away captiue Iecooniah y sonne of Iehoiakim King of Iudah, and the princes of Iudah with the workemen, and cunning men of Ierusalem, and had brought them to Babel.

2 One basket had very good figges, *such* like the figges that are first ripe: and the other basket had very naughty figges, which could not be eaten, they were so cuill.

3 Then sayd the Lorde vnto me, What seeest thou, Ieremiah? And I said, Figges: the good figges very good, and the naughty very naughty, which cannot be eaten, they are so cuill.

4 Agayne the worde of the Lorde came vnto me, saying,

5 Thus sayth the Lord, the God of Israel, Like these good figges, so will I know them that are carried away captiue of Iudah to bee good, whome I haue sent out of this place, into the land of the Caldeans.

6 For I will set mine eyes vpon them for good, and I will bring them againe to this land, and I will build them and not destroy them, and I will plant them, and not roote them out.

7 And I will giue them an heart to know me, that I am the Lord, & they shall be my people, and I will be their God: for they shall returne vnto me with their whole heart.

8 * And as the naughty figges which cannot be eaten, they are so cuill (saith thus sayth the Lord) so will I giue Zedekiah the King of Iudah, and his princes, and the residue of Ierusalem, that remaine in this land, and them that dwell in the land of Egypt:

9 I will euen giue them for a terrible plague to all the kingdoms of the earth, & for a reproche, and for a prouerbe, for a commo talke, & for a curse, in all places where I shall cast them.

10 And I will send the sword, the famine, and the pestilence among them, till they be consumed out of the land, that I gaue vnto them and to their fathers.

CHAP. XXV.

1 He propheseth that they shall be in captiuitie seventy years, 12 And that after seventy years the Babyloians should be destroyed, 13 The destruction of all nations is prophesied.

The word that came to Ieremiah, concerning all the people of Iudah in the fourth yeere of Iehoiakim the sonne of Iosiah King of Iudah that was in the first yeere of Nebuchad-nezzar King of Babel:

2 The which Ieremiah the Prophet spake vnto all the people of Iudah, and to all the inhabitants of Ierusalem, saying,

3 From the thirteenth yeere of Iosiah the sonne of Amon King of Iudah, euen vnto this day (that is the three and twentieth yeere) the word of the Lord hath come vnto me, & I haue spoken vnto you: rising early and speaking, but ye would not heare.

4 And the Lord hath sent vnto you all his seruants the Prophets, rising early and sending them, but ye would not heare, nor incline your eares to obey.

5 They sayde, Turne againe now every one from his euill way, and from the wickednesse of your inuentions, and yee shall dwell in the land that the Lord hath giuen vnto you, and to your fathers for euer and euer.

6 And goe not after other gods to serue them, and to worship them, and prouoke me not to anger with the works of your hands, and I will not punish you.

7 Neuertheless ye would not heare me, saith the Lord, but haue provoked me to anger with the works of your hands to your owne hurt.

8 Therefore thus sayth the Lord of hostes, Because ye haue not heard my words,

9 Beholde, I will send and take away all the families of the North, saith the Lord, and Nebuchad-nezzar the King of Babel my seruant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will destroy them, and make them an astonishment and an hissing, and a continual desolation.

10 Moreover I will take from them the voyce of mirth and the voyce of gladnesse, the voyce of the bridegrome and the voyce of the bride, the soyle of the millstones, and the light of the candle.

11 And this whole land shall be desolate, and an astonishment, and these nations shall serue the King of Babel seventy yeeres.

12 And when the seventy yeeres are accomplished, I will visite the King of Babel and that nation, saith the Lord, for their iniquities, euen the land of the Caldeans, and will make it a perpetual desolation.

13 And I will bring vpon this land all my wordes which I haue pronounced against it, euen all that is written in this booke, which Ieremiah hath prophesied against all nations.

14 For many nations, and great Kings shall

captiuitie, 2 Chro. 36. 21. 22. 1. 7. chap. 29. 10. dan. 9. 2. He prophesied that they should be in captiuitie, 12 And that after seventy years the Babyloians should be destroyed, 13 The destruction of all nations is prophesied.

2 The thing which they mocke and contemne, shall come vpon them.

10 For I will bring you away.

10 Chap. 29. 12.

3 The good figs signified them that were gone into captiuitie, and so faced their life as Chap. 29. 12 and the naughty figs them that remained, which were yet subiect to the sword, famine and pestilence.

4 Whereby hee approacheth the peeing of Ierusalem, and his company, because they obeyed the Prophet, who exhorted them thereto.

5 Which declarereth that man of himselfe can know nothing, till God giue the heare and understanding.

6 Chap. 29. 17.

7 Which sheweth that Ierusalem shall be for succour.

11 ¹ **U**n ² **S**en themselves of them: thus wil I recom-
pense them according to their deedes, and accord-
ing to the workes of their owne hands.

12 ³ **F**or thus hath the Lorde God of Israel spoken vnto me, ⁴ **T**ake the cuppe of wine of this
new indignation at mine hand, and cause all the
nations, to whom I send thee, to drinke it.

13 ⁵ **A**nd they shall drinke, and be mouted, and
be mad, because of the sword that I will sende a-
mong them.

14 ⁶ **T**hen tooke I the cup at the Lordes hand,
and made all people to drinke, vnto whom the
Lord had sent me:

15 ⁷ **E**uen Ierusalem and the cities of Iudah, and
the Kings thereof, and the princes thereof, to make
them desolate, an astonishment, an hilling, and a
curse, ⁸ **a** ⁹ **a**s appeareth this day:

16 ¹⁰ **P**harob also, King of Egypt, and his ser-
uants, and his princes, and all his people:

17 ¹¹ **A**nd all sort of people, and all the Kings of
the land of ¹² **V**y: and all the Kings of the land of
the Philistims, and of Ashkelon, and of Azah, and of
Ekron, and the remnant of Althodod:

18 ¹³ **E**dom, and Moab, and the Ammonites,
19 ¹⁴ **A**nd all the Kings of Tyrus, & all the Kings
of Zidon, & the Kings of the ¹⁵ **I**yles, that are be-
yond the Sea,

20 ¹⁶ **A**nd ¹⁷ **D**edan, and Tema, and Buz, and all
that dwell in the vermost corners,

21 ¹⁸ **A**nd all the Kings of Arabia, and all the
Kings of Arabia that dwell in the ¹⁹ **d** desert,

22 ²⁰ **A**nd all the Kings of Zimri, and all the
Kings of ²¹ **I**lam, and all the Kings of the Medes,

23 ²² **A**nd all the Kings of the North, farre and
neere one to another, and all the kingdomes of
the worlde, which are vpon the earth, & the King
of ²³ **S**hephak shall drinke after them,

24 ²⁴ **T**herefore fay thou vnto them, Thus sayth
the Lorde of hostes, the God of Israel, Drinke
and bee drunken, and ²⁵ **i**scue and fall, and rise no
more, because of the sword, which I will sende
among you.

25 ²⁶ **B**ut if they refuse to take the cuppe at
thine hande to drinke, then tell them, Thus sayth
the Lord of hostes, Ye shall certainly drinke.

26 ²⁷ **F**or loe, I begin to plague the ²⁸ **c**itie, where
my Name is called vpon, and should you go free?
Ye shall not goe quite: for I will call for a sword
vpon all the inhabitants of the earth, sayth the
Lord of hostes.

27 ²⁹ **T**herefore prophetic thou against them all
these words, and say vnto them, ³⁰ **T**he Lorde shall
roare from aboue, and thrust out his voyce from
his holy habitation: he shall roare vpon his habi-
tation, & cry aloud, as they that presse the grapes,
against all the inhabitants of the earth.

28 ³¹ **T**he fownde shall come to the endes of the
earth: for the Lord hath a controuersie with the
nations, & wil enter into indgement with all flesh,
and hee wil giue them that are wicked, to the
sword, sayth the Lord.

29 ³² **T**hus sayth the Lord of hostes, Behold, a
plague shall goe forth from nation to nation, and a
great whirlewinde shall bee raised vp from the
coastes of the earth.

30 ³³ **A**nd the slaine of the Lord shall be at that
day, from one end of the earth, eue vnto the other
end of the earth: they shall not be mourned, nei-
ther gathered nor buried, ³⁴ **b**ut shall bee as the
dongue vpon the ground.

34 ³⁵ **H**owle, ye shepherds, and cry, and wallow
your selues in the ashes, ye principal of the flocke:
for your dayes of slaughter are accomplished,
and of your disperſion, and ye shall fall like ³⁶ **p**re-
cious vessels.

35 ³⁷ **A**nd the ³⁸ **b**right shall faile from the shep-
herds, and the escaping from the principall of
the flocke.

36 ³⁹ **A** voyce of the crie of the shepherds, and
an howling of the principall of the flocke ⁴⁰ **s**hall be
heard: for the Lord hath destroyed their pasture.

37 ⁴¹ **A**nd the ⁴² **f**est pastures are destroyed be-
cause of the wrath and indignation of the Lord,

38 ⁴³ **H**e hath forsaken his court, as the lyon: for
their land is waste, because of the wrath of the op-
pressor, & because of the wrath of his indignation.

CHAP. XXVI.

¹ **I**eremiah murthereth a plot to reuerſe. ² **H**e is taken
of the fully prophes and ³ **i**ssues, and brought to indgement.
⁴ **T**he Lord is taken of the fully prophes and ⁵ **i**ssues, and brought to indgement.

⁶ **I**n the beginning of the reigne of Ichoiakim the
sonne of Iechiah King of Iudah, came this word
from the Lord, saying,

⁷ **T**hus sayth the Lord, Stand in the ⁸ **c**ourt
of the Lords House, and ⁹ **s**it eake vnto all the cities
of Iudah, which come to worship in the Lords
House, all the wordes that I commaund thee to
speake vnto them: keepe not ¹⁰ **a** word backe,

¹¹ **I**f so be they will hearken, and turne eury
man from his euill way, that I may ¹² **r**epent me of
the plague, which I haue determined to bring
vpon them, because of the wickednesse of their
workes.

¹³ **A**nd thou shalt fay vnto them, Thus sayth
the Lord, If ye will not heare me to walkein my
Lawes which I haue set before you,

¹⁴ **A**nd to heare the wordes of my seruants the
Prophets, whom I sent vnto you, both rising vp
early, and sending them, and will not obey them,

¹⁵ **T**hen will I make this House like ¹⁶ **a** Shiloh,
and will make this citie ¹⁷ **a** curse to all the nations
of the earth.

¹⁸ **S**o the Priests, and the Prophets, and all the
people heard Ieremiah speaking these wordes in
the House of the Lord.

¹⁹ **N**owe when Ieremiah had made an ende of
speaking all that the Lord had commaunded him
to speake vnto all the people, then the Priests, and
the Prophets, and all the people tooke him, and
said, Thou shalt die the death.

²⁰ **W**hy hast thou prophesied in the Name of
the Lord, saying, This ²¹ **H**ouse shall be like Shiloh,
and this citie shall be desolate wither an inhabi-
tant, and all the people were gathered against Ier-
emiah in the House of the Lord.

²² **A**nd when the Princes of Iudah heard of
these things, they came vp from the Kings house
into the House of the Lord, and fare downe in the
entrie of the ²³ **g**ate of the Lords House.

²⁴ **T**hen spake the Priests, and the Prophets
vnto the Princes, and to all the people, Lying,
²⁵ **T**his man is worthy to die: for he hath prophes-
ied against this citie, as ye haue heard with your
eares.

²⁶ **T**hen spake Ieremiah vnto all the princes,
and to all the people, saying, The Lord hath ²⁷ **s**ent
me to prophesie against this house and against this
citie all the things that ye haue heard.

²⁸ **T**herefore now amend your wayes, and
your

²⁹ **Y**e that are
chiefe rulers, and
gouernours,

³⁰ **W**hich are most
easily broken.

³¹ **I**t shall not
helpe them to
leeke to hee.

³² **E**ther, peaceable.

³³ **T**hat is, in that
place of the Tem-
ple whereunto
the people resort
out of all Iudah
to sacrifice.

³⁴ **T**o the intent
that they should
pretend no igno-
rance, as Ads
20. 27.

³⁵ **R**eade chap.
18. 2.

³⁶ **R**eade Chap.
7. 12.

³⁷ **S**o that when
they would curse
any, they shall
say, God doe to
thee as to Ieru-
ſalem.

³⁸ **B**ecause of Gods
promise to the
Temple, Iſai. 52.
14. that he would
for euer remaine
there, the hypo-
crites thought this
Temple could
neuer perill, and
therefore thought
it blasphemie to
speake against it,
Math. 26. 61.

³⁹ **A**ds 6. 13. not
confide in that
this was meant
of the Church,
where God will
remaine for euer,
8. So called, be-
cause it was re-
paired by Ioa-
tham, 1. King. 15.
35.

⁴⁰ **E**ther, indgement
of death leuyneth
to the man.

⁴¹ **H**e both shew-
eth the end of
his doings plain-
ly, and also
threateneth them
that they should
not hing assure,
though they
should put him
to death, but
brave greater
vengeance vpon
their heads.

your works, and heare the voice of the Lord your God, that the Lord may repent him of the plague, that he hath pronounced against you.

14 As for me, behold, I am in your hands: doe with me as ye thinke good and right.

15 But knowe ye for certaine, that if ye put me to death, yete shall surely bring innocent blood vpon your felues, and vpon this cite, and vpon the inhabitants thereof: for of a trueth the Lorde hath sent me vnto you, to speake all these wordes in your eares.

16 Then sayde the princes and all the people vnto the Priests, and to the Prophets, This man is not worthy to die: for he hath spoken vnto vs in the Name of the Lord our God.

17 ¶ Then rose vp certain of the Elders of the land, and spake to all the assemblie of the people, saying,

18 Michah the Morasthite * prophecied in the dayes of Hezekiah King of Iudah, and spake to all the people of Iudah, saying, Thus sayth the Lord of hostes, Zion shall be plowed like a field, and Ierusalem shall be an heape, and the mountaine of the house of Dauid shall be the high places of the forest.

19 Did Hezekiah King of Iudah, and all Iudah put him to death? did he not feare the Lord, and prayed before the Lord, and the Lord repented him of the plague, that he had pronounced against them? Thus might we procure great euill against our soules.

20 And there was also a man that prophecied in the Name of the Lord, one Uriah the sonne of Shemaiah, of Kirjath-iarim, who prophecied against this cite, and against this land, according to all the wordes of Jeremiah.

21 Nowe when Ichoiakim the King with all his men of power, and all the princes heard his wordes, the King sought to slay him. But when Uriah heard it, he was afraide and fled, and went into Egypt.

22 Then Ichoiakim the King sent men into Egypt, euen Elnathan the sonne of Achbor, and certaine with him into Egypt.

23 And they fet Uriah out of Egypt, & brought him vnto Ichoiakim the King, who slew him with the sword, and cast his dead bodie into the graues of the children of the people.

24 But the hande of Ahikam * the sonne of Shaphan was with Jeremiah that they should not giue him into the hande of the people to put him to death.

C H A P. XXVII.

Jeremiah at the commandment out of the Lord Ierusalem binds to the King of Iudah and to the other Kings that were warre, whereby they are moued to be subiect vnto Nebuchadnezzar. ¶ He warneth the people, and the Kings and rulers that they be not to fight prophets.

1 N the beginning of the reigne of Ichoiakim the sonne of Iosiah King of Iudah came this word vnto Ieremiah from the Lord, saying,

2 Thus sayeth the Lorde to mee, Make thee bonds, and yokes, and put them vpon thy necke,

3 And sende them to the King of Edom, and to the King of Moab, and to the King of the Ammonites, & to the King of Tyre, and to the King of Zidon, by the hand of the messengers which and contrariwise: which if the rulers make we shall surely see many doones, and make the reading much more easie. ¶ By such figures the Prophets vied some to confirme their prophecies which with binding they could not doe of themselves, but in as much as they had a reuelation for the time, &c. and therefore doe false prophets to get more credite, did vs also such visible signes, but they had no reuelation. ¶ Jer. xxvii.

come to Ierusalem vnto Zedekiah the King of Iudah,

4 And commaund them to say vnto their masters, Thus sayth the Lorde of hostes the God of Iisrahel, Thus shall ye say vnto your masters,

5 I haue made the earth, the man, & the beast that are vpon the ground, by my great power, and by my outstretched arme, and haue giuen it vnto whom it pleased me.

6 But nowe I haue giuen all these landes into the hand of Nebuchad-nezzar the King of Babel my seruant, and the beastes of the ficke haue I also giuen him to serue him.

7 And all nations shall serue him, and his sonne, and his sonnes sonne vntill the very time of his land come also: then many nations & great Kings shall serue themselves of him.

8 And the nation and kingdom which will not serue the same Nebuchad-nezzar King of Babel, & that will not put their necke vnder the yoke of the King of Babel, the same nation will I visite, sayth the Lord, with the sword, and with the famine, and with the pestilence, vntill I haue wholly giuen them into his hands.

9 Therefore heare not your prophets nor your soothsayers, nor your dreamers, nor your enchanters, nor your forerers, which say vnto you thus, Ye shall not serue the King of Babel.

10 For they prophecie a lie vnto you to cause you to go farre from your land, and that I should cast you out, and you should perill.

11 But the nation that put their neckes vnder the yoke of the King of Babel, & serue him, those will I let remaine still in their owne land, saith the Lord, and they shall occupie it, and dwell therein.

12 ¶ I spake also to Zedekiah King of Iudah according to all these wordes, saying, Put your neckes vnder the yoke of the King of Babel, and serue him and his people, that ye may liue.

13 Why will ye die, thou, and thy people by the sword, by the famine, and by the pestilence, as the Lorde hath spoken against the nation, that will not serue the King of Babel?

14 Therefore heare not the wordes of the prophets I speake vnto you, saying, Ye shall not serue the King of Babel: for they prophecie a lie vnto you.

15 For I haue not sent them, sayth the Lord, yet they prophecie a lie in my name, that I might cast you out, and that ye might perill, haue you, and the prophets that prophecie vnto you.

16 ¶ Also I spake to the Priests, and to all this people, saying, Thus saith the Lord, Heare not the wordes of your prophets that prophecie vnto you, saying, Beholde, the vessels of the house of the Lord shall now shortly be brought againe from Babel: for they prophecie a lie vnto you.

17 Heare them not, but serue the King of Babel, that ye may liue: wherefore should this cite be desolate?

18 But if they be Prophets, and if the worde of the Lorde be with them, let them s intreate the Lorde of hostes, that the vessels, which are left in the House of the Lorde, and in the House of the King of Iudah, and at Ierusalem, goe not to Babel.

19 For thus sayth the Lorde of hostes, concerning the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remaine in this cite.

20 Which Nebuchad-nezzar King of Babel took not, when he caryed away captiue Ierusalem.

¶ Michah. v. 1. and 3. 12.

¶ That is, of the House of the Lorde, vnto Zion, and of these examples the gods alledged to deliuer Ierusalem out of the Priests hands, wher as it would not haue beene satisfied, but by his death.

¶ So that the cite was not destroyed, but by miracle was deliuered out of the hands of Sennacherib.

¶ Here is declared the furie of tyrants, who can not abide to heare Gods word declared, but persecute the ministers thereof, and yet in the ende they procure nothing but prouoke Gods iudgements far more.

¶ As in the first Hezekiah example is to be followed, so in this other Ichoiakims who is to be a thorow God's plague did fight on him, and his household.

¶ Which declarer that nothing could haue appeared their furie, if God had not moved this noble man to stand valiantly in his defence.

¶ As touching the disposition of these prophecies, they that gathered them into a booke, did not altogether observe the order of times, but did set some before, which should be after, and contrariwise: which if the reader make we shall surely see many doones, and make the reading much more easie. ¶ By such figures the Prophets vied some to confirme their prophecies which with binding they could not doe of themselves, but in as much as they had a reuelation for the time, &c. and therefore doe false prophets to get more credite, did vs also such visible signes, but they had no reuelation. ¶ Jer. xxvii.

¶ Herod Chap. 15. 1.

¶ Menahem, who was king of Iisrahel, was slain by his sonne, who was called Zebadiah.

¶ That is, by his sonne, who was called Zebadiah.

¶ That is, by his sonne, who was called Zebadiah.

¶ That is, by his sonne, who was called Zebadiah.

¶ That is, by his sonne, who was called Zebadiah.

¶ That is, by his sonne, who was called Zebadiah.

¶ That is, by his sonne, who was called Zebadiah.

¶ That is, by his sonne, who was called Zebadiah.

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oiah the sonne of Ichoiakim King of Iudah from Ierusalem to Babel, with all the nobles of Iudah and Ierusalem.

31 For thus sayth the Lord of hostes the God of Israel, concerning the vessels that remaine in the House of the Lord, and in the house of the King of Iudah and at Ierusalem,

32 They shall be brought to Babel, and there they shall vntill the day that I visite them faith the Lord: then will I bring them vp, and restore them vnto this place.

CHAP. XXVIII.

1 The false prophesies of Hananiah, 23 Ieremiah representeth Hananiah, and prophesies.

And that same yee in the beginning of the reign of Zedekiah King of Iudah in the fourth yere, and in the fifth moneth Hananiah the sonne of Azar the prophet, which was of Gibeon, spake to me in the House of the Lorde in the presence of the Priests, and of all the people, and sayd,

2 Thus spake the Lord of hostes, the God of Israel, saying, I haue broken the yoke of the King of Babel.

3 Within two yeres space I will bring into this place al the vessels of the Lordes House, that Nebuchad-nezzar King of Babel tooke away from this place, and caried them into Babel.

4 And I will bring againe to this place Iecooniah the sonne of Ichoiakim King of Iudah with all them that were caried away captiue of Iudah, and went into Babel, saith the Lorde: for I will breake the yoke of the King of Babel.

5 Then the Prophet Ieremiah said vnto the Prophet Hananiah in the presence of Priests, and in the presence of all the people that stood in the House of the Lorde,

6 Euen the Prophet Ieremiah sayd, So be it: the Lord so doe, the Lord confirme thy wordes which thou hast prophesied to restore the vessels of the Lordes House, and all that is caried captiue, from Babel into this place.

7 But heare thou now this worde that I will speake in thine eares and in the eares of all the people.

8 The Prophets that haue bene before mee and before thee in time past, prophesied against many countries, and against great kingdomes, of ware, and of plagues, and of pestilence.

9 And the Prophet which prophesieth of peace when the worde of the Prophet shall come to passe, then shall the Prophet bee known that the Lord hath truly sent him.

10 Then Hananiah the Prophet tooke the yoke from the Prophet Ieremiahs necke, and brake it.

11 And Hananiah spake in the presence of all the people, saying, Thus sayth the Lord, Euen so will I breake the yoke of Nebuchad-nezzar King of Babel, from the necke of all nations within the space of two yeres: and the Prophet Ieremiah went his way.

12 Then the word of the Lord came vnto Ieremiah the Prophet, (after that Hananiah the Prophet had broken the yoke from the necke of the Prophet Ieremiah) saying,

13 Goe and tell Hananiah, saying, Thus sayth the Lord, thou hast broken the yokes of wood, but thou shalt make for them yokes of yron.

14 For thus sayth the Lord of hostes the God of Israel, I haue put a yoke of yron vpon the necke of all these nations, that they may serue Nebuchad-nezzar King of Babel: for they shall serue him, and I haue given him the beales of the field also.

15 Then sayd the Prophet Ieremiah vnto the Prophet Hananiah, Heare now Hananiah, the Lord hath not sent thee, but thou makest this people to trust in a lie.

16 Therefore thus sayth the Lorde, Behold, I will cast thee from off the earth: this yere thou shalt die, because thou hast spoken rebelliously against the Lord.

17 So Hananiah the Prophet died the same yere in the seuenth moneth.

CHAP. XXIX.

1 Ieremiah writeth vnto them that were in captiuitie in Babel, 20 He prophesies their returne after seventy yeres, 26 He prophesies the destruction of the King and of the people that remaine in Ierusalem, 21 He threatneth the prophets that seduce the people, 25 The words of Sennacherib prophesied.

Now these are the wordes of the booke that Ieremiah the Prophet sent from Ierusalem vnto the residue of the Elders, which were caried away captiues, and to the Priests, and to the Prophets, and to all the people whom Nebuchad-nezzar had caried away captiue from Ierusalem to Babel:

2 (After that Iecooniah the King, and the Queene, and the eunuchs, the princes of Iudah, and of Ierusalem, and the workmen, and cunning men were departed from Ierusalem)

3 By the hand of Hephthai the sonne of Shaphan and Gemariah the sonne of Hilkiah, (whom Zedekiah King of Iudah sent vnto Babel to Nebuchad-nezzar King of Babel) saying,

4 Thus hath the Lorde of hostes the God of Israel spoken vnto all that are caried away captiues, whom I haue caused to be caried away captiues from Ierusalem vnto Babel:

5 Build you houses to dwell in, and plant you gardens, and eate the fruits of them.

6 Take you wives, and beget sonnes & daughters and take wives for your sonnes, and giue your daughters to husbandes, that they may beare sonnes and daughters, that yere may be increased there, and not diminished.

7 And seeke the prosperity of the citie, which I haue caused you to be caried away captiues, and pray vnto the Lord for it: for in the peace thereof shall you haue peace.

8 For thus sayth the Lorde of hostes the God of Israel, Let not your prophets and your soothsayers that bee among you, decieve you, neither giue care to your dreames, which you dreame.

9 For they prophesie you a lye in my Name: I haue not sent them, sayth the Lord.

10 But thus sayth the Lord, that after I seuen yeres be accomplished at Babel, I will visite you, and performe my good promise toward you, and cause you to returne to this plce.

11 For I knowe the thoughts, that I haue thought towards you, sayth the Lorde, euen the thoughts of peace, and not of trouble, to giue you an ende, and your hope.

12 Then shall you cry vnto me, and yee shall goe and pray vnto me, and I will heare you,

13 And yee shall seeke me and finde me, be

That is, hard, & cruel remembrance. I. S. saying, that all should be his, as Dan 1. 8. h. saying, this thing was end as in the eyes of the people, and yee they returned me to the Lord: it manifest, that malices cannot move us, neither the word is in us, except God touch the heart.

10. 1. 1.

2. For I me did in the way.

b. Meaning Iecooniah's mother, 1. chap 24. 1.

c. To increase of some, shall conditions.

d. To wit, the Lord, whole worke this was.

e. The Prophet speaketh not this for the affliction that he bare to the tyrant, but that they should pray for the continuing self, and continue self, and their troubles might not be increased, and that they might with more patience and little grief, wait for the time of their deliverance, which God had appointed: & certainties for all the world, and all the infernal creatures should reioice when these tyrants should be destroyed, as in the

4. 4.

f When your op-
position shall be
great, and your
iniquities shall
be many, to repent
your disobedience,
and also when the
seventy years of
your captivity shall
be expired,
a. Ch. 25. 12.
Ezek. 1. 1. Chap. 25.
33. dan 9. 2.
g As Ahab, Zedekiah, and Shemaiah.

cause ye shall seeke me with all your heart.
14 And I will be found of you, saith the Lord, and I will turne away your captivity, and I will gather you from all the nations, and from all the places, whither I have cast you, saith the Lord, and will bring you againe vnto the place, whence I caused you to be carried away captiue.
15 ¶ Because ye haue sayd, The Lord hath raised vs vp 8 Prophets in Babel,
16 Therefore thus sayth the Lord of the King, that sitteth vpon the throne of David, and of all the people, that dwell in this cite, your brethren that are not gone forth with you into captiuitie :

h Wherby he as-
sured them, that
there should be no
hope of returning
before the time
appointed.
i According to
the comparison,
Chap. 23. 1. 2.
k Reade Chap.
26. 6.

17 *Euen* thus sayth the Lord of hostes, Be-
hold, I will send vpon them the sword, the fa-
mine, and the pestilence, and will make them like
vile figs, that cannot be eaten, they are so naugh-
tie.

l Reade Chap. 7.
12. & 25. 3 & 26. 9.

18 And I will persecute them with the sword,
with the famine, and with the pestilence: and I
will make them a terror to all kingdomes of the
earth, and a curse, and astonishment, and an his-
sing, and reproch among all the nations whither
I have cast them,

19 Because they haue not heard my wordes,
saith the Lord, which I sent vnto them by my
seruants the Prophets, rising vp early, and send-
ing them, but yes would not heare, saith the
Lord.

20 ¶ Heare ye therefore the word of the Lord
al ye of the captiuitie, whom I haue sent from Ie-
rusalem to Babel.

21 Thus sayth the Lord of hostes, the God
of Israel, of Ahab the sonne of Kolaiah, and of
Zedekiah the sonne of Maseiah, which prophesie
lies vnto you in my Name, Behold, I will deli-
uer them into the hand of Nebuchad-nezzar
King of Babel, and he shall slay them before your
eyes.

22 And al they of the captiuitie of Iudah, that
are in Babel, shall take vp this curse against them,
and say, The Lord make thee like Zedekiah and
like Ahab, whom the King of Babel burnt in the
fire,

m Because they
gave the people
hope of speedy
returning.
n Which was
a folly, and fal-
sifying the word
of God.

23 Because they haue committed a vilenie in
Israel, and haue committed adultery with their
neighbours wives, and haue spoken lying wordes
in my Name, which I haue not commaunded
them, euen I know it, and I testifie it, saith the
Lord.

o Shemaiah the
false Prophet flatter-
eth Zephaniah the
chief Priest, so though
God had giuen him the
spirit and zeale of
Iehoiada to pu-
nish whosoever
unspassed against
the word of God,
in the which he
would haue made
Jeremiah one, call-
ing him a rauer
and a false pro-
phet.

24 ¶ Thou shalt also speake to Shemaiah the
Nehelamite, saying,
25 Thus speaketh the Lord of hostes, the God
of Israel, saying, Because thou hast sent letters in
thy Name vnto all the people, that are at Ieru-
salem, and to Zephaniah the sonne of Maseiah the
Priest, and to all the Priests, saying,

26 The Lord hath made thee Priest, for Iehoi-
ada the Priest, that ye should be officers in the
House of the Lord, for euery man that raueth and
maketh himselfe a Prophet, to put him in prison
and in the stocks.

27 Now therefore why hast thou not reproo-
ued Jeremiah of Anathoth, which prophesieth
vnto you?

28 For, for this cause he sent vnto vs in Babel,
saying, This captivity is long: build houses to
dwell in, and plant gardens, and eate the fruits of
them.

29 And Zephaniah the Priest read this letter
in the eares of Jeremiah the Prophet.

30 Then came the word of the Lord vnto Je-
remiah, saying,

31 Send to all them of the captiuitie, saying,
Thus sayth the Lord of Shemaiah the Nehela-
mite, Because that Shemaiah hath prophesied vnto
you, and I sent him not, and he caused you to
trust in a lye,

32 Therefore thus sayth the Lord, Behold, I
will visite Shemaiah the Nehelamite, & his seede:
hee shall not haue a man to dwell among this
people, neither shall hee behold the good, that I
will do for my people, saith the Lord, because he
hath spoken rebelliously agaynst the Lord.

CHAP. XXX.

1 The returne of the people from Babel. 26 The monition
to the exiles. 28 And comfort to the church.

The worde, that came to Jeremiah from the
Lord, saying,

2 Thus speaketh the Lord God of Israel, say-
ing, Write thee all the words, that I haue spoken
vnto thee, in a booke.

3 For loe, the daies come, saith the Lord, that
I will bring againe the captiuitie of my people Is-
rael and Iudah, saith the Lord: for I will restore
them vnto the land, that I gaue to their fathers,
and they shall possesse it.

4 Again, these are the wordes that the Lord
spake concerning Israel, and concerning Iudah.
5 For thus sayth the Lord, We haue heard a
terrible voyce, of feare and not of peace.

6 Demand now and behold, if man trauell
with child? wherefore doe I behold euery man
with his handes on his loines as a woman in tra-
uell, and all faces are turned into a palenesse?

7 Alas, for this day is great: none hath bene
like it: it is euen the time of Iakobs trouble, yet
shall he be deliuered from it.

8 For in that day, sayth the Lord of hostes,
I will breake his yoke from off thy necke, and
breake thy bondes, and strangers shall no more
serue themlsues of him.

9 But they shall serue the Lord their God, and
David their King, whom I will raise vp vnto thee.

10 Therefore feare not, O my seruants Iakob,
saith the Lord, neither be afraid, O Israel: for loe,
I will deliuer thee from a farre country, and thy
seed from the land of their captiuitie, and Iakob
shall turne againe, and shall be in rest and prosperi-
tie, and none shall make him afraid.

11 For I am with thee, saith the Lord, to save
thee: though I utterly destroy all the nations
where I haue scattered thee, yet will I not utterly
destroy thee, but I will correct thee by iudgement,
and not utterly cut thee off.

12 For thus sayth the Lord, Thy bruising is
incurable, and thy wound is dolorous.

13 There is none to iudge thy cause, or to lay a
plaster there: there are no medicines, nor help for thee.

14 All thy louers haue forgotten thee: they
seek thee not: for I haue stricken thee with the
wound of an enemy, and with a sharpe chastise-
ment for the multitude of thine iniquities, because
thy finnes were increased.

15 Why cryest thou for thine affliction? thy
sorow is incurable, for the multitude of thine in-
iquities: because thy finnes were increased, I haue
done these things vnto thee.

26 Therefore

p He and his kin-
dred shall be deli-
uered from their
sore bondage for
the benefit of
this delinquent

q Recently they
should be ad-
mired, and the
people con-
founded in the
hope of the
delinquent pro-
phets.

r Hee threat-
eth that be-
fore the
delinquent
shall come, the
Colossians shall
be corrected by
the sword, and
the people shall
be in a pale-
nesse, and the
woman in tra-
uell, as in the
time of Iakob.

s The time of
captiuitie shall
be glorious.
t When I shall
visit Babylon,
the King of
Babylon.

u To wit, of Ie-
rah.

v In which
case of the
house of
David, I
will raise up
a sonne, and
he shall be
the prince
of the people.
w He shall
be the
king, and he
shall be the
prince of the
people.

x He shall
be the
prince of the
people.

y Meaning that
the people shall
be able to
find and receive
redemption, and
shall be able
to receive the
word of God.

z The Affliction
and sorow
which shall
come vnto
the people, who
shall be the
prince of the
people.

16 Therefore all they that denour thee, shall be denoured, & all thine enemies eury one shall goe into captivitie: & they that spoyle thee, shall be spoyled, and all they that robbe thee, will I giue to be robbed.

17 For I will restore health vnto thee, and I will heale thee of thy wounds, saith the Lord, because they called thee, The calf away, saying, This is Zion, whom no man seeketh after.

18 Thus saith the Lord, Beholde, I will bring againe the captivitie of Iakobs tents, and haue compassion on his dwelling places: and the citie shall be builded vpon her owne heape, and the palace shall remaine after the manner thereof.

19 And out of them shall proceede a thanksgiving, and the voyce of them that are ioyous, and I will multiply them, and they shall not be fewe: I will also glorifie them, and they shall not be deminished.

20 Their children also shall be as afore time, and their congregation shall be established before me: and I will visite all that vexed them.

21 And their noble ruler shall be of themselves, & their gouernour shall proceede from the mids of them, and I will cause him to draw nere, & approach vnto me: for who is this that directeth his heart to come vnto me, saith the Lord?

22 And ye shall be my people, and I will be your God.

23 Beholde, I the tempest of the Lord goeth forth with wrath: the whirlewinde that hangeth ouer, shall light vpon the head of the wicked.

24 The fierce wrath of the Lord shall not returne, until he haue done, and vntill he haue performed the intents of his heart: in the latter daies ye shall vnderstand it.

CHAP. XXXI.

1 Deliverance, 2nd Gods benefit after their returne from Babylon, 3 And the spiritual ioy of the faithful in the Church.

At the same time, saith the Lord, will I bee to the God of all the families of Israel, and they shall be my people.

2 Thus saith the Lord, The people which escaped the sword, found grace in the wilderness: he walked before Israel to cause him to rest.

3 The Lord hath appeared vnto me of old, say they: Yea, I haue loued thee with an euerslasting loue, therefore with mercie I haue drawn thee.

4 Again I will build thee, and thou shalt be builded; O virgin Israel: thou shalt fill with thy timbrels, and shalt go forth in the dance of them that be ioyfull.

5 Thou shalt yet plant vines vpon the mountaynes of Samaria, and the planters that plant them, shall make them common.

6 For the dayes shall come that they watch vpon the mount of Ephraim shall cry, Arise, and let vs go vp vnto Zion to the Lord our God.

7 For thus saith the Lord, Reioyce with gladnesse for Iakob, and shoute for ioy among the chiefe of the Gentiles: publish prayse, and say, O Lord, save thy people, the remnant of Israel.

8 Beholde, I will bring them from the North which were the ten tribes returne to Samaria, therefore this hath I promised: and thou shalt be builded againe by the Kingdome of Christ, which was the reftoration of Iherusalem. 9 That is, shall cause the fruits thereof, as Leuit. 19. 23. 10 The multitude of the word. 11 They shall exhort all to the commandment of the Lord. 12 I haue shewed what shall be the conuersion and the returne of the Gentiles, when none shall be refused for their infirmities: and they shall be as one people to express it.

country, and gather them from the coasts of the world, with the blind and the lame among them, with the woman with child, and her that is deliuered also: a great companie shall returne hither.

9 They shall come weeping, and with mercie will I receive them againe: I will lead them by the rivers of a water in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my first borne.

10 Heare the word of the Lord, O ye Gentiles, and declare in the yles afarre off, and say, He that scattereth Israel, will gather him, and will keep him, as a shepherd doeth his flocke.

11 For the Lord hath redeemed Iakob, and ransomed him from the hande of him, that was stronger then he.

12 Therefore they shall come, and reioyce in the height of Zion, and shall runne to the bountifullnesse of the Lord, as for the wheat and for the wine, and for the oyle, and for the increase of sheepe, & bullocks: and their soule shall be as a watered garden, and they shall haue no more sorrow.

13 Then shall the virgin reioyce in the dance, and the young men and the old men together: for I will turne their mourning into ioy, & will comfort them, and giue them ioy for their sorowes.

14 And I will replenish the soule of the Priests with fatnesse, & my people shall be satisfied with my goodnesse, saith the Lord.

15 Thus saith the Lord, A voyce was heard on bethleem, a mourning, and bitter weeping. Rahel weeping for her children, refused to be comforted for her children, because they were not.

16 Thus saith the Lord, Refraine thy voyce from weeping, and thine eyes from teares: for thy worke shall be rewarded, saith the Lord, and they shall come againe from the land of the enemy.

17 And there is hope in thine ende, saith the Lord, that thy children shall come againe to their owne borders.

18 I haue heard Ephraim lamenting, Thou hast corrected me, and I was chastised as an vntrained calfe: y conuert thou me, and I shall be conuerter: for thou art the Lord my God.

19 Surely after that I conuerter, I repented: and after that I was instructed, I smote vpon my thigh: I was ashamed, yea, euen confounded, because I did beare the reproch of my youth.

20 Is Ephraim my deare sonne or pleasant child? yet since I spake vnto him, I stil remembred him: therefore my bowels are troubled for him: I will surely haue compassion vpon him, saith the Lord.

21 Set thee vp signes: make thee heapes: set thine heart toward the path & way, that thou hast walked: turne againe, O virgin of Israel: turne againe to their city.

22 How long wilt thou goe astray, O thou rebellious daughter? for the Lord hath created a new thing in the earth: A WOMAN shall compass a man.

23 Thus saith the Lord of hostes, the God of Israel, Yet shall they say this thing in the land of

ing him for my promise sake. 24 Make by what way thou dost see Ioy in captivitie, and then shalt thou be againe by the gate. 25 Because their deliuerance from Babylon was a figure of their deliuerance from sinne, he sheweth how this should be wrought, to wit, by Iesus Christ, whom a woman should conceive, and beare in her wombe. Which is a strange thing in earth, because he should be borne of a virgin without man: or, be meane that he should be borne of a woman in her captivity, should be fruitfull as they, that is ioyed in marriage, and whom God blest with children.

18 That is, lamenting their sinnes, which had not given cause to the Prophets. 2 Therefore it followeth that God receiued them to mercie, Chap. 30. 4. Some take it that they should weep for Ioy.

3 Where they found so impediments, but abundance of all things.

4 That is, my dearely beloved, as the first child is to the father.

5 That is, from the Babylonians, and other enemies.

6 By these temporal benedictions he meant the spiritual graces, which are in the Church, and wherewith these should be replenished.

7 In the company of faithful, which euer praise God for his benedictions.

8 Meaning the spirit of widenesse, knowledge, and scale.

9 To declare the greatness of Gods mercie in deliuerance, the fewer he sheweth them that they were like to the Beniamites, or themselves that is, euenly deliuered, and carried away in such that if Rahel the mother of Beniamin could haue risen againe to seeke for her children, she should haue found none remaining.

10 That is, the people that were led captiue.

11 Which was wanted and could not be substituted to the yoke.

12 He sheweth how the faithful vs to pray: that is, to God to turne them, for as much as they cannot turne of themselves.

13 In figure of the resurrection, and destruction of my sinne.

14 As though he would say, No force by his iniquitie he did what lay in him to call me off.

15 To wit, in captivity, and destruction of my sinne.

16 As though he would say, No force by his iniquitie he did what lay in him to call me off.

17 To wit, in captivity, and destruction of my sinne.

18 As though he would say, No force by his iniquitie he did what lay in him to call me off.

19 To wit, in captivity, and destruction of my sinne.

20 As though he would say, No force by his iniquitie he did what lay in him to call me off.

21 To wit, in captivity, and destruction of my sinne.

22 As though he would say, No force by his iniquitie he did what lay in him to call me off.

23 To wit, in captivity, and destruction of my sinne.

24 To wit, in captivity, and destruction of my sinne.

Judah, and the cities thereof, when I shall bring againe their captiuitie, The Lord blesse thee, O habitation of iustice, and holy mountaine.

24 And Iudah shall dwell in it, and all the cities thereof together, the husbandmen and they that goe forth with the flocke.

25 For I haue frustrated the weary soule, and I haue replenished euery sorrowfull soule.

26 Therefore I waked and behelde, and my sleepe was sweete vnto me.

27 Behold, the dayes come, saith the Lord, that I will sow the house of Israel, & the house of Iudah with the seed of man, and with the seed of beast.

28 And like as I haue watched vpon them, to plucke vp and to roote out, and to throw downe, and to destroy, and to plague them, so will I watch ouer them, to build and to plant them, saith the Lord.

29 In those dayes shall they say no more, The fathers haue eaten a sower grape, and the childrens teeth are set on edge.

30 But euery one shall die for his owne iniquitie: euery man that catcheth the sower grape, his teeth shall be set on edge.

31 Behold, the dayes come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Iudah,

32 Not according to the covenant that I made with their fathers, when I tooke them by the hand to bring them out of the land of Egypt, the which my covenant they brake, although I was an husband vnto them, saith the Lord.

33 But this shall be the covenant that I will make with the house of Israel, After those daies, saith the Lord, I will put my Law in their inward partes, and write it in their hearts, and will be their God, and they shall be my people.

34 And they shall teach no more euery man his neighbour and euery man his brother, saying, Know the Lord: for they shall all know me from the least of them vnto the greatest of them, saith the Lord: for I will forgive their iniquities, and will remember their finnes no more.

35 Thus saith the Lord, which giueth the sunne for a light to the day, & the courses of the moone and of the starres for a light to the night, who breaketh the sea, when the waues thereof roare: his Name is the Lord of hostes.

36 If these ordinances depart out of my sight, saith the Lord, then shall the seed of Israel cease from being a nation before me, for euert.

37 Thus saith the Lord, If the heauens can be measured, or if foundations of the earth be searched out beneath, then will I cast off all the seed of Israel, for all that they haue done, saith the Lord.

38 Behold, the dayes come, saith the Lord, that the citie shall be built to the Lord from the tower of Hananeel, vnto the gate of the corner.

39 And the line of the measure shall goe forth in his presence, vpon the hill Garb, and shall compass about to Goath.

40 And the whole valley of the dead bodies, & of the ashes, & all the fields vnto Brooke of Kidron, & vnto the corner of the horsegate toward

me, in those dayes, moone, and starres cannot be glorified according to mine ordinance, (so long as this world lasteth), so shall my Church neuer faile neither shall any thing hinder it: and as sure as I will haue a people, so certain is it, that I will leave them my word for euert to gouerne them with. In the one and the other is impossible. As it was performed, Nehemiah 1. By this description be sheweth that the citie should be as ample, & beautiful as curie was: but be alledeth to the spiritual Ierusalem, whose beauty should be incomparable.

the East, shall be holy vnto the Lord, neither shall it be plucked vp nor destroyed any more for euert.

CHAR. XXXII.

Jeremiah is cast into prison because he prophesied that the citie should be taken of the King of Babylon. 7 He sheweth that the people should come againe to their own possession. 8 The people of God are his servants, and he is their Lord.

THE word that came vnto Jeremiah from the Lord, in the tenth yeere of Zedekiah King of Iudah, which was the eighteenth yeere of Nebuchadrezzar.

1 For then the King of Babels hoste besieged Ierusalem: and Jeremiah the Prophet was shutt vp in the court of the prison, which was in the King of Iudahs house.

2 For Zedekiah King of Iudah had shut him vp, saying, Wherefore dost thou prophesie, and say, Thus saith the Lord, Behold, I will giue this citie into the hands of the King of Babel, and he shall take it?

4 And Zedekiah the King of Iudah (that) no escape out of the hand of the Caldeans, but shall surely be deliuered into the hands of the King of Babel, and shall speak with him mouth to mouth, and his eyes shall behold his face,

5 And he shall lead Zedekiah to Babel, & there shall he be, vntill I visit him, saith the Lord: though ye fight with the Caldeans, ye shall not prosper.

6 And Jeremiah said, The word of the Lord came vnto me, saying,

7 Behold, Hananeel, the sonne of Shallum vnto thee, shall come vnto thee and say, Buy vnto thee my field, that is in Anathoth: for the title by kinred appertaineth vnto thee: do buy it.

8 So Hananeel, mine vnicles sonne, came to mee in the court of the prison, according to the word of the Lord, & said vnto me, Buy my field, I pray thee, that is in Anathoth, which is in the countrey of Benjamin: for the right of the possession is thine, & the purchase shall be thine vnto thee: buy it for thee. Then I knewe that this was the word of the Lord.

9 And I bought the field of Hananeel, mine vnicles sonne, that was in Anathoth, and weighed him the silver, seven sheen & ten pence of silver.

10 And I writ it in the booke and signed it, and tooke witness, and weighed him the silver in the balances.

11 So I tooke the booke of the possession, being sealed according to the Lawe, and custome, with the booke that was open,

12 And I gaue the booke of the possession vnto Baruch the sonne of Neriah, the sonne of Maaseiah, in the sight of Hananeel mine vnicles sonne, and in the presence of the witnesses, written in the booke of the possession, before all the lewes that were in the court of the prison.

13 And I charged Baruch before them, saying,

14 Thus saith the Lord of hostes, the God of Israel. Take the writings, even this booke of the possession, both that is sealed, and this booke that is open, and put them in an earthen vessel, that they may continue a long time,

15 For the Lord of hostes, the God of Israel saith thus, Houses and fields, and vineyards shall be possessed againe in this land.

16 Now when I had deliuered the booke of the possession vnto Baruch, the sonne of Neriah, I prayed vnto the Lord, saying,

So that I might I haue beene a witness of the things that were done in the citie of Ierusalem, when it was taken of the King of Babylon.

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17 Ah Lord God, behold, thou hast made the heaven and the earth by thy great power, and by thy stretched out arme, and there is nothing thard vnto thee.

18 * Thou shewest mercy vnto thousands, and recompenseth the iniquitie of the fathers into the bosome of their children after them: O God the great & mightie, whose name is the Lord of hosts,

19 Great in counsell, & mightie in worke, (for thine eyes are open vpon all the waies of the sonnes of men, to giue to euery one according to his wayes, and according to the fruite of his works)

20 Which hath set signes and wonders in the land of Egypt vnto this day, and in Israel, and among all men, and hath made thee a Name, as appeareth this day,

21 And hath brought thy people Israel out of the land of Egypt with signes, and with wonders, and with a strong hand, and a stretched out arme, and with great terror,

22 And hath giuen them this land, which thou didst sweare to their fathers to giue them, *now* a land, that floweth with milke and hony,

23 And they came in, and possessed it, but they obeyed not thy voyce, neither walked in thy Law: all that thou commandedst them to do, they haue not done: therefore thou hast caused this whole plague to come vpon them.

24 Beholde, the mountains, they are come into the citie to take it, and the citie is giuen into the hand of the Caldeans, that fight aginst it by meynes of the sword, and of the famine, & of the pestilence, and what thou hast spoken, is come to passe, and behold, thou seest it.

25 And thou hast said vnto me, O Lord God, Buy vnto thee the fieldes for siluer, and take witnesses: for the citie shall be giuen into the hands of the Caldeans.

26 ¶ Then came the word of the Lorde vnto Ieremiah, saying,

27 Behold, I am the Lord God of all flesh: is there any thing too hard for me?

28 Therefore thus saith the Lorde, Beholde, I will giue this citie into the hand of the Caldeans, and into the hand of Nebuchad-sezzar, King of Babel, and he shall take it.

29 And the Caldeans shall come and fight against this citie, and set fire on this citie, and burne it with the houses, vpon whose roofes they haue offered incense vnto Baal, and powred drinke offerings vnto other gods, to prouoke me vnto anger,

30 For the children of Israel, and the children of Iudah haue surely done euill before mee from their youth: for the children of Israel haue surely prouoked mee to anger, with the workes of their hands, saith the Lorde.

31 Therefore this citie hath bene vnto me as a prouocation of mine anger, and of my wrath, from the day that they built it, euen vnto this day, that I should remove it out of my sight,

32 Because of all the euill of the children of Israel, and of the children of Iudah, which they haue done to prouoke mee to anger, euen they, their Kings, their Princes, their Priests, and their Prophets, and the men of Iudah, and the inhabitants of Ierusalem.

33 And they haue turned vnto mee the backe, and not the face: though I taught them, & rising vp early, and instructing them, yet they were not obedient to receiue doctrine,

34 But they set their abominations in the house (where vpon my Name was called) to defile it,

35 And they built the high places of Baal, which are in the valley of Ben-hinnom, to cause their sonnes & their daughters to passe through the fire vnto Moloch, which I commanded them not, neither came it into my mind, that they should doe such abomination, to cause Iudah to sinne.

36 And now therefore, thus hath the Lord God of Israel spoken, concerning this citie, whereof ye say, It shall be deliuered into the hand of the King of Babel by the sword, and by the famine, and by the pestilence,

37 * Behold, I will gather them out of all countreys, wherein I haue scattered them in mine anger, and in my wrath, and in great indignation, and I will bring them againe vnto this place, and I will cause them to dwell safely.

38 And they shall be my people, and I will be their God.

39 And I will giue them one heart and one way that they may feare mee for euer for the wealth of them, and of their children after them,

40 And I will make an euertlasting covenante with them, that I will neuer turne away from them to doe them good, but I will put my feare in their hearts, that they shall not depart from me.

41 Yea, I will delight in them to doe them good, and I will plant them in this land assuredly with my whole heart, and with all my soule.

42 For thus saith the Lorde, Like as I haue brought all this great plague vpon this people, so will I bring vpon them all the good that I haue promised them.

43 And the fields shall be possessed in this land, whereof ye say, It is desolate without man or beast, and shall be giuen into the hand of the Caldeans.

44 Men shall buy fields for siluer, and make writings and seale them, and take witnesses in the land of Benjamin, and round about Ierusalem, and in the cities of Iudah, & in the cities of the mountaynes, and in the cities of the plaine, and in the cities of the South: for I will cause their captiuitie to returne, saith the Lorde.

CHAP. XXXIII.

1 The Prophet is manifested of the Lorde to pray for the deliuerance of the people, which the Lorde promised. 2 God forgiveth sinnes for his own glory. 3 Of the birth of Christ. 40 The kingdom of Christ in this Church shall neuer be erased.

Moreouer the wordes of the Lorde came vnto Ieremiah the second time (while he was yet shut vp in the court of the prison) saying,

2 Thus faith the Lord, the maker & thereof, the Lorde that formed it, and established it, the Lorde is his Name.

3 Call vnto me, and I will answer thee, and shew thee great and mightie things, which thou knowest not.

4 For thus saith the Lord God of Israel, concerning the houses of this citie, and concerning the houses of the Kings of Iudah, which are destroyed by the mountains, and by the sword,

5 They come to fight with the Caldeans, but it is to kill themselves with the dead bodies of men, whome I haue slain in mine anger and in my wrath: for I haue hid my face from this citie because of all their wickednes.

6 ¶ Behold, I will giue it health and amendment: for I will cure them, and will reuile vnto them the abundance of peace, and truth.

Kk 20. 7 And

That is, the altars, which were made to offer sacrifices vnto their idoles.

Read Chap. 31. 1. Kings 11. 4. & 2. Kings 16. 10.

Read Chap. 31. 10.

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7 And I will cause the captivitie of Iudah and the captivitie of Israel to returne, and will builde them as at the first.

g Declaring that there is no delivrance nor joy, but whereas we like remission of sinnes.

b Whereby hee sheweth that the Church wherein is remission of sinnes, is Gods house and glory so that whosoever is enemy to it, is a-boroth to himselfe.

8 And I will cleanse them from all their iniquities, whereby they have sinned against me: yea, I will pardon all their iniquities, whereby they have sinned against mee, and whereby they have rebelled against me.

9 And it shall be to me a name, a joy, a praise, and an honour before all the nations of the earth, which shall heare al the good that I do vnto them: and they shall feare & tremble for al the goodnes, and for all the wealth, that I shew vnto this cite.

10 Thus saith the Lorde, Againe there shall be heard in this place (which ye say shall be desolate, without man, and without beast, even in the cities of Iudah, and in the freetrees of Ierusalem, that are desolate without man, and without inhabitant, and without beast)

i Which was a long appointed for the Levites to praise God by 1 Chron. 16. 34. psal. 134. psal. 136. 1. 8. psal. 137. 1. & psal. 138. 1. & psal. 136. 1.

11 The voyce of joy and the voyce of gladnes, the voyce of the bridegrome, & the voyce of the bride, the voyce of them that shall say, I praise the Lorde of hostes, because the Lorde is good for his mercie *endureth* for ever, and of them that offer the sacrifice of praise in the House of the Lorde, for I will cause to returne the captivitie of the land, as at the first, saith the Lorde.

k Meaning, that all the country of Iudah shall be inhabited againe.

12 Thus saith the Lorde of hostes, Againe in this place, which is desolate without man, & without beast, and in all the cities thereof there shall be dwelling for shepheards to rest their flocks.

13 In the cities of the mountains, in the cities in the plaine, and in the cities of the South, and in the land of Benjamin, and about Ierusalem, and in the cities of Iudah shall the sheepe passe againe, under the hand of him that telleth them, saith the Lorde.

l That is, I will send the Messiah, which shall come of the house of David, of whom this prophesie is meant, as testifie all the Jewes, and that which is written, Chap. 22. 5. m To wit, Christ that shall call his Church.

14 Beholde, the dayes come, saith the Lorde, that I will performe that good thing, which I have promised vnto the house of Israel, and to the house of Iudah.

n That is, Christ is our Lord God, our righteousness, sanctification, and redemption, 2 Cor. 1. 11.

15 In those dayes and at that time, will I cause the branch of righteousness to growe vp vnto David, and he shall execute iudgement and righteousness in the land.

o This is chiefly meant of the spiritual sacrifice of thanksgiving, which is left to the Church in the time of Christ, who was the everlasting Priest and the everlasting sacrifice figured by the sacrifices of the Lawe.

16 In those dayes shall Iudah be saved, and Ierusalem shall dwell safely, and hee that shall call her, is the Lorde our righteousness.

p Read Chap. 34. 35.

17 For thus saith the Lorde, David shall neuer want a man to sit vpon the throne of the house of Israel.

18 Neither shall the Priests and Levites want a man before me to offer burnt offerings, & to offer meat offerings, and to doe sacrifice continually.

19 And the word of the Lorde came vnto Ieremiah, saying,

20 Thus saith the Lorde, If you can breake my covenant of the 7 day, and my covenant of the night, that there should not be day, and night in their season,

21 Then may my covenant bee broken with David my servant, that he should not have a sonne to reigne vpon his throne, and with the Levites, and Priests my ministers.

22 As the army of heauen cannot be numbred, neither the sand of the sea measured: so will I multiplie the seede of David my servant, and the Levites, th^e minister vnto me.

23 Moreover, the word of the Lorde came to Ieremiah, saying,

24 Consider thou not what this people have spoken, saying, The two families, which the Lorde hath chosen, hee hath ever cast them off: thus they have despised my people, that they should be no more a nation before them.

q Meaning the Caldeans which despised which they had cast off, and every call of Iudah and Israel of Benjamin, because he did count them for a time for their iniquities.

25 Thus saith the Lorde, If my covenant bee not with day and night, and if I have not appointed the order of heaven and earth,

26 Then will I call away the seede of Iacob and David my servant, and not take of his seed to be rulers over the seede of Abraham, Izhak, and Iacob: for I will cause their captivity to returne, and have compassion on them.

C H A P. XXXIII.

a He threatneth that the cite, and the King Zedekiah shall be given into the hands of the King of Babylon. b He threatneth that the cite, and the King Zedekiah shall be given into the hands of the King of Babylon.

c He wordes which came vnto Ieremiah from the Lorde (when Nebuchad-rezzar King of Babel, and all his hoste, and all the kingdomes of the earth, that were vnder the power of his hand, and all people thought against Ierusalem, and against all the cities thereof) saying,

d Who counte is of Ieremiah was called Nebuchad-rezzar, and of others Nebuchad-rezzar.

1 Thus saith the Lorde God of Israel, Go, and speake to Zedekiah King of Iudah, and tel him, Thus saith the Lorde, Behold, I will give this cite into the hand of the king of Babel, and he shall burne it with fire.

e 2 Chron. 36. 17. and 33. 3.

2 And thou shalt not escape out of his hand, but shalt surely be taken, and deliuered into his hand, and thine eyes shall beholde the face of the King of Babel, & he shall speake with thee mouth to mouth, and thou shalt goe to Babel.

3 Yet heare the worde of the Lorde, O Zedekiah, King of Iudah: thus saith the Lorde of thee, Thou shalt not dye by the sword,

f Not of any of the sword death.

4 But thou shalt die in peace: and according to theburning for thy fathers the former kings which were before thee, so shall they burne a-dvers for thee: and they shall lament thee, saying, Oh a lord: for I haue pronounced the word, saith the Lorde.

g The Lorde had Iudgment for his King.

5 Then Ieremiah the Prophet spake all these wordes vnto Zedekiah King of Iudah in Ierusalem,

6 (When the King of Babels host fought against Ierusalem, and against all the cities of Iudah, that were left, even against Lachish, and against Azekah: for these strong cities remayned of the cities of Iudah)

7 This is the worde that came vnto Ieremiah from the Lorde, after that the King Zedekiah had made a covenant with all the people, which were at Ierusalem, & to proclaime libertie vnto them,

h When the citie was beset, and they fewe there, they would sende out, and to buy some kind of of provisions because after they entered their captivity.

8 That every man should let his servant goe free, and every man his handmaide, which was an Ebrewe or an Ebrewesse, & that none should serue himselfe of them, so was of a Iewe his brother.

i According to the Lawe, Deut. 15. 12. 18. 19.

9 Now when all the princes, and all the people which had agreed to the covenant, heard that every one should let his servant goe free, and every one his handmaide, and that none should serue themselves of them any more, they obeyed and let them goe.

10 But afterward they repented and caused the servants and the handmaidens, whom they had let goe free, to returne, and held them in subjection as servants and handmaidens.

11 Therefore the word of the Lorde came vnto Ieremiah from the Lorde, saying,

j 18. 19.

12 Thus saith the Lorde God of Israel, I made a

covenant

countant with your fathers, when I brought them out of the land of Egypt, out of the house of *if* servants, saying,

14 At the terme of seven yeres let ye go, every man his brother an Hebrew which hath bene sold vnto thee: and when he hath serued thee fixe yeres, thou shalt let him go free from thee: but your fathers obeyed me not, neither inclined their eares.

15 And ye were now turned, and had done right in my sight in proclaiming libertie, euerie man to his neighbour, and yee had made a covenant before me in the house, wherupon my Name is called.

16 But ye repented, & polluted my Name: for ye have caused every man his seruant, and every man his handmaid, to returne, and hold them in subiection to be vnto you as seruants and as handmaidens.

17 Therefore thus saith the Lord, ye have not obeyed me, in proclaiming freedome every man to his brother, and every man to his neighbour: beholde, I proclaim a libertie for you, sayth the Lord, to the sword, to the pestilence, and to the famine, and I will make you a terror to all the kingdomes of the earth.

18 And I will giue those men that have broken my covenant, and have not kept the wordes of the covenant, which they had made before me, when they put the calfe in twaine, and passed betweene the partes thereof:

19 The princes of Iudah, and the princes of Ierusalem, the Eunuches, and the Priests, and all the people of the land, which passed betweene the partes of the calfe,

20 I will euen giue them into the hand of their enemies, and into the handes of them that seeke their life: and their dead bodies shalbe for meate vnto the fowles of the heauen, and to the beastes of the earth.

21 And Zedekiah King of Iudah, and his princes will I giue into the hand of their enemies, and into the hand of them that seeke their life, and into the hand of the King of Babels hostie, which are gone vp from you.

22 Beholde, I will command, saith the Lord, and cause them to returne to this cite, and they shall fight against it, and take it, and burne it with fire: and I will make the cities of Iudah desolate without an inhabitant.

CHAP. XXXV.

His prophecie the absence of the Rechabites, and thereby commendeth the price of the fowles.

The wordes which came vnto Ieremiah from the Lord, in the dayes of Iehoiakim the sonne of Iosiah King of Iudah, saying,

3 Go into the house of the Rechabites, and speake vnto them, and bring them into the house of the Lorde into one of the chambers, and giue them wine to drinke.

4 Then tooke I Iazaniah, the sonne of Ieremiah the sonne of Habazziniah, and his brethren, and all his sonnes, and the whole house of the Rechabites,

5 And I brought them into the House of the Lord, into the chamber of the sonnes of Hanan the sonne of Igdaiah a man of God, which was by the chamber of the princes, which was about the chamber of Maasiah the sonne of Shallum, the keeper of the treasure,

6 And I set before the sonnes of the house of the Rechabites, pots full of wine, and cuppes, and said vnto them, Drinke wine.

7 But they saide, We will drinke no wine: for the sonne of the Rechabab, our father commanded vs, saying, I Yee shall drinke no wine, neither you nor your sonnes for euer.

8 Neither shall ye builde house, nor sow feede, nor plant vineyard, nor haue any, but all your dayes yee shall dwell in tentes, that yee may liue a long time in the land where ye be strangers.

9 Thus haue we obeyed the voyce of Ionadab the sonne of Rechabab our father, in all that he hath charged vs, and wee drinke no wine all our dayes, neither we, our wiues, our sonnes, nor our daughters.

10 Neither build we houses for vs to dwell in, neither haue we vineyard, nor field, nor feede, nor bee: but wee haue remained in tentes, and haue obeyed, and done according to all that Ionadab our father commanded vs.

11 But when Nebuchadrezzar king of Babel came vp into the land, we said, Come, & let vs go to Ierusalem, from the hoste of the Caldeans, and from the host of Aram: so we dwelt at Ierusalem.

12 Then came the word of the Lorde vnto Ieremiah, saying,

13 Thus saith the Lord of hostes, the God of Israel, Goe, and tell the men of Iudah, and the inhabitants of Ierusalem, Will ye not receiue doctrine to obey my wordes, saith the Lord?

14 The commandement of Ionadab the sonne of Rechabab, that he commanded his sonnes, that they should drinke no wine, is surely kept: for vnto this day they drinke none, but obey their fathers commandement: notwithstanding I haue spoken vnto you, & rising early, and speaking, but ye would not obey me.

15 I haue fent also vnto you all my seruants the Prophets, rising vp early, and sending them, saying, Returne nowe every man from his euill way, and amend your workes, and goe not after other gods to serue them, and yee shall dwell in the lande which I haue giuen vnto you, and to your fathers, but ye would not incline your eare, nor obey me.

16 Surely the sonnes of Ionadab the sonne of Rechabab, haue kept the commandement of their father, which he gaue them, but this people hath not obeyed me.

17 Therefore thus saith the Lorde of hostes, the God of Israel, Beholde, I will bring vpon Iudah, and vpon all the inhabitants of Ierusalem, all the euill that I haue pronounced against them, because I haue spoken vnto them, but they would not heare, and I haue called vnto them, but they would not answere.

18 And Ieremiah said to the house of the Rechabites, Thus saith the Lorde of hostes, the God of Israel, Because ye haue obeyed the commandement of Ionadab your father, and kept all his precepts, and done according vnto all that hee hath commanded you.

19 Therefore thus saith the Lorde of hostes, the God of Israel, Ionadab the sonne of Rechabab shall not want a man, to stand before me for euer.

CHAP. XXXVI.

Baruch writeth, as Ieremiah teacheth, the words of the euill against Iudah and Israel. He is sent with the books vnto the people, and readeth before them all. He is called before

d The Prophet saith not, The Lord saith thus: but that they ought to haue obeyed: but hee tendeth to another end: that is, to declare their obedience to man, seeing the lawes would not obey God himselfe.

Whom Iehu the King of Israel called for his zeale, King, 2. 13. Teaching them hereby to see all occasion of intemperance, ambition, and auarice, and that they might knowe that they were strangers in the earth, and be ready to depart at all occasions.

Which was now for the space of three hundred yeres from Iehu to Iehoiakim.

Which declareth that they were not bound to their vowe, that it could not be broken for any necessitie: where they were commanded to dwell in tentes, they dwell now at Ierusalem for feare of the warres.

Whome I haue chosen to be my children, seeing these which were the children of an heathen man, obeyed the commandement of their father.

I haue most diligently exhorted, and warned you both my selfe and my Prophets, Chap. 28. 11. and 25. 5.

That is by his Prophets and ministers, which sheweth that it is as much as though he should speake to vs himselfe, when he sendeth his ministers to speake to his Name.

His posteritie shal continue and be in my fauour euer.

before the rulers, and readeth it before them also. 27 The King saith vnto him the first. 28 There is another written at the commandment of the Lord.

a Reade Chap. 23. 1.

And in the fourth yeere of Iehoiakim the sonne of Iosiah King of Iudah, came this word vnto Ieremiah from the Lord, saying,

b Which were twenty and three yeere, as Chap 23. 1. counting from the thirteenth yeere of Iosiahs reigne.

1 Take thee a roule or booke, and write therein all the wordes that I haue spoken to thee against Israel, and against Iudah, and against all the nations, from the day that I spake vnto thee, euen from the dayes of Iosiah vnto this day.

c As he did indite.

2 It may bee that the House of Iudah will heare of all the euill, which I determined to doe vnto them that they may returne euery man from his euill way, that I may forgieue their iniquitie and their finnes.

d Meaning, in prison, through the malice of the Priests.

3 Then Ieremiah called Baruch the sonne of Neriah, and Baruch wrote at the mouth of Ieremiah all the wordes of the Lord, which he had spoken vnto him, vpon a roule or booke.

e Which was proclaimed for feare of the Babylonians, as their customs were when they feared warre or any great plague of God. f He sleweeth that fasting without prayer and repentance auaileth nothing, but is merre hypocrisie.

4 And Ieremiah commanded Baruch saying, I am d shut vp, and cannot goe into the House of the Lord.

g The fast was euen proclaimed, and Baruch read this roule, which was a litle before what Ierusalem was first taken, and then Ichoiakim and Daniel, and his companions were led away captiues. h Which is the East gate of the Temple.

5 Therefore goe thou, and reade the roule, wherein thou hast written at my mouth the wordes of the Lord, in the audience of the people in the Lords House vpon the fasting day: also thou shalt reade them in the hearing of all Iudah, that come out of their cities.

6 It may be that they will pray before the Lord, and euery one returne from his euill way, for great is the anger and the wrath, that the Lord hath declared against this people.

7 So Baruch the sonne of Neriah did according vnto all, that Ieremiah the Prophet commanded him, reading in the booke the wordes of the Lord in the Lords House.

8 And in the fifth yeere of Ichoiakim the sonne of Iosiah King of Iudah, in the ninth month, they proclaimed a fast before the Lord to all the people in Ierusalem, and to all the people that came from the cities of Iudah vnto Ierusalem.

9 Then read Baruch in the booke the wordes of Ieremiah in the house of the Lord, in the chamber of Gemariah the sonne of Shaphan the Secretary, in the hier court at the entry of the new gate of the Lords house, in the hearing of all the people.

10 When Michaiah the sonne of Gemariah, the sonne of Shaphan had heard out of the booke all the wordes of the Lord,

11 Then hee went downe to the Kings house into the Chancellours chamber, and loe, all the princes sit there, euen Eliham the Chancellour, and Delaiah the sonne of Shemaiah, and Eltnah the sonne of Achbor, and Gemariah the sonne of Shaphan, and Zedekiah the sonne of Hananiah, and all the princes.

12 Then Michaiah declared vnto them all the wordes that hee had heard when Baruch read in the booke in the audience of the people.

13 Therefore all the princes sent Iehudi the sonne of Nehaniah, the sonne of Shelemiah, the sonne of Chufsi, vnto Baruch, saying, Take in thine hand the roule, wherein thou hast read, in the audience of the people, and come. So Baruch the sonne of Neriah tooke the roule in his hand, and came vnto them.

14 And they sayd vnto him, Sit downe now, and reade it, that we may heare. So Baruch read it in their audience.

15 Nowe when they had heard all the wordes, they were afraid both one and other, and saide vnto Baruch, We will certifie the King of all these wordes.

16 And they examined Baruch, saying, Tell vs now, howe didst thou write all these wordes at his mouth?

17 Then Baruch answered them, He pronounceth all these wordes vnto me with his mouth, and I wrote them with ynke in the booke.

18 Then saide the princes vnto Baruch, Goe, hide thee, thou and Ieremiah, and let no man know where ye be.

19 And they went in to the King to the court, but they laide vp the roule in the chamber of Eliham the Chancellour, and tolde the King all the wor is, that he might heare.

20 So the King sent Iehudi to fet the roule, and he tooke it out of Eliham the Chancellours chamber, and Iehudi read it in the audience of the King, and in the audience of all the princes, which stood beside the King.

21 Nowe the King fate in the winter House, in the ninth month, and there was a fire burning before him.

22 And when Iehudi had read three or four sides, hee cut it with the penknife and cast it into the fire, that was on the hearth vntill all the roule was consumed in the fire, that was on the hearth.

23 Yet they were not afraide, nor rent their garments, neither the King, nor any of his seruants, that heard all these wordes.

24 Neuerthelesse, Eltnah, and Delaiah, and Gemariah had besought the King, that hee would not burne the roule: vt he would not heare them.

25 But the King commanded Ierameel the sonne of Hamutal, and Seraiah the sonne of Azriel, and Shelemiah the sonne of Abdiel, to take Baruch the scribe, and Ieremiah the Prophet, but the Lord hid them.

26 Then the word of the Lord came to Ieremiah (after that the King had burnt the roule and the wordes that Baruch wrote at the mouth of Ieremiah) saying,

27 Take thee againe another roule and write in it all the former wordes that were in the first roule which Ichoiakim the King of Iudah hath burnt.

28 And thou shalt say to Ichoiakim King of Iudah, Thus saith the Lord, Thou hast burnt this roule, saying, Why hast thou written therein, saying, That the King of Babel shall certainly come and destroy this land, and shall take thence both man and beast?

29 Therefore thus saith the Lord of Ichoiakim King of Iudah, Hee shall haue a none to sit vpon the throne Dauid, and his seed shall be cast out in the day to the heate, and in the night to the frost.

30 And I will visite him and his seede, and his seruants for their iniquitie, and I will bring vpon them, and vpon the inhabitants of Ierusalem, and vpon the men of Iudah: the euill that I haue pronounced against them, vt they would not heare.

31 Then tooke Ieremiah another roule, and gaue it Baruch the scribe the sonne of Neriah, which wrote therein at the mouth of Ieremiah: all the wordes of the booke which Ichoiakim King of Iudah had burnt in the fire, and there were added besides them many like wordes.

C H A P.

The gently
saying, I
to offend,
and the
allowed for
horror of the
mouth.

They that
gaily among
the
council, by
which
was
like
that Ieremiah
was
delivered, they
knew the type
of the King
wicked to be
that they could
not escape with
out danger of
their liues.

Which com-
and part of
No-
uember, and
part of Decem-
ber.

Shewing, the
discreet kind
of expressing
in
they haue
judgements, and
to further make
against him in
words.

a Thus we finde
concordance
that God hath
euer been in
presence therein
the age of the
world.

o Though Ieremi-
had thus pro-
phesied Ieremi-
of Gods word
have burnt
the booke thereof
this declared
God will not
rule this
people, but Ier-
emias is in
abundance in
condemnation
verse 22.

p There are Ier-
sations were
o Through this
dies his name
erected him, yet
because he had
been there
was it altered
to no re-
sponse.

q Ieremi-
Chap.
23. 19.

C H A P. XXXVII.
Jeremiah, accused, Jeremiah, 3. How Jeremiah was accused to go to prison. 15. Jeremiah, brought into the house of Benjamin, and taken. 15. He is beaten and put in prison.

ANd King Zedekiah the sonne of Iosiah reigned for 11 years. **1** And Coniah the sonne of Iehoiakim, whome Nebuchad-nexzar King of Babel made King in the land of Iudah.

2 But neither he, nor his servants, nor the people of the land, would obey the wordes of the Lorde, which he spake by the ministry of the Prophet Jeremiah.

3 And Zedekiah the King, sent Iehucal the sonne of Shelemiah, and Zephaniah the sonne of Maaseiah the Priest to the Prophet Jeremiah, saying, Pray now vnto the Lorde our God for vs.

4 (Nowe Jeremiah went in to out among the people for they had not put him into the prison.)

5 Then Pharaohs hoste came out of Egypt: and when the Caldeans that besieged Ierusalem, heard tidings of them, they departed from Ierusalem.)

6 Then came the word of the Lorde vnto the Prophet Jeremiah, saying,

7 Thus saith the Lorde God of Israel, Thus shal ye say to the King of Iudah, that sent you vnto me to inquire of me, Beholde, Pharaohs hoste, which is come forth to help you, shall returne to Egypt into their owne land.

8 And the Caldeans shall come againe, and fight against this citie, and take it and burne it with fire.

9 Thus saith the Lorde, Deceit not your selves, saying, The Caldeans shall surely depart from vs: for they shall not depart.

10 For though ye had smitten the whole hoste of the Caldeans that fight against you, and there remained but wounded men among them, yet should euery man rise vp in his tent, and burne this citie with fire.

11 ¶ When the hoste of the Caldeans was broken vp from Ierusalem, because of Pharaohs armie,

12 Then Jeremiah went out of Ierusalem to go into the land of Benjamin, separating himselfe thence from among the people.

13 And when hee was in the gate of Benjamin, there was a chiefe officer, whose name was Irijah, the sonne of Shelemiah, the sonne of Hananiah, and he tooke Ieremiah the Prophet, saying, Thou shalt flee to the Caldeans.

14 Then said Ieremiah, That is false, I flee not to the Caldeans: but he would not heare him: so Irijah tooke Ieremiah, & brought him to 7 princes.

15 Wherefore the princes were angry with Ieremiah, and smote him, and laide him in prison in the house of Iehonathan the scribe: for they had made that his prison.

16 When Ieremiah was enred into the dungeon, and into the prisons, & had remained there a long time,

17 Then Zedekiah the King sent, and tooke him out, and the king asked him secretly in his house, and said, Is there any word from the Lorde? And Ieremiah saide, Yea: for, said he, thou shalt be deliuered into the hand of the King of Babel.

18 Moreover, Ieremiah saide vnto King Zedekiah, What haue I offended against thee, or against thy servants, or against this people, that ye haue put me in prison?

19 ¶ Where are nowe your prophesies, which prophesied vnto you, saying, The King of Babel shall not come against you, nor against this land?

20 Therefore heare nowe, I pray thee, O my lord: the King let my prayer be accepted before thee, that thou cause mee not to returne to the house of Iehonathan the scribe, least I die there.

21 Then Zedekiah the King commanded, that they should put Ieremiah in the court of the prison, and that they should giue him daily a piece of bread out of the bakers (till vntill all the bread in the citie were eaten vp. Thus Ieremiah remained in the court of the prison.

C H A P. XXXVIII.

By the mission of the rulers Jeremiah is put into a dungeon, 10. At the request of Ebed-melech the King commandeth Jeremiah to be brought forth of the dungeon. 17. Ieremiah sheweth the King how he might escape death.

Then Shephatiah the sonne of Mattan, and Gedaliah the sonne of Pashhur, and Iucal the sonne of Shelemiah, and Pashhur the sonne of Malkiah, heard the wordes that Ieremiah had spoken vnto all the people, saying,

2 Thus saith the Lorde, He that remaineth in this citie, shall die by the sword, by the famine and by the pestilence: but hee that goeth forth to the Caldeans, shall liue: for he shall haue his life for a pray, and shall liue.

3 Thus saith the Lorde, This citie shall surely be giuen into the hand of the King of Babels armie, which shall take it.

4 Therefore the Princes saide vnto the King, We beseech you, let this man be put to death: for thus saith the Lorde, He that remaineth in this citie, shall die by the sword, by the famine and by the pestilence: but hee that goeth forth to the Caldeans, shall liue: for he shall haue his life for a pray, and shall liue.

5 Then Zedekiah the King said, Behold, he is in your hands, for the king can do as he will.

6 Then tooke they Ieremiah, and cast him into the dungeon of Malkiah the sonne of Hammelech, that was in the court of the prison: and they let downe Ieremiah with coards: and in the dungeon there was no water but myre: so Ieremiah stucke fast in the myre.

7 Nowe when Ebed-melech the blacke Moore one of the Eunuchs, which was in the kings house, heard that they had put Ieremiah in the dungeon, (then the King sat in the gate of Benjamin)

8 And Ebed-melech went out of the kings house, and spake to the King, saying,

9 My lord the King, these men haue done euill in all that they haue done to Ieremiah the Prophet, whom they haue cast into the dungeon, and he dyeth for hunger in the place where he is: for there is no more bread in the citie.

10 Then the King commanded Ebed-melech the blacke Moore, saying, Take for him hence thirtie men, & take Ieremiah the Prophet out of the dungeon before he die.

11 So Ebed-melech tooke the men with him and went to the house of the King vnder the treasurie, & tooke there olde rotten ragges, and olde worne clouters, and let them downe by coards in to the dungeon to Ieremiah.

12 And Ebed-melech the blacke Moore saide vnto Ieremiah, Put now these olde rotten ragges and worne, vnder thine arme holes, betwene

¶ Chap. 38.

Jer. 38.
 ¶ There is, so long as there was any bread in the citie: thus God prouideth for him that he will cause their enemies to preferre them to that ende whereunto hee hath appointed them.

¶ For Zedekiah had sent thee to Ierusalem to inquire of the Lorde about the state of the country: nowe when Nebuchadnezzar came, 29. Chap. 31. b. Reside Chap. 31. 9 and 45-51.

¶ For discourse, 10. Thus we see how the wicked when they can not abide to beare the truth of Gods wordes, seek to put the ministers to death, as transgressors of policies.
 ¶ When hee grievously offended in that that not onely hee would not heare the truth spoken by the Prophet, but also gave him to the lutes of the wicked to be cruelly instructed, 16. 17. Col. 3. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

the coards. And Jeremiah did fo.

13 So they drewe vp Ieremiah with coardest and tooke him vp out of the dungeon, and Ieremiah remained in the court of the prison.

14 ¶ Then Zedekiah the King sent, and tooke Ieremiah the Prophet vnto him, into the thirde entrie that is in the House of the Lorde, and the King saide vnto Ieremiah, I wil aske thee a thing: hide nothing from me.

15 Then Ieremiah said to Zedekiah, IF I declare it vnto thee, wilt not thou lay me? and if I giue thee counsell, thou wilt not heare me.

16 So the King sware secretly vnto Ieremiah, saying, As the Lorde liueth, that made vs these soules, I will not flay thee, nor giue thee into the hands of those men that seeke thy life.

17 Then saide Ieremiah vnto Zedekiah, Thus saith the Lorde God of hostes, the God of Israel, If thou wilt goe forth vnto the King of Babels princes, then thy soule shall liue, and this cite shall not be burnt vp with fire, & thou shalt liue, and thine house.

18 But if thou wilt not goe forth to the King of Babels princes, then shall this cite be giuen into the hand of vs Caldeans, & they shall burne it with fire, and thou shalt not escape out of their hands.

19 And Zedekiah the king faide vnto Ieremiah, I am c-refull for the Lewes that are fled vnto the Caldeans, least they deliuer mee into their hands, and they mocke me.

20 But Ieremiah saide, They shall not deliuer thee: hearken vnto the voyce of the Lorde, I beseech thee, which I speake vnto thee: so shall it be well vnto thee, and thy soule shall liue.

21 But if thou wilt refuse to goe forth, this is the worde that the Lorde hath shewed me.

22 And behold, all the women that are k left in the king of Iudahs house, shalbe brought forth to the King of Babels princes: and those women shall say, Thy friends haue perfwaded thee, and haue preualled against thee: thy feet are fastened in the myre, and they are turned backe.

23 So they shall bring out all thy wiues, & thy children to the Caldeans, and thou shalt not escape out of their hands, but shalt be taken by the hand of the King of Babel: and this cite shall thou cause to be burnt with fire.

24 Then said Zedekiah vnto Ieremiah, Let no man know of these wordes, & thou shalt not die.

25 But if the princes vnderstand that I haue talked with thee, and they come vnto thee, and say vnto thee, Declare vnto vs now, what thou hast said vnto the King, hide it not from vs, and we will not flay thee: also what the King sayle vnto thee.

26 Then shalt thou say vnto them, I humbly besought the King that he would not cause mee to returne to Iehonathans house, to die there.

27 Then came all the princes vnto Ieremiah and asked him. And he tolde them according to all these wordes that the King had commaunded: so they left off speaking with him, for the matter was not percaused.

28 So Ieremiah abode still in the court of the prison, vntill the day that Ierusalem was taken: and hee was there, when Ierusalem was taken.

CHAP. XXXIX.

1 Nebuchad nezzar beset Ierusalem. 2 Zedekiah fleeing is taken of the Caldeans. 3 His friends are slaine. 7 His eyes are strait out. 11 Ieremiah is rewarded for. 15 Ebedmelech is delivered from captivity.

IN the ninth yeere of Zedekiah King of Iudah in the tenth month, came Nebuchad nezzar King of Babel and all his hoste against Ierusalem, and they besieged it.

2 And in the eleuenth yeere of Zedekiah in the fourth month, the ninth day of the month, the cite was broken vp.

3 And all the princes of the King of Babel came in, and sate in the middle gate, even Neragal, Sharezer, Shamgarnebo, Sarfchim, Rab-saris, Neragal, Sharezer, Rab-mag with all the residue of the princes of the King of Babel.

4 And when Zedekiah the King of Iudah saw them, and all the men of waire, then they fledde, and went out of the cite by night, through the Kings garden, and by the b gate betweene the two walles, and he went toward the wilderness.

5 But the Caldeans hoste pursued after them, and ouertooke Zedekiah in the desert of Iericho: and when they had taken him, they brought him to Nebuchad-nezzar King of B. bel vnto Riblah in the land of Hamath, where he gaue judgement vpon him.

6 Then the King of Babel slewe the sonnes of Zedekiah in Riblah before his eyes: also the king of Babel slewe all the nobles of Iudah.

7 Moreouer he put out Zedekiahs eyes, and bound him in chaines, to carie him to Babel.

8 And the Caldeans burnt the Kings house, and the houses of the people with fire, and brake downe the walles of Ierusalem.

9 Then Nebuzar-adan the chiefe steward caried away captiue into Babel the remnant of the people that remained in the cite, and those that were fled and fallen vnto him, with the rest of the people that remained.

10 But Nebuzar-adan the chiefe steward left the d poore that had nothing in the land of Iudah, and gaue them vineyards and fieldes at the same time.

11 Nowe Nebuchad-nezzar King of Babel gaue charge concerning Ieremiah ¶ vnto Nebuzar-adan the chiefe steward, saying,

12 Take him, and ¶ looke wel to him, and doe him no harme, but doe vnto him e euen as hee shall say vnto thee.

13 So Nebuzar-adan the chiefe steward sent, and Nebuzahabban, Rab-saris, and Neragal, Sharezar, Rab-mag, and all the King of Babels princes:

14 Euen they sent, and tooke Ieremiah out of the court of the prison, and committed him vnto Gedaliah the sonne of Ahikam, the sonne of Shaphan, that hee should carie him home: so he dwelt among the people.

15 Now the word of the Lorde came vnto Ieremiah, while hee was shut vp in the court of the prison, saying,

16 Goe and speake to Ebed-melech the black Moore, saying, Thus saith the Lorde of hostes the God of Israel, Beholde, I will bring my wordes vpon this cite for euill, and not for good, and they shall be accomplished in that day before thee.

17 But I will deliuer thee in that day, with the Lorde, and thou shalt not be giuen into the hand of the men whom thou fearest.

18 For I will surely deliuer thee, and thou shalt not fall by the sword, but thy life shalbe for a pray vnto thee, because thou hast pur thy trust in me, saith the Lord.

CHAP.

Where the King had set him before to be at more libertie, as Chap. 37. 21.

And yeldeth flye into them.

Which declares that he more feared the reproof of men than the threatnings of God.

When Ieremiah and his mother with others were caried away, these women of the Kings house were left which shalbe taken, saith the Prophet, and till the King of Babel howe Zedekiah hath bene seduced by his familiar friends and false prophets, which haue left him in the myre.

Herein appeareth the inimitie of the Prophet, who did dissemble to save his life, albeit it was not to the deniall of his doctrine, or to the hurt of any.

The gates and walles were broken downe.

Which was pulled downe, read 2. King. 14. 14.

Which is called Antiochia in Syria.

107. captain of the guards.

For the rich and the myghtie who put their trust in their strength and meanes, vnto Gods trial, and they were only humbled.

12. Hee that hee had of.

13. Thus God prospered his Prophet by his meane, whom he made the scourge to vs, with the scourge to vs, with the scourge to vs, with the scourge to vs.

15. Whom the King of Babel had appointed governor over the rest of the Lewes that he left behinde.

18. That Gods word should be fulfilled in him, and he should be a pray vnto him, because he was his Prophet.

C H A P. XL.

Jeremiah hath licence to goe whether he will. & He dwelleth with the people that remayne with Gedaliah.

THe worde which came to Jeremiah from the Lord after that Nebuzar-adan the chiefe steward had let him goe from Ramath, when he had taken him being bounde in chaines among all that were carryed away captiue of Ierusalem and Iudah, which were carryed away captiue vnto Babel.

2 And the chiefe steward tooke Ieremiah, and said vnto him, The Lord thy God hath pronounced this plague vpon this place.

3 Nowe the Lord hath brought it, and done according as he hath said: because ye haue sinned against the Lord, and haue not obeyed his voyce, therefore this thing is come vpon you.

4 And now behold, I looke thee this day from the chaines, which were on thine hands, if it please thee to come with me into Babel, come, and I will looke well vnto thee: but if it please thee not to come with me into Babel, I tary still: behold, all the land is before thee: whither it seemeth good, and convenient for thee to goe, thither goe.

5 For yet he was not returned: therefore hee saide, Returne to Gedaliah the sonne of Ahikam, the sonne of Shaphan, whom the King of Babel hath made gouernour ouer all the cities of Iudah, and dwell with him among the people, or goe wheresoeuer it pleaseth thee to goe. So the chiefe steward gaue him vitayles and a reward, and let him goe.

6 Then went Ieremiah vnto Gedaliah the sonne of Ahikam, to Mizpah, and dwelt there with him among the people that were left in the land.

7 Nowe when all the captaynes of the hostes, which were in the fieldes, euen they and their men heard, that the King of Babel had made Gedaliah the sonne of Ahikam gouernour in the lande, and that he had committed vnto him men, and women, and children, and of the poore of the lande, that were not carryed away captiue to Babel.

8 Then they came to Gedaliah to Mizpah, euen ^e Ithmael the sonne of Nethaniah, and Iohanan, and Ionathan the sonnes of Kareah, and Seraiah the sonne of Tanehumeth, & the sonnes of Ephai, the Netophathite, and Iezaniah the sonne of Maachathi, they and their men.

9 And Gedaliah the sonne of Ahikam, the sonne of Shaphan ^eware vnto them, and to their men, saying, Feare not to serue the Caldeans: dwell in the land, and serue the King of Babel, and it shall be well with you.

10 As for me, behold, I will dwell at Mizpah to serue the Caldeans, which will come vnto vs: but ye gather your wine, and sommer fruites, and oyle, and put them in your vessels, and dwell in your cities, that ye haue taken.

11 Likewise when all the Iewes that were in Moab, and among the Ammonites, & in Edom, and that were in all the countreyes, heard that the King of Babel had left a remnant of Iudah, and that hee had set ouer them Gedaliah the sonne of Ahikam the sonne of Shaphan,

12 Euen all the Iewes returned out of all places where they were driven, & came to the lande of Iudah to Gedaliah vnto Mizpah, and gathered vnto and sommer fruits, very much.

13 Moreover Iohanan the sonne of Kareah, and all the captaynes of the hostes, that were in the fieldes, came to Gedaliah to Mizpah,

14 And sayde vnto him, Knowest thou not that ^e Baalis the King of the Ammonites hath sent Ithmael the sonne of Nethaniah to slay thee? But Gedaliah the sonne of Ahikam blessed them and not.

15 Then Iohanan the sonne of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me goe I pray thee, and I will slay Ithmael the sonne of Nethaniah, and no man shall knowe it. Wherefore should he kill thee, that all the Iewes, which are gathered vnto thee, should be scattered, and the remnant in Iudah perished?

16 But Gedaliah the sonne of Ahikam said vnto Iohanan the sonne of Kareah, Thou shalt not do this thing: for thou speakest falsely of Ithmael.

C H A P. XLI.

Ithmael killeth Gedaliah secretly, and many other with him. Iohanan followeth after Ithmael.

Vt in the ^e fourth moneth came Ithmael the sonne of Nethaniah, the sonne of Ithmael of the seede royal, and the princes of the King, and ten men with him, vnto Gedaliah the sonne of Ahikam to Mizpah, & there they did ^e eat bread together in Mizpah,

2 Then arose Ithmael the sonne of Nethaniah with these tenne men that were with him, and smote Gedaliah the sonne of Ahikam ^e sonne of Shaphan with the sword, & slew him, whom the King of Babel had made gouernour ouer ^e land.

3 Ithmael also slew all the Iewes that were with Gedaliah at Mizpah, and all the Caldeans that were found there, and the men of warre.

4 Nowe the second day that he had slaine Gedaliah, and no man knew it,

5 There came men from Shechem, from Shiloh, and from Samaria, ^e fourscore men, hauing their beards shauen, and their clothes rent and cut, with offerings and incense in their hands to offer in the house of the Lord.

6 And Ithmael the sonne of Nethaniah went forth from Mizpah to meete them, weeping as he went: and when he met them, he said vnto them, Come ^e to Gedaliah the sonne of Ahikam.

7 And when they came into the mids of the citie: Ithmael the sonne of Nethaniah slew them, and cast them into the mids of the pit, he and the men that were with him.

8 But tenne men were founde among them, that sayd vnto Ithmael, Slay vs not: for we haue treasures in the field, of wheate, and of barley, and of oyle, and of honie: so hee slayed, and slew them not among their brethren.

9 Nowe the pit wherein Ithmael had cast the dead bodies of the men (whom he had slaine because of Gedaliah) is it, which Asa the King had made because of Basia King of Israel, and Ithmael the sonne of Nethaniah filled it with them that were slaine.

10 Then Ithmael carryed away captiue all the residue of the people that were in Mizpah, euen the Kings daughters, & all the people that remained in Mizpah, whom Nebuzar-adan the chiefe steward had committed to Gedaliah the sonne of Ahikam, and Ithmael the sonne of Nethaniah carried them away captiue, and departed to goe ouer to the Ammonites.

11 But when Iohanan the sonne of Kareah, & all

For vnder the colour of esteeming of Ithmael he sought ouerly to make them to destroy one another.

Thus the golly, which thurke ro hunte to others, are fourthly dectiued, and reuer lake such as com, spire their destruction.

The citie was destroyed in the fourth moneth, and in the tenth moneth, which contained part of September, & part of October, was the gouernour Gedaliah slaine, & mourning in Ierusalem. They did eate together as familiar friends.

For they thought that the Temple had not bene destroyed, and therefore came vnto the feast of Tabernacles: but hearing of the burning thereof in the way, they leaved their signes of sorrow.

For his death was kept secret, and hee sained that hee lamented for the destruction of Ierusalem and the Temple: but after hee saw them which then returned to Ierusalem, hee learned that Gedaliah was fortified Mizpah for feare of the enemy, and cast ditches and trenches, a King.

15. 22.

g Which had bene captaines vader Zedekiah.

all the 8 captaines of the hoste that were with him, heard of all the euill that Ithmael the sonne of Nethaniah had done,

12 Then they all tooke *their men*, and went to fight with Ithmael the sonne of Nethaniah, and found him by the great waters that are in Gibeon.

13 Nowe when all the people whom Ithmael caried away captiue, saw Iohann the sonne of Kareah, and all the captaines of the hoste, that were with him, they were glad.

14 So all the people, that Ithmael had caried away captiue from Mizpah, returned and came againe, & went vnto Iohann the sonne of Kareah.

15 But Ithmael the sonne of Nethaniah, escaped from Iohann with eight men, and went to the *h* Ammonites.

16 Then tooke Iohann the sonne of Kareah, and all the captaines of the hoste that were with him, all the remnant of the people, whom Ithmael the sonne of Nethaniah had caried away captiue from Mizpah, (after that he had slaine Gedaliah the sonne of Ahikam) *even* the strong men of warre, and the women, and the children, and the eunuchs, whom he had brought againe from Gibeon:

17 And they departed and dwelt in Geruh Chimham, which is by Beth-Ichem, to goe and to enter into Egypt,

18 Because of the Caldeans: for they feared them, because Ithmael the sonne of Nethaniah had slaine Gedaliah the sonne of Ahikam, whom the King of Babel made gouernour in the land.

CHAP. XLII.

a The captiues take counsell of Jeremiah what they ought to doe. b He admonisheth the remnant of the people not to goe into Egypt.

Then all the captaines of the hoste, and Iohann the sonne of Kareah, and Iezaniah the sonne of Hoshaiah, and all the people from the least vnto the most came,

2 And sayde vnto Jeremiah the Prophet, *Hear* our prayer we beseech thee, and pray for vs vnto the Lord thy God, euen for all this remnant (for we are left, but a few of many, as thine eyes doe behold)

3 That the Lord thy God may shew vs the way wherein we may walke, and the thing that we may doe.

4 Then Jeremiah the Prophet said vnto them, I haue heard *you*: behold, I will pray vnto *y* Lord your God according to your words, and whatsoever the Lord shall answer me, I will declare it vnto you: I will keepe nothing backe from you,

5 Then they said to Jeremiah, b The Lord be a witness of truth, and faith betweene vs, if we doe not euen according to all things for the which the Lord thy God shall send thee to vs.

6 Whether it be good or euill, we will obey the voyce of the Lord our God, to whom we sende thee, that it may be well with vs, when we obey the voyce of the Lord our God.

7 ¶ And so after ten dayes came the word of the Lord vnto Jeremiah.

8 Then called he Iohann the sonne of Kareah, and all the captaines of the hoste, which were with him, & all *y* people from *y* least to the most.

9 And sayde vnto them, Thus saith the Lord God of Israel, vnto whom ye sent me to present your prayers before him,

10 I saye will dwell in this land, then I will build

you, and not destroy *you*, and I will plant you, and not roote *you* out: for I *d* repent me of the euill that I *h*ue done vnto you.

11 Feare not for the King of Babel, of whom ye are afraid: be not afraid of him, saith the Lord: for I am with you, to saue you, and to deliuer you from his hand,

12 And I will graunt you mercie that he may haue compassion vpon you, and he shall cause you to dwell in your owne land.

13 But if ye say, We will not dwell in this land, neither heare the voyce of the Lord your God,

14 Saying, Nay, but we will goe into the land of Egypt, where we shall see no warre, nor heare the sounde of the trumpet, nor haue hunger of bread, and there will we dwell,

15 And now therefore heare the word of the Lord, yeremiant of Iudah: thus saith the Lord of hostes, the God of Israel, If ye see your faces to enter into Egypt, and goe to dwell there,

16 Then the sword that ye feared, I shall take you there in the land of Egypt, and the famine, for the which ye care, shall then hang vpon you in Egypt, and there shall ye die.

17 And all the men that set their faces to enter into Egypt to dwell there, shall die by *y* sword, by the faue and by the pestilence, and none of them shall remaine nor escape from the plague, that I will bring vpon them.

18 For thus saith the Lord of hostes the God of Israel, As mine anger and my wrath hath bene powred forth vpon the inhabitants of Ierusalem: so shall my wrath be powred forth vpon you, when ye shall enter into Egypt, and ye shall be a detestation, and an astonishment, and a curse and a reproch, and ye shall see this place no more.

19 O ye remnant of Iudah, the Lord hath said concerning you, Goe not into Egypt: knowe certainly that I haue admonished you this day.

20 Surely ye *h* dissembled in your hearts when ye sent me vnto the Lord your God, saying, Pray for vs vnto the Lord our God, and declare vnto vs euen according vnto all that the Lord our God shall say, and we will doe it.

21 Therefore I haue this day declared it to you, but you haue not obeyed the voyce of the Lord your God, nor any thing for the which hee hath sent me vnto you.

22 Now therefore, knowe certainly that ye shall die by *y* sword, by the faue, and by the pestilence, in the place whither ye desire to goe and dwell.

CHAP. XLIII.

Johann carryeth the remnant of the people into Egypt, contrary to the mids of Jeremiah. 8 Jeremiah prophesieth the destruction of Egypt.

Now when Jeremiah had made an end of speaking vnto the whole people all *y* wordes of *y* Lord their God, for the which the Lord their God had sent him to them, *euen* all these wordes,

2 Then spake a Azariah the sonne of Hoshaiah, and Iohann the sonne of Kareah, and all the b proude men, saying vnto Jeremiah, Thou speakest falsly: the Lord our God hath *n*ot sent thee to say, Goe not into Egypt to dwell there,

3 But Baruch the sonne of Neriah *e* prouoketh vs, they brast forth into open rage: for they can abide nothing but that which the Lord their God hath said by the mouth of Jeremiah. 4 He sheweth what is the nature of the hypocrites: who sayne that they would obey God & embrace his worde, if they were delivered from their messengers: spake the truth: though in deede they beare much love from the Lord. 5 Thus the wicked doe not euenly contemne & despise the wordes of the Lord, but flander, & speake wickedly of all them that saype for the lawe of the Lord.

h For Baalis the king of the Ammonites was the cause of this matter.

i Which place David of old had giuen to Chimham the sonne of Haraiah the Gileadite. 2 Sam. 15. 38.

¶ For I, as our prayer saith before thee, as Chap. 36. 7.

a This declareth the nature of hypocrites, which would knowe of Gods word what they should doe, but will not follow it, but inasmuch as it is in their way that they haue purposed to doe.

b There are none more ready to subvert the Name of God, and take it in vaile, then the hypocrites, which follow their falshood life it without all reverence, and make it a meanes for them to deuide the simple and the pious.

c Here is declared the occasion thereof, where mention was made, Chap. 4. 2.

d Reade Chap. 18.

e Precede all things in the wayes we are in, hands, he can come them and dispoise them as please him, and therefore they need not to be afraid, but only obey God. Preced. b. 3. 1. 1.

f Thus God punisheth the people of the wicked, and their owne destructions for their wickedness, and therefore they need not to be afraid, but only obey God. Preced. b. 3. 1. 1.

g Reade Chap. 36. 6. and 44. 1. 2. The remnant of Iudah, which I haue sent thee to say, Goe not into Egypt, and there shall ye die.

i To witte b. 3. 1. 1.

b Who was called Ieremias, Chap. 1. 1.

c This declareth the nature of the wicked, who sayne that they would obey God & embrace his worde, if they were delivered from their messengers: spake the truth: though in deede they beare much love from the Lord. 5 Thus the wicked doe not euenly contemne & despise the wordes of the Lord, but flander, & speake wickedly of all them that saype for the lawe of the Lord.

the against vs, for to deliuer vs into the hand of the Caldeans, that they might slay vs, and cary vs away captiues into Babel.

4 So Iohanan the sonne of Kareah, and all the captaines of the hoste, and all the people obeyed not the voice of the Lord to dwell in the land of Iudah.

5 But Iohanan the sonne of Kareah, and all the captaines of the hoste tooke all the remnant of Iudah, that were returned from all nations, whither they had bene driven to dwell in the land of Iudah:

6 *¶* **E**uen men and women, and children, and the Kings daughters, and euery person, that Nebuzardan the chief steward had left with Gedaliah the sonne of Ahikam, the sonne of Shaphan, and Jeremiah the Prophet, & Baruch the son of Neriah.

7 So they came into the land of Egypt: for they obeyed not the voice of the Lord: thus came they to Tahpanhes.

8 ¶ Then came the word of the Lord vnto Jeremiah in Tahpanhes, saying,

9 Take great stones in thine hand, and hide them in the clay in the bricke kiln, which is at the entrie of Pharaohs house in Tahpanhes in sight of the men of Iudah,

10 And say vnto them, Thus saith the Lord of hostes the God of Israel, Behold, I will send and bring Nebuchad-nezzar the King of Babel my seruant, and will set his throne vpon these stones that I haue hid, and he shall spread his pavilion ouer them.

11 And when he shall come, he shall smite the land of Egypt: such as are appointed for death, to death, and such as are for captiuitie, to captiuitie, and such as are for the sword, to the sword.

12 And I will kindle a fire in the houses of the gods of Egypt, and he shall burne them and cary thim away captiues, and he shall atay himselfe with the land of Egypt, as a shepherd putteth on his garment, and shall depart from thence in peace.

13 He shall breake also y^e images of Beth shemeth, that is in the land of Egypt, and the houses of the gods of Egyptians shall he burne with fire.

CHAP. XLIIII.

He reproveth the people for their idolatrie. 15 They that let light in the threatening of the Lord, are chastened. 26 The destruction of Egypt, and of the Iewes therein, is prophesied.

The word that came to Jeremiah concerning all the Iewes, which dwell in the land of Egypt, and remained at Migdol and at Tahpanhes, & at Noph, & in the country of Pathros, saying,

2 Thus saith the Lord of hostes the God of Israel, Yee haue seene all the euill that I haue brought vpon Ierusalem, and vpon all the cities of Iudah: and behold, this day they are desolate, and no man dwelleth therein,

3 Because of their wickednes which they haue committed, to prouoke me to anger in they went to burne incense, & to serue other gods which they knew not, neither they nor you nor your fathers.

4 Howbeit I sent vnto you all my seruants the Prophets rising early, and sending them, saying, Oh do not this a^mominable thing that I hate.

5 But they would not heare nor incline their eare to turne from their wickednes, and to burne no more incense vnto other gods.

6 Wherefore my wrath, & mine anger was poured forth and was kindled in the cities of Iudah, and in the streetes of Ierusalem, and they are

desolate, and wasted, as appeareth this day.

7 Therefore now thus saith the Lord of hostes the God of Israel, Wherfore committe ye the great euill: gainst your soules, to cut off from you man and woman, child and sucking out of Iudah, and leaue you none to remaine?

8 In that ye prouoke me vnto wrath with the workes of your hands, burning incense vnto other gods in the land of Egypt whither ye be gone to dwell: that ye might bring defucition vnto your selues, and that ye might be a curse and a reproch among all nations of the earth.

9 Haue ye forgotten the wickednes of your fathers, and the wickednes of the Kings of Iudah and the wickednes of their wiues, and your owne wickednes & the wickednes of your wiues, which they haue committed in the land of Iudah and in the streetes of Ierusalem?

10 They are not humbled vnto this day, neither haue they feared nor walked in my law nor in my statutes, that I set before you and before your fathers.

11 Therefore thus saith the Lord of hostes the God of Israel, Beholde, I will set my face against you to cuill and to destroy all Iudah,

12 And I will take the remnant of Iudah that haue set their faces to go into the land of Egypt there to dwell, and they shall all be consumed and fall in the land of Egypt: they shall euen be consumed by the sword and by the famine: they shall die from the least vnto the most, by the sword, and by the famine, and they shall be a detestation and an astonishment and a curse and a reproch.

13 For I will visit them that dwell in the land of Egypt, as I haue visited Ierusalem, by the sword, by the famine, and by the pestilence,

14 So that none of the remnant of Iudah, which are gone into the land of Egypt to dwell there, shall escape or remaine, that they should returne into the land of Iudah to the which they haue a desire to returne to dwell there: for none shall returne, but such as shall escape.

15 Then all the men which knewe that their wiues had burnt incense vnto other gods, and all the women that stood by, a great multitude, euen all the people that dwell in the land of Egypt in Pathros, answered Ieremiah, saying,

16 The word that thou hast spoken vnto vs in the Name of the Lord, we will not heare it of thee.

17 But we will doe whatsoeuer thing goeth out of our owne mouth, as to burne incense vnto the Queene of heauen, and to powre our drinke offerings vnto her, as we haue done, both we and our fathers, our kings and our princes in the cities of Iudah, and in the streetes of Ierusalem: for shewt had we plenty of vitales and were well and felt none euill.

18 But since we left off to burne incense to the Queene of heauen, and to powre our drinke offerings vnto her, wee haue had scarcenesse of all things, and haue bene consumed by the sword and by the famine.

19 And when we burnt incense vnto the Queene of heauen, and powred out drinke offerings vnto

d Hee sheweth that we ought to keepe in memory Gods plagues in the beginning, that considering them, we might lue in his feare, & knowe, it hee haue not spared on fathers.

20 yea, kings, princes, and rulers, & also whole countries, & nation: for their finnes, that we lile women cannot look to escape punishment for our sinnes.

21 Which haue fully let their minds & are gone thither on purpose. Wherby he excepteth the innocent as Ieremiah and Baruch that were forced: therefore the Lord sheweth, that he will let his face against them: that is, properly destroy them.

22 Reade Chap. 26. and 42. 18. 1. For I will set up their posterities. 2. Meaning buy a fewe.

3 This declareth how dangerous a thing it is to decline once from God, and to follow our own fantasies: for Satan euil solicited such and doth not leave them till he haue brought them to extreme impudencie and madness, euen to iustifie their wickednes against God and his Prophets.

4 Reade Chap. 18. It seemeth that the Papists gathered of this place their blasphemous Regimen of life, calling the virgin Marie Queene of heaue, and so of the blessed virgin, and mother of our Saviour Christ: as an idol: for here the Prophet condemneth their idolatrie.

trie. 1. For we were satiate with bread. 2. This is still the argument of idolatrie, which esteeme religion by the belly, and in stead of acknowledging Gods workes, which sendeth both plenty and dearth, & also sicknesses, they attribute it to their idoles, and so dishonour God. 3. Or, I say, 1. Or, I say.

her,

10. *to appeale her.*

1 This teacheth vs how great danger it is for the husbands to permit their wives any thing whereof they be not assured by Gods word: for thereby they take an occasion to iustifie their doings, and their husbands shall grieve account thereof before Gods seate. *Isa. 3. 15.*
For, as it was com- my into his heart

m Yaulane committed double euil in making wicked vovves, and in performing the same, n. This declareth an horrible plague toward idolaters, seeing that God will not vouchsafe to haue his Name mentioned by such as haue polluted it. o We see therefore that God hath a perpetuall care for his, wherefore they are scattered: for though they be but two or three, yet he will deliuer them when he destroyeth his enemies.

p He sheweth the auarices whereby they should be destroyed, to assure them of y certain- e of the plague, & yet they remain filth in their obliu- ion till they pe- ish: for Iosephs br, & Anis, cap. 11. wrote y three yeere after the taking of Ierusalem, Nebuchad-nezzar the younger, haui- ouercome the Moabites and the Ammonites, went against Egypt and slew the king, and so brought these Iewes and other into Babylon.

a Which was Jeremiahs disciple, and wrote his prophesies vnder him. b Whereof read Chap. 4. 9. o. c Baruch comforted him with an inconfi- dent zeale of Ieremiahs impu- nement but chiefly for y destruction of the people, & the Temple, maketh this lamentati- on, as Psal. 6.

her, did wee make her cakes [to make her glad, and poure out drinke offerings vnto her without our husbands?

20 Then said Ieremiah vnto all the people, to the men, and to the women, and to all the people which had giuen him that answer, saying,

21 Did not the Lord remember the incense, that yee burnt in the cities of Iudah, and in the streetes of Ierusalem, both you and your fathers, your Kings, and your princes, and the people of the land, and hath he not considered it?

22 So that the Lord could no longer forbear, because of the wickednes of your inuentions, and because of y abominations, which yee haue committed: therefore is your land desolate, and an astonishment, and a curse and without inhabitant, as appeareth this day.

23 Because you haue burnt incense and because yee haue sinned against the Lorde, and haue not obeyed the voice of the Lord, nor walked in his law, nor in his statutes, nor in his testimonies, therefore this plague is come vpon you, as appeareth this day.

24 Moreover Ieremiah sayd vnto all the people and to all the women, Heare the word of the Lord, all Iu Iah that are in the land of Egypt.

25 ¶ Thus speaketh the Lord of hostes, y God of Israel, saying, Ye & your wives haue both spoken with your mouthes, and fulfilled with your hand, saying, We will performe our vovves that we haue vowed to burne incense to the Queene of heauen, and to poure out drinke offerings to her: yewill performe your vovves, and doe the things that yee haue vowed.

26 Therefore heare the word of the Lord, all Iudah that dwell in the land of Egypt. Beholde, I haue sworn by my great Name, sayth the Lorde, that my Name shall no more be called vpon by the mouth of any man of Iudah, in all the land of Egypt, sayth the Lord God liueh.

27 Behold, I will watch ouer them for euil and not for good, and all men of Iudah that are in the land of Egypt, shall be consumed by the sword, and by the famine, until they be utterly destroyed.

28 Yet a small number that escape the sword, o shall returne out of the land of Egypt into the land of Iudah: and al the remnant of Iulah that are gone into the land of Egypt to dwell there, shall know whose words shall stand, mine or theirs.

29 And this shall be a signe vnto you, sayth the Lord, when I visit you in this place, yee may know y my words shall surely stand against you for euil.

30 Thus sayth the Lord, Behold, I will y giue Pharaoh Hophra King of Egypt into the hand of his enemies, and into the hand of them that seeke his life: as I gaue Zedekiah King of Iudah into the hand of Nebuchad-rezzar King of Babel his enemy, who also sought his life.

CHAP. XLV.

a Jeremiah comforteth Baruch, assuring him that he should not perish in the destruction of Ierusalem.

T He word that Ieremiah the Prophet spake vnto Baruch the sonne of Neriah, when hee had written these b wordes in a booke at the mouth of Ieremiah, in the fourth yeere of Ichoiakim the sonne of Iosiah King of Iudah, saying,

1 Thus sayth the Lorde God of Israel vnto thee, O Baruch,

2 Thou diddest say, Woe is me now: for the Lord hath layd sorow vnto my sorowe: I c fainte for y destruction of the people, & the Temple, maketh this lamentati- on, as Psal. 6.

ted in my mourning, and I can find no rest.

4 Thus shalt thou say vnto him, The Lorde d sayth thus, Behold, that which I haue built, will I d destroy, and that which I haue planted, will I plucke vp, euē this whole land.

5 And seekest y thou great things for thy selfe? seeke them not: for behold, I will bring a plague vpon all flesh, sayth the Lorde: but thy life will I giue thee for y pray in all places, whither thou goest.

CHAP. XLVI.

1 Her prophesie the destruction of Egypt. 27 Declares it promised to Ieriah.

T He wordes of the Lord, which came to Ieremiah the Prophet against the e Gentiles, 2 A against Egypt, against the armie of Pharaoh Necho King of Egypt, which was therer Parath in Carchemish, which Nebuchad-rezzar King of Babel smote in the fourth yeere of Ichoiakim the sonne of Iosiah King of Iudah.

3 Make ready buckler and shield, and go forth to battell.

4 Make ready the horses, and let the horsemen get vp, and stand vp with yow fillets, fount- bith the speares, and put on the brigandines.

5 ¶ Wherefore haue I sene them afraid, and driuen backe? for their mighty men are smitten, and are fled away, and looke not backe: for feare was round about, sayth the Lord.

6 The swift shall not see away, nor the strong man escape: they shall stumble, and fall toward the c North by the riuier Perath.

7 Who is this, that cometh vp, as a flood, whose waters are moued like the riuers?

8 Egypt riseth vp like the flood, and his waters are moued like the riuers, and he sayth, I will go vp, and will ouer the earth: I will destroy the citie with them that dwell therein.

9 Come vp ye horses, and rage ye charres, and let the valiant men come forth, s the blacke Moores, and the Libians that beare the shield, and the Lydians that handle and bend the bowe.

10 For this is y day of the Lord God of hosts, and a day of vengeance, that he may avenge him of his enemies: for the sword shall deuour, and it shall be satiate, and made drunke with their blood: for the Lorde God of hostes hath b a sacrifice for the North country i by the riuier Perath.

11 Goe vp vnto Gilead, & take balme, O i virginie, the daughter of Egypt: in vaine shalt thou vse many m medicines: for thou shalt haue no health.

12 The nations haue heard of thy shame, and thy criehath filled the land: for the strong hath stumbled against the strong and they are fallen both together.

13 ¶ The word of the Lord spake to Ieremiah the Prophet, how Nebuchad-rezzar King of Babel should come and smite the land of Egypt.

14 Publish in Egypt and declare in Migdol, and proclaim in Noph, and in Tahpanhes, and say, Stand still, and prepare thee: for the sword shall deuour round about thee.

15 W y are thy valiant men put backe: they could not stand, because the Lord did drive them.

16 He made many to fall, and one fell vpon another: and they sayd, Arise, let vs goe againe to our o owne people, and to the land of our nation: from the sword of the violent.

17 They did erie there, Pharaoh king of Egypt,

d Maraham
Gadpeth doing
this people
cruel he had
planted
them.
e Thanked
that to haue
house in
cushyther in
Qemeth in
Israhel.
f Reads dappia
g That is, into
the sea, which
are round
about the
land of Egypt.
h Reads a King
i 23, 24, and
a chariot, and
e the horses
the Egyptians to
pursue
the
warre.
The prophet
had
this
vision
of
the
Egyptians
which
should
be
put
to
flight
by
the
Bab-
lonians
at
Car-
chemish.
k The
Bab-
lonians
and
shall
come
first
there
and
win
Egypt.
l He
describeth
the
boastings
of
the
Egyptian,
who
thought
that
his
strength
and
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to
have
ouercome
all
the
world
falling
into
the
hand
of
Necho, which
at
certaine
times
overthroweth
the
country
of
Egypt.
m These
are
troops
put
with
y
Egyptian
h.
n He
called
the
daughters
of
Gentiles
because
it
is
their
thing
to
sell
themselves
for
slaves.
o That
is
the
land
of
Gilead.
p For
y
Gilead
did
grow
and
be-
cause
it
is
rich
in
spice
and
other
things.
q He
called
the
daughter
of
Egypt
because
it
is
her
name.
r He
describeth
the
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world
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Necho, which
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overthroweth
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country
of
Egypt.
s These
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of
Gentiles
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slaves.
u That
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of
Gilead.
v For
y
Gilead
did
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other
things.
w He
called
the
daughter
of
Egypt
because
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her
name.
x He
describeth
the
boastings
of
the
Egyptian,
who
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his
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of
Necho, which
at
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times
overthroweth
the
country
of
Egypt.
y These
are
troops
put
with
y
Egyptian
h.

and of a great multitude, * hath passed the time appointed.

12 As I haue said the King, whose Name is the Lorde of hostes, Surely as Tabor is in the mountains,

13 O thou daughter dwelling in Egypt, make thee ready to goe into captiuitie: for Noph shall be waste and desolate, without an inhabitant.

14 Egypt is like a faire calfe, but destruction cometh: out of the North it cometh.

15 Also her hired men * are in the middes of her like false calves: they are also turned backe and fled away together: they could not stand, because the day of their destruction was come vpon them, and the time of their visitation,

16 The voyce thereof shall goe forth like a * serpent: for they shall march with an armie, and come against * her with axes, as hewers of wood.

17 They shall cut downe * her forest, with the Lord: for they cannot be counted, because they are moe then * grasshoppers, & are innumerable.

18 The daughter of Egypt shall be confounded: the shall be deliuered into the hands of the people of the North.

19 ¶ Thus saith the Lord of hostes, the God of Israel, Beholde, I will visite the 7 common people of No and Pharaoh, and Egypt, with their gods and their Kings, euen Pharaoh, and all them that trust in him.

20 And I will deliuer them into the hands of those that seeke their liues, and into the hande of Nebuchad nazar King of Babel, and into the hands of his seruants, and afterwarde he shall dwell as * in the olde time, saith the Lord.

21 ¶ But feare not thou, O my seruant Isaak, be not thou afraid, O Israel: for beholde, I will deliuer thee from a farre country, and thy seede from the land of their captiuitie, and Isaak shall returne and be in rest, and prosperitie, and none shall make him afraid.

22 Feare thou not O Isaak my seruant, saith the Lorde: for I am with thee, and I will vterly destroy all * nations, whither I haue driuen thee: but I will not vterly destroy thee, but correct thee by iudgement, and not vterly cut thee off.

CHAP. XLVII.

The word of the Lord against the Philistims.

The wordes of the Lord that came to Ieremie the Prophet, against the Philistims, before that Pharaoh Imote * Azzab.

2 Thus saith the Lord, Behold, waters rise vp out of the North & shall be as a swelling flood, and shall ouerflow * land, and all that is therein, & the cities which the dwell therein then * men shall cry, and all the inhabitants of * land shall howle.

3 At the noyse and stamping of * shoofes of his strong horses, at the noyse of his charets, and at the rumbling of his wheelies: * fathers shall not * looke backe to their children, for feeblesnes of * hands.

4 Because of the day that cometh to destroy all the Philistims, and to destroy Tyrus, and Zidon, and all the rest that take their part: for the Lord will destroy the Philistims, the remnant of the yle of * Caphtor.

5 Baldnesse is come vpon Azzab: Ashkelon is cut vp with the rest of their valleys. Howe long wilt thou cut thy selfe?

6 O thou sword of the Lord, how long wilt it be soe thou cease? turne againe into thy scabbard, and be as still.

7 Howe can it * cease, seeing the Lorde hath giuen it a charge against Ashkelon, and against the sea banke? euen there hath he appointed it.

CHAP. XLVIII.

The word of the Lorde against the Moabites, as Because of their pride and cruelty.

Concerning Moab, thus saith the Lorde of Hostes, the God of Israel, Woe vnto * Nebo: for it is wasted: Kiriatim is confounded and taken: Misgab is confounded and afraide.

2 Moab shall boast no more of Hekibon: for they haue desitied euill against it. * Come, and let vs destroy it, that it be no more a nation: also thou shalt bee destroyed, * O Madmen, and the sword shall pursue thee.

3 A voyce of crying shall be from Hosonaim with desolation and great destruction.

4 Moab is destroyed: her litle ones haue caused their erie to be heard.

5 For at the going vp of * Luhith, the mourner shall goe vp with weeping: for in the going downe of Horonaim, the enemies haue heard a cry of destruction.

6 Flee and save your liues, and bee like vnto the * heath in the wilderness.

7 For because thou hast trusted in thy * woorks and in thy treasures, thou shalt also be taken, and Chemosh shall goe forth into captiuitie with his Priests and his princes together.

8 And the destroyer shall come vpon all cities, and no citie shall escape: the valley also shall perish and the plaine shall be destroyed as the Lord hath spoken.

9 Giue wings vnto Moab, that it may flee and get away: for the cities thereof shall be desolate, without any to dwell therein.

10 Cursed be he that doeth the woorkes of the Lorde negligently, and cursed be he that keepeth backe his sword from blood.

11 Moab hath beneat rest from his youth, and he hath seled on his lees, and hath not bene * pawed from vessell to vessell, neither hath he gone into captiuitie: therefore his taste remained in him, and his fene is not changed.

12 ¶ Therefore beholde, the dayes come, saith the Lorde, that I will send vnto him such as shall cary him away, and shall emptie his vessels, and breake their bottels.

13 And Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of * Beth el their confidence.

14 Howe thinke you thus, We are mightie and strong men of warre?

15 Moab is destroyed, & his cities * burnt vp, & his choise young men are gone downe to slaughter, saith the King, whose name is the Lord of hostes.

16 The destruction of Moab is ready to come, and his plague hath fast fast.

17 All ye that are about him, mourne for him, and all ye that knowe his name, say, I how is the strong staffe broken, and the beautiful rod!

18 Thou daughter that dost inhabit ite Dibon, come downe from thy glory, and fit in thirst: for the destroyer of Moab shall come vpon thee, and he shall destroy thy strong holdes.

19 Thou that dwellest in Aroer, stand by the way, and beholde: aske him that sleeth and that escapeth, and say, What is done?

20 Moab is confounded: for it is destroyed: howle and cry, releye it in Arnon, * Moab is made waste.

Meaning, that it is not possible that the wicked should by any means escape or stay the Lord, when he will take vengeance.

These were cities of the Moabites, which Nebuchad-nazar tooke before he went to fight against Nebuchadnezzar King of Egypt.

Thus the Babylonians in courage are another.

Reads Ili. 25. 14 Horonaim and Luhith were two places whereby the Moabites should flee. Ili. 15. 9 Hide your selues in better places, where the enemies will not pursue after you. Chap. 27. 6

That is, the idoles which are the woorkes of thine hands. Some made in thy possession for in the word may signify.

As I. S. 2. 2. 2. Both thy great idole, & his main-teners shall be led away captiue, so that they shall knowe that it is in vaine to looke for helpe at idoles.

Isa. 15. 2. He beweth that God would punish the Coldeans, if they did not knowe that the Egyptians, & that with a courage, & callist this execution of his vengeance against his enemies his woike.

though the Coldeans sought another end. Ili. 10. 15. For, as I say, I have not bene removed as the Lewes have, but have liued as cities, as we see that seeth it selfe on his lees.

As the callie of Beth-el was not able to deliuer the Israelites: no more shall Chemosh deliuer the Moabites.

Howe you say, as destroyed.

Howe are they destroyed that put their trust in their strength and riches.

Thus they that trust in their strength and riches.

Howe you say, as destroyed.

Howe are they destroyed that put their trust in their strength and riches.

Howe are they that trust in their strength and riches.

Howe are they that trust in their strength and riches.

21. And iudgement is come vpon the plaine country, vpon Holon and vpon Iahazah, & vpon Mephaath,

22. And vpon Dibon, and vpon Nebo, and vpon the boules of Diblathaim,

23. And vpon Kiriatihaim, and vpon Beth-galm, and vpon Beth-meon,

24. And vpon Kerioth, and vpon Bozrah, & vpon all the cities of y^e land of Moab farr or nere.

25. The ^ahorne of Moab is cut off, and his arme is broken, with the Lord.

26. Make ye him ^bdrunken: for he magnified himselfe against the Lord: Moab shall wallowe in his vomite, and he also shall be in derision.

27. For diddest not thou deride Israel, as though hee had bene found among theues? for when thou speakest of him, thou art ^cmouth.

28. O ye that dwell in Moab, leaue the cities, and dwell in the rocks, and be like the doe, that maketh her nest in the sides of the holes mouth.

29. We haue heard the pride of Moab (he is exceeding proude) his roufnesse and his arrogancie, and his pride, and the hautesse of his heart.

30. I knowe his wrath, sayth the Lorde, q but it shall not be so: and his dissimulations, for they doe not right.

31. Therefore will I howle for Moab, and I will crye out for all Moab: ^dmine heart shall mourne for the men of Kir-heres.

32. O vine of Sibmah, I will weepe for thee, as I wept for Iazer: thy plants are gone ouer the sea, they are come to the sea of Iazer: y^e destroyer is fallen vpon thy somer fruits, & vpon thy vintage,

33. And ioye, and gladnesse is taken from the plentifulle fildes, and from the land of Moab: and I haue caused wine to faile from the winepress: none shall treade with shouting: ^eshout shouting like no shouting.

34. From the cry of Heshbon vnto Elaleh and vnto Iahaz. haue they made their noyse: fro Zoar vnto Horonaim, y^e sheifer of three yere old ^fshall go lowing: for y^e waters alow of Nimrim shall be wasted.

35. Moreover, I will cause to cease in Moab, sayth the Lord, him that offereth in the hie places, and him that burneth incense to his gods.

36. Therefore mine heart shall sound for Moab like a ^ghaume, and mine heart shall sound like a haume for the men of Kir-heres, because the riches that he hath gotten is perished.

37. For euery head shall be balde, and euery beard plucked: vpon all the handes shall be cuttings, and vpon the loynes sackcloth.

38. And mourning shall be vpon all the house toppes of Moab and in all the streetes thereof: for I haue broken Moab-like a vessell wherein is no pleasure, sayth the Lord.

39. They shall howle, saying, How is he destroyed? howe hath Moab turned the backe with shame? so shall Moab be a derision, and a feare to all them about him.

40. For thus sayth the Lord, Beholde, the shall see as an eagle, & shall spread his wings ouer Moab.

41. The cities are taken, and the strong holdes are wonne, & the mightie mens hearts in Moab at that daye shall be as y^e heart of a woman in trauaile.

42. And Moab shall be destroyed for being a people, because he hath set vp himselfe against y^e Lord.

43. Y^e feare, and pit, and snare shall be vpon thee, O inhabitant of Moab, sayth the Lord.

44. He that escapeth from the feare, shall fall in

the pit: & he that getteth vp out of the pit shall be taken in the snare: for I will bring vpon thee, vnto Moab, they ere of their visitation, with the Lord.

45. They that fled, shalloe vnder the shadowe of Heshbon, because of the force: for the fire came out of Heshbon, and a flame from Sibon, and it couered the corner of Moab, and the top of the sedition children.

46. Wo be vnto thee, O Moab: the people of Chemosh perisheth: for thy sonnes are taken captiues, and thy daughters led into captiuitie.

47. Yet will I bring againe the captiuitie of Moab in the latter dayes, sayth the Lord. Thus saith the iudgement of Moab.

C H A P. XLIX.

The word of the Lord against the Ammonites, y^e Teme, 23. Damascus, 28. Kedar, 34. and Elam.

Vnto the children of Ammon thus sayth the Lord, Hath Israel no sonnes? or hath he none heire? Why then hath their king possessed Gad? and his people dwelt in his cities?

2. Therefore beholde the dayes come, sayth the Lord, that I will cause a noyse of warre to be heard in Rabbah of the Ammonites, and it shall be a desolate heape, and her daughters shall be burnt with fire: then shall Israel possesse those that possessed him sayth the Lord.

3. Howle, Heshbon, for Ai is wasted: crye ye daughters of Rabbah: gird ye with sackcloth: mourne and runne to and fro by the hedges: for their King shall goe into captiuitie, and his Priests, and his princes likewise.

4. Wherefore gloriest thou in the ^hvalley? thy valley floweth away, O rebellious daughter: thou trustedst in thy treasures, saying, Who shall come vnto me?

5. Beholde, I will bring ⁱa feare vpon thee, sayth the Lord God of hostes, of al those that be about thee, & ye shall be scattered euery man right forth, and none shall gather him that fleeth.

6. And afterward I will bring againe the captiuitie of the children of Ammon.

7. To Edom thus sayth the Lord of hostes, Is wisdom no more in Teman? is counsell perished fro their children? is their wisdom vanished?

8. Flee, ye Inhabitants of Dedan (for they are turned backe, and haue consulted to dwell) for I haue brought the destruction of Maan vpon him, and the time of his visitation.

9. If the ^jgrape gatherers come to thee, would they not leaue some grapes? if theues come by night, they will destroy till they haue enough.

10. For I haue discovered Eglu: I haue vncouered his secrettes, and he shall not be able to hide himselfe: his seede is wasted, and his brethren and his neighbours, and there shall be none to fey.

11. Leaue thy fatherless children, & I will persue them alius, and let thy widows trust in me.

12. For thus sayth the Lord, Beholde, they whose iudgement was not to drinke of the cuppe, haue assuredly drunken, and art thou he that shall escape free? thou shalt not goe free, but thou shalt surely drinke of it.

13. For I haue sworn by my selfe, sayth the Lord, that Bozrah shall be waste, and for a reproche, and a desolation, and a curse, and all the cities thereof shall be perpetuall desolations.

14. I haue heard a rumor from the Lord, & an

are ouer the widowes and the fatherless. a I haue not spent mine anger in vain, and how should I purge thee? Which was a chiefe city of Edom, and he had dwelt

a That is, his power & strength. b He willed the Chaldeans to say afflictions yong upon them, till they be like drunken men that fall downe to their shame and are derided of all. c For, shall he fall or cry in hands. d Thus reuerent to heare of his miserie. e Ila. 1. 4. f He shall not ouercome his malice against his neighbours. g Heede Ila. 16. 7.

f Which cite was in the utmost border of Moab: and hereby he signifieth that the whole land should be destroyed and the people cried away.

h Heede Ila. 19. 24.

a Their custom was to play on flutes or instruments, heare and grove tw at at bucrals and in the time of mourning. b Ila. 2. 2. c Ila. 2. 2. d Ila. 2. 2.

e Thus is Hebe. f Hebe is a city, as Ila. 2. 2.

g He that escapeth out of danger, shall be taken of a snare, Ila. 2. 2.

They shall be taken out of the land, as Ila. 2. 2. a The Ammonites had destroyed the Moabites in the land, as Ila. 2. 2. b Thus is Hebe. c Thus is Hebe. d Thus is Hebe. e Thus is Hebe. f Thus is Hebe. g Thus is Hebe. h Thus is Hebe. i Thus is Hebe. j Thus is Hebe. k Thus is Hebe. l Thus is Hebe. m Thus is Hebe. n Thus is Hebe. o Thus is Hebe. p Thus is Hebe. q Thus is Hebe. r Thus is Hebe. s Thus is Hebe. t Thus is Hebe. u Thus is Hebe. v Thus is Hebe. w Thus is Hebe. x Thus is Hebe. y Thus is Hebe. z Thus is Hebe.

They were taken out of the land, as Ila. 2. 2. a The Ammonites had destroyed the Moabites in the land, as Ila. 2. 2. b Thus is Hebe. c Thus is Hebe. d Thus is Hebe. e Thus is Hebe. f Thus is Hebe. g Thus is Hebe. h Thus is Hebe. i Thus is Hebe. j Thus is Hebe. k Thus is Hebe. l Thus is Hebe. m Thus is Hebe. n Thus is Hebe. o Thus is Hebe. p Thus is Hebe. q Thus is Hebe. r Thus is Hebe. s Thus is Hebe. t Thus is Hebe. u Thus is Hebe. v Thus is Hebe. w Thus is Hebe. x Thus is Hebe. y Thus is Hebe. z Thus is Hebe.

a Ila. 2. 2. b Ila. 2. 2. c Ila. 2. 2. d Ila. 2. 2. e Ila. 2. 2. f Ila. 2. 2. g Ila. 2. 2. h Ila. 2. 2. i Ila. 2. 2. j Ila. 2. 2. k Ila. 2. 2. l Ila. 2. 2. m Ila. 2. 2. n Ila. 2. 2. o Ila. 2. 2. p Ila. 2. 2. q Ila. 2. 2. r Ila. 2. 2. s Ila. 2. 2. t Ila. 2. 2. u Ila. 2. 2. v Ila. 2. 2. w Ila. 2. 2. x Ila. 2. 2. y Ila. 2. 2. z Ila. 2. 2.

a Ila. 2. 2. b Ila. 2. 2. c Ila. 2. 2. d Ila. 2. 2. e Ila. 2. 2. f Ila. 2. 2. g Ila. 2. 2. h Ila. 2. 2. i Ila. 2. 2. j Ila. 2. 2. k Ila. 2. 2. l Ila. 2. 2. m Ila. 2. 2. n Ila. 2. 2. o Ila. 2. 2. p Ila. 2. 2. q Ila. 2. 2. r Ila. 2. 2. s Ila. 2. 2. t Ila. 2. 2. u Ila. 2. 2. v Ila. 2. 2. w Ila. 2. 2. x Ila. 2. 2. y Ila. 2. 2. z Ila. 2. 2.

and will bring thee downe from thence, sayth the Lord. Gather you together, and come against her, and set vp to the battell.

For loe, I will make thee but small among the heathen, and despitid among men.

Thy feare, and the pride of thine heart hath deceiued thee, thou that dwellest in the cliffs of the rocke, and keepest the height of the hill: thou thoughtst thou shouldst make thy nest as hie as the eagle, I will bring thee downe from thence, sayth the Lord.

Alfo Edom shall be desolate: euery one that goeth by it, shall bee astonied, and shall hiss at all the plagues thereof.

As in the ouerthrow of of Sodom, and of Gomorah, and the places thereof nere about, sayth the Lord: no man shall dwell there, neither shall the sonnes of men remaine in it.

Behold, she that come vp like a lyon from the swelling of Iordan vnto the strong dwelling place: for I will make Israel to rest, and I will make him to haue away from her, and who is chosen man that I may appoint against her? for who is like me? and who will appoint mee the time? and who is the shepheard that will stand before me?

Therefore heare the counsell of the Lord that he hath deuided against Edom, and his purpose that he hath conceiued against the inhabitants of Teman: surely the least of the flocke shall draw them out: surely he shall make their habitations desolate with them.

The earth is moued at the noyse of their fall: the crye of their voice is heard in the red sea.

Behold, he shall come vp, and sit as the Eagle, and spread his wings ouer Bozrah, and at that day shall the heart of the strong men of Edom be as the heart of a woman in trauaile.

Vnto Damascus he sayeth, Hamath is confounded and Arpad, for they haue heard euill tidings, and they are faine hearted as one on the fewell full sea that cannot rest.

Damascus is discouraged, and turneth her selfe to flight: and feare hath seised her: anguish & sorowes haue taken her as a woman in trauaile.

How is the glorious cite not referred, the cite of my ioy?

Therefore her young men shall fall in her streets, and all her men of warre shall be cut off in that day, sayth the Lord of hostes.

And I will kindle a fire in the wall of Damascus, which shall consume the palaces of Dehadad.

Vnto Kedar, and to the kingdomes of Hazor, which Nebuchad-nezzar, king of Babel hath smitten, thus saith the Lord, Arise, and goe vp vnto Kedar, and destroy the men of the East.

Their tents and their flockes shall they take away, they shall take to them selues their curtains and all their vessels, and their camels, and they shall crye vnto them, Feare is on euery side.

Flee, get you far off: they haue consulted to dwell Oyc inhabitants of Hazor, sayth the Lord: for Nebuchad-nezzar, King of Babel hath taken counsell against you, and hath deuised a purpose against you.

Get you vp vnto the wealthy nation, I will with you care, saith the Lord, which haue neither gates nor barres, but dwell alone.

And their camels shall be a booty, and the multitude of their cattell spoyle, and I will scatter

them into all windes, and to the vtmost corners, and I will bring their destruction from all sides thereof, sayth the Lord.

And Hazor shall be a dwelling for dragons, and desolation for euer: there shall no man dwell there, nor the sonnes of men remaine in it.

The wordes of the Lord that came to Ieremiah the Prophet, concerning Elam, in the beginning of the reigne of Zedekiah King of Iudah, saying,

Thus sayeth the Lord of hostes, Behold, I will breake the bowe of Elam, and the chief of their strength.

And vpon Elam I will bring foure windes from the foure quarters of heauen, and will scatter them towards all these windes, and there shall be no nation, whither the fugitiues of Elam shall not come.

For I will cause Elam to be afraide before their enemies, and before them that seeke their liues, and will bring vpon them a plague, even the indignation of my wrath, sayth the Lord, & I will send the sword after them till I haue consumed them.

And I will set my throne in Elam, & I will destroy both the King & the princes from thence, saith the Lord: but in the latter dayes I will bring againe the captiuitie of Elam, sayth the Lord.

C H A P. L.

his prophecies the destruction of Babylon, and the deliuerance of Israel, which was in captiuitie.

He word that the Lord spake concerning Babel, and concerning the land of the Caldeans by the ministration of Ieremiah the Prophet.

Declare among the nations, and publish it, and set vp a standard, proclaime it, and concaleit not: say, Babel is taken, Babel is confounded, Merodach is broken downe: her idoles are confounded, and their images are burst in pieces.

For out of the North there cometh vp a nation against her, which shall make her feeble waste, and none shall dwell therein: they that flee, and depart, both man and beast.

In those dayes, and at that time, saith the Lord, the children of Israel shall come, they, and the children of Iudah together, going and weeping that they go, and seeke the Lord their God.

They shall aske the way to Zion, with their faces thitherward, saying, Come, and let vs cleaue to the Lord: in a perpetuall couenant they shall not be forgotten.

My people hath bene as lost sheepe: their shepheards haue caused them to go astray, and haue turned them away to the mountains: they haue gone from mountaine to hill, and forgotten their resting place.

All these found them haue deuoured them, & their enemies sayd, We offend not, because they haue sinned against the Lord, the habitation of iustice, even the Lord the hope of their fathers.

I see from the middes of Babel, and depart out of the land of the Caldeans, and be ye as the hee goates before the flocke.

For loe, I will raise, and cause to come vp against Babel a multitude of mightie nations from the North country, and they shall set themselves in array against her: whereby they shall be taken: their arrows shall be as of a strong man, which is expert, for none shall returne in vaine.

And Caldea shall be a spoyle: all that spoile her,

That is, Persia, called of Elam the name of Shem. Because the Persians were good archers, he sheweth that the thing wherein they put their trust should not profit them. I will place Nebuchad-nezzar there, and in these propheties Ieremiah speaks of those countries, which should be subdued vnder the first of those four monarchies when Daniel maketh mention. It may be referred to the empire of the Persians, and Medes after the Caldeans, or vnto the rule of Chir, as Chap. 48-47.

After that God had vided the Babylonians service to punish other nations, he sheweth that their turne shall come to be punished.

The were two of their chief idoles.

To wit, the Medes, and the Persians.

When Cyrus shall take Babel.

Read Chap. 2: 9.

Their goulden and silver images by their exorcismes had promoued them to idolatrie.

They haue committed idolatrie in euery place.

For the Lord dwell among them in his Temple.

And would haue maintained them by his iustice against their enemies.

When God shall deliuer you by Cyrus.

Thou, most forward and without lazie.

her,

draw them out: surely he shall make *their* habitation desolate with them.

45 At the noyfe of the winning of Babel the earth is moued, and the erie is heard among the nations,

C H A P. L I.

6 *Why Babylon is destroyed.* 41 The want of confidence of the Babylonians: 43 The want of wisdom: 49 Jerusalem gets his booke to be read.

Thus sayth the Lord, Behold, I will raise vp against Babel, & against the inhabitants of that lift vp *their* heart against me, a destroying wind, And will send vnto Babel fanners that shall fanne her, & shall empty her land: for in the day of trouble they shall be against her on euery side.

3 Also to the bender that bendeth his bowe, and to him that lifteth himselfe vp in his brigandine, will I say, Spare not her yong men, but destroy all her hoste.

4 Thus the slaine shall fall in the land of the Caldeans, and they that are thrust through in her streets.

5 For Israel hath bene no *by* wallow, nor Iudah from his God, from the Lorde of hostes, though their land was filled with sinne against the holy one of Israel.

6 ¶ Fleecout of the mids of Babel, and deliuer every man his soule: be not destroyed in her iniquitie: for this is the time of the Lords vengeance: he will render vnto her a recompence.

7 Babel hath bene as a golden cuppe in the Lordes hand, that made all the earth drunken: the nations haue drunken of her wine, therefore doe the nations *be* rage.

8 * Babel is suddenly fallen, and destroyed: howle for her, bring balmes for her sore, if she may be healed.

9 We would haue cured Babel, but she could not be healed: for sake her, and let vs go euery one into his owne cuntry: for by iudgement is come vp into heauen, & is lifted vp to the cloudes.

10 The Lord hath brought forth our *righteousness*: come and let vs declare in Zion the worke of the Lord our God.

11 Make bright the arrowes: ¶ gather the shields: the Lord hath raised vp the spirit of the King of the Medes: for his purpose is against Babel to destroy it, because it is the *vengeance* of the Lord, and the vengeance of his Temple.

12 Set vp the standard vpon the walles of Babel, make the watch strong: set vp the watchmen: prepare the skoutes: for the Lord hath both deuised, and done that which he spake against the inhabitants of Babel.

13 O thou that dwellest vpon many *waters*, abundance in treasures, thine ende is come, *even* the end of thy couetousnesse.

14 The Lord of hostes hath sworn by *himselfe*, saying, Surely I will fill thee with men, as with caterpillers, and they shall erie and shout against thee.

15 * He hath made the earth by his power, and established the world by his wisdom, and hath stretched out the heauen by his discretion.

16 He giueth by *his* voyce the multitude of waters in the heauen, and he causeth the cloudes to ascend from the endes of the earth: he turneth lightnings to rayne, and bringeth forth the wind out of his treasures.

17 Every man is a beast by *his* owne *knowledge*.

ledge: euery founde is confounded by the grauen image: for his melting is but falsehood, and there is no breath therein.

18 They are vanity, and the worke of errors: in the time of their visitation they shall perish.

19 The *portion* of Iacob is not like them: for he is the maker of all things, and Israel is *his* rod of his inheritance: the Lord of hostes is his Name.

20 Thou art mine *hammer*, and weapons of warre: for with thee will I breake the nations, and with thee will I destroy kingdomes.

21 And by thee will I breake horse and horseman, and by thee will I breake the charret and him that rideth therein.

22 By thee also will I breake man & woman, and by thee will I breake olde and yong, and by thee will I breake the yong man and the mayde.

23 I will also breake by thee the shepherd and his flocke, and by thee will I breake the husbandman and his yoke of oxen, and by thee will I breake the dukes and princes.

24 And I will render vnto Babel, and to all the inhabitants of the Caldeans all their euill, that they haue done in Zion, *even* in your fight, faith the Lord.

25 Beholde, I come vnto thee, O destroying *mountaine*, sayth the Lord, which destroyest all the earth: and I will stretch out mine hand vpon thee, and roll thee downe from the rocks, and will make thee a burnt mountaine.

26 They shall not take of thee a stone for a corner, nor a stone for foundations, but thou shalt be destroyed for euer, sayth the Lord.

27 Set vp a standard in the land: blow the trumpets among the nations: prepare the nations against her: call vp the kingdomes of *9* Ararat, Minni, and Alchenaz: against her: appoint the prince against her: cause fowles to come vp as the rough caterpillars.

28 Prepare against her the nations with the Kings of the Medes, the dukes thereof, and the princes thereof, and all the land of his dominion.

29 And the land shall tremble and sorrow: for the deuil of the Lord shall be performed against Babel, to make the land of Babel waste without an inhabitant.

30 The strong men of Babel haue ceased to fight: they haue remained in their holdes: their strength hath fayled, and they were like women: they haue burnt her dwelling places, and her bars are broken.

31 A post shall run to meete the post, and a messenger to meete the messenger, to shew the King of Babel, that his cie is taken on a side thereof.

32 And that the passages are stopped, and the reedes burnt with fire, and the men of warre troubled.

33 For thus sayth the Lord of hostes the God of Israel, the daughter of Babel is like a threshing floor: the time of her threshing is come: yet a little while, and the time of her harvest I shall come.

34 Nebuchad-nezzar the King of Babel hath deuoured me, and destroyed me: he hath made me an empty vessell: he swallowed me vp like a dragon, and filled his belly with my delicates, and hath cast me out.

35 The people of me, and that which was left of me, is brought vnto Babel, shall the inhabitant of Zion say: and my blood vnto the inhabitants

1 When God shall execute his vengeance,

2 That is, the true God of Israel is

3 Not like to these

4 Idols: for he can

5 helpe when all

6 things are desperate.

7 He remembereth the

8 Medes & Persians,

9 as hee did before

10 call the Babylonians

11 his hammer,

12 Chap. 30. 33.

13 Not that Baby-

14 lon stood on a

15 mountaine, but

16 because it was

17 strong and feared

18 invincible.

19 From thy strong

20 holds and fort-

21 ifices.

22 ¶ By these three

23 nations he meaneth

24 Armenia the

25 higher, and Arme-

26 nia the lower, and

27 Scythia: for Cy-

28 rus had gathered

29 an armie of diu-

30 erse nations.

31 ¶ By twelue the

32 coule of the river

33 was Babel made

34 open, & the reedes

35 that did growe in

36 the water, were

37 destroyed, which

38 Cyrus did by the

39 counsell of Go-

40 brius and Gubna

41 Belshazzars cap-

42 taines.

43 ¶ Where the shall

44 be cut vp and

45 threshed.

46 ¶ This is spoken

47 of the heauen, be-

48 saying, they shall

49 be cut off, and

50 the coule of the

51 Babylonians.

of Calden, shall Ierusalem say.

36 Therefore thus saith the Lord, Beholde, I will maintaine thy cause, and take vengeance for thee, and I will drie vp the sea, and drie vp her springs.

37 And Babel shall be as heapes, a dwelling place for dragons, an astonishment, and an hissing, without an inhabitant.

38 They shall roare together like lyons, and yell as the lyons whelpes.

39 In their hate I will make them feastes, and I will make them drunken, that they may reioyce, and sleepe a perpetual sleepe, and not wake, saith the Lord.

40 I will bring them downe like lambs to the slaughter, and like rammes and goates.

41 How is y shehach taken! and how is the glory of the whole earth taken! how is Babel become an astonishment among the nations!

42 The sea is come vp vpon Babel: she is couered with the multitude of the waues thereof.

43 Her cities are desolate: the land is drie and a wilderness, a land wherein no man dwelleth, neither doeth the sonne of man passe thereby.

44 I will also visite Bel in Babel, & I will bring out of his mouth that which he hath swallowed vp, and the nations shall run no more vnto him, and the wall of Babel shall fall.

45 My people, goe out of the middes of her, & deliuer ye euery man his soule from the fierce wrath of the Lord.

46 Least your heart euen faynt, and ye feare the rumor that shall be heard in the land: the rumor shall come this yere, & after that in the other yere shall come a rumor, and cruelty in the land, and ruler against ruler.

47 Therefore behold, the dayes come, that I will visite the images of Babel, and the whole land shall be confounded, and all her saine shall fall in the mids of her.

48 Then the heauen and the earth, and all that is therein, shall reioyce for Babel: for the destroyers shall come vnto her from the North, saith the Lord.

49 As Babel caused the slaine of Israel to fall, so by Babel the slayne of all the earth did fall.

50 Yee that haue escaped the sword, goe away, stand not still: remember the Lorde asare off, and let Ierusalem come into your minde.

51 Wee are confounded, because wee haue heard reproch: shame hath couered our faces, for strangers are come into the Sanctuaries of the Lords House.

52 Wherefore behold, the dayes come, saith the Lord, that I will visite her grauen images, and through all her land the wounded shall grone.

53 Though Babel should mount vp to sheauen, and though shee should defend her strength on hie, yet from mee shall her destroyers come, saith the Lord.

54 A found of a cry cometh from Babel, and great destruction from the land of the Caldeans.

55 Because the Lord hath loosed Babel waste, and destroyed from her the great voyce, and her waues shall roare like great waters, and a found was made by their noyse.

56 Because the destroyer is come vpon her, vpon vpon Babel, and her strong men are taken, their bowes are broken: for the Lord God that recompenceth, shall surely recompence.

57 And I will b make drunke her princes, and her wife men, her dukes, and her nobles, and her strong men: and they shall sleepe a perpetual sleepe, and not wake, saith the King, whose Name is the Lord of hostes.

58 Thus saith the Lord of hostes, The thick wall of Babel shall be broken, & her hie gates shall be burne with fire, & the people shall labour in vain, and the folke in the fire, for they shall be weary.

59 The worde which Ieremiah the Prophet commaunded Sieraiah the sonne of Neriah, the sonne of Maasiah, when he went with Zedekiah the King of Iudah into Babel, in the fourth yere of his reigne: & this Sieraiah was a peaceable prince.

60 So Ieremiah wrote in a booke all the euill that shoulde come vpon Babel, & all these things, that are written against Babel.

61 And Ieremiah saide to Sieraiah, When thou comest vnto Babel, and shalt see, and shalt reade all these wordes,

62 Then shalt thou say, O Lord, thou hast spoken against this place to destroy it, that none should remaine in it, neither man nor beast, but that it should be desolate for euer.

63 And when thou hast made an ende of readeing this booke, thou shalt binde a stone to it, and cast it in the middes of Euphrates.

64 And shalt say, Thus shall Babel bee drowned, and shall not rise from the euill, that I will bring vpon her: and they shall be wearie. Thus saith the Lord of Ieremiah.

C H A P. LII.

1 Ierusalem is taken. 20 Zedekiahs sonnes are killed before his face, and his eyes put out. 32 The cite burnt. 33 Ierusalem is brought forth of prison, and led like a King.

2 Zedekiah was one and twentie yere olde when he began to reigne, and he reigned cleuen yeres in Ierusalem, & his mothers name was Hamutal, the daughter of Ieremiah of Libnah.

3 And he did euill in the eyes of the Lord, according to all that Iehiakim had done.

4 Doubtlesse because the wrath of the Lord was against Ierusalem and Iudah, till hee had said them out from his presence, therefore Zedekiah rebelled against the King of Babel.

5 But in the ninth yere of his reigne, in the tenth moneth the tenth day of the moneth, came Nebuchad-nezzar King of Babel, hee and all his hoste against Ierusalem, and pitched against it, and built forts against it round about.

6 So the cite was besieged vnto the eleuenth yere of the King Zedekiah.

7 Now in the fourth moneth, the ninth day of the month, the famine was fore in the cite, so that there was no more bread for the people of the land.

8 Then the cite was broken vp, and all the men of warre fled, and went out of the cite by night, by the way of the gate betweene the two walls which was by the Kings garden: (now the Caldeans were by the citere and about) and they went by the way of the wilderness.

9 But the arme of the Caldeans pursued after the King, and tooke Zedekiah in the desert of Richio, and all his hoste was scattered from him.

10 Then they tooke the King and carried him vp to the king of Babel to Riblah in the land of Hamath, where he gaue iudgement vpon him. And the King of Babel slew the sonnes of Zedekiah before his eyes: he slew also all y princes

a Thus the Lord esteemeth the iniquitie done to his Church as done to himselfe, because their cause is his.

x When they are inflamed with fureetting and drinking, I will feast with them, alluding to Belshazzars bancker.

y Meaning Babel, as Chap. 15. 6.

x The great armie of the Medes and Persians.

a That is, his gifts & presents which hee had received as part of the spoyle of other nations, and which the idolaters brought vnto him from all countries.

b Meaning, that Babylon should not be destroyed all at once, but by little & little should be brought to nothing: for the first yere came the tidings, the next yere the siege, and in the third yere it was taken: yet this is not that horrible destruction on which the Prophets threatened in many places: for that was after this, when they rebelled and Darius overcame them by the policie of Zopyrus, and hanged three thousand gentlemen besides the common people.

c All creatures in heauen and earth shall reioyce and praye God for the destruction of Babylon the great enemy of his Church.

d Babylon did not only destroy Israel, but many other nations.

e Ye that are now captiues in Babylon.

f He sheweth how they should remember Ierusalem by lamenting the miserable condition thereof.

g For the walls were two hundred foor high.

h I will visit them by destruction, that they shall not knowe which way to turne them.

i The thickness of the wall was sixtie foor thick.

k This was within the time of his captiuitie, but hee was never before, when he was there in prison.

l 5. Iohn in his Revelation alludes to this place, when hee saith that the Angel tooke millions and cast it into the sea.

m This is the signifying thereby the destruction of Babylon, which was the citie.

n They shall be able to resist, but shall labour in vain.

o King of the Caldeans.

p So the Lord punished those by sinners, putting up in a rebellious heart, all he had brought the coming upon him to lead him away and his people.

q The two walls which were by the Kings garden.

r The place where he gaue iudgement vpon him.

The yoke of sinnes.

b As men pined away with sorow and that haue no cottage.

1 In her misery she confidered the great benefits and commodities that she had lost.

2 At her religion and fearing of God, which was the greatest griefe to the godly.

3 Her picture away. 1. She is not ashamed of her finne, although it be manifest.

4 Elr. hath magnified her life. In God forbid, that she the Ammonites and Moabites should enter into the Congregation of the Lord, and vnder them hee cometh redeth all enemies. Dan. 1. 23.

5 Thus Ierusalem lamenteth, mouing others to piete her, and to learne by her example.

6 This declareth that we should acknowledge God to be the author of all our afflictions, to the intent that we might seeke vnto him for remedie.

7 Mine enemies are continually before his eyes, as hee that thyeth a thing to his hand for a remembrance.

8 He hath troden them vnder foote as they that reede grapes in the vine-presse.

9 Jer. 14. 17. Chap. 3. 18.

10 Which because of her pollution was separate from her husband, Ier. 25. 19 and was abandoned for the time.

11 Elr. manna.

12 That is, they died for hunger.

13 Like harts that finde no pasture, & they are gone without strength before the pursuer.

14 Ierusalem remembred the dayes of her affliction, and of her rebellion, and all her pleasant things, that she had in times past, when her people fell into the hande of the enemy, and none did helpe her: the aduersarie sawe her, and did mock at her Sabbaths.

15 Ierusalem hath grievously sinned, therefore she is in derision: all that honoured her, despite her, because they haue seene her filthiness: yea, the sighteth and turneth backward.

16 Her filthinesse in her skirts: she remembred not her last end, therefore she came downe wonderfully, she had no comfort: O Lord, behold mine affliction: for the enemy is proud.

17 The enemy hath stretched out his hand vpon all her pleasant things: for she hath seene the heathen enter into her Sanctuary, whom thou didst command, that they should not enter into thy Church.

18 All her people sigh and seeke their bread: they haue giuen their pleasant things for meate to refresh the soule: see, O Lord, and confide: for I am become vile.

19 He weyc no regard, all ye that passe by this way: behold and see, if there be any sorrow I kee vnto my sorow, which is done vnto me, where-with the Lord hath afflicted me in the day of his fierce wrath.

20 From aboue hath he sent fire into my bones, which preuaileth against thee: he hath spread a net for my feet, and turned me backe: he hath made me desolate, and daily in heauensie.

21 The yoke of my transgressions is bounde vpon his hand: they are wrapped, & come vpon vpon my necke: hee hath made my strength to fail: the Lord hath deliuered me into their hands, neither am I able to rise vp.

22 The Lord hath troden vnder foote all my valiant men in the mids of me: he hath called an assembly against me to destroy my young men: the Lord hath troden the mine presse vpon the virgin the daughter of Iudah.

23 For these things I weep: mine eye, euen mine eye casteth out water, because the comforter that should refresh my soule is farre from me: my children are desolate, because the enemy preuailed.

24 Zion stretched out her handes, and there is none to comfort her: the Lord hath appointed the enemies of Iacob rounde about him: Ierusalem is as a menfrous woman in the middes of them.

25 The Lord is righteous: for I haue rebelled against his transgressions: heare, I pray you, all people, and behold my sorrow: my virgins and my young men are gone into captiuitie.

26 I called for my louers, but they deceiued me: my Priests and mine Elders perished in the citie whiles they sought their meate to refresh their soules.

27 Beholde, O Lord, how I am troubled: my bowels swell: mine heart is turned within me, for I am full of heauines: the sword spoileth abroad, as death doeth at home.

28 They haue heard that I mourne, but there is none to comfort mee: all mine enemies haue heard of my trouble, and are glad, that thou hast done it: thou wilt bring the day, that thou hast

Lamentations.

pronounced, and they shalbe like vnto me.

22 Let all their wickednes come before thee: I doe vnto them, as thou hast done vnto me, for all my transgressions: for my sighes are many, and mine heart is heauie.

C H A P. II.

How hath the Lord darkened the daughter of Zion in his wrath! and hath cast downe from heauen vnto the earth the beautes of Ierusalem, and remembred not his footstool in the day of his wrath!

2 The Lord hath destroyed all the habitations of Iacob, and not spared: he hath thrown downe in his wrath strong holds of the daughter of Iudah: he hath cast them downe to ground he hath polluted the kingdome and the princes thereof.

3 Hee hath cut off in his fierce wrath all the borne of Ierusalem: hee hath drawn back his right hand from before the enemy, and there was kindled in Iacob like a flame of fire, which deuoured round about.

4 He hath bent his bowe like an enemy: his right hand was stretched vp as an aduersarie, and flew all that was pleasant to the eye in the tabernacle of the daughter of Zion: he poured out his wrath like fire.

5 The Lord was as an enemy: he hath deuoured Ierusalem, & consumed all his palaces: he hath destroyed his strong holds, & hath increased in the daughter of Iudah lamentation and mourning.

6 For hee hath destroyed his Tabernacle, as a garden: hee hath destroyed his Congregation: the Lord hath caused the feastes and Sabbaths to bee forgotten in Zion, and hath despised in the indignation of his wrath the King and the Priest.

7 The Lord hath forsaken his altar: hee hath abhorred his Sanctuary: hee hath giuen into the hand of the enemy the wallles of her palaces: they haue made a noise in the House of the Lord, as in the day of Iolemnitie.

8 The Lord hath determined to destroy the wall of the daughter of Zion: hee stretched out a line: hee hath not withdrawn his hande from destroying: therefore hee made the rampart & the wall to lament: they were destroyed together.

9 Her gates are sunke to the ground: hee hath destroyed and broken her barres: her King and her princes are among the Gentiles: the Law is no more, neither can her Prophets receiue any vision from the Lord.

10 The Elders of the daughter of Zion sit vpon the ground, and keepe silence: they haue cast vp dust vpon their heades: they haue giued themselves with Geckcloth: the virgins of Ierusalem hang downe their heades to the ground.

11 Mine eyes doe faile with teares: my bowels swell: my liver is powdered vpon the earth, for the destruction of the daughter of my people, because the children and sucklings liue in the streetes of the citie.

12 They haue saide to their mothers, Where is thy bread, and I drinke? when they swooned as the wounded in the streetes of the citie: and when they gaue vp the ghost in their mothers bosome.

13 What thing shall I take to wastellise for thee? What thing shall I compare to thee, O daughter

Gods

1 Of Ierusalem against the enemies, round about. I. 2. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1 This is brought here from prophesie: it is a lamentation. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

2 Alluding to the Altar of the Congregation, which was called the fountain of the Lamb, because they should not let their sinnes be remembered: Ier. 17. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

3 This is the place which hee was wont to feed us, when we came to offer our sacrifices. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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daughter Ierusalem? what I shal liken to thee, that I may comfort thee, O virgin daughter Zion? for thy breach is great like the sea: who can heale thee?

14 Thy Prophets haue looked out vaine and foolish things for thee, and they haue not discovered thine iniquities, to turne away thy captiuitie, but haue looked out for thee false prophecies, and causes of banishment.

15 All that passe by the way, clap their hands at thee: they hisse and wagge their head vpon the daughter of Ierusalem, saying, Is this the city that men call, The perfection of beautie, and the ioy of the whole earth?

16 All thine enemies haue opened their mouth against thee: they hisse & gnash the teeth, saying, Let vs deuoure it: certainly this is the day that we looked for: we haue found and seene it.

17 The Lord hath done that which he had purposed: he hath fulfilled his word that hee had determined of old time: he hath throwned downe, and not spared: hee hath caused thine enemy to reioyce ouer thee, and set vp the horne of thine aduersaries.

18 Their heart cried vnto the Lord, O wall of the daughter Zion, let teares runne downe like a river, day and night: take thee no rest, neither let the apple of thine eye cease.

19 Arise, cry in the night in the beginning of the watches poure out thine heart like water before the face of the Lord: lift vp thine hands toward him for the life of thy young children, that faint for hunger in the corners of all the streets.

20 Beholde, O Lord, and consider to whom thou hast done thus: shall the women eate their fruit, and children of a floure long? shall the Priest and the Prophet be slaine in the Sanctuary of the Lord?

21 The young and the olde lie on the ground in the streets: my virgins and my young men are fallen by the sword: thou hast slaine them in the day of thy wrath: thou hast killed and not spared.

22 Thou hast called as in a solemne day my terrours round about, so that in the day of the Lordes wrath none escaped nor remained: those that I haue nourished and brought vp hath mine enemy consumed.

CHAP. III.

I am the man that hath seene affliction in the rod of his indignation.

2 He hath ledde mee, and brought mee into darknesse, but not to light.

3 Surely he is turned against me: he turneth his hand against me all the day.

4 My flesh and my skinned hath hee caused to waxe olde, and he hath broken my bones.

5 Hee hath builded against me, and compassed me with gall, and labour.

6 He hath set me in darke places, as they that be dead for euer.

7 He hath bedged about mee, that I can not get out: he hath made my chaines heavy.

8 Also when I cry and shoute, hee shattereth out my prayer.

9 He hath stopped vp my wayes with hewen stone, and turned away my paths.

And when I thinke that they are not heard, which thing God voucheth to say they might pray more earnestly and often. And keepeth me in mine affliction.

10 He was vnto me as a beare lying in wait, and as a Lion in secret places.

11 He hath stopped my wayes, and pulled me in pieces: he hath made me desolate.

12 He hath bent his bow, & made me a mark for the arrow.

13 He caused the arrows of his quier to enter into my reins.

14 I was a derision vnto all my people, and their song all the day.

15 He hath filled me with bitternesse & made me drunken with wormewood.

16 He hath also broken my teeth with stones, and hath couered me with ashes.

17 Thus my soule was farre off from peace: I forgate profliterie,

18 And I said, My strength and mine hope is perilled from the Lord,

19 Remembering mine affliction, & my mourning, the wormewood and the gall.

20 My soule hath them in remembrance, and is humbled in me.

21 I consider this in mine heart: therefore haue I hope.

22 It is the Lordes mercies that wee are not consumed, because his compassions faile not.

23 They are renewed euery morning: great is thy faithfulness.

24 The Lord is my portion, sayth my soule: therefore will I hope in him.

25 The Lord is good vnto them, that trust in him, and to the soule that seeketh him.

26 It is good both to trust, and to wait for the saluation of the Lord.

27 It is good for a man that he beare the yoke in his youth.

28 He sitteth alone, and keepeth silence, because he hath borne it vpon him.

29 He putteth his mouth in the dust, if there may be hope.

30 He giueth his cheek to him that smiteth him: he is filled full with reproches.

31 For the Lord will not forsake for euer.

32 But though he send affliction, yet will he haue compassion according to the multitude of his mercies.

33 For he doeth not punish willingly, nor afflict the children of men,

34 In stamping vnder his feete all the prisoners of the earth,

35 In ouerthrowing the right of a man before the face of the most High,

36 In subuerting a man in his cause: the Lord seeth it not.

37 Who is hee then that sayth, & it cometh to passe, and the Lord commandeth it not?

38 Out of the mouth of the most High proceedeth not euill and good?

39 Wherefore then is the liuing man sorrowfull? man suffereth for his sinne.

40 Let vs search and try our wayes, and turne againe to the Lord.

41 Let vs lift vp our hearts with our hands vnto God in the heauens.

42 We haue finned, and haue rebelled, therefore thou hast not spared.

43 Thou hast couered vs with wrath, and persecuted vs: thou hast slaine and not spared.

44 Thou hast couered thy selfe with a cloude, that our prayer should not passe through.

He hath as pitie on me.

With great anguish & sorrow he hath made me to loie my soule.

That with paine he was drawn to and betweene hope & despair as the gooly ointment, yet in the ende the Spirit gettieth the victory.

He sheweth that God thus voucheth to exercise him, to the intent that hee by this may know the malice & feeble his mercies.

Confounding the wicked, & many, it is manly any remaineth alius: but only that God for his owne mercies sake & for his promise will euer haue his Church to remaine though they be neuer fewe in number, Ila. i. 9.

We seele thy benefits daily.

The godly put their whole confidence in God, and therefore looke for none other inheritance as Psal. 16. 5. m He sheweth that we can neuer begin too timely to be exercised vnder the crosse, that when the affliction grow greater our patience also by experience may be stronger.

He mourneth not against God, but is patient.

He humblyeth himselfe as they that fall downe with their face to the ground, and with patience waiteth for succour.

He taketh no pleasure in it, but doeth it of necessity for our amendment, when he suffereth wicked to oppresse his people, Ier. xlviii. 11.

He doeth not delite therein.

He sheweth that nothing is done without Gods permission.

That is, as our affliction & profliterie, Amos 2. 6.

When God afflicte him.

That is, both hearts and hands: for els to lift up the hands is hypocrisy.

1. Cor. 4. 13.

45 Thou hast made vs as the * of scourging and refuse in the middes of the people.

46 All our enemies haue opened their mouth against vs.

47 Feare, and a snare is come vpon vs with deuolation and destruction.

48 Mine eye casteth out riuers of water, for the deuolution of the daughter of my people.

49 Mine eye droppeth without stay and ceaseth not.

50 Till the Lorde looke downe, and beholde from heauen.

3 I am ouercome with sore weeping for all my people.

51 Mine eye * breaketh mine heart because of all the daughters of my cite.

52 Mine enemies chafed me fore like a birde, without cause.

7 Reade Ier. 37. 24, how he was in the myry dungeon.

53 They haue shut vp my life y in the dungeon, and cast a stone vpon me.

54 Waters flowed ouer mine head, then thought I, I am destroyed.

55 I called vpon thy Name, O Lorde, out of the lowe dungeon.

56 Thou hast heard my voyce : stop not thine eare from my sigh, and from my cry.

57 Thou drewest neere in the day that I called vpon thee : thou failest, Feare not.

11 Meaning the cause where fore his lifewas in danger.

58 O Lorde, thou hast maintained the cause of my * soule, and hast redeemed my life.

59 O Lorde, thou hast seene my wrong, iudge thou my cause.

60 Thou hast seene all their vengeance, and all their cruelties against me.

61 Thou hast heard their reproch, O Lorde, and all their imaginations against me.

62 The lips of those that rose against me, and their whispering against me continually.

63 Behold, their sitting downe and their rising vp, how I am their long.

12 Psalm. 134.

64 * Giue them a recompence, O Lorde, according to the worke of their hands.

13 For an oblation heart.

65 Giue them [for]ow of heart, euen thy curse to them.

66 Persecute with wrath & destroy them from vnder the heauen, O Lorde.

C H A P. IIII.

a By the golde he meaneth the princes, as by 8 stones he vaderstandeth the Priests.

H^{ow} is the a golde become so l dimme? the most fine gold is changed, and the stones of the Sanctuaries are scattered in the corner of euery streete.

b Which are of small estimation & haue none honour.

2 The noble l men of Zion comparable to fine golde, howe are they esteemed as earthen p pichers, euen the worke of the hands of the potter!

c Though the dragons be cruell, yet they pitie their young and nourish them, which thing Ierusalem doeth not.

3 Euen the dragons * drawe out the breastes, and giue sucke to their young, but the daughter of my people is become cruell like the a ostriches in the wilderness.

d The women sucketh their children as the ostrich doeth her egges, Job. 39. 17.

4 The tongue of the sucking child cleaueth to the roofof his mouth for thirst : the young children aske bread, but no man breaketh it vnto them.

e Gm. 29. 25. For my strength was against her, Ier. 4. 2.

5 They that did feede delicately, perish in the streetes: they that were brought vp in skarlet embrace the dongee.

6 For the iniquitie of the daughter of my people is become greater then the sinne of Sodom, that was * destroyed as in a moment, and none pitched camps against her.

7 Her * Nazarites were purer then the snow, and whiter then the milke: they were more ruddie in body, then the redde precious stones: they were

like polished saphir.

8 None their * visage is blacker then a cole: they cannot knowe them in the streetes: their skinne cleaueth to their bones: it is withered like a stocke.

9 They that be slaine with the sword are better then they that are killed with hunger: for they fade away as they were smitten through for the f fruites of the ficke.

10 The hands of the pittifull women haue sodden their owne children, which were their meate in the destruction of the daughter of my people.

11 The Lorde hath accomplished his indignation: he hath powred out his fierce wrath, he hath kindled a fire in Zion, which hath deuoured the foundations thereof.

12 The Kings of the earth, and all the inhabitants of the world would not haue beleueed that the aduersarie and the enemy should haue entred into the gates of Ierusalem:

13 For the sinnes of her Prophets, and the iniquities of her Priests, that smelted the blood of the iust in the middes of her.

14 They haue wandred as blinde men in the streetes, and they were polluted with blood, so that they would not touch their garments.

15 But they cried vnto them, Depart, ye polluted, depart, depart, touch not: therefore they fled away, and wandered: they haue sayd among the heathen, They shall no more dwell there.

16 The lllage of the Lorde hath scattered them, he will no more regard them: they reuerenced not the face of the Priests, nor had compassion on the Elders.

17 Whiles we waited for the paine helpe, our eyes failed: for in our waiting we looked for a nation that could not saue vs.

18 They hunt our fleppes that we cannot go in our streetes: our end is necesse, our dayes are fulfilled, for our end is come.

19 Our persecuters are swifter then the eagle of the heauen: they pursued vs vpon the mountaynes, and layd wait for vs in the wilderness.

20 The breath of our nostrils, the Anoynted of the Lord was taken in their nets, of whom we sayd, Vnder his shadow we shall be preferred aliae among the heathen.

21 Reioyce and be glad, O daughter Edom, that dwellest in the land of Vz, the cuppe also shall passe through vnto thee: thou shalt be drunken lland vomit.

22 Thy punishment is accomplished, O daughter Zion: he * will no more carie thee away into captivity, but he will visite thine iniquity, O daughter Edom, he will discouer thy sinnes.

C H A P. V.

The prayer of Ierusalem.

R^{emember}, O Lorde, what is come vpon vs: consider, and behold our reproch.

2 Our inheritance is turned into the strangers, our houses to the aliens.

3 We are fatherlesse euen without father, and our mothers are as shadowes.

4 We haue drunken ke b water for money, and our wood is sold vnto vs.

5 Our necks are vnder persecution: we are weary, and haue no rest.

6 We haue giuen our e hands to the EGYPT

b Meaning their extreme seruitude and bondage, and amitie with them, for haue submitted our selues vnto them.

c We are in Egypt in language, that is,

1. As our fathers have bin punished for their iniquities, so we are only able of the time to come, to be punished for the same. A thought of the same thing came into the wilderness, and would not suffer vs to go to seek our affliction in the wilderness. I that is, by the same land, & they likewise was to great, that they were not able to abide it.

1. And to Ashtar, to be satisfied with bread. 7 Our fathers have sinned, and are not, and we have borne their iniquities. 8 Seruants have ruled our vs, none would deliver vs out of their hands. 9 Wee gate our bread with the perill of our liues, because of the sword of the wilderness. 10 Our skinne was blacke like as an ouen because of the terrible famine. 11 They defiled the women in Zion, and the maydes in the cities of Iudah. 12 The princes are hanged vp by f their hand: the faces of the Elders were not had in honour. 13 They tooke the yong men to grinde, and the children fell vnder the wood. 14 The Elders haue ceased from the h gate,

and the yong men from their songs. 15 The ioy of our heart is gone, our dance is turned into mourning. 16 The crowne of our head is fallen: we now vnto vs, that we haue sinned. 17 Therefore our heart is heauie for these things, our eyes are dimme. 18 Because of the mountaine of Zion which is defolate: the foxes runne vpon it. 19 But thou, O Lord, remained for k cuncti thy throne is from generation to generation. 20 Wherefore doest thou forget vs for cuer, and forsake vs so long time? 21 Turne thou vs vnto thee, O Lord, and we shall be turned: renew our dayes as of olde. 22 But thou hast vtterly reioiced vs: thou art exceeding angry against vs.

1. With weeping. 2. And therefore thy constant and mercies can neuer fail. 3. Whereby is declared that it is not in mans power to turne to God, but it is only his wille to conuert vs, and that God worketh in vs before we can turne to him, Ier. 31. 1. 8.

EZEKIEL.

THE ARGVMENT.

After that Iehoiachin by the counsell of Ieremiah and Ezechiel had sold himselfe to Nebuchadnezar, and so went into captiuitie with his mother and dauers of his priues, certaine beganne to reprove and murmure that they had obeyed the Prophets counsell, as though the thing which they had prophesied should not come to passe, and therefore their estate should be still miserable vnder the Caldeans. By reason whereof hee confirmed his former prophesies, declaring by new visions and reuelations shewed vnto him, that the citie should most certainly be destroyed, and the people grievously tormented by Gods plagues, in such sort that they that remained, should be brought into small bondage. And lest the Godly should desire in these great troubles, hee assured them that God will deliver his Church at his time appointed, and also destroy their enemies which either afflicted them, or reioiced in their miseries. The effect of the one and the other should chiefly be performed vnder Christ, of whom in this booke are many notable promises, and in whom the glory of the new Temple should perfectly be restored. He prophesied these things in Caldea, at the same time that Ieremiah prophesied in Iudah, and there began in the fifth yere of Iehoiachins captiuitie.

CHAP. I.

a The time wherein Ezechiel prophesied, and in what place, 3 this booke. 5 The vision of the same brailes. 26 The vision of the throne.

Y came to passe in the 4 thirteenth yere in the fourth month, and in the fifth day of the month (as I was among the captiues by the river b Chebar) that the heauens were opened, and I sawe visions of GOD.

1 In the fifth day of the month (which was the fifth yere of King Iehoiachins captiuitie) 2 The word of the Lord came vnto Ezechiel the Priest, the sonne of Buzi, in the land of the Caldears, by the river Chebar, where the d hand of the Lord was vpon him. 3 And I looked, and behold, e a whilewinde came out of the North, a great cloud and a fire went about it, and a brightnesse was al out it, when the midles therof, f to wit, in the midles of the fire came out as the likenesse of flamber. 4 Also out of the midles thereof came the likenesse of foure beastes, f and this was their forme: they had the appearance of a man. 5 And euery one had foure faces, and euery one had f w wings. 6 And their feete were straight feete, and the sole of their feete was like the sole of a calves foote, and they sparkled like the appearance of bright brasse. 7 And the bands of a man came out from vnder their wings in the foure parts of them, and they feure had their faces, and their wings.

9 They were ioined by their wings one to another, and when they went forth, they returned not, but euery one went straight forward. 10 And the similitude of their faces was as b the face of man: and they foure had the face of a lyon on the right side, and they foure had the face of a bullocke on the left side: they foure also had the face of an eagle. 11 Thus were their faces: but their wings were spread out aboue: two wings of euery one were ioined one to another, and two couered their bodies. 12 And euery one went straight forward: they went whither their f spirit led them, and they returned not when they went forth. 13 The similitude also of the beastes, and their appearance was like burning coales of fire, and like the appearance of lan pes: f the fire ran among the beastes, and the fire gaue a glister, and out of the fire there went lightning. 14 And the beastes rame, and i returned like i lightning. 15 ¶ Nowe as I beheld the beastes, behold, a wheele appeared vpon the earth by the beastes, hauing foure faces. 16 The fashion of the wheelles and their worke was like vnto a k charyfolite: and they foure had one forme, and their fashion, and their worke was as one wheele in another wheele. 17 When they went, they went vpon their foure sides, & they returned not when they went. 18 They had also i rings, and height, and were fearfull to beholde, and their rings were full of eyes, round about them foure.

1. The wing of the one touched the wing of the other. 2. Every Cherubim had foure faces, the face of a man, and of a lyon on the right side, and the face of a bullocke and of an eagle on the left side. 3. Ezech. 31. 1. 8. When spirit or will was gone. 4. That is, when they had executed Gods will: for asure they returned not, till God had changed the face of things. 5. The Hebrew word is talitha meaning that the colour was like the Cilician sea, or a precious stone called, 10. the road.

THE VISION OF EZEKIEL.

A. The whirlwinds
that came out of
the North, or
Aquilon.
B. The great cloud.
C. The fire which
was upon it.
D. The brightness
about it.
E. The likeness of
Amber, or the pale
colour.
F. The forms of the
fiery beastes.
G. Their feet like
calves feet.
H. Hands coming
out from under
their wings.
I. K. L. M. The fi-
gure of the throne
set of every beest.
N. Their wings re-
posed one to another.
O. Their two wings
which covered their
bodies.
P. Fire running a-
mong the beests.
Q. Wheels be-
neath every one
fiery face.
R. The rings of the
wheels which were
full of eyes.
S. The firmament
like unto chrysal.
T. The throne,
which was set upon
the firmament.
U. Where sat like
the appearance
of a man.
V. The appearance
of amber above, and
beneath the man.
W. The fire about
him.
X. The brightness
of fire like the
round house.

Midi, or the
Gould.



19 And when the beastes went, the wheels went with them : and when the beastes were lift vp from the earth, the wheels were lift vp.

20 Whither the spirit led them, they went, and thither did the spirit of the wheels lead them, and the wheels were lifted vp besides them : for the spirit of the beastes was in the wheels.

21 When the beastes went, they went, and when they stood, they stood, and when they were lifted vp from the earth, the wheels were lifted vp besides them : for the spirit of the beastes was in the wheels.

22 And the similitude of the firmament vpon the heads of the beastes was wonderfull, like vnto chrysal, spread ouer their heads about.

23 And vnder the firmament were their wings straight, the one toward the other: euery one had two which covered them, and euery one had two, which covered their bodies.

24 And when they went forth, I heard the noyse of their wings, like the noyse of great waters, and as the voyce of the Almighty, such was the voice of speech, as the noyse of an host: and when they stood, they let downe their wings.

25 And there was a voyce fro the firmament, that was ouer their heads, when they stood, and had let downe their wings.

26 And about the firmament that was ouer their heads, was the fashion of a throne like vnto a Saphir stone, and vpon the similitude of the throne was by appearance, as the similitude of a man about vpon it.

27 And I sawe as the appearance of amber, and as the similitude of fire round about within it to looke to, euen from his loynes upward: and to looke to, euen from his loynes downward, I saw as a likeness of fire, and brightnesse round about it.

I Which denoteth
the fire, and the
brightness of
Gods iudgements.

25 Which signifi-
fied, that they had
no power of doing
leaves but only
waited to appeare
Gods commandments.

27 Wherby was
signified a visible
iudgement to
be the world.

28 As the likenesse of the bowe, that is in the cloude in the day of raine, so was the appearance of the light round about.

29 This was the appearance of the similitude of the glory of the Lord: and when I sawe it, I feltpvpon my face, and I heard a voyce of one that spake.

CHAP. II.

The Prophet is sent to call the people from their error.

1 And he said vnto me, Sonne of man, stande vp vpon thy feet, and I will speake vnto thee.

2 And the Spirit entred into me, when hee had spoken vnto me, and set me vpon my feet, so that I heard him that spake vnto me.

3 And he said vnto me, Sonne of man, I send thee to the children of Israel to a rebellious nation that hath rebelled against me: for they & their fathers have rebelled against mee, even vnto this very day.

4 For they are impudent children, and stiffe hearted: I doe send thee vnto them, & thou shalt say vnto them, Thus sayth the Lord God,

5 But surely they will not heare, neither in deede will they cease: for they are a rebellious house: yet shall they know that I there hath bene a Prophet among them.

6 And thou sonne of man, feare them not, neither be afraid of their words, although rebels, & thornes be with thee, and thou remainest with scorpions: feare not their words, nor be afraid at their looks, for they are a rebellious house.

7 Therefore thou shalt speake my wordes vnto them: but surely they will not heare, neither will they indeede cease: for they are rebellious.

8 But thou sonne of man, heare what I say vnto thee: be not thou rebellious, like this rebellious house: open thy mouth, and I will say thee.

9 And when I looked vp, beholde, an hande was sent vnto me, and loe, a roule of a booke was therein.

10 And hee spread it before mee, and it was written within and without: and there was written therein, Lamentations and mourning, and woe.

CHAP. III.

The Prophet being fed with the word of God, & with the constant boldness of the Spirit is sent vnto the people that were in captiuitie. 17 The office of true ministers.

1 Moreouer he said vnto me, Sonne of man, eate that thou findest: & eate this roule, and goe, and speake vnto the house of Israel.

2 So I opened my mouth, and he gaue me this roule to eate.

3 And hee sayde vnto me, Sonne of man, cause thy belly to eate, and fill thy bowels with this roule that I giue thee. Then did I eat it, and it was in my mouth as sweete as honey.

4 And he said vnto me, Sonne of man, go, and enter into the house of Israel, and declare them my wordes.

5 For thou art not sent to a people of an vnknown tongue, or of an hard language, but to the house of Israel,

6 Nor to many people of an vnknown tongue, or of an hard language, whose wordes thou canst

not vnderstand: yet if I should send thee to them, they would obey thee.

7 But the house of Israel will not obey thee: for they will not obey me: yea, all the house of Israel are impudent and stiffe hearted.

8 Beholde, I haue made thy face **b** strong against their faces, and thy forehead harde against their foreheades.

9 I haue made thy forehead as the adamant, & harder than the flint: feare them not therefore, neither be afraid at their looks: for they are a rebellious house.

10 He said moreouer vnto me, Sonne of man, receiue in thine heart all my wordes that I speake vnto thee, and heare **them** with thine eares,

11 And goe and enter to them that are led away captiues, vnto the children of thy people, and speake vnto them, and tell them. Thus sayth the Lord God: but surely they will not heare, neither will they indeede cease.

12 Then the spirit tooke me vp, and I heard behind me a noyse of a great rushing, saying, Blessed be the glory of the Lord out of this place.

13 I heard also the noyse of the wings of the beasts, that touched one another, and the rattling of the wheelles that were by them, euen a noyse of a great rushing.

14 So the Spirit lift me vp, and tooke me away, and I went in bitterness, and indignation of my spirit, but the hand of the Lord was strong vpon me.

15 Then I came to them that were led away captiues to Tel-abib, that dwelt by the river Chebar, and I fate where they late, and remained there astonished among them seuen dayes.

16 And at the ende of seuen dayes, the word of the Lord came againe vnto me, saying,

17 Sonne of man, I haue made thee a watchman vnto the house of Israel: therefore heare the word at my mouth, and giue them warning from me.

18 When I shall say vnto the wicked, Thou shalt surely die, and thou giest not him warning, nor speakest to admonish the wicked of his wicked way, that he may liue, the same wicked man shall die in his iniquitie, but his blood wil I require at thine hand.

19 Yet, if thou warne the wicked, and he mune not from his wickednesse, nor from his wicked way, he shall die in his iniquitie, but thou hast deliuered thy soule.

20 Likewise if a righteous man turne from his righteousnes, and commit iniquitie, I will lay a stumbling blocke before him, and he shall die, because thou hast not giuen him warning: he shall die in his sinne, and his righteous deedes, which he hath done, shall not be remembered: but his blood wil I require at thine hand.

21 Neuertheless if thou admonish that righteous man, that the righteous sinne not, & that he doeth not sinne, hee shall liue, because he is admonished: also thou hast deliuered thy soule.

22 And the hand of the Lord was there vpon me, and he said vnto me, Arise, and go into the field, and I will there talke with thee.

23 So when I had risen vp, and gone forth into the field, beholde, the glory of the Lord stood there, as the glory which I sawe by the river Chebar, and I fell downe vpon my face.

24 Then the Spirit entred into me, which I set

b God promiseth his assistance, and that he will giue them boldnesse and confidence in their vocation, 14. 9. 7. iere. 1. 18. much 3. 8.

c He sheweth what is meant by the eating of the booke, which is, that then ministers of God may speake nothing as of themselves, but that only, which they haue receiued of the Lord.

d whereby he signifieth, that Gods glory should be diminished, although he departed out of his Temple: for this declared that the citie, and Temple should be destroyed.

e This sheweth that there is euen an infirmity of the flesh which can neuer be ready to render full obedience to God, and alio Gods grace, who can assist his, and ouercome with their rebellious affections.

f Which was a place by Esplanes, where the Lewes were prisoners.

g Declaring hereby that Gods ministers must w^h had difference, and celebration vnto his iudgements.

h Of this read Chap. 3. 2. 1. 11. he that hath bene instructed in the right way turne backe.

i I will giue him vp into reproble minde, Rom. 1. 28.

k Which liued to haue bene done in iustice, and were not.

l That is, the Spirit of prophete.

m Meaning, the vision of the Cherubims, and the wordes.

n Reads Chap. 3. 2.

famine,

neither shall mine eye spare thee, neither will I have any pitie.

12 The third part of thee shall die with the pestilence, and with famine shall they be consumed in the mids of thee: and another third part shall fall by the sword round about thee: and I will scatter the last third part into all windes, and I will draw out a sword after them.

13 Thus shall mine anger be accomplished, and I will cause my wrath to cease in them, and I will be comforted: and they shall know, that I the Lord have spoken it in my zeale, when I have accomplished my wrath in them.

14 Moreover, I will make thee waste, and abhorred among the nations, that are round about thee, and in the sight of all that passe by.

15 So thou shalt be a reprove and shame, a chastisement and an astonishment vnto the nations, that are round about thee, when I shall execute iudgements in thee, in anger and in wrath, and in sharpe rebukes: I the Lord have spoken it.

16 When I shall send vpon them the euill arrows of famine, which shall be for their destruction, and which I will send to destroy you: and I will encrease the famine vpon you, and will breake your staffe of bread.

17 So will I send vpon you famine, and euill beastes, and they shall spoyle thee, and pestilence and blood shall passe through thee, and I will bring the sword vpon thee: I the Lord have spoken it.

CHAP. VI.

It sheweth that Jerusalem shall be destroyed for their idolatrie, & the propheticall repentance of the remanens of the people, and their discomfite.

Gaineth the word of the Lord came vnto me, saying,

1 Sonne of man, Set thy face towards the mountains of Israel, and propheticke against them,

2 And say, Ye mountains of Israel, heare the worde of the Lord God: thus sayeth the Lord God to the mountains and to the hills, to the rivers and to the vallics, Beholde, I, even I will bring a sword vpon you, and I will destroy your high places: I the Lord.

3 And your altars shall be desolate, and your images of the Sonne shall be broken: and I will cast downe your layne men before your idoles.

4 And I will lay the dead carcases of the children of Israel before their idoles, and I will scatter your bones round about your altars.

5 In all your dwelling places the cities shall be desolate, and the high places shall be laide waste, so that your altars shall be made waste and desolate, and your idoles shall be broken, and cease, & your images of the Sonne shall be cut in pieces, and your workes shall be abolished.

6 And the layne shall fall in the mids of you, and ye shall know that I am the Lord.

7 Yet will I leaue a remnant, that you may haue some that shall escape the sword among the nations, when you shall be scattered through the countries.

8 And they that escape of you, shall remember me among the nations, where they shall be in captiuitie, because I am grieved for their whorish hearts, which haue departed from me, and for their eyes, which haue gone a whoring after their

idoles, and they shall be displeased in themselves for the euils, which they haue committed in all their abominations.

9 And they shall know that I am the Lord, and that I haue not said in vaine, that I would do this euil vnto them.

10 Thus sayeth the Lord God, I smite with thine hand, and stretch forth with thine foote, and say, Alas, for all the wicked abominations of the house of Israel: for they shall fall by the sword, by the famine, and by the pestilence.

11 He that is farre off, shall dye of the pestilence, and he that is neere, shall fall by the sword, and he that remaineth and is besieged, shall die by the famine: thus will I accomplish my wrath vpon them.

12 Then shall ye know, that I am the Lord, when their layne men shall be among their idoles round about their altars, vpon euery high hill in all the toppes of the mountaines, and vnder euery greene tree, and vnder euery thicke oke, which is the place where they did offer swete sauer to all their idoles.

13 So will I stretch mine hand vpon them, and make the land waste, and desolate, from the wilderness vnto Dibalath in all their habitations, and they shall know, that I am the Lord.

CHAP. VII.

The end of all the kinde of Israel shall suddenly come.

Moreover the worde of the Lord came vnto me, saying,

2 Also thou sonne of man, thus saith the Lord God, An end is come vnto the land of Israel: the end is come vpon the foure corners of the land.

3 Now is the end come vpon thee, and I will send my wrath vpon thee, and will iudge thee according to thy wayes, and will lay vpon thee all thine abominations.

4 Neither shall mine eye spare thee, neither will I haue pitie: but I will lay thy wayes vpon thee: and thine abomination shall bee in the middes of thee, and ye shall know that I am the Lord.

5 Thus sayeth the Lord God, I Behold, one euil, when one euil is come.

6 An end is come, the end is come, it is watched for thee: behold, it is come.

7 The morning is come vnto thee, the dewelleth in the land: the time is come, the day of trouble is neere, and not the founding againe of the mountaines.

8 Now I will shortly poure out my wrath vpon thee, and fulfill mine anger vpon thee: I will iudge thee according to thy wayes, and will lay vpon thee all thine abominations.

9 Neither shall mine eye spare thee, neither will I haue pitie, but I will lay vpon thee according to thy wayes, and thine abominations shall be in the middes of thee, and ye shall know that I am the Lord that smiteth.

10 Behold, the day, behold, it is come: the morning is gonewith, the rod flourisheth: prike hath budded.

11 Crueltie is risen vp into a rod of wickednesse: none of them shall remaine, nor of their riches, nor of any of theirs, neyther shall there be lamentation for them.

12 The time is come, the day draweth neere: let not the buyer reioyce, nor let him that selleth, & mourn:

They shall be ashamed to see that their hope in idoles was but vaine, and so shall repeat.

By these signes he would that the Prophet should signifie the great destruction to come.

That is, all nations when you shall see my signemen.

Chap. 5. 14. Some reader, more desolate than the wilderness of Dibalath, which was in Syria and betwixt vnto Israel, for from the wilderness, which was South vnto Dibalath, which was North: meaning, y whole country.

I will punish thee as thou hast deferred to mine idolatrie.

Behold, euil cometh, and he the which that the iudgement of God shall watch to destroy the sinners, which notwithstand he delayeth till he delayeth till there be no more hope of repentance.

The beginning of his punishment is already come.

Which was a voyce of ioy, and mirth.

The scourge is in a readinesse.

That is, the proud tyrant: Nebuchadnezar hath gathered his force & is ready.

This euil came shall be a sharpe scourge for their wickednesse.

In thine own affliction shalt thou see that they shall haue no comfort, lament for euill.

For the patient profite.

For he shall lose nothing.

In the year of the jubile, meaning that none should enjoy the privilege of the law, Leviticus 25:10. For they could all be carried away captives.

This vision signified, that all should be carried away, and none should return for the jubile.

No man for all this, indevoutness himselfe, or take heart to repent for his evil life. Some reads, for none should be strengthened in his iniquity.

Meaning, that they should gaine nothing by flattering themselves in evil.

The Israelites made a brag, but their hearts falsified them.

Which signifies, that they should be bound and led away captives.

That is, of sinners that deserve death.

Which was the Temple, that was divided into three parts, Psalm 62:35.

mourne for the wrath is vpon all the multitude thereof.

For he that selleth, shall not returne to that which is sold, although they were yet alive: for the vision was vnto all the multitude thereof, and they returned not, neither doeth any encourage himselfe in the punishment of his life.

They haue blowne the trumpet, and prepared all, but none goeth to the battell: for my wrath is vpon all the multitude thereof.

The sword is without, and the pestilence, and the famine within: he that is in the field, shall die with the sword, and he that is in the citie, famine and pestilence shall devour him.

But they that flee away from them, shall escape, and shall be in the mountains, like the doves of the valleys: all they shall mourne, every one for his iniquitie.

All hands shall be weake, and all knees shall fall away: water.

They shall also gird themselves with sackcloth, and feare shall couer them, and shame shall vpon all faces, & baldnes vpon their heads.

They shall cast their silver in the streets, and their gold shall be cast fare off: their silver and their gold cannot deliuer them in the day of the wrath of the Lord: they shall not satisfie their foules, neither fill their bowels: for this ruine is for their iniquitie.

He had also set the beautie of his ornament in maiestie: but they made images of their abominations, and of their idoles therein: therefore have I set it farre from them.

I will giue it into the handes of the strangers to be spoiled, and to the wicked of the earth to be robbed, and they shall pollute it.

My face will I turne also from them, and they shall pollute my secret place: for the destroyers shall enter into it, and defile it.

Make a chaine: for the land is full of the iudgement of blood, and the citie is full of crueltie.

Wherefore I will bring the most wicked of the heathen, and they shall possesse their houses: I will also make the pompe of the mighty to cease, and their holy places shall be defiled.

When destruction cometh, they shall seeke peace, and shall not haue it.

Calamitie shall come vpon calamitie, and rumour shall bee vpon rumour: then shall they seeke a vision of the Prophet: but the Law shall perish from the Priest, and counsel from the Ancient.

The King shall mourne, and the prince shall be clothed with desolation, and the hands of the people in the land shall be troubled: I will doe vnto them according to their wayes, and according to their iudgements will I iudge them, and they shall know that I am the Lord.

CHAP. VIII.

An apparition of the similitude of God, & Ezekiel is brought to Jerusalem in the spirit. & The Lord sheweth the Temples idolatries of the house of Israel.

And in the sixth year, in the sixth month, and in the fifth day of the month, as I sat in mine house, and the Elders of Iudah sat before me, the hand of the Lord God fell there vpon me.

Then I beheld, and lo, there was a likenesse, as the appearance of fire, to looke to, from his loynes downward, & from his loynes vpward, as

the appearance of brightnesse, & like vnto amber.

And he stretched out the likenesse of an hand, and tooke me by an haire locke of mine head, and the Spirit lift me vp betweene the earth, and the heauen, and brought mee by a Diuine vision to Ierusalem, into the entrie of the inner gate that lieth toward the North, where I remembred the idole of indignation, which prouoked indignation.

And behold, the glory of the God of Israel was as there according to the vision, that I saw in the field.

Then sayd he vnto me, Sonne of man, lift vp thine eyes now toward the North. So I lift vp mine eyes toward the North, and behold, Northward, at the gate of the altar, this idole of indignation was in the entrie.

He sayd furthermore vnto me, Sonne of man, seest thou not what they doe? euen the great abominations that the house of Israel commit, teth here to cause me to depart from my Sanctuary: but yet turne thee and thou shalt see greater abominations.

And he caused me to enter at the gate of the court: and when I looked, behold, an hole was in the wall.

Then said he vnto me, Sonne of man, digge now in the wall. And when I had digged in the wall, behold, there was a doore.

And he said vnto me, Go in, and behold the wicked abominations that they doe here.

So I went in, and saw, and behold, there was euery similitude of creeping things, and of abominable beasts, and all the idoles of the house of Israel painted vpon the wall round about.

And there stood before them fourie men of the Ancients of the house of Israel, and in the middes of them stood Iazaniah, the sone of Shaphan, with euery man his censor in his hand, and the vapour of the incense went vp like a cloude.

Then sayd he vnto me, Sonne of man, hast thou seene what the Ancients of the house of Israel doe in the darke, euery one in the chamber of his agerie? for they say, The Lord seeth vs not, the Lord hath forsaken the earth.

Againe he sayd also vnto me, Turne thee againe, and thou shalt see greater abominations that they doe.

And he caused me to enter into the entrie of the gate of the Lords house, which was toward the North: and behold, there sat women mourning for O Tammuz.

Then said he vnto me, Hast thou seene this, O sonne of man? Turne thee againe, and thou shalt see greater abominations then these.

And he caused me to enter into the inner court of the Lords house, and beholde, at the doore of the Temple of the Lord, betwene the porch and the altar were about foue and twentie men with their backs toward the Temple of the Lord, and their faces toward the East, and they worshipped the sunne, toward the East.

Then he said vnto me, Hast thou seene this, O sonne of man? Is it a small thing to the house of Iudah to commit these abominations which they doe here? for they haue filled the land with crueltie, and haue returned to prouoke me: and loe, they haue cast out of stinke before their noses.

Therefore will I also execute my wrath betwene them.

Which was the porch of the court where the people assembled.

So called because it was the place where the people assembled.

Which was the altar, this idole of indignation was in the entrie.

That is, in the court, where the people had made an altar to God.

Which were the idoles of the house of Israel.

Which were the idoles of the house of Israel.

Which were the idoles of the house of Israel.

Which were the idoles of the house of Israel.

Which were the idoles of the house of Israel.

Which were the idoles of the house of Israel.

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Which were the idoles of the house of Israel.

Which were the idoles of the house of Israel.

Which were the idoles of the house of Israel.

Which were the idoles of the house of Israel.

mine eye shall not spare them, neither will I have pitié, and * though they cry in mine eares with a loud voyce, yet will I not heare them.

CHAP. IX.

1 The distribution of the citie. 2 They that shall stand, are marked. 3 A complaining of the Prophet for the affliction of the people.

HE cried also with a loud voyce in mine eares, saying, The visitations of the citie draw neere, and every man hath a weapon in his hand to destroy it.

3 And behold, fixe * men came by the way of the hie gate, which lieth toward the North, and every man a weapon in his hand to destroy it: and one man among them was clothed with linnen, with a writers inke-horne by his side, and they went in, and flood beside the brazen altar.

3 And the glorie of the God of Israel was gone vp from the Cherub, whereupon he was, and flood on the floor of the house, and he called to the man clothed with linnen, which had the writers inke-horne by his side.

4 And the Lord sayd vnto him, Goe thorow the mids of the citie, even thorow the mids of Ierusalem, and sette a marke vpon the foreheads of them that be moune, and cite for all the abominations that be done in the mids thereof.

5 And to the other he said, that I might heare, Goeye after him thorow the citie, and limate: let your eye spare none, neither haue pitié.

6 Destroy viterly the olde, and the yong, and the maids, and the children, and the women, I ut touch no man vpon whome is the g marke, and begin at my Sanctuary. Then they began at the ancient men, which were before the house.

7 And he sayd vnto them, Defile the house, and fill the courts with the flaine, then goe forth: and they went out, and slew them in the citie.

8 Now when they had slaine them, and I had escaped, I fel downe vpon my face, and cried, saying, Ah Lord God, wilt thou destroy all the residue of Israel, in powring out thy wrath vpon Ierusalem?

9 Then sayd he vnto me, The iniquitie of the house of Israel, and Iudah is exceeding great, so that the land is full of blood, and the citie full of corrupt iudgement: for they say, The Lord hath forsaken the earth, and the Lord seeth vs not.

10 Astouching me also, mine eye shall not spare them: neither will I haue pity, but will recompense their wayes vpon their heads.

11 And behold, the man clothed with linnen which had the inke-horne by his side, made reuerence, and said, Lord, I haue done as thou hast commanded me.

CHAP. X.

1 Of the manner that hee tooke for burning coales out of the middle of the wheels of the Cherubims. 2 A reuerent fall of the vision of the wheels, of the beasts, and of the Cherubims.

And as I looked, behold, in the firmament that was aboue the head of the Cherubims there appeared vpon them like vnto the similitude of a throne, as it were a saphir stone.

2 And hee spake vnto the man clothed with linnen, and said, Go in between the wheelcs, even vnder the Cherub, & fill thine hands with coales of fire from between the Cherubims, and scatter them out vnder the city. And he went in in my sight.

3 Now the Cherubims stood vpon the right

side of the house, when the man went in, and the cloud filled the inner court.

4 Then the glory of the Lord went vp from the Cherub, & flood out of the doore of the house, and the house was filled with the cloud, and the court was filled with the brightnesse of the Lords glorie.

5 And the sound of the Cherubims wingcs was heard into the viter court, as the voice of the Almighty God, when he spe keth.

6 And when he had commanded the man clothed with linnen, saying, Take fire from betwene the wheelcs, & from betwene the Cherubims, then he went in, and flood beside the whele.

7 And one Cherub stretched fourth his hand from betwene the Cherubims vnto the fire, that was betwene the Cherubims, and tooke thereof, and put it into the hands of him that was clothed with linnen, who tooke it, and went out.

8 And there appeared in the Cherubims, the likenesse of a mans hand vnder their wings.

9 And when I looked vp, behold, foure wheelcs were beside the Cherubims, one whele by one Cherub, and another whele by another Cherub, and the appearance of the wheelcs was as the colour of a Chrysolite stone.

10 And their appearance (for they were all foure of one fashion) was as if one whele had bene in another whele.

11 When they went forth, they went vpon their foure sides, and they returned not as they went: but to the place whither the first went, they went after it, and they turned not as they went.

12 And their whole bodie, and their finges, and their hands, and their wings, and the wheelcs were full of eyes round about, even in the same foure wheelcs.

13 And the Cherub cried to these wheelcs in mine hearing, saying, O wheelcs.

14 And euery braff had foure faces: the first face was the face of a Cherub, & the second face was the face of a man, and the third the face of a lion, and the fourth the face of an Eagle.

15 And the Cherubims were lifted vp: * this is the beast that I saw at the river Chebar.

16 And when the Cherubims went, the wheelcs went by them: and when the Cherubims lift vp their wings to mount vp from the earth, the same wheelcs also turned not from beside them.

17 When the Cherubims flood, they flood: and when they were lifted vp, they lifted then flues vp also: for the spirit of the beast was in them.

18 * Then the glorie of the Lord departed from about the doore of the house, and flood vpon the Cherubims.

19 And the Cherubims lift vp their wings and mounted vp from the earth in my sight: when they went out, the wheelcs also were beside them, and euery one flood at the entrie of the gate of the Lordes House at the East side, and the glory of the God of Israel was vpon them on hie.

20 * This is the beast that I saw vnder the God of Israel by the river Chebar, and I knewe that they were the Cherubims.

21 Euery one had foure faces, and euery one foure wings, and the likenesse of mans hands was vnder their wings.

22 And the likenesse of their faces was the selfe same faces, which I saw by the river Chebar, and

c meaning that the glory of God should depart from the Temple.

d Reade Chap. i.

e Reade Chap. i. 16.

f vntill they had executed Gods iudgements.

* Chap. i. 10.

g There was one consent betw: the Cherubims & the wheelcs. h Reade Chap. 1. 3.

i Chap. i. 10. i That is, the whole house of the foure beasts or Cherubims.

goe fourth: they shall digge through the wall to carry out thereby: he shall couer his face, that hee see not the ground with his eyes.

13 My net also will I spread vpon d him, and he shall be taken in my net, and I will bring him to Babel to the land of the Caldeans, yet shall he not see it, though he shall die there.

14 And I will scatter toward euery winde all that are about him to helpe him, and all his gari- sons, and I will draw out the sword after them.

15 And they shall know that I am the Lord, when I shall scatter them among the nations, and disperse them in the countreies.

16 But I will leaue a little number of them from the sword, from the famine, and from the pestilence, that they may declare all these abomi- nations among the heathen, where they come, and they shall know, that I am the Lord.

17 Moreover, the worde of the Lorde came vnto me, saying,

18 Some of man, eat thy bread with trembling, & drinke thy water w trouble, & with carefullnes,

19 And say vnto the people of the land, Thus saith the Lord God of the inhabitants of Ierusa- lem, and of the land of Israel, They shall eate their bread with carefullnes, and drinke their water with defolation: for the land shall bee defolate from her abundance, because of the cruelty of them that dwell therein.

20 And the cities that are inhabited, shall bee left void, and the land shall bee defolate, and ye shall know that I am the Lord.

21 And the word of the Lorde came vnto me, saying,

22 Sonne of man, what is that prouerbe that you haue in the land of Israel, saying, The dayes are prolonged, and all visions I saye?

23 Tell them therefore, Thus sayth the Lord God, I will make this prouerbe to cease, and they shall no more vie it as a prouerbe in Israel: but say vnto them, The dayes are at hand and the effect of euery vision.

24 For no vision shall be any more in vaine, neither shall there be any flattering diuination within the house of Israel.

25 For I am the Lord: I will speake, and that thing that I shall speake, shall come to passe: it shall be no more prolonged: for in your dayes, O rebellious house, will I say the thing, and wil per- forme it, saith the Lord God.

26 Again the word of the Lord came vnto me, saying,

27 Sonne of man, beholde, they of the house of Israel say, The vision that he seeth, is for many dayes to come, and he prophesieth of the times that are farre off.

28 Therefore say vnto them, Thus sayeth the Lord God, All my wordes shall no longer be de- layed, but that thing which I haue spoken, shall be done, saith the Lord God.

CHAP. XIII.

1 The wordes of the Lord against false prophets, which teach the people the wayes of their owne hearts.

And the worde of the Lorde came vnto mee, saying,

2 Sonne of man, prophesie aganist the pro- phets of Israel, that prophesie, and say thou vnto them, that prophesie out of their owne hearts, Heare the word of the Lord.

3 Thus sayth the Lord God, Woe vnto the

foolish prophets that followeth their owne spirit, and haue scene nothing.

4 O Israel thy Prophets are like the foxes b in the waste places.

5 Ye haue not risen vp in the gaps, neither made vp the hedge for the house of Israel, so stand in the battell in the day of the Lord.

6 They haue scene vanity, and lying diuina- tion, saying, The Lord sayth so, and the Lord hath not sent them: and they haue made others to hope that they would confirme the word of their pro- phesie.

7 Haue ye not scene a vaine vision? and haue ye not spoken a lying diuination? d ye say, The Lord sayth it, albeic I haue not spoken.

8 Therefore thus sayth the Lord God, Because ye haue spoken vanity & haue scene lies, therefore behold, I am agaynst you, sayth the Lord God.

9 And mine hand shall be vpon the Prophets that see vanity, and diuine lyes: they shall not be in the assembly of my people, neither shall they be written in the e writing of the house of Israel, nei- ther shall they enter into the land of Israel: and ye shall know that I am the Lord God.

10 And therefore, because they haue deceived my people, saying, Peace, & there was no peace: and one built vp a wall, and behold, the others daubed it with vntempered mortar,

11 Say vnto them which daube it with vntempered mortar, that it shall fall: for there shall come a great shewre, and I will send hayle stones, which shall cause it to fall, and a stormie winde shall breake it.

12 Lot, when the wall is fallen, shall it not be sayd vnto you, Where is the daubing wherewith ye haue daubed it?

13 Therefore thus sayth the Lord God, I will cause a stormy wind to breake forth in my wrath, and a great shewre shall be in mine anger, & hail- stones in mine indignation to consume it.

14 So I will destroy the wal that ye haue daubed with vntempered mortar, and bring it downe to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the mids thereof, and ye shall know, that I am the Lord.

15 Thus will I accomplish my wrath vpon the wall, and vpon them that haue daubed it with vntempered mortar, and will I say vnto you, The wall is no more, neither the daubers thereof.

16 To wit, the Prophets of Israel, which pro- phesie vpon Ierusalem, and see visions of peace for it, and there is no peace, saith the Lord God.

17 Likewise thou sonne of man, set thy face a- gainst the daughters of thy people, which prophesie out of their owne heart: and prophesie thou aganist them, and say,

18 Thus saith the Lord God, Woe vnto the woman that sowe i pillows vnder allarme holes, and make vailes vpon the head of euery one that standeth vp, to hunt soules: will ye hunt the soules of my people, and will ye giue life to the soules that come vnto you?

19 And will ye pollute me among my people for handiuls of barley, and for pieces of bread to slay the soules of them that should not die, and to giue life to the soules that should not liue in lying to my people, that heare your lies?

20 Wherefore thus sayth the Lord God, Be- hold, I will haue to doe with your pillows, wher- with

b Watching to destroy the vice.

c To be frakish to the gentiles and true winiflers that shoud haue refilled them.

d Ye promised peace to this peo- ple, and now ye see their defu- sion, so that it is manifest that ye are false prophets.

e That is, in the booke of life, wherein the true liuelines are re- corded.

f Reade Ier. 23. 18

g Whereas the true Prophets prophesied the destruction of the cite to bring the people to penan- cy, the false prophets spake the contrary and flattered them in their vanities, so that what one false prophet said, (which is here cal- led the building of the wall) ano- ther false prophet would assure, though he had neither great nor good ground to beare him.

h Whereby is meant whatsoever man of binitie fettereth forth vnder the authority of Gods word.

i The false super- stitious men for lucre would pro- phesie and tell e- uery man his for- tune, giuing them pillows to leane vpon, & he would to them the in- strut they might the more allure them and bewi ch them.

k Will ye make my word to serue you be liars?

l These doctors made the people beleeue that they could pre- uent life or destroy it, and that it shoud come to euery one ac- cording as they prophesied.

Lord, when I set my face against them,
And when I make the land waste, because
they haue greatly offended, sayth the Lord God.

CHAP. XVI.

The Prophet declareth the benefits of God toward Ierusalem.
1. In his multitude. 2. In his iustice to the wickednesse of
other people in comparison of the sinnes of Ierusalem. 3. The
cause of his abominations, into which the Sennam fall.
4. Mercy is promised to the repentant.

Gainc the word of the Lord came vnto me,

A saying,
1 Sonne of man, cause Ierusalem to know her
abominations.

2 And say, Thus saith the Lord God vnto Ie-
rusalem, Thine habitation and thy kindred is of
the land of Canaan: thy father was an Amorite,
and thy mother an Hittite.

3 And in thy nativity when thou wast borne,
thy navel was not cut: thou wast not washed in
water to soften thee: thou wast not salted with
litch, nor swaddled in cloutes.

4 None eyepitied thee to do any of these vnto
thee, for to haue compassion vpon thee, but thou
wast cast out into the open field to the contempt
of thy perion in the day that thou wast borne.

5 And when I passed by thee, I saw thee pol-
luted in thine owne blood, and I said vnto thee,
when thou wast in thy blood, Thou shalt live:
euen when thou wast in thy blood, I sayde vnto
thee, Thou shalt live.

6 I haue caused thee to multiplie as the bud of
the field, & thou hast increased and waxen great,
and thou hast gotten excellent ornaments: thy
breasts are fashioned, thine haire is grown, whereas
thou wast naked and bare.

7 Nowe when I passed by thee, and looked
vpon thee, beholde, thy time was as the time of
loue, and I spread my skirts ouer thee, & covered
thy filthinesse: yea, Iware vnto thee, & entered
into a couenant with thee, saith the Lord God,
and thou becamest mine.

8 Then washed I thee with water: yea, I
washed away thy blood from thee, and I anointed
thee with oyle.

9 I clothed thee also with broidred worke, &
thod thee with badgers skin: & I girded thee about
with fine linnen, and I couered thee with silke.

10 I decked thee also with ornaments, and I
put bracelets vpon thine hands, and a chaine on
thy necke.

11 And I put a frontlet vpon thy face, and
caring in thine cares, and a beautiful crowne
vpon thine head.

12 Thus wast thou decked with gold and siluer,
and thy raiment was of fine linnen, and silke, and
broyded worke: thou diddest eat fine flour,
and hony and oyle, and thou wast very beautifull,
and thou diddest growe vnto a kingdome.

13 And thy name was spread among heathen
for thy beauty: for it wasperth through my beauty
which I had set vpon thee, saith the Lord God.

14 Nowe thou diddest trust in thine owne
beauty, & playedst the harlot, because of thy re-
nowme, and hast powred out thy fornications
vpon every one that passed by thy doore was to him.

15 And thou diddest take thy garments, and
deckedst thine hie places with diuers colours,

and I laydest the harlot thereson: the like
things shal not come, neither hath any done so.

17 Thou hast also taken thy faire iewels made
of my golde and my siluer, which I had giuen
thee, and madest to thy selfe images of men, and
didst commit whoredome with them.

18 And tookest thy broidred garments, and
coueredst them: and thou hast set mine oyle and
my perfume before them.

19 My meate also, which I gaue thee, as fine
floure, oyle, and hony, wherewith I fed thee, thou
hast euen set it before them for a sweete sauour:
thus it was, saith the Lord God.

20 Moreover thou hast taken thy formes and
thy daughters, whom thou hast borne vnto me,
and these hast thou sacrificed vnto them: to be
devoured: is this thy whoredome a small matter?

21 That thou hast slain my childre, & deliuered
them to cause them to passe through fire for them?

22 And in all thine abominations and whore-
domes thou hast not remembered the dayes of thy
youth, when thou wast naked and bare, and wast
polluted in thy blood.

23 And beside all thy wickednes (woe, woe vnto
thee, saith the Lord God)

24 Thou hast also built vnto thee an hie place,
and hast made thee an hie place in euery streete.

25 Thou hast built thine hie place euery cor-
ner of the way, and hast made thy beatic to be
abhorred: thou hast opened thy feete to euery
one that passed by, & multiplied thy whoredome.

26 Thou hast also committed fornication with
the Egyptians thy neighbours, which haue great
members, and hast increased thy whoredome, to
prouoke me.

27 Beholde, therefore did I stretch out mine
hand ouer thee, and will diminish thine ordinarie,
and deliuer thee vnto the will of them that hate
thee, vnto the daughters of the Philistines,
which are ashamed of thy wicked way.

28 Thou hast played the whore also with the
Assyrians, because thou wast insatiable: yea, thou
hast played the harlot with them, and yet couldest
not be satisfied.

29 Thou hast moreover multiplied thy forni-
cation from the land of Canaan vnto Caldee, and
yet thou wast not satisfied herewith.

30 Howe weak is thine heart, saith the Lord
God, seeing thou doest all these things, euen the
worke of a presumptuous whorish woman?

31 In that thou buildest thine hie place in the
corner of euery way, and makest thine hie place
in euery streete, and hast not bene as an harlot
that despiseth reward,

32 But as a wife that playeth the harlot, and
taketh others for her husband.

33 They giue gifts to all other whores, but
thou giuest gifts vnto all thy louers, and reward-
dest them, that they may come vnto thee on euery
side for thy fornication.

34 And the contrary is in thee from other wo-
men in thy fornications, nei her the like fornication
shall be after thee: for in that thou giuest a re-
ward, and no reward is giuen vnto thee, therefore
thou art contrary.

35 Wherefore, O harlot, heare the worde of
the Lord,

36 Thus saith the Lord God, Because thy
name was powred out, and thy filthinesse disco-
uered through thy fornications with thy louers,

Thou hast con-
uered my vessels
and instruments,
which I gaue thee
to know me with,
to the vie of thine
idols.

Meaning by the
reale Levit. 18. 31
King 23. 10.

10. 10.

He noteth the
great impietie of
these people, who
sitting from
God to seek help
at strange nations,
did also at length
embrace their idola-
trie, thinking
thereby to make
their sinnes more
strong.
10. 10.

10. 10.

Meaning, that
some haue less re-
ward, but so low-
ers gave a reward
to Israel, but they
gave to all others
signifying, that the
idolaters bestow
all their substance,
which they recei-
ue of God for his
glorie, to serve
their vile abomi-
nations.

10. 10.

And

More fruit, & be an excellent vine.

9 Say thou, Thus saith the Lord God, Shall it prosper? shall he not pull vp the rootes thereof, and destroy the fruit thereof, and cause them to die? all the leaues of her bud that wither without great power, or many people, to plucke it vp by the rootes thereof.

10 Beholde, it was planted, but shall it prosper? shall it not be dried vp, and wither? when the East winde shall touch it, it shall wither in the trenches, where it grew.

11 Moreover the word of the Lord came vnto me saying,

12 Say now to this rebellious house, Know ye not, what these things meane? tell them, Behold, the King of Babel is come to Ierusalem, and hath taken ^{the} the King thereof, and the princes thereof, and led them with him to Babel.

13 And hath taken ^{one} of the kings seede, and made a covenant with him, & hath taken ^{an} an oath of him: he hath also taken the princes of the land, that The kingdome might be in subjection, and not lift it selfe vp, but keepe their covenant, and stand to it.

14 But he rebelled against him, and sent his ambassadors into Egypt, that they might giue him horses, and much people: shall he prosper? shall he escape, that doeth such things? or shall he breake the covenant, and be deliuered?

15 As I live, saith the Lord God, hee shall die in the mids of Babel, in the place of the King, that had made him king, whose oath hee despised, and whose covenant ^{he} hee despised with him, hee breake.

16 Neither shall Pharaoh with his mighty host, and great multitude of people, mainteine him in the warre, when they haue cast vp mounts, and builded ramparts to destroy many persons.

17 For he hath despised the oath, & broken the covenant (yet lo, he had giuen ⁱⁿ his hand) because he hath done all these things, he shall not escape.

18 Therefore, thus saith the Lord God, As I live, I will surely bring mine oath that he hath despised, and my covenant that he hath broken vpon his owne head.

19 * And I will spread my net vpon him, & he shall be taken in my net; & I will bring him to Babel, and will enter into iudgement with him there for his trespasses that he hath committed against me.

20 And all that see from him with all his host, shall fall by the sword, and they that remaine, shall be scattered toward all the windes: and yee shall know that I the Lord haue spoken it.

21 Thus saith the Lord God, I will also take off the top of this cedar, and will set it, and cut off the top of the tender plant thereof, and I will plant it vpon an high mountaine and great.

22 * ^{See} In the high mountaine of Israel will I plant it: and it shall bring forth boughs and beare fruit, and be an excellent cedar, and vnder it shall remaine all birdes, and euery foule shall dwell in the shadowe of the branches thereof.

23 And all the trees of the field shall know that I the Lord haue brought downe the high tree, and exalted the low tree: that I haue dried vp the greene tree, & made the drie tree to flourish: I the Lord haue spoken it, and haue done it.

CHAP. XVIIII.

18 He sheweth that euer man shall beare his owne sinne. 21 To him that commandeth, & saluation promised. 24 Death is promised to the sinners, which haue forsaken the law of the Lord.

The word of the Lord came vnto me againe, saying,

2 What meane ye that ye speake this prouerbe concerning the land of Israel, saying, * The fathers haue eaten sowre grapes, and the childrens teeth are set on edge?

3 As I live, saith the Lord God, ye shall vse this prouerbe no more in Israel.

4 Beholde, all foules are mine, both the foule of the father, and also the foule of the sonne are mine: the foule that sinneth, it shall die.

5 But if a man be iust, and doe that which is lawfull, and right,

6 And hath not eaten vpon the mountains, neither hath lift vp his eyes to the idoles of Israel, neither hath ^{he} defiled his neighbors wife, neither hath ^{he} lien with a ^{man} manstrous woman,

7 Neither hath oppressed any, but hath restored the pledge to his detourer: he that hath spoiled none by violence, but hath giuen his bread to the hungry, and hath couered the naked with a garment,

8 And hath not giuen sooth vpon ^{his} vsurie, neither hath taken any increase, but hath withdrawn his hand from iniquitie, and hath executed true iudgement betwene man and man,

9 And hath walked in my statutes, and hath kept my iudgements to deale truly, he is iust, he shall surely live, saith the Lord God.

10 ¶ If he beget a sonne, that is a thiefe, or a sweader of blood, if he do any one of these things,

11 Though he doe not all these things, but cyther hath eaten vpon the mountaine, or defiled his neighbours wife,

12 Or hath oppressed the poore and needy, or hath spoiled by violence, or hath not restored the pledge, or hath lift vp his eyes vnto the idoles, or hath committed abomination,

13 Or hath giuen forth vpon vsurie, or hath taken increase, shall hee live: he shall not live: seeing he hath done all these abominations, & he shall die the death, and his blood shall be vpon him.

14 ¶ But if he beget a sonne, that seeth all his fathers sinnes, which hee hath done, and seareth, neither doth such like,

15 That hath not eaten vpon the mountaine, neither hath lift vp his eyes to idoles of the house of Israel, nor hath defiled his neighbours wife,

16 Neither hath oppressed any, nor hath withholden the pledge, neither hath spoiled by violence, but hath giuen his bread to the hungry, and hath couered the naked with a garment,

17 Neither hath withdrawn his hand from the afflicted, nor receiued vsury, nor increase, but hath executed my iudgements, and hath walked in my statutes, he shall not die in the iniquitie of his father, but he shall surely live.

18 His father, because hee cruelly oppressed and spoiled his brother by violence, and hath not done good among his people, because he dieth in his iniquitie.

19 Yea say ye, Wherefore shall not the sonne beare the iniquitie of the father? because the sonne hath executed iudgement and iustice, and hath kept all my statutes, and done them, he shall surely live.

20 * The same soule that soneth shall die: the sonne shall not beare the iniquitie of the father, neither shall the father beare the iniquitie of the sonne, but the righteous of the righteous shall live.

The people were murmured at the sayings of the Lord, and therefore vied this prouerbe, meaning that their fathers had sinned, and their children were punished for their transgressions, as Iere, 31.29.

If he hath not eaten of the flesh that hath bene offered vnto idoles, to honour them thereby, ^{Leuit. 18.30.} ^{1st Cor. 10.18.} ^{Leuit. 24.16.} ^{1st Cor. 7.21.} ^{2nd Cor. 12.21.} ^{1st Cor. 10.28.} ^{1st Cor. 12.21.} ^{1st Cor. 12.21.}

He sheweth how the sonne is punished for his fathers fault: that is, if he be wicked as his father was, and doeth not so, he shall be punished as his father was, or else not.

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be upon him, and the wickedness of the wicked shall be upon himselfe.

21 But if the wicked will returne from all his finnes that he hath committed, and keepe all my statutes, and doe that which is lawful and right, he shall surely live, and shall not die.

22 All his transgressions that he hath committed, they shall not be mentioned vnto him, for in his righteousness that he hath done, he shall live.

23 I Haue I any desire that the wicked should die, faith the Lord God? for shall he not live, if he returne from his wayes?

24 But if the righteous turne away from his righteousness, & commit iniquitie, and doe according to all the abominations, that the wicked man doeth, shall he live? all his righteousnesses that he hath done, shall not be mentioned: but in his transgression that he hath committed, and in his sinne that he hath sinned, in them shall he die.

25 Yet ye say, The way of the Lord is not equal: heare now, O house of Israel, Is not my way equal? or are not your wayes unequal?

26 For when a righteous man turneth away from his righteousness, and committeth iniquitie, he shall even die for the same, he shall even die for his iniquitie, that he hath done.

27 Again when the wicked turneth away from his wickednes that he hath committed, and doeth that which is lawful and right, he shall faue his soule alive.

28 Because hee considereth, and turneth away from all his transgressions that hee hath committed, he shall surely live and shall not die.

29 And faith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my wayes equal? or are not your wayes unequal?

30 Therefore I will iudge you, O house of Israel, every one according to his wayes, saith the Lord God: returne therefore and cause others to turne away from all your transgressions: so iniquitie shall not be your destruction.

31 Cast away from you all your transgressions, whereby ye haue transgressed, and make you a new heart, and a new spirit: for why will ye die, O house of Israel?

32 For I desire not the death of him that dyeth, faith the Lord God: cause therefore one another to returne, and live ye.

CHAP. XIX.

1 The captiuitie of the Kings of Iudah signified by the Lyons whelps, and by the lyon. In the propriety of the cite of Ierusalem that is spelt, and the manner thereof that is written.

2 Thou shalt take vpa lamentation for the princes of Israel,

3 And say, Wherefore lay thy mother as a lyoness among the lyons? (hee nourished her young ones among the lyons whelps,

4 And the brought vp one of her whelps, and it became a lyon, and it learned to catch the pray, and it deuoured men,

5 The nations also heard of him, and he was taken in their nettes, and they brought him in chains vnto the land of Egypt.

6 Nowe when hee sawe, that at the hand waited and her hope was lost, hee tooke another of her whelps, and made him a lyon.

7 Which went among the lyons, and became a lyon, and learned to catch the pray, and he deuoured men.

8 And he knew their widowes, & he destroyed

ed their cities, and the lands was wasted, and all that was therein by the noise of his roaring.

9 Then the nations fell against him on every side of the countreys, and laid their nets for him: so he was taken in their pit.

10 And they put him in prison and in chains, and brought him to the King of Babel, and they put him in holdes, that his voyce should no more be heard vpon the mountains of Israel.

11 Thy mother as like a vine in thy blood planted by the waters: she brought forth mistle and branches by the abundant waters,

12 And she had strong rods for the scepters of them that beare rule, and her stature was exalted among the branches, and shee appeared in her height with the multitude of her branches.

13 But she was plucked vp in wrath: she was cast down to the ground, & the East wind dried vp her fruit: her branches were broken, & withered: as for the rod of her strength, the fire consumed it.

14 And now she is planted in the wilderness in a drie and thirle ground.

15 And fire is gone out of a rod of her branches, which hath deuoured her fruit, so that hee hath no strong rod to be a scepter to rule: this is lamentation, and shall be for a lamentation.

CHAP. XX.

1 The Lord denieth that he will answere them when they pray, because of their wickednes. 23 He promitteth that his people shall returne from captiuitie. 24 By the first that shall be burnt in signified the burning of Ierusalem.

And in the seventh yeere, in the fifth month, the tenth day of the month, came certaine of the Elders of Israel to enquire of the Lord, and saie before me.

2 Then came the word of the Lord vnto me, saying,

3 Sonne of man, speake vnto the Elders of Israel, and say vnto them, Thus saith the Lord God, Are ye come to enquire of me? as I live, faith the Lord God, when I am asked, I will not answer you.

4 Wilt thou iudge them, sonne of man? wilt thou iudge them that cause them to vnderstand the abominations of their fathers,

5 And say vnto them, Thus saith the Lord God, In the day when I chose Israel, and I lift vp mine hand vnto the seede of the house of Iacob, and made my selfe known vnto them in the land of Egypt, when I lift vp mine hand vnto them, and said, I am the Lord your God,

6 In the day that I lift vp mine hand vnto them to bring them forth of the land of Egypt, into a land that I had provided for them, so wing with milke & hony, which is pleasant among all lands,

7 Then said I vnto them, Let every man call away the abominations of his eyes, and defile not your felues with the idoles of Egypt: for I am the Lord your God.

8 But they rebelled against me, & would not heare me: for none cast away the abominations of their eyes, neither did they forsake the idoles of Egypt: then I thought to pouere out mine indignation vpon them, and to accomplish my wrath against them in the mids of the land of Egypt.

9 But I had respect to my Name, that it should not be polluted before the heathen, among whom they were, and in whose sight I made my selfe known vnto them in bring ing them forth of the land of Egypt.

desired, in confidence where of the godly ever prayd. xx. Nowe

d He ioyous the oblation of the commandments with reuerence

for none can reuerence indeed, except he labour to keep the Lawe, for, not said to be charge.

e That is, in the fruits of his faith which declare that he doth accept him.

f He speaketh this to commend Gods mercy to poore sinners, who rather is ready to pardon them to punish, as his long suffering declareth, Chap. 33.

g 11. Albeit God is his eternall counsell appointed the death and damnation of the reprobate, yet the end of this counsell was not their death onely, but chiefly his owne glory. And also because he deeth not vpon none sinner.

h Therefore it is here said that he would have them to turne away from it that they might live.

i Whereby that he may returne from his wayes, and iudge.

k That is, the false opinion that the hypocrites have of their righteousness, in punishing the father with the children.

l He sheweth that man cannot forsake his wickednes till his heart be changed, which is only the works of God.

m That is, Iehozabab and Iehoiakim, Iosias sonne, who for their pride and cruelty are compared vnto lyons.

n To wit, Iehozabab, hee mother, or Jerusalem.

o By Pharaoh Necho king of Egypt, a King 23. 33.

p Which was Iehoiakim.

q He flew of the Prophets, & them that feared God, and raised their voices.

g He speaketh this to commend Gods mercy to poore sinners, who rather is ready to pardon them to punish, as his long suffering declareth, Chap. 33.

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ad By Pharaoh Necho king of Egypt, a King 23. 33.

ae Which was Iehoiakim.

af He flew of the Prophets, & them that feared God, and raised their voices.

ag That is, Iehozabab and Iehoiakim, Iosias sonne, who for their pride and cruelty are compared vnto lyons.

10 Nowe I caried them out of the land of Egypt and brought them into the wilderness.

11 And I gaue them my statutes, and declared my iudgements vnto them, * which if a man doe, he shall liue in them.

12 Moreover I gaue them also my * Sabbaths to be a signe betwene me & them, that they might know that I am the Lord, that sanctifie them.

13 But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they cast away my iudgements, which if a man do, he shall liue in them, and my Sabbaths haue they greatly polluted: then I thought to powre out mine indignation vpon them * in the wilderness to consume them.

14 But I had respect to my Name, that it should not be polluted before the heathen in whose sight I brought them out.

15 Yet neuertheless, I lift vp mine hand vnto them in the wilderness that I would not bring them into the land, which I had giuen them, flowing with milke and honie, which was pleasant about all lands.

16 Because they cast away my iudgements, and walked not in my statutes, but haue polluted my Sabbaths: for their heart went after their idoles.

17 Neuertheless, mine eye spared them, that I would not destroy them, neither would I consume them in the wilderness.

18 But I said vnto their children in the wilderness, Walke ye not in the ordinances of your fathers, neither obserue their manners, nor defile your selues with their idoles.

19 I am the Lord your God: walke in my statutes, and keepe my iudgements and do them;

20 And sanctifie my Sabbaths, and they shall be signe betwene me and you, that ye may know that I am the Lord your God.

21 Notwithstanding the children rebelled against me: they walked not in my statutes, nor kept my iudgements to do them, which if any man doe, he shall liue in them, but they polluted my Sabbaths: then I thought to powre out mine indignation vpon them, and to accomplish my wrath against them in the wilderness.

22 Neuertheless, I withdrew mine hand and had respect to my Name, that it should not be polluted before the heathen, in whose sight I brought them forth.

23 Yet I lift vp mine hand vnto them in the wilderness, that I would scatter them among the heathen, and disperse them through the countries.

24 Because they had not executed my iudgements, but had cast away my statutes, and had polluted my Sabbaths, and their eyes were after their fathers idoles.

25 Wherefore I gaue them also statutes that were not good, and iudgements, wherein they should not lue.

26 And I polluted them in their owne gifts in that they caused to passe by the fire all that first openeth the wombe, that I might destroy them, to the ende that they might know that I am the Lord.

27 Therefore, sonne of man, speake vnto the house of Israel, and say vnto them, Thus saith the Lord God, Yet in this your fathers haue blasphemed me, though they had before grievously transgressed against me.

28 For when I had brought them into the

lande, for the which I lifted vp mine hand to giue it to them, then they saue euery hill, and all the thicke trees, and they offered there their sacrifices, and these they presented their offering of prouocation: there also they made their sweete sauour, and powred out there their drinke offerings. 2: 28

29 Then I said vnto them, What is the hie place wherunto ye goe? And the name thereof was called * Bamah vnto this day.

30 Wherefore, say vnto the house of Israel, Thus saith the Lord God, Are ye not polluted after the manner of your fathers? and commit ye not whoredome after their abominations?

31 For when you offer your gifts, and make your sonnes to passe through the fire, you pollute your selues with all your idoles vnto this day: shall I answer you when I am asked, O house of Israel? As I liue, saith the Lord God, I will not answer you when I am asked.

32 Neither shall that be done that commeth into your minde: for ye say, We will be as the heathen, and as the families of the countreys, and serue wood and stone. 2: 32

33 As I liue, saith the Lord God, I will surely rule you with a mighty hand, and with a stretched out arme, and in my wrath powred out,

34 And will bring you from the people, and will gather you out of the countreys, wherein ye are scattered, with a mighty hand, & with a stretched out arme, and in my wrath powred out.

35 And I will bring you into * the wilderness of the people, & there will I plead with you face to face.

36 Like as I pleaded with your fathers in the wilderness of the land of Egypt, so wil I plead with you, saith the Lord God.

37 And I will cause you to passe vnder the rod, and will bring you into the bond of the covenant.

38 And I will chuse out from among you the rebels, and them that transgreife against me: I will bring them out of the land where they dwell, and they shall not enter into the land of Israel, and ye shall know that I am the Lord.

39 As for you, O house of Israel, thus saith the Lord God, * Goe you, and serue euery one his idole, seeing that ye will not obey me, and pollute mine holy Name no more with your gifts and with your idoles.

40 For in mine holy mountaine, *even* in the hie mountaine of Israel, saith the Lord God, there shall all the house of Israel, and all in the land, serue me: there will I accept them, and there will I require your offerings and the first fruits of your oblations, with all your holy things.

41 I will accept your sweete sauour, when I bring you from the people, and gather you out of the countreys, wherein ye haue bene scattered, that I may be sanctified in you before the heathen.

42 And ye shall knowe, that I am the Lord, when I shall bring you into the land of Israel into the land, for the which I lifted vp mine hand to giue it to your fathers.

43 And there shall ye remember your wayes, and all your works, wherein ye haue bene defiled, and ye shall iudge your selues worthy to be cut off, for all your euils that ye haue committed.

44 And ye shall knowe, that I am the Lord, when I haue respect vnto you for my Names sake, and not after your wicked wayes, nor according to your corrupt workes, O ye house of Israel.

o Which signifieth as his place, declaring that they sinned themselves of their idolatry, and were not ashamed thereof, though God had commanded them expressly, that they should have no other lifted up on his by statues, Exa. 23. 24. In the way, p He sheweth that the ingratitude of the people defileth, that God should see them off, and that they should not have the comfort of his word.

q He delateth that man of nature is wholly enemies vnto God, and to his owne salvation, and therefore God call them to the right way, partly by chiding, but chiefly by his mercie in forgiving his rebellion, and wickedness.

r I will bring you among strange nations as into a wilderness, and there will visit you, and so call you to repentance, and then bring the godly home againe, Isa. 59.

s Signifying that he will not burne the corn with the chaffe, but chuse out the wicked to punish them when he will spare his. This is spoken to the hypocrites.

t Your own consciences shall condemn you, when you knowe your offences.

Israel, sayth the Lord God.

45 ¶ Moreover, the worde of the Lord came vnto me, saying,

46 Sonne of man, set thy face toward the way of Teman, and drop thy sword toward the South, & prophesie toward the forest of the field of the South,

47 And say to the forest of the South, Heare the word of the Lord: thus sayth the Lord God, Beholde, I will kindle a fire in thee, and it shall deuoure all the y greene wood in thee, and all the drie wood: the continual flame shall not be quenched, and euery face from the South to the North shall be burnt therein:

48 And all flesh shall see, that I the Lord haue kindled it, and it shall not bee quenched. Then said I, Ah Lord God, they say of me, Doeth not he speake so parables?

CHAP. XXI.

He word of the Lord came to me again saying, 2 Sonne of man, set thy face toward Ierusalem, & drop thy sword toward the holy places, and prophesie against the land of Israel.

3 And say to the land of Israel, Thus saith the Lord, Behold, I come against thee, and will draw my sword out of his sheath, and cut off from thee both the righteous and the wicked.

4 Seeing then that I will cut off from thee both the righteous and wicked, therefore shall my sword goe out of his sheath against all flesh from the South to the North,

5 That all flesh may know that I the Lord haue drawn my sword out of his sheath, and it shall not returne any more.

6 Moume therefore thou sonne of man, as in the payne of thy reines, and mourne bitterly before them.

7 And if they say vnto thee, Wherefore mourne thou? then answere, Because of the brute: for it cometh, and euery heart shall melt, and all hands shall be weak, and all mindes shall faint, and all knees shall fall away, as water: behold, it cometh, and shall be done, saith the Lord God.

8 ¶ Again, the word of the Lord came vnto me, saying,

9 Sonne of man, prophesie, and say, Thus sayth the Lord God, say, A sword, a sword both sharpe and fourblinded.

10 It is hapned to make a sore slaughter, and it is fourblinded that it may glitter: how shall we reioyce for it? it concerneth the rod of my sonne, as all other trees.

11 And he hath giuen it to be fourblinded, that he may handle it: this sword is sharpe, & is fourblinded, that he may giue it into the hand of a slaier.

12 Cry, and howle, sonne of man: for this shall come to my people, and it shall come vnto all the princes of Israel: the terrors of the sword shall be vpon my people: I smite therefore vpon thy thigh.

13 For it is a trial, and what shall this be, if the sword condemne euen the rodde? it shall bee no more, sayth the Lord God.

14 Therefore, sonne of man, prophesie, and smite with hand to hand, and let the sword bee doubled: let the sword that hath killed, returne the third time: it is the sword of the great slaughter.

entering into their priue chambers,

15 I haue brought the feare of the sword into all their gates to make their heart to faint, and to multiply their ruines. Ah, it is made bright, and it is dredded for the slaughter.

16 Get thee alone: goe to the right hand, or get thy selfe to the left hand, whither soeuer thy face turneth.

17 I will also smite mine hands together, & will cause my wrath to cease. I the Lord haue said it.

18 ¶ The word of the Lord came vnto mee againe, saying,

19 Also thou sonne of man, appoint thee two wayes, that the sword of the King of Babel may come: both twaine shall come out of one land, and chuse a place, and chuse it in the corner of the way of the citie.

20 Appoint a way, that the sword may come to Rabbath of the Ammonites, and p to Ierusalem the strong citie.

21 And the King of Babel flood at the y parsing of the way, at the head of the two wayes, consulting by diuination, and made his arrows bright: he consulted with idoles, and looked in the liuer.

22 At his right hand was the diuination for Ierusalem to appoint captaines, to open their mouth in the slaughter, and to lift vp their voyce with shouting, to lay engines of warre against the gates, to cast a mount, as to build a fortreffe.

23 And it shall be vnto them as a false diuination in their sight for the oebes made vnto them: but he will call to remembrance their iniquitie, to the intent they should be taken.

24 Therefore thus saith the Lord God, Because ye haue made your iniquitie to be remembered in discouraging your rebellion, that in all your works your finnes might appeare: because I say, that ye are come to remembrance, ye shall be taken with the hand.

25 And thou prince of Israel polluted, and wicked, whose day is come, when iniquitie shall haue an ende,

26 Thus saith the Lord God, I will take away the diademe, and take off the crowne: this shall be no more the same: I will exalt the humble, and will abase him that is high.

27 I will ouerturne, ouerturne, ouerturne it, and it shall bee no more vntill hee come, whose right it is, and I will giue it him.

28 ¶ And thou sonne of man, prophesie, & say, Thus saith the Lord God to the childre of Ammon, and to their blasphemy say thou, say, The sword of Gilead is drawn forth, and fourblinded to the slaughter, to consume, because of the glittering.

29 Whiles they see a vanitie vnto thee, and prophesied a lie vnto thee to bring thee vpon the neckes of the wicked that are slaine, whose day is come, when their iniquitie shall haue an ende.

30 Shall I cause it to returne into his sheath? I will iudge thee in the place where thou wast created, & in the land of thine habitation.

31 And I will poure out mine indignation vpon thee, and will blowe against thee in the fire of my wrath, & deliuer thee into the hand of beauly men, and skillfull to destroy.

32 Thou shalt bee in the fire to bee deuoured: thy blood shall be in the middes of the land, and thou shalt be no more remembered: for I the Lord haue spoken it.

¶ Possible for thy life for the sake of the God of Israel, and of all pines on the country.

¶ This was the king of Babel, when Nebuchadnezzar came to Ierusalem, and sought for the king of Israel, and found him in the temple.

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¶ This was the king of Babel, when Nebuchadnezzar came to Ierusalem, and sought for the king of Israel, and found him in the temple.

¶ For Iudah flood South from Babylon.

¶ Both strong and weak in Ierusalem.

¶ The people said that the Prophet speake dauidly: therefore he desired the Lord to giue them a plaine declaration heereof.

¶ He that is called Ierusalem.

¶ Speake fearfully, that all may vnderstand.

¶ That is, such which seeme to haue an outward face of righteousness, by observation of the ceremonies of the Lawe.

¶ Meaning, that he shall know all the land.

¶ As though thou were in extreme anguish.

¶ Because of the great noyse of the warre of the Caldeans.

¶ And so cause a feare.

¶ Meaning, that he shall not spare the king who should be as the sonne of God, and his place.

¶ That is, the rest of the people.

¶ To wit, vnto the armie of the Caldeans.

¶ Reade Ier. 31. 9.

¶ Ezekiel moued with compassion, but complaine, fearing the destruction of the kingdome which God had confirmed to David, and his posterity by promise which hee permiue God performed, although here it seemed to man eyes that it should vicerily perish.

¶ That is, encourage the sword.

C H A P. XXII.

Jerusalem is repared for chastite. 25 Of the wicked desire after false prophets & Priests, and of their unsatisfiable consciences. 27 The tyranny of rulers. 29 The wickedness of the people.

Moreouer, the worde of the Lorde came vnto me, saying,

3 Now thou sonne of man, wilt thou be iudge, wilt thou iudge this bloody citie? wilt thou shew her all her abominations?

4 Then say, Thus saith the Lorde God, The citie that hath blood in the middes of it, that her blime may come, and maketh idoles against her selfe to pollute her selfe.

5 Thou hast offended in thy blood, that thou hast shed, & hast polluted thy selfe in thine idoles, which thou hast made, and thou hast caused thy daies to draw neere, and art come vnto thy terme: therefore haue I made thee a reproch to the heathen, and a mocking to all countreys.

6 Those that be neere, and those that be farre from thee, shall mocke thee, which art vile in name and fore in affliction.

7 Beholde, the princes of Israel euerie one in thee was ready to his power, to shed blood.

8 In thee haue they defiled father and mother: in the middes of thee haue they oppressed the stranger: in thee haue they vexed the fatherlesse and the widow.

9 Thou hast despised mine holy things, and hast polluted my Sabbaths.

10 In thee are men that carie tales to shed blood: in thee are they that cate vpon the mountaines: in the middes of thee they commit abomination.

11 In thee haue they discovered their fathers shame: in thee haue they vexed her that was polluted in her floures.

12 And euery one hath committed abomination with his neighbours wife, and euerie one hath wickedly defiled his daughter in law, and in thee hath euery man forced his owne sister, euen his fathers daughter.

13 In thee haue they taken gifts to shed blood: thou hast taken vniurie and the increase, and thou hast defrauded thy neighbours by extortion, and hast forgotten me, saith the Lord God.

14 Beholde, therefore I haue smitten mine hands vpon thy countenances, that thou hast vied, and vpon the blood, which hath bene in the middes of thee.

15 Can thine heart endure, or can thine hands be strong, in the dayes that I shall haue to doe with thee? I the Lorde haue spoken it, and will doe it.

16 And I will scatter thee among the heathen, and disperse thee in the countreys, and will cause thy blisshinesse to cease from thee.

17 And thou shalt take thine inheritance in thy selfe in the sight of the heathen, & thou shalt know that I am the Lord.

18 ¶ And the worde of the Lorde came vnto me, saying,

19 Sonne of man, the house of Israel is vnto me as dross: all they are brasie, and tinne, and yron, and lead in the middes of the furnace: they are as the dross of flur.

20 Therefore, thus saith the Lord God, Because ye are all as dross, beholde, therefore I will gather you in the middes of Ierusalem.

21 As they gather silver and brasie, and yron,

and lead, and tinne into the middes of the furnace, to blow the fire vpon it to melt it, so will I gather you in mine anger and in my wrath, and will put you there: and melt you.

22 I will gather you, I say, and blowe the fire of my wrath vpon you, and you shall be melted in the middes thereof.

23 As siluer is melted in the middes of the furnace, so shall ye be melted in the middes thereof, and yet shall know that I the Lorde haue powred out my wrath vpon you.

24 And the word of the Lord came vnto me, saying,

25 Sonne of man, say vnto her, Thou art the land, that is vnclene, and not rained vpon in the day of wrath.

26 There is a conspiracie of her prophets in the middes thereof like a roaring lion, rauening the pray: they haue deuoured soules: they haue taken the riches and precious things: they haue made her many widowes in the middes thereof.

27 Her Priests haue broken my Law, and haue defiled mine holie things: they haue put no difference betwene the holy and profane, neither discerned betwene the vnclene and the cleane, and haue hid their eyes from my Sabbaths, and I am prophaned among them.

28 Her princes in the middes thereof are like wolues, rauening the pray, to shed blood, and to destroy soules for their owne couetous lucre.

29 And her prophets haue dawbed them with vntempered mortar, seeing vanities, and diuining lies vnto them, saying, Thus saith the Lord God, when the Lord had not spoken.

30 The people of the land haue violently oppressed by spoiling and robbing, and haue vexed the poore and the needie: yea, they haue oppressed the stranger against right.

31 And I thought for a man among them, that should make vp the hedge, and stand in the gap before me in the land, that I should not destroy it, but I found none.

32 Therefore haue I powred out mine indignation vpon them, and consumed them with the fire of my wrath: their owne wayes haue Irendred vpon their heads, saith the Lord God.

C H A P. XXIII.

Of the idolatrie of Samaria and Ierusalem, vnder the names of Aholah and Abolihah.

The worde of the Lord came againe vnto me, saying,

2 Sonne of man, there were two women, the daughters of one mother.

3 And they committed fornication in b Egypt, they committed fornication in their youth: there were their breasts pressed, and there they bruised the teates of their virginities.

4 And the names of them were Aholah the elder, & Abolihah her sister: and they were mine, and they bare sonnes and daughters: thus were their names: Samaria is Aholah, and Ierusalem Abolihah.

5 And Aholah played the harlot: when she was mine, and she was for on fire with her louers, so was, with the Assyrians her neighbours.

6 Which were clothed with blew silk, bards, captaines and princes: they were all pleases: yong men, and horsemen riding vpon horses.

7 Ebr, vnder me. 8 When the Israelites were named the people of God, they became idolaters, and forsake God, and put their trust in the Assyrians.

I Meaning hereby that the godly should be tried, and the wicked destroyed.

m Thou art like a barren land, which the Lord plougheth with drought.

n The false prophets haue conspired together to make their doctrine more probable.

o They haue perjured my statute.

p Mich. 3. 11. Eph. 4. 3.

p They which should haue reformed them, flattered them in their vices and couered their doings with lies, Chap. 13. 10.

q Which would shew himselfe zealous in my cause by reffling vice, Isa. 59. 16. 8. 49. and also pray vnto me to withhold my plagues, Psal. 106. 25.

a Meaning, Israel and Iudah, which came both out of one familie.

b They became idolaters after the manner of the Egyptians.

c Aholah signifieth a mansion or dwelling in her selfe, meaning Samaria, in which was the royal citie of Israel: and Abolihah signifieth my mansion in her, whereby I meant Ierusalem where God dwelleth.

7 Thus she committed her whoredome with them, *even* with all them that were the chosen men of Asshur, and with all on whom she doctol, and defiled her selfe with all their idoles.

8 Neither left she her fornications, *learned* of the Egyptians: for in her youth they * lay with her, and they bruised the breasts of her virginite, and powdered her whoredome vpon her.

9 Wherefore I delinere her into the hands of her louers, *even* into the hands of the Assyrians, vpon whom she doted.

10 Thus she discovered her shame: they tooke away her finnes & her daughters, & flew her with the sword, and she had an *evil* name among women: for they had executed iudgement vpon her.

11 And when her sister Aholibah saw this, she married her selfe with inordinate loue, more then she, and with her fornications more then her sister with her fornications.

12 She doted vpon the Assyrians *her* neighbours, both captaines and princes clothed with diuers suites, horsemen riding vpon horses: they were all pleasant yong men.

13 Then I saw that shee was defiled, and that they were both after one sort.

14 And that she increased her fornications: for when she saw men * painted vpon the wall, the images of the Caldeans painted with vermilion,

15 And girded with girdles vpon their loynes, and with diadems vpon their heads (looking all like princes after the manner of the Babylonians in Caldea, the land of their natiuitie)

16 As soon as I saw, as she saw them, she doted vpon them, and sent messengers vnto them, into Caldea.

17 Nowe when the Babylonians came to her into the bed of loue, they defiled her with their fornication, and she was polluted with them, and her lust departed from them.

18 So she discovered her fornication, and disclosed her shame: then mine heart forsooke her, like as mine heart had forsaken her sister.

19 Yet she increased her whoredome more, & called to remembrance y daies of her youth wherein she had played the harlot in the land of Egypt.

20 For she doted vpon their seruants whose members are as the members of asses, and whose issue is like the issue of horses.

21 Thou calledst to remembrance the wickednesse of thy youth, when thy teates were bruised by the Egyptians: therefore the paps of thy youth *are thus*.

22 Therefore, O Aholibah, thus saith the Lord God, Behold, I will raise vp thy louers against thee, from whom thine heart is departed, and I will bring them against thee on euery side,

23 To wit, the Babylonians, and all the Caldeans, * Pecked, and Shosh, and Kos, and all the Assyrians with them: they were all pleasant yong men, captaines and princes: all they were valiant and renowned, riding vpon horses.

24 Euē these shall come against thee with charres, waggones, and wheeles, and with a multitude of people, * which shall set against thee buckler and shield, and helmet round about: and I will leaue the punishment vnto them, and they shall iudge thee according to their iudgements.

25 And I will lay mine indignation vpon thee, and they shall deale cruelly with thee: they shall cut off thy nose and thine eares, and thy rem-

nant shall fall by the sword: they shall cary away thy finnes and thy daughters, and thy residue shall be deuoured by the fire.

26 They shall also strip thee out of thy clothes, and take away thy faire iewels.

27 Thus will I make thy wickednesse to come from thee and thy fornication out of the land of Egypt: so that thou shalt not lift vp thine eyes vnto them, nor remember Egypt any more. *28*

28 For this faith the Lord God, Behold, I will deliuer thee into the hand of them, whom thou hatest: *even* into the hands of them from whom thine heart is departed.

29 And they shall handle thee despitefully, and shall take away all thy labour, and shall leaue thee naked and bare, and the shame of thy fornications I shall discover, both thy wickednesse and thy whoredome.

30 I will doe these things vnto thee, because thou hast gone a whoring after the heathen, and because thou art polluted with their idoles.

31 Thou hast walked in the way of thy sister: therefore will I giue her a cup into thine hand.

32 Thus saith the Lord God, Thou shalt drink of thy sisters cup, deepe and large: thou shalt be laughed to scorne and had in derision, because it containeth much.

33 Thou shalt be filled with drunkennes and sorow, *even* with the cup of destruction, and desolation, with the cup of thy sister Sodom.

34 Thou shalt euen drinke it, and wring it out *to the dragger*, and thou shalt breake the shards thereof, and tear thine owne breasts: for I have spoken it, saith the Lord God.

35 Therefore thus saith the Lord God, Because thou hast forgotten me, and cast me behinde thy backe, therefore thou shalt also beare thy wickednesse and thy whoredome.

36 ¶ The Lord said moreover vnto me, Sonne of man, wilt thou iudge Aholah and Aholibah? and wilt thou declare to them their abominations?

37 For they have played the whores, and blood is in their hands, and with their idoles haue they committed adulterie, and haue also caused their finnes, whom they bare vnto me, to passe by the fire to be their meate.

38 Moreover, thus haue they done vnto mee: they haue defiled my Sanctuary in the same day, and haue prophaned my Sabbaths.

39 For when they had flaine their children to their idoles, they came the same day into my Sanctuary to defile it: and loe, thus haue they done in the mids of mine house.

40 And howe much more is it that they sent for men to come from P satre vnto whom a messenger was sent, and loe, they came? for whom thou diddest wash thy selfe, and paintedst thine eyes, and deckedst thee with ornaments,

41 And fastest a vpon a costly bed, and a table prepared before it, whereupon thou hast set mine incense and mine oyle.

42 And a voyce of a multitude being at ease, was with her: and with the men to make the company great were brought men of Sab from the wilderness, which put bracelets vpon their hands, and beautiful crownes vpon their heads.

43 Then I saide vnto her that was olde in adulteries, Now shall she and her fornications come to an end.

e The holy Ghost
which these verses
which from *drags*
to chaste eares,
cause this wicked
vice of idolatry to
be abhorred,
that vnto any
should abide to
beare the same
shame of men-
tioned.
f Meaning the
Assyrians.

g This declarerth
that no words are
able sufficiently to
expresse the rage
of idolaters,
and therefore the holy
Ghost here com-
pareth them to
those which in
their raging loue
and filthy lusts
doe vpon the
images and paint-
ings of them af-
ter whom they
liue.

h These were the
names of certaine
princes and cap-
taines vnder Ne-
buchadrezzar.

i After, I will giue
recompence before
them,
for I will de-
stroy thy princes
and priests with
the rest of thy
people.

k All thy members
and riches which
thou hast gotten
by labour.

l All the world
shall for thy shame
full forsaking of
God to serve
idols.

m I will measure
the time, indig-
nity and venge-
ance against thee,
and thou wilt
greater fear.

n Meaning, that
the afflictions
should be so great
that they should
cause them to re-
call their sinnes, and
repent.

o Whom
I have
said, I will
destroy thee,
and thou shalt
be as a Sodom,
and as a
Gomorrah.

p They have
said, we will
not see thee,
we will not
behold thee,
we will not
behold thee.

q They have
said, we will
not see thee,
we will not
behold thee,
we will not
behold thee.

r This is he
that is the
idolater, who
is the
idolater.

s They have
said, we will
not see thee,
we will not
behold thee,
we will not
behold thee.

t They have
said, we will
not see thee,
we will not
behold thee,
we will not
behold thee.

u They have
said, we will
not see thee,
we will not
behold thee,
we will not
behold thee.

v They have
said, we will
not see thee,
we will not
behold thee,
we will not
behold thee.

w They have
said, we will
not see thee,
we will not
behold thee,
we will not
behold thee.

x They have
said, we will
not see thee,
we will not
behold thee,
we will not
behold thee.

44 And they wentin vnto her as they goe to a common harlot: fo they went to Aholah and Aholbah the wicked women.

45 And the righteous men they shall iudge the after the maner of harlots, and after the maner of murderers: for they are harlots, and blood is in their hands.

46 Wherefore thus saith the Lord God, I will bring a multitude vpon them, and will give them vnto the tumult, and to the spoyle.

47 And the multitude shall stone them with stones, and cut them with their swordes: they shall slay their sonnes, and their daughters, and burne vp their houses with fire.

48 Thus will I cause wickednes to cease out of the land, that all women may be taught not to doe after your wickednesse.

49 And they shall lay your wickednesse vpon you, and ye shall beare the finnes of your idoles, and ye shall know that I am the Lord God.

CHAP. XXIII.

In breuith the destruction of Ierusalem by a parable of a sleeping pot. 16 The parable of Ierusalem is here being diu.

Gain in the 9th yere, in the tenth month, in the tenth day of the 9th month, came the word of the Lord vnto me, saying,

1 Some of man, write thee the name of the day, *even* of this same day: for the King of Babel set himselfe against Ierusalem this same day.

3 Therefore speake a parable vnto the rebellious house, and say vnto them, Thus sayth the Lord God, Prepare a pot, prepare it, and also powre water into it.

4 Gather the 4 pieces thereof into it, *even* euery good piece, as the thigh and the shoulder, and fill it with the chiefe bones.

5 Take one of the best sheepe, and flurne also to the bones vnder it, and make it boyle wel, and seeth the bones of it therein.

6 Because the Lord God sayth thus, Woe to the bloody citie, *even* to the pot, whose skumme is therein, & whose skumme is not gone out of it: bring it outspiece by piece: let no flout fall vpon it.

7 For her blood is in the middes of her: shee set it vpon an high rocke, and powred it not vpon the ground to couer it with dust.

8 That it might cause wrath to arise, and take vengeance: *even* I haue set her blood vpon an high rocke that it should not be couered.

9 Therefore thus saith the Lord God, Woe to the bloody city, for I will make it burning great.

10 Heape on much wood: kindle the fire, consume the flesh, and cast in spice, and let the bones be burnt.

11 Then set it empty vpon the coales thereof, that the braffe of it may be hot, and may burne, and that the filthinesse of it may be molten in it, and that the skumme of it may be consumed.

12 She hath wearied herselfe with lyes, and her great skumme went outour of her: therefore her skumme shall be consumed with fire.

13 Thus remainst in thy filthinesse and wickednesse: because I would haue purged thee, and thou wast not purged, thou shalt not be purged from thy filthinesse, till I haue caused my wrath to light vpon thee.

14 The Lord haue spoken it: it shall come to passe, and I will doe it: I will not goe backe, neither will I spare, neither will I repent according to thy saying: for I haue sent my Prophets to call thee to repentance, but

thy wayes, & according to thy workes shall they iudge thee, saith the Lord God.

15 Also the word of the Lorde came vnto me, saying,

16 Some of man, beholde, I take away from thee the pleasure of thine eyes with a plague: yet shalt thou neither mourne nor weep, neither shalt thy teares runne downe.

17 Cease from sighing: make no mourning for the dead, and binde the tyre of thine head vpon thee, and put on thy shoes vpon thy feete, and couer not thy lips, & eate & not the bread of men.

18 So I spake vnto the people in the morning, and at euen my wife dyed: and I did in the morning, as I was commanded.

19 And the people said vnto me, Wilt thou not tell vs what these things meane towards thee that thou doest so?

20 Then I answered them, The worde of the Lorde came vnto me, saying,

21 Speake vnto the house of Israel, Thus saith the Lord God, behold, I will pollute my Sanctuary, *even* the pride of your power, the pleasure of your eyes, and your hearts desire, and your sonnes, and your daughters whom ye haue left, shall fall by the sword.

22 And yee shall doe as I haue done: yee shall not couer your lippes, neither shall yee eate the bread of men.

23 And your tire, shall be vpon your head, and your shoes vpon your feete: ye shall not mourne nor weep, but ye shall pine away for your iniquities, and mourne one toward another.

24 Thus Ezekiel is vnto you a signe: according to all that he hath done, ye shall doe: & when this cometh, ye shall know that I am the Lord God.

25 Also, thou sonne of man, shall it not be in the day when I take from them their power, & ioy of their honor, & pleasure of their eyes, & the desire of their heart, their sonnes & their daughters,

26 That hee that escapeth in that day, shall come vnto thee to tell thee that which hee hath heard with his eares?

27 In that day shall thy mouth be opened to him which is escaped, and thou shalt speake, & be no more dumme, and thou shalt be a signe vnto them, and they shall know that I am the Lord.

CHAP. XXV.

The word of the Lord against Ammon, which reioiced at the fall of Ierusalem. 8 Against Moab and Seir, Idumea, and the Philistines.

The word of the Lorde came againe vnto me, saying,

2 Sonne of man, set thy face against the Ammonites, and prophetic against them,

3 And say vnto the Ammonites, Heare the word of the Lord God, Thus saith the Lord God, Because thou saydest, Ha, ha, against my Sanctuary, when it was polluted, and against the land of Israel, when it was desolate, and against the house of Iudah, when they went into captiuitie,

4 Beholde, therefore I will deliuer thee to the men of the East for a possession, and they shall set their palaces in thee, & make their dwellings in thee: they shall eate thy fruit, and they shall drinke thy milke.

5 And I will make Rabbah a dwelling place for camels, and the Ammonites a sheepecote, and ye shall know that I am the Lord.

6 For thus sayth the Lord God, Because thou hast clapped the hands, & stamped with the feete,

a That is, the Babylonians,

b Meaning his wife in whom hee delighted, as verse 18.

c For in mourning they wear bare headed and bare footed and also couered their lippes.

d That is, which the neightours sent to them that mourned.

e Meaning the mourning followeing.

f 8 Reading the Caldeans to destroy it, as Chap. 7. 22.

g Wherein you boast & delight.

h Eke lifting up of their ioyes.

i Because ye reioiced when the eunim destroyed my citie and Temple.

k That is, to the Babylonians.

l They shall take away and take thy gorgeous houses to dwell in.

m Called also Philistines, which was the chief citie of the Ammonites, and full of conductors. 2 Sam. 12. 27.

and reioyced in heart with all thy despite against the land of Israel,

7 Beholde, therefore I will stretch out mine hand vpon thee, and will deliuer thee to be spoyled of the heathen, and I will roote thee out from the people, and I will cause thee to bee destroyed out of the countreys, and I will destroy thee, and thou shalt know that I am the Lord.

8 Thus saith the Lord God, Because that Moab and Seir doe say, Behold, the house of Iudah is like vnto all the heathen,

9 Therefore, beholde, I will open the side of Moab, *even of the cities* of his cities, *I say,* in his frontiers with the pleasant countrey, Beth idhmoth, Baal-meon, and Kariathaim.

10 I will call the men of the East against the Ammonites, and will giue them in possession, so that the Ammonites shall no more be remembered among the nations,

11 And I will execute iudgements vpon Moab, and they shall know that I am the Lord.

12 Thus saith the Lord God, Because that Edom hath done *euill* by taking vengeance vpon the house of Iudah, and hath committed great offence, and reuenged himselfe vpon them,

13 Therefore thus saith the Lord God, I will also stretch out mine hand vpon Edom, and destroy man and beast out of it, and I will make it desolate from Teman, and they of Dedan shall fall by the sword.

14 And I will execute my vengeance vpon Edom by the hand of my people Israel, & they shall do in Edom according to mine anger, and according to mine indignation, and they shall know my vengeance, saith the Lord God.

15 Thus saith the Lord God, Because the Philistines haue executed vengeance, and reuenged themselves with a despitefull heart, to destroy it for the old hatred,

16 Therefore thus saith the Lord God, Beholde, I will stretch out mine hand vpon the Philistines, and I will cut off the Cherethims, and destroy the remnant of the sea coast.

17 And I will execute great vengeance vpon them with rebukes of mine indignation, and they shall know that I am the Lord, when I shall lay my vengeance vpon them.

CHAP. XXVI.

He prophesieth that Tyru shall be overthrown because it reioyced at the destruction of Ierusalem. 15 The wounding and affliction of the merchants for the destruction of Tyru.

And in the eleuenth yeere in the first day of the month, the word of the Lord came vnto me, saying,

1 Sonne of man, because that Tyru hath sayd against Ierusalem, Aha, the gate of the people is broken: it is turned vnto me: for seeing the is desolate: I shall be replenished,

3 Therefore thus saith the Lord God, beholde, I come against thee, O Tyru, and I will bring vpon many visions against thee, as the sea mounteth vp with his waues.

4 And they shall destroy the wallles of Tyru, and breake down her towres: I will also scrape her dust from her, & make her like the top of a rock,

5 Thou shalt bee for the spreading of nettles in the midst of the sea: for I haue spoken it, saith the Lord God, and it shall be a spoyلة to the nations.

6 And her daughters which are in the field, shall be flaine by the sword, and they shall knowe

that I am the Lord.

7 For thus saith the Lord God, Behold, I will bring vpon Tyru Nebuchad-nezzar King of Babel, a King of Kings from the North, with horses and with charrets, and with horsemen, with a multitude and much people.

8 He shall slay with the sword thy daughters in the field, and he shall make a fort against thee, and cast a mount against thee, & lift vp the buckler against thee.

9 He shall set engines of warre before him against thy wallles, and with his weapons breake downe thy towres.

10 The dust of his horses shall couer thee, for their multitude: thy wallles shall shake at the noyse of the horsemen, and of the wheelles, and of the charrets, when he shall enter into thy gates as into the entrie of a citie that is broken downe.

11 With the hooues of his horses shall he tread downe all thy streetes: he shall slay thy people by the sword, and the pillars of thy strength shall fall downe to the ground.

12 And they shall robbe thy riches, and spoyle thy marchandise, and they shall breake downe thy wallles, and destroy thy pleasant bowles, and they shall cast thy stones and thy timber and thy dust into the midst of the water.

13 Thus will I cause the founde of thy song to cease, and the sound of thine harpes shall be no more heard.

14 I will lay thee like the top of a rock: thou shalt be for a spreading of nets: thou shalt be built no more: for I the Lord haue spoken it, saith the Lord God.

15 Thus saith the Lord God to Tyru, Shall not the yles tremble at the sound of thy fall? & at the crye of the wounded, when they shall be flaine and murdered in the midst of thee?

16 Then all the princes of the sea shall come downe from their thrones, they shall lay away their robes, and put off their brodered garments, and shall clothe themselves with astonishment: they shall sit vpon the ground and be astonied at every moment, and be amazed at thee.

17 And they shall take vp a lamentation for thee, and say to thee, Howe art thou destroyed, that wast inhabited of the sea men, the renowned citie which was strong in the sea, both she and her inhabitants, which cause their feare to be on all that haunte therein!

18 Now shall the yles be astonied in the day of thy fall: yea, the yles that are in the sea, shall be troubled at thy departure.

19 For thus saith the Lord God, when I shall make thee a desolate citie, like the cities that are not inhabited, and when I shall bring the deepe vpon thee, and great waters shall couer thee,

20 When I shall cast thee downe with them that descend into the pit, with the people of folde time, and shall set thee in the lower parts of the earth, like the olde ruins, with them, I say, which goe downe to the pit, so that thou shalt not be inhabited, and I shall shewe my glory in the lande of the liuing,

21 I will shew thee to nothing, and thou shalt be no more: though thou be sought for, yet shalt thou neuer be found againe, saith the Lord God.

CHAP. XXVII.

The Prophet bewaileth the destruction of Tyru, shewing what were her riches, power and how she was destroyed in four parts.

The

e So that no power or strength should be able to resist the Babylonians.

f Which were eastern garrisons of Philistines, whereby they oft times molested the Iewes; of the Cherethims David also had a garrison. Sam. 3. 1. &

a Either of the supreme of Ierusalem, or of the seigne of Zedekiah.

b That is, the famous citie Ierusalem, whereunto all people resorted.

c By riches and sinne that increase: thus the wicked increase at their fall by whom they may procure an advantage.

d The towres that belonged to Tyru.

e For Tyru was much built by sea and by Iubor it was one of the Sea. Some referre this into the image of the noble men which they had erected by their glory and renowne. Jerem. 5. 3. &

f I will make thee bare that thou shalt haue nothing to cover thee.

g The generation and rulers of other cities that dwell by the sea whereby they judge that their confidence should be to themselves all the world should be astonished and be amazed at thee.

h Which were deadling yles.

i Meaning in Tyru, where he shall be reared, for a memoriall to men.

13 It shall bee the smallest of the kingdomes, neither shall it exalt it selfe any more aboute the nations: for I will diminish them, that they shall no more rule thenations.

16 And it shall bee no more the confidence of the house of Israel, to bring *their* iniquitie to remembrance by looking after them, so shall they know that I am the Lord God.

17 ¶ In the 4 seuen and twentieth yeere also in the first moneth, and in the first day of the moneth, came the word of the Lord vnto me, saying,

18 Sonne of man, Nebuchad-nezzar King of Babel caused his armie to serue a great seruice against Tyrrus: euery head was made balde, and euery shoullder was made bare: yet had hee no wages: nor his armie for Tyrrus, for the seruice that he serued against it.

19 Therefore thus sayth the Lord God, Beholde, I will giue the land of Egypt vnto Nebuchad-nezzar the King of Babel, and he shall take her multitude, and spoyle her spoyle, and take her praye, and it shall bee the wages for his armie.

20 I haue giuen him the land of Egypt for his labour, that he serued against it, because they wrought for me, sayth the Lord God.

21 In that day will I cause the horne of the house of Israel to grow, and I will giue thee an open mouth in the middes of them, and they shall know that I am the Lord.

CHAP. XXX.

The destruction of Egypt, and the cities thereof.

The word of the Lord came againe vnto mee, saying,

1 Sonne of man, prophesie, and say, Thus sayth the Lord God, Howle and cry, Wo be vnto this day.

2 For the day is neere, & the day of the Lorde is at hand, a cloudie day, and it shall bee the time of the heathen.

4 And the sword shall come vpon Egypt, and feare shall bee in Ethiopia, when the flaine shall fall in Egypt, when they shall take away her multitude, and when her foundations shall be broken downe.

5 Ethiopia and Phut, and Lud, and all the common people, & Cub, & the men of the land, that is in league, shall fall with them by the sword.

6 Thus sayth the Lord, They also that maintaine Egypt, shall fall, and the pride of her power shall come downe: from the towne of Seuench shall they fall by the sword, sayth the Lord God.

7 And they shall bee desolate in the mids of the countreys that are desolate, and her cities shall bee in the mids of the cities that are wasted.

8 And they shall knowe that I am the Lorde, when I haue set a fire in Egypt, and when all her helpers shall bee destroyed.

9 In that day shall there messengers goe forth from mee in ships, to make the carelesse Mores ashyde, and feare shall come vpon them, as in the day of Egypt: for loe, it cometh.

10 Thus sayth the Lord God, I will also make the multitude of Egypt to cease by the hande of Nebuchad-nezzar king of Babel.

11 For hee and his people with him, euen the tribulations shall bee brought to clefstroy the land: and they shall draw their swordes against Egypt, and fill the land with the flaine.

13 And I will make the riuers dry, and sell the land into the hands of the wicked, & I will make

the land waste, and all that therein is, by the hands of strangers: I the Lord haue spoken it.

13 Thus sayth the Lord God, I will also destroy the idoles, and I will cause their idoles to cease out of Noph, and there shall bee no more a prince of the land of Egypt, and I will send a feare in the land of Egypt.

14 And I will make Patrohs desolate, and will set fire in Zoan, and I will execute iudgement in No.

15 And I will powre my wrath vpon Sin, which is the strength of Egypt: and I will destroy the multitude of y No.

16 And I will set fire in Egypt: Sin shall haue great sorow, and No shall bee destroyed, and Noph shall haue sorowes dayly.

17 The strong men of Auen, and of Phi-feth shall fall by the sword: and these cities shall goe into captiuitie.

18 At I chaphehes the day shall restraine his light, when I shall breake therethe gates of Egypt: and when the pompe of her power shall cease in her, the cloud shall couer her, and her daughters shall goe into captiuitie.

19 Thus will I execute iudgements in Egypt, and they shall know that I am the Lord.

20 ¶ And in the eleuenth yeere, in the first moneth, and in the seuench day of the moneth, the word of the Lord came vnto me, saying,

21 Sonne of man, I haue broken the arme of Pharaoh king of Egypt: and lo, it shall not be bound vp to be healed, neither shall they put a roulet to binde it, and so make it strong to holde the sword.

22 Therefore thus saith the Lord God, Behold, I come against Pharaoh king of Egypt, and will breake his arme that was strong, but is broken, and I will cause the sword to fall out of his hand.

23 And I will scatter the Egyptians among the nations, and will disperse them: thorow the countrey.

24 And I will strengthen the armes of the king of Babel, and put my sword in his hande, but I will breake Pharaohs armes, and he shall cast out fightings, as the fightings of him, that is wounded before him.

25 But I will strengthen the armes of the king of Babel, and the armes of Pharaoh shall fall downe, and they shall knowe, that I am the Lord, when I shall put my sword into the hand of the king of Babel, and he shall stretch it out vpon the land of Egypt.

26 And I will scatter the Egyptians among the nations, and disperse them among the countreys, and they shall know, that I am the Lord.

CHAP. XXXI.

A comparison of the prosperitie of Pharaoh with the prosperitie of the Assyrians, 10 His prosperitie is like destruction to them both.

And in the eleuenth yeere, in the third moneth and in the first day of the moneth the worde of the Lord came vnto me, saying,

2 Sonne of man, Speake vnto Pharaoh king of Egypt, and to his multitude, Whom art thou like in thy greatnesse?

3 Beholde, Assyria was like a cedar in Lebanon with faire branches, and with thicke shadowing boughes, and shot vp very high, and his top was among the thicke boughes.

107, Memphis, or Achaia.

107, Tami.

107, Pelusium.

107, Alexandria.

107, Pelusopolis, or Pelusium.

c Meaning, that there shall be great sorow and affliction, d That is, the strength and force.

e Of the captiuitie of Ieconiah or of Zedekiahs reigne. f For Nebuchad-nezzar destroyed Pharaoh N cho at Charchemish, Ictem. 46. 26.

g His force and power.

h Whereby we see that they can have no power of themselves, neither can they do any more harme then a God appointeth, and when he will they must cease.

a Of Zedekiahs reigne or of Ieconiahs captiuitie.

b Meaning, that he was not like in strength to the King of the Assyrians whom the Babylonians cutt downe.

4 The

Many other nations were under their dominion. 13. country.

4 The waters nourished him, and the deepe exalted him on hisie with her riuers running round about his places, and set out her little riuers vnto all the trees of the field.

5 Therefore his height was exalted about all the trees of the field, and his loughes were multiplied, and his branches were long, because of the multitude of the waters, which the deepe sent out.

6 All the fowles of the heauen made their nestes in his loughes, and vnder his branches did all the beastes of the field bring forth their young, and vnder his shadow dwelt all nighty nations.

7 Thus was hee faire in his greatnesse, and in the length of his branches: for his roote was nre great waters.

d Signifying, that there was no greater power in the world then his was.

8 The cedars in the garden of God could not hide him: no fire tree was like his branches, and the chefnut trees were not like his loughes: all the trees in the garden of God were not like vnto him in his beautie.

9 I made him faire by the multitude of his branches: so that all the trees of Eden, that were in the garden of God enuied him.

For, how well is it so.

10 Therefore thus sayth the Lorde God, Because the is lift vp on high, and hath shot vp his toppes among the thicke boughes, and his heart is lift vp in his height,

e Thus is, of Nabuchadnezzar, who after was the monarch and onely ruler of the world.

11 I haue therefore deliuered him into the handes of the mightiest among the heathen: he shall handle him, for I haue cast him away for his wickednesse.

f Thus by the signification of the power of the Assyrians by the Babylonians.

12 And the strangers haue destroyed him, and the terrible nations, and they haue left him vpon the mountains, and in all the valleys his branches are fallen, and his boughes are broken by all the iuers of the land: and all the people of the earth are departed from his shadow, and haue forsaken him.

13 Vpon his ruine shall all the fowles of the heauen remaine, and all the beastes of the field shalbe vpon his branches,

14 So that none of all the trees by the waters shalbe exalted by their height, neither shall shoot vp their toppes among the thicke boughes, neither shall their leaues stande vp in their height, which drinke so much water: for they are all deliuered vnto death in the nether parts of the earth in the mids of the children of men among them that rage downe to the pit.

g The deepe waters that enuied him to moue so her meaning his great abundance as a pomphall now lament as though they were covered with sack cloth.

15 Thus sayth the Lord God, In the day when he went downe to hel, I caused them to mourne, and I scoured the deepe for him, and I did restraîne the floods thereof, and the great waters were stayed: I caused Lebanon to mourne for him, and all the trees of the field fainted.

h To cause this destruction of the King of Assyria to be a more horrible, he ferreteth forth other kings and princes which are dead, as though they reioyced at the fall of such a tyrant.

16 I made the nations to shake at the found of his fall, when I cast him downe to hell, with them that descend into the pit, and all the excellent trees of Eden, and the best of Lebanon: all that are nourished with waters, shall be comforted in the nether parts of the earth.

i Meneanng that Pharaone power was nothing so great as his was, & made Cap.

17 They also went downe to hell with him vnto them that be slaine with the sword, and his arme, and they that dwelt vnder his shadowe in the mids of the heathen.

18 To whom art thou thus like in glorie and in greatnesse among the trees of Eden? yet thou shalt bee cast downe with the trees of Eden vnto the nether parts of the earth: thou shalt sleepe in the mids of the trees that are cut downe, and with them that

be slaine by the sword: this is Pharaone and all his multitude, sayth the Lord God.

CHAP. XXXII.

2 The Prophet is commanded to bewaile Pharaone king of Egypt. In the propheticke that destruction shall come vnto Egypt & also the king of Babylon.

And in the twelfth yeere in the twelfth moneth, and in the first day of the moneth, the word of the Lord came vnto me, saying,

3 Some of man, take vp a lamentation for Pharaone king of Egypt, and say vnto him, Thou art like a Lyon of the nations, and art as a Iordan in the sea: thou castest out thy riuers, and troubledst the waters with thy feet, and stampedst in their riuers.

4 Thus sayth the Lord God, I will therefore spread my net ouer thee with a great multitude of people, and they shall make thee come vp into my net.

5 Then will I leaue thee vpon the land, and I will cast thee vpon the open field, and I will cause all the fowles of the heauen to remaine vpon thee, and I will fill all the beasts of the field with thee,

6 And I will lay thy flesh vpon the mountains, and fill the valleys with thine height.

7 I will also water with thy blood the land wherein thou swimmest, euen to the mountains, and the riuers shall be full of thee.

8 And when I shall put thee out, I will couer the heauen, and make the starres thereof darker: I will couer the Sunne with a cloude, and the Moone shall not giue her light.

9 All the lights of heauen will I make darke for thee, and bring darkness vpon thy land, sayth the Lord God.

10 I will also trouble the hearts of many people, when I shall bring thy destruction among the nations, and vpon the countreys which thou hast not knowne.

11 Yea, I will make many people amazed at thee, and their kings shall be astonished with feare for thee, when I shall make my sword to glitter against their faces, and they shall be afraid at euery moment: euery man for his owne life in the day of thy fall.

12 For thus sayth the Lord God, The sword of the king of Babel shall come vpon thee.

13 By the swordes of the mightie will I cause thy multitude to fall: they all shall be terrible nations, & they shall destroy the pompe of Egypt, and all the multitude thereof shall be consumed.

14 I will destroy also all beasts thereof from the great water-sides, neither shall the foete of man trouble them any more, nor the hooves of beast trouble them.

15 Then will I make their waters deepe, and cause their iuers to runne like oyle, sayth the Lord God.

16 When I shall make the land of Egypt desolate, & the countrey with all that is therein, shall be laid waste: when I shall smite all that which dwell therein, then shall they know that I am the Lord.

17 This is the mourning wherewith they shall lament her: the daughters of the nations shall lament her: they shall lament for Egypt, and for all her multitude, sayth the Lord God.

18 In the twelfth yeere also in the fifteenth day of the moneth, came the word of the Lord vnto me, saying,

19 Sonne of man, lamene for the multitude of

a With drew the first yeeres the general capture the ruler of the king.

b Thus the deep waters are covered and large boughs which decaunt all their

c Under the deep waters are covered and large boughs which decaunt all their

d Thus the deep waters are covered and large boughs which decaunt all their

e Thus the deep waters are covered and large boughs which decaunt all their

f Thus the deep waters are covered and large boughs which decaunt all their

g Thus the deep waters are covered and large boughs which decaunt all their

h Thus the deep waters are covered and large boughs which decaunt all their

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ac Thus the deep waters are covered and large boughs which decaunt all their

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ae Thus the deep waters are covered and large boughs which decaunt all their

af Thus the deep waters are covered and large boughs which decaunt all their

Egypt, and cast them downe, *even* them and the daughters of the mighty nations vnto the neicher partes of the earth, with them that go downe in to the pit.

19 Whome dost thou passe ¹ in beautie? goe downe and sleepe with the vncircumcised.

20 They shall fall in the middes of them that are slaine by the sword: = he is deliuered to the sword: draw her downe, and all her multitude.

21 The most mighty & strong shall speake to him out of the midds of hell with them that helpe her: they are gone downe and sleepe with the vncircumcised that be slaine by the sword.

22 As thou is there and all his company: their graues are about him: all they are slaine and fallen by the sword.

23 Whose graues are made in the side of the pit, and his multitude are round about his graue: all they are slaine and fallen by the sword, which caused feare to be in the land of the liuing.

24 There is ² Elam and all his multitude round about his graue: all they are slaine & fallen by the sword, which are gone downe with the vncircumcised into y nether partes of the earth, which caused themselves to be feared in the land of the liuing, yet haue they borne their shame with them that are gone downe to the pit.

25 They haue made his bed in the midds of the slain with all his multitude: their graues are round about him: these vncircumcised are slaine by the sword: though they haue caused their feare in the land of liuing: yet haue they borne their shame with them that goe downe to the pit: they are laid in the midds of them that be slaine.

26 There is ³ Melchec, Tubal, & all their multitude: their graues are round about them: all these vncircumcised were slaine by the sword, though they caused their feare to be in the lande of the liuing.

27 And they shal not lie w the valiant = of the vncircumcised, yare fallen, which are gone downe to the graue, with their weapons of war, & haue laid their swords vnder their heads, = but their iniquitie shalbe vpon their bones: because *they were* the feare of the mighty in the land of the liuing.

28 Yea, thou shalt be broken in the middes of the vncircumcised, and lie with them that are slaine by the sword.

29 There is Edom, his kings, and all his princes, which with their strength are layd by them that were slaine by the sword: they shall sleepe with the vncircumcised, and with them that goe downe to the pit.

30 There be all the princes of the North, with all the Zidonians, which are gone downe with the slaine, with their feare: they are ashamed of their strength, and the vncircumcised sleepe with them that be slaine by the sword, & beare their shame with them that goe downe to the pit.

31 Pharaoh shall see this, & he shalbe comforted ouer all his multitude: Pharaoh, and all his army shalbe slaine by the sword ⁴ by the Lord God.

32 For I haue caused my ⁵ feare to be in the land of the liuing: and he shalbe laid in the midds of the vncircumcised with them, that are slaine by the sword, *even* Pharaoh and all his multitude, sayth the Lord God.

CHAP. XXXIII.

⁶ The office of the watchman and his duties. 19 He strengtheneth them that feare the Lord, and beloueth them that are

promised of mercie, 30 The word of the Lord against the mockers of the Prophet.

A Gaine, the word of the Lord came vnto mee, saying,

2 Sonne of man, speake to the children of thy people, and say vnto them, When I bring the sword vpon a land, if the people of the land take a man] from among them, and make him their watchman,

3 If when he seeth the sword come vpon the land, he blow the trumpet, and warne the people,

4 Then he that heareth the sound of the trumpet, and will not be warned, if the sword come, and take him away, his blood shalbe vpon his own head.

5 For he heard the sound of the trumpet, and would not bee admonished: *therefore* his blood shalbe vpon him: but he that receiueith warning, shall saue his life,

6 But if the watchman see the sword come, and blow not the trumpet, and the people be not warned: if the sword come and take any person from among them, he is taken away for his iniquitie, but his blood will I require at the watchmans hand.

7 So thou, O sonne of man, I haue made thee a watchman vnto the house of Israel: therefore thou shalt heare the word at my mouth, & admonish them from me.

8 When I shall say vnto the wicked, O wicked man, thou shalt die the death, if thou doest not speake, and admonish the wicked of his way, that wicked man shall die for his iniquitie, but his blood will I require at thine hand.

9 Neuertheless, if thou warne the wicked of his way, to turne from it, if he doe not turne from his way, he shall die for his iniquitie, but thou shalt deliuer thy soule.

10 Therefore, O thou sonne of man, speake vnto the house of Israel, Thus ye speake and say, If our transgressions and our sinnes be vpon vs, and we are consumed because of them, how should we then liue?

11 Say vnto them, As I liue, sayth the Lord God, I desire not the death of the wicked, but that the wicked turne from his way and liue: turne you, turne you from your euill wayes, for why will ye die, O ye house of Israel?

12 Therefore thou sonne of man, say vnto the children of thy people, The righteousnesse of the righteous shal not deliuer him in the day of his transgression, nor the wickednes of the wicked shal cause him to fall therein, in the day that he returneth from his wickednes, neither shall the righteous liue for his righteousness in the day that he sinneth.

13 When I shall say vnto the righteous, that he shall surely liue, if he trust to his owne righteousness, and commit iniquitie, all his righteousness, shall be no more remembered, but for his iniquity that he hath committed, he shall die for the same.

14 A gayne, when I shall say vnto the wicked, thou shalt die the death, if he turne from his sin, and do that which is lawfull & right,

15 To wit, if the wicked restore the pledge, and giue againe that he had robbed, and walke in the statutes of life, without committing iniquitie, he shall surely liue and not die.

16 None of his sinnes that he hath committed, shall be imputed vnto him: for *ye* he hath done that.

¹⁰ of their cast. a He thinketh that the people ought to haue continual government, and teachers which may haue a care ouer them, and to warne them ouer of the dangers which are at hand

b Signifying that the wicked shall not escape punishment though the watchman be negligent: but if the watchman blow the trumpet, and then he will obey, he shall deserve double punishment.

c Chap. 3. 17. d Which teacheth that he that receiveth not his charge at the Lords mouth is a spie, and not a true watchman.

e The watchman must answer for the blood of all that perish through his negligence.

f Thus the wicked when they heare Gods iudgements for their sinnes, despise of his mercies and memorie.

g Reade Chap. 18. 32.

h Reade of this righteousnesse, Chap. 18. 32. 34.

i Merely he condemneth all them of hypocrites, which pretend to be faine wicked, and yet declare not themselves such by their fruits, but is in obeying Gods commandments, and by good works.

¶ Chap. 33.

that which is lawfull, & right, he shall surely live.
 17 Yet the children of thy people say, "The way of the Lord is not equal: but their owne way is vnequall."

18 When the righteous turneth from his wickednesse, and committeth iniquitie, he shall euen die thereby.

19 But if the wicked returne from his wickednesse, and do that which is lawfull and right, hee shall live thereby.

20 Yet ye say, The way of the Lord is not equal. O ye house of Israel, I will iudge you euen one after his wayes.

21 Also in the twelfth yere of Iow captiuitie, in the tenth moneth, and in the fift day of the moneth, one that had escaped out of Ierusalem, came vnto me, and said, The citie is smitten.

22 Now the hand of the Lord had bin vpon me in the euening afore hee that had escaped, came, and had opened my mouth vntill he came to me in the morning: and when he had opened my mouth, I was no more dumb.

23 Again the worde of the Lord came vnto me, and sayd,

24 Sonne of man, these that dwell in the desolate places of the land of Israel, talke and say, I Abraham was but one, and hee possessed the land: but we are many, therefore the land shall be giuen vs in possession.

25 Wherefore say vnto them, Thus saith the Lord God, Ye eate with the blood, and lift vp your eyes toward your idoles, and shedde blood: should ye then possesse the land?

26 Ye lean vpon your swords: ye worke abomination, and yee defile euery one his neighbours wife: should ye then possesse the land?

27 Say thus vnto them, Thus saith the Lord God as I live, so surely they that are in the desolate places, shall fall by the sword: and him that is in the open field, will I giue vnto the beastes to be deuoured: and they that bee in the fortres and in the caues, shall die of the pestilence.

28 For I will lay the land desolate and waste as I: the pompe of her strength shall cease: and the mountains of Israel shall be desolate, and none shall passe through.

29 Then shall they know that I am the Lord, when I haue layd the land desolate and waste, because of all their abominations that they haue committed.

30 Also thou sonne of man, the children of thy people that I talke of thee by the walles & in the doores of houses, & speake one to another, euery one to his brother saying, Come, I pray you, and heere what is the world that cometh from y Lord.

31 For they come vnto thee, as the people vnto thee to come: and my people sit before thee, and heare thy wordes, but they will not do them: for with their mouthes they make q iesses, and their heart goeth after their couetousnesse.

32 And lo, thou art vnto the as a lifting song of one that hath a pleasant voice, & can sing well: for they heare thy wordes, but they do them not.

33 And when this cometh to passe (for loe, it will come) then shall they know, that a Prophet hath bene among them.

CHAP. XXXIII.

1 Against the shepherds that despoile the flocke of Christ, and make them to wander. 2 The Lord sayeth that he will write his shepherds flock, and gather them together. 3 He promyseth the true shepherds of Christ, and with him peace.

And the worde of the Lorde came vnto me, saying,

2 Some of man prophetic against the shepherds of Israel, prophetic and say vnto them, Thus saith the Lorde God vnto the shepherds, "Wo be vnto the shepherds of Israel, that feed themselves: should not the shepherds feede the flockes?"

3 Yee eate the fat and ye clothe you with the wool: ye kill them that are fed, but yee feede not the sheepe.

4 The weakke haue you not strengthened: the sicke haue ye not healed, neither haue yee bound vp the broken, nor brought againe that which was driuen away, neither haue yee sought that which was lost, but with cruelty, and with rigor haue ye ruled them.

5 And they were scattered without a shepherd: and when they were disperfed, they were deuoured of all the beastes of the field.

6 My sheepe wandred through all the mountaines, and vpon euery hie hill: yea, my flocke was scattered through all the earth, and none did seeke or search after them.

7 Therefore ye shepherds, heare the worde of the Lord.

8 As I live, sayeth the Lorde God, surely because my flocke was spoiled, and my sheepe were deuoured of all the beastes of the field, hauing no shepherd, neither did my shepherds seeke my sheepe, but the shepherds fedde themselves, and fedde not my sheepe,

9 Therefore, heare ye the worde of the Lord, O ye shepherds.

10 Thus saith the Lord God, Behold, I come against the shepherds, and will require my sheepe at their hands, and cause them to cease from feeding the sheepe: neither shall the shepherds feed themselves any more: for I will deliuer my sheepe from their mouthes, and they shall no more deuoure them.

11 For thus saith the Lord God, Behold, I will search my sheepe, and seeke them out.

12 As a shepherd searcheth out his flocke, when he hath bin among his sheepe that are scattered, so will I seeke out my sheepe and will deliuer them out of all places where they haue bene scattered in the cloudie and darke day.

13 And I will bring them out from the people, and gather them from the countries, and will bring them to their owne land, and feede them vpon the mountaines of Israel, by the rivers, and in all the inhabited places of the country.

14 I will feede them in a good pasture, & vpon the hie mountaines of Israel shall their fold be: there shall they lie in a good fold, & in fat pasture shall they feede vpon the mountaines of Israel.

15 I will feede my sheepe, and bring them to their rest, saith the Lord God.

16 I will seeke that which was lost, and bring againe that which was driuen away, and will bind vp that which was broken, and will strengthen the weakke, but I will destroy the fat and the strong, and I will feede them with iudgement.

17 Also you my sheepe, Thus saith the Lord God, beholde, I iudge betweene sheepe and sheepe, betweene the rammes and the goates.

18 Seemeth it a small thing vnto you to haue eaten vp the good pasture, but ye must treade down with your feete the residue of your pasture

1 When the Prophet was led a way captive with leuenish.

1 I was led with the Spirit of prophetic, Chap. 3.

1 Whereby is signified that the ministers of God cannot speake till God giveth them courage and open their mouthes, Chap. 34. 27 & 29. 2 Eph. 6. 19. 3 Thus the wicked think themselves more worthy to enjoy Gods promises than the Saints of God, to whom they were made: and would haue God to be subiect to them, though they would not be bound to him.

3 Consequ. y to the Law. Leuit. 7. 14. 4 As they that are ready still to tread blood.

5 Chap. 33. 24. and 33. 25. and 33. 26.

6 By destroying the crookednesse and rebelling heart of the shepherds, whereof we haue

7 I hope in all God sendeth one preacher who preacheth who

8 book by doctrine and the law to be in his flocke in the place of his flocke.

9 In the day of their affliction and misery: and this promise is to come that the Church is all changed.

10 Meaning, that I will strengthen the weakke and bring them to their rest, as I shall seeke out my sheepe and will deliuer them out of all places where they haue bene scattered in the cloudie and darke day.

11 By good pasture and fat pasture shall they feede vpon the mountaines of Israel.

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19 By good pasture and fat pasture shall they feede vpon the mountaines of Israel.

20 Meaning, that I will strengthen the weakke and bring them to their rest, as I shall seeke out my sheepe and will deliuer them out of all places where they haue bene scattered in the cloudie and darke day.

21 By good pasture and fat pasture shall they feede vpon the mountaines of Israel.

22 Meaning, that I will strengthen the weakke and bring them to their rest, as I shall seeke out my sheepe and will deliuer them out of all places where they haue bene scattered in the cloudie and darke day.

23 As I live, sayeth the Lorde God, surely because my flocke was spoiled, and my sheepe were deuoured of all the beastes of the field, hauing no shepherd, neither did my shepherds seeke my sheepe, but the shepherds fedde themselves, and fedde not my sheepe,

24 Therefore, heare ye the worde of the Lord, O ye shepherds.

25 Thus saith the Lorde God, Behold, I come against the shepherds, and will require my sheepe at their hands, and cause them to cease from feeding the sheepe: neither shall the shepherds feed themselves any more: for I will deliuer my sheepe from their mouthes, and they shall no more deuoure them.

26 For thus saith the Lorde God, Behold, I will search my sheepe, and seeke them out.

27 As a shepherd searcheth out his flocke, when he hath bin among his sheepe that are scattered, so will I seeke out my sheepe and will deliuer them out of all places where they haue bene scattered in the cloudie and darke day.

28 And I will bring them out from the people, and gather them from the countries, and will bring them to their owne land, and feede them vpon the mountaines of Israel, by the rivers, and in all the inhabited places of the country.

29 I will feede them in a good pasture, & vpon the hie mountaines of Israel shall their fold be: there shall they lie in a good fold, & in fat pasture shall they feede vpon the mountaines of Israel.

30 I will feede my sheepe, and bring them to their rest, saith the Lord God.

31 I will seeke that which was lost, and bring againe that which was driuen away, and will bind vp that which was broken, and will strengthen the weakke, but I will destroy the fat and the strong, and I will feede them with iudgement.

32 Also you my sheepe, Thus saith the Lord God, beholde, I iudge betweene sheepe and sheepe, betweene the rammes and the goates.

33 Seemeth it a small thing vnto you to haue eaten vp the good pasture, but ye must treade down with your feete the residue of your pasture

34 And

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and to haue drunke of the deepe waters, but yee
trouble the residue with your feet?

19 And my sheepe care that which yee haue
trouen with your feet, and drinke that which yee
haue troubled with your feet.

20 Therefore thus sayth the Lord God vnto
them, Beholde, I, *euen* I will iudge betweene the
fat sheepe and the leane sheepe.

21 Because ye haue thrust with side and with
shoulder, & pushed all the weak with your hornes,
silly haue scattered them abroad.

22 Therefore will I helpe my sheepe, & they
shall no more be spoyled, & I will iudge betweene
sheepe and sheepe.

23 And I will set vp a shepheard ouer them, &
he shall feede them, *euen* my seruant *k* Dauid, hee
shall feede them, and he shall be their shepheard.

24 And the Lord will be their God, and my
seruant Dauid *shalbe* the prince among them. I
the Lord haue spoken it.

25 And I will make with them a couenant of
peace, and will cause the euil beastes to cease out
of the land: and they shall dwell safely in the
wildernes, and sleepe in the woods.

26 And I will fet them, *as* a blessing, *euen*
round about my mountaine: and I will cause raine
to come downe in due season, and there shall bee
raine of blessing.

27 And the tree of the field shall yeeld her
fruit, and the earth shall giue her fruit, and they
shall be safe in their land, and shall know that I am
the Lord, when I haue broken the cordes of their
yoke, & deliuered them out of the hands of those
that trauersed them of them.

28 And they shall no more be spoyled of the
heathen, neither shall the beasts of the land deu-
oure them, but they shall dwell safely and none
shall make them afraid.

29 And I will raise vp for them a plant of re-
noue, and they shall be no more consumed with
lunger in the land, neither beare the reproche of
the heathen any more.

30 Thus shall they vnderstande, that I the
Lord their God am with them, and that they,
onely the house of Israel, are my people, sayth the
Lord God.

31 And ye my sheepe, the sheepe of my pasture
are men, and I am your God, sayth the Lord God.

CHAP. XXXV.

*The destruction that shall come on mount Seir, because they
troubled the people of the Lord.*

Moreouer the worde of the Lord came vnto
me, saying,

1 Sonne of man, Set thy face against mount
Seir, and prophesie against it,

2 And say vnto it, Thus sayth the Lord God,
Behold, O mount Seir, I come against thee, and I
will stretch out mine hand against thee, and I will
make thee desolate and waste.

3 I will lay thy cities waste, and thou shalt be
desolate, & thou shalt know that I am the Lord.

4 Because thou hast had a perpetual hatred,
and hast put the children of Israel to flight by the
force of the sword in the time of their calamitie,
when their iniquity had an end,

5 Therefore as I liue, sayth the Lord God, I
will prepare thee vnto blood, and blood shall pur-
ue thee: except thou hate blood, *euen* blood shall
purue thee.

7 Thus will I make mount Seir desolate and
waite, and cut off from it him that passeth out and
him that returneth.

8 And I will fill his mountaines with his slaine
men: in thine hills, and in thy valleys and in all thy
rivers that they fall, that are slaine with the sword.

9 I will make thee perpetual desolations, and
thy cities shall not returne, and ye shall know that
I am the Lord.

10 Because thou hast said, These two nations,
and these two countreys shall be mine, and we will
possesse them (seeing the Lord was there)

11 Therefore as I liue, faith the Lord God, I will
euen doe according to thy wrath, and according
to thine indignation which thou hast vsed in thine
hatred against them: and I will make my selfe
known among them when I haue iudged thee.

12 And thou shalt know, that I the Lord haue
hearde all thy blasphemies which thou hast spoken
against the mountaines of Israel, saying, They lye
waste, they are giuen vs to be deuoured.

13 Thus with your mouthes ye haue boasted
against me, & haue multiplied your words against
me: I haue heard them.

14 Thus faith the Lord God, So shall all the
world reioyce when I shall make thee desolate.

15 As thou didst reioyce at the inheritance of
the house of Israel, because it was desolate, so wil
I doe vnto thee: thou shalt be desolate, O mount
Seir, and all Idumea wholly, and they shall knowe,
that I am the Lord.

CHAP. XXXVI.

*He promitteth to deliuer Iſrael from the Gentiles, 22 The he-
reſies denie that the Iewes, are to be aſſeſſed to the merces of
God, and not trauers their deſirings. 26 God reuertieth our
hearts, that we may walke in his commandments.*

Alſo thou sonne of man, prophesie vnto the
mountaines of Israel, and say, Ye mountaines
of Israel, heare the word of the Lord.

2 Thus faith the Lord God, because the ene-
mie hath said against you, Aha, *euen* the *b*ie pla-
ces of the world are ours in possession,

3 Therefore prophesie and say, Thus faith the
Lord God, Because that they haue made you de-
solate, and swallowed you vp on euery side, that ye
might be a possession vnto the residue of the hea-
then, and ye are come vnto the lips and tongues
of men, and vnto the reproch of the people,

4 Therefore yee mountaines of Israel, heare
the word of the Lord God, Thus faith the Lord
God to the mountaines and to the hills, to the ri-
uers, and to the valleys, and to the waste, and de-
solate places, and to the cities that are forsaken
which are spoiled and had in derision of the re-
sidue of the heathen that are round about:

5 Therefore thus faith the Lord God, Surely in
the fire of mine indignation haue I spoken against
the residue of the heathen, and against all Idumea,
which haue taken my land for their possession,
with the ioy of all their heart, and with despiteful
minde to cast it out for a pray.

6 Prophecie therefore vpon the land of Israel,
and say vnto the mountaines, and to the hills, to
the rivers, and to the valleys, Thus faith the Lord
God, Behold, I haue spoken in mine indignation,
and in my wrath, because yee haue suffered the
shame of the heathen.

7 Therefore thus faith the Lord God, I haue
lifted vp mine hand, surely the heathen that are

Nb. about

d To wit, to their
former estate.

e Meaning Iſrael
and Iudah.

f And so by fight-
ing against Gods
people, they should
goe about to put
him out of his own
possession.

g As thou hast
done cruelly, so
thou shalt be cru-
elly handled.

h Shewing, that
when God punish-
eth the enemies,
the godly ought to
consider that he
hath a care ouer
them, & to praise
his Name; and also
that the wicked
rage as though
there were no
God, till they feel
his hand in their
destruction.

chap. 22.

a This is the Iſra-
el.

b That is, Ieruſa-
lem, which for
Gods promises
was the chiefest
of all the world.

c Ye are made a
matter of talke
and derision to
all the world.

d They appointed
with themselves
to have it, & there-
fore came with
Nebuchad-nezzar
against Ieruſalem
for this purpose.

e Because you have
borne a laughing
stocke vnto them.

f By making a so-
lemn oath, &c.

g By making a so-
lemn oath, &c.

h By making a so-
lemn oath, &c.

i By making a so-
lemn oath, &c.

k By making a so-
lemn oath, &c.

winde: prophetic, sonne of man, and say to the winde, Thus saith the Lord God, Come from the four^e winde, O breath, and breathe vpon these flaine, that they may liue.

19 So I prophesied as he had commanded me: and the breath came into them, and they liued, and stood vp vpon their feet, an exceeding great auaie.

21 Then he said vnto me, Sonne of man, these bones are the whole house of Israel. Behold, they say, Our bones are dried, and our hope is gone, and we are cleane cut off.

22 Therefore prophetic, and say vnto them, Thus saith the Lord God, Behold, my people, I will open your graues, and cause you to come vp out of your sepulchres, and bring you into the land of Israel.

23 And ye shall know that I am the Lord, when I haue opened your graues, O my people, and brought you vp out of your sepulchres.

24 And I will put my Spirit in you, and ye shall liue, and I will place you in your owne land: then ye shall know that I the Lord haue spoken it, and performed it, saith the Lord.

25 ¶ The word of the Lord came againe vnto me, saying,

Moreouer thou sonne of man, take thee a piece of wood, and write vpon it, Vnto Iudah, and to the children of Israel his companions: then take another piece of wood, and write vpon it, Vnto Ioseph the tree of Ephraim, and to all the house of Israel his companions.

17 And thou shalt ioyne them one to another into one tree, & they shall be as one in thine hand.

18 And when the children of the people shall speake vnto thee, saying, Wilt thou not shewe vs what thou meanest by this?

19 Thou shalt answer them, Thus saith the Lord God, Behold, I will take the tree of Ioseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the tree of Iudah, and make them one tree, and they shall be as one in mine hand.

20 And the pieces of wood whereon thou writest, shall be in thine hand, in their sight.

21 And say vnto them, Thus saith the Lord God, Beholde, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on euery side, and bring them into their owne land.

22 And I will make them one people in the land, vpon the mountains of Israel, and one king shall be king to them all: and they shall be no more two peoples, neither be diuided any more henceforth into two kingdoms.

23 Neither shall they be polluted any more with their idoles, nor with their abominations, nor with any of their transgressions: but I will saue them out of all their dwelling places, wherein they haue sinned, and will cleanse them: so that they be my people, and I will be their God.

24 And David my ^{*} Seruant shall be king over them, and they shall haue one shephard: they shall so walk in my iudgements, and observe my statutes, and doe them.

25 And they shall dwell in the land, that I haue giuen vnto Iacob my seruant, where your fathers haue dwelt, and they shall dwell therein, even they, and their sonnes, and their sonnes sonnes for euer, and my seruant David shall be

their prince for euer.

26 Moreover, I will make a covenant of peace with them: it shall be an euillassin, covenant with them, and I will place them, and multiply them, and will set my Sanctuary among them for euermore.

27 My tabernacle also shall be with them: yea, I will be their God, and they shall be my people.

28 Thus the heathen shall knowe, that I the Lord doe sanctifie Israel, when my Sanctuary shall be among them for euermore.

CHAP. XXXVIII.

¶ The prophetie that Gog and Magog shall fight with great power against the people of God. 28 Their destruction.

And the word of the Lord came vnto me, saying,

29 Sonne of man, set thy face against a Gog and against the land of Magog, the chiefe prince of Meshech and Tubal, and prophetic against him,

30 And say, Thus saith the Lord God, Behold, I come against thee, O Gog the chiefe prince of Meshech and Tubal.

31 And I will destroy thee, & put hookes in thy iawes, and I will bring thee forth, and al thine host both horses, and horimen, all clothed with all sortes of armour, such a great multitude with bucklers, and shields, all handling swords.

32 They of Paras, of Cush, & Phut with them, when all they that beare shield and helmet,

33 Gomer and al his bands, and the house of Togarmah of the North quarters, and al his bands, and much people with thee.

34 Prepare thy selfe, and make thee ready, both thou, and al thy multitude, that are assembled vnto thee, and be thou their sargard.

35 After many dayes thou shalt be visited: for in the latter yeeres thou shalt come into the land, that hath bene destroyed with the sword, and is gathered out of many people vpon the mountains of Israel, which haue long lien waste: yet if they haue bene brought out of the people, and they shall dwell al safe.

36 Thou shalt ascend and come vp like a tempest, and shalt be like a cloude to couer the land, both thou, and al thy bands, and many people with thee.

37 Thus saith the Lord God, Euen at the same time shall many things come into thy minde, and thou shalt thinke of euill thoughts.

38 And thou shalt say, I will go vp to the land that hath no walled towres: I will go to them that are at rest, and dwell in safetie, which dwell al without walles, and haue neither banes nor gates.

39 Thinking to spoyle the pray, and to take a bootie, to turne thine hand vpon the desolate places that are now inhabited, and vpon the people, that are gathered out of the nations which haue gotten cattel and goods, and dwell in the mids of the land.

40 Sheba and Dedan, and the marchants of Tarsish with al the Lions thereof shall say, vnto thee, Art thou come to spoyle the pray? halt thou gathered thy multitude to take a bootie? to carry away silver and gold, to take away cattel and goods, and to spoyle a great pray?

41 Therefore, sonne of man, prophetic, and say vnto Gog, Thus saith the Lord God, In that day when my people of Israel dwell in safe,

* Psa. lxxv. 4. and lii. 2.

a Which was a people that came of Magog the son of Iaphet, Gen. x. 2. Magog also here signifieth a certain country, situate by the two seaes, which had the government of Greta & Italia, hee nameth the principall enemies of the Church, Reuel. x. 13.

b He theweth thus, yea, enemies should bend themselves against the church, but it should be to their owne destruction. c The Perfians, Ethiopians, and men of Africa.

d Gomer was the third sonne of Togarmah the sonne of Gomer, and was thought to be they that inhabited Asia minor.

e Signifying, that all the people of the world should assemble themselves against the Church & Christ their head.

f Meaning, I will be like a tempest, who shall not be destroyed and neuer be built againe.

g Meaning, I will be like a tempest, who shall not be destroyed and neuer be built againe.

h Simplicity of the people, who shall not be so much to fasten themselves by outward force, as to depend on the providence and goodness of God.

i One enemy that shall come to the church, who shall not be so much to fasten themselves by outward force, as to depend on the providence and goodness of God.

k Shall not thou say these things to me, as against my Church, who they say, it is not in us.

shalt thou not know it?

15 And come from thy place out of the North partes, thou and much people with thee: and all ride vpon horses, *men* a great multitude and a mighty armie.

16 And thou shalt come against my people of Israel, as a cloude to cover the land: thou shalt bee in the latter daies, & I wil bring thee vpo my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.

17 Thus saith the Lord Goo, Art not thou he, of whome I haue spoken in olde time, by the hand of my seruants the Prophets of Israel which prophesied in those dayes and yeres, that I would bring thee vpon them?

18 At the same time also when Gog shall come against the land of Israel, saith the Lord God, my wrath shall arise in mine anger.

19 For in mine indignation, and in the fire of my wrath haue I spoke it: surely at that time there shall be a great shaking in the land of Israel.

20 So that the fishes of the sea, and the foules of the heauen, and the beasts of the field, and all that moue and creepe vpon the earth, and all the men that are vpon the earth, shall tremble at my presence, and the mountains shall be ouerthrowen, and the hautes shall fall, and euery wall shall fall to the ground.

21 For I will call for a sword against him: throughout all my mountaynes, saith the Lord God: euery mans word shall be against his brother.

22 And I will plead against him with peltence, and with blood, and I will cause to raine vpon him and vpon his bands, and vpon the great people, that are with him: a fore raine, and hail stones, fire, and brimstone.

23 Thus will I be magnified, and sanctified, and known in the eyes of many nations, and they shall know, that I am the Lord.

CHAP. XXXIX.

1 *Hee sheweth the destruction of Gog, and Magog. 11 The games of Gog in his battell. 17 They shall be deuoured of birds and beasts. 23 Wherefore the hosts of Israel in captiuitie. 24 Their bringing againe from captiuitie is promised.*

Therefore thou sonne of man, prophesie against Gog, and say, Thus sayeth the Lord God, Beholde, I come against thee, O Gog, the chiefe prince of Meshech and Tubal.

2 And I will destroy thee: and I leaue but the first part of thee, and will cause thee to come vp from the North partes, and will bring thee vpon the mountaynes of Israel.

3 And I will smite thy bowe out of thy left hand, and I will cause thine arrowes to fall out of thy right hand.

4 Thou shalt fall vpon the mountaynes of Israel, and all thy bands and the people, that is with thee: for I will giue thee vnto the birds and to euery feathered fowle and beast of the field to be deuoured.

5 Thou shalt fall vpon the open field: for I haue spoken it, saith the Lord God.

6 And I will send a fire on Magog, and among them that dwell safely in the cyles, and they shall know that I am the Lord.

7 So will I make mine holy Name known in the mids of my people Israel, and I will not suffer them to pollute mine holy Name any more, and the heathen shall know that I am the Lord, the holy one of Israel.

Behold, it is come, & it is done, saith the Lord God: this is the day whereof I haue spoken.

9 And they that dwell in the cities of Israel shall goe forth, and shall burne and fet fire vpon the weapons, and on the shields, and bucklers, vpon the bowes, and vpon the arrowes, and vpon the staves in their hands, and vpon the speares, and they shall burne them with fire seven yeres.

10 So that they shall bring no wood out of the fields, neither cut downe any out of the forests: for they shall burne the weapons with fire, and they shall robbe those that robbed them, and spoyle those that spoyled them, saith the Lord God.

11 And at the same time wil I giue vnto Gog a place there for a buriall in Israel, *in* the valley whereby men goe toward the East part of the sea: and it shall cause them that passe by, to stoppe their noses, and there shall they bury Gog with all his multitude: and they shall call it the valley of Hamon-Gog.

12 And seuen moneths long shall the house of Israel be burying of them, that they may cleanse the land.

13 Yea, all the people of the lande shall bury them, and they shall haue a name when I shall be glorified, saith the Lord God.

14 And they shall chuse out men to goe continually through the land with them that trauiell, to bury those that remaine vpon the ground, and cleanse it: they shall searche to the ende of seuen moneths.

15 And the trauellers that passe through the land, if any see a mans bone, then shall he set vp a signe by it, till the buriers haue buried it: in the valley of Hamon-Gog.

16 And also the name of the cite shall be Hamonah: thus shall they cleanse the land.

17 And thou sonne of man, Thus saith the Lord God, Speake vnto euery feathered foule, and to all the beasts of the field, Assemble you felues, & come: I gather you felues on euery side to my sacrifice: for I doe sacrifice a great sacrifice for you vpon the mountaynes of Israel, that ye may eat flesh, and drinke blood.

18 Ye shall eat the flesh of the valiant, and drinke the blood of the princes of the earth, of the weathers, of the lambes, and of the goates, and of bullocks, *even* of all fat beasts of Bashan.

19 And ye shall eat fat till you be full, and drinke blood, till ye be drunken of my sacrifice, which I haue sacrificed for you.

20 Thus you shall be filled at my table with horses and chariots, with valiant men, and with all men of warre, saith the Lord God.

21 And I will set my glory among the heathen, and all the heathen shall see my iudgement, that I haue executed, and mine hand, which I haue laid vpon them.

22 So the house of Israel shall knowe, that I am the Lord their God from that day and so forth.

23 And the heathen shall know, that the house of Israel went into captiuitie for their iniquitie, because they trespassed against me, therefore hid I my face from them, & gaue them into the hands of their enemies: so fel they al by the sword.

24 According to their vncleannes, and according to their transgressions haue I done vnto them, and hid my face from them.

4 That is, the plague is fully terminated in a count of six changes. 5 A signification of the Church shall have great peace and tranquility, and burne all their weapons: they shall not more fear enemies: and shall chiefly mean of the accomplishment of Christs kingdom, when by their head Christ shall consume all sinners. 6 Which declares that the enemies shall have no horrible fall. 7 For the flesh of the caribees, & of the wild beasts, and of the fowls, & of the men, shall be consumed.

1 Purly that the body had should be polluted, and purly for the corruption of the children of God, even as their enemies.

17 Hamonah.

1 Wholly in equivalent the noble definition that should come vpon the enemies of the Church.

2 Meaning in the last age, and from the coming of Christ vnto the end of the world. 1 Signifying, that God will be sanctified by maintaining his Church, and destroying his enemies, in Chap. 36. 13. and 37. 18. 3 Merely he declares that none affliction can come to the Church whereof they have not been advertised aforetime, to teach them to endure all things with more patience, when they know that God hath fo ordered. 4 All means whereby man should thinke to save himselfe, shall faile the affliction in those dayes shall bee great, and the enemies destroyed on shall be so terrible. 5 Against the people of Gog and Magog. 6 Chap. 36. 13. and 37. 18.

3 Or destroy thee with six plagues, in Chap. 36. 12.

4 Meaning, that by the verse of Gods word the enemies shall be destroyed wherefore he afflicteth his Church.

4 That is, among all nations where the enemies of my people dwell, when they neuer to fare saymore.

25 Therefore thus saith the Lord God, Nowe will bring againe the captiuitie of Iakob, and haue compassion vpon the whole house of Israel, and will be ielous for mine holy Name,

26 After that they haue borne their shame, & all their transgression, whereby they haue transgressed against me, when they dwell safely in their land, and without feare of any.

27 When I haue brought them againe from the people, and gathered them out of their enemies landes, and am sanctified in them in the sight of many nations,

28 Then shall they knowe, that I am the Lord their God, which caused them to be led into captiuitie among the heathen: but I haue gathered them vnto their owne land, and haue left none of them any more there.

29 Neither will I hide my face any more from them: for I haue powred out my Spirit vpon the house of Israel.

CHAP. XL.

The restoring of the citie and the Temple.

In the five and twentieth yeere of our being in captiuitie, in the beginning of the yeere, in the tenth day of the moneth, in the fourteenth yeere after that the citie was smitten, in the selfe same day, the hand of the Lorde was vpon mee, and brought me thither.

30 Into the land of Israel brought he mee by a diuine vision, & set me vpon a very hie mountaine, wherupon was as the building of a citie,

toward the South.

3 And he brought me thither, & behold, there was a man, whose similitude was to looke to, like braffe, with a linnen thread in his hand, and a reed to measure with: and he stood at the gate.

4 And the man said vnto me, Sonne of man, beholde with thine eyes, and heare with thine eares, and set thine heart vpon all that I shall shew thee: for to the intent, that they might be shewed thee, art thou brought hither: declare al that thou seest, vnto the house of Israel.

5 And beholde, I sawe a wall on the outside of the house round about: and in the mans hand was a reede to measure with, of fixe cubites long, by the cubite, and an hand breadth: so he measured the breadth of the building with one reede, and the height with one reede.

6 Then came he vnto the gate, which looketh toward the East, and went vp the staires thereof, and measured the post of the gate, which was one reede broad, and the post of the gate, which was one reede broad.

7 And every chamber was one reede long, and one reede broad, and betweene the chambers were fixe cubites: and the post of the gate by the porch of the gate within was one reede.

8 He measured also the porche of the gate within with one reede.

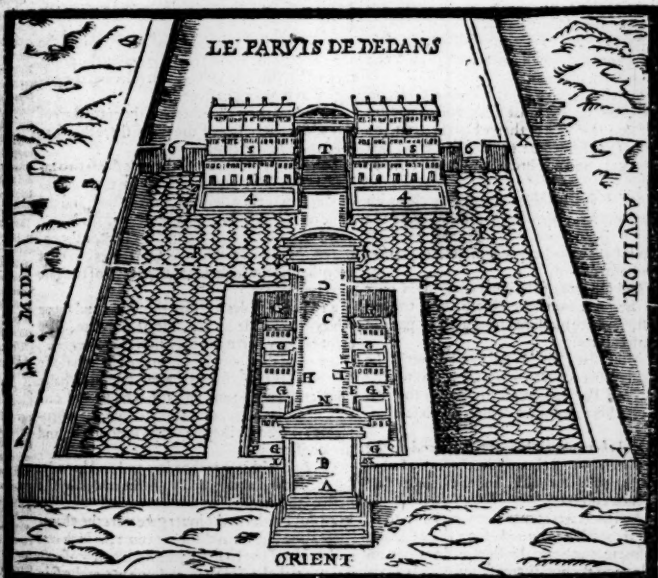
9 Then measured he the porch of the gate of eight cubites, and the post thereof, of two cubites, and the porch of the gate was inward,

b Which was an Angel in forme of a man, that came to measure out this building.

for, the wall. for, upper post.

for, porches.

THE DESCRIPTION OF THE FIGURE
which beginneth, verse 5.



Verse 5. The wall that compasseth about the Temple and the courts as appeareth in the second and in the great figure.

A B. The thickness of the wall was fixe cubites: for so long the reede was.

A C. The height of the wall, which was also fixe cubites, that is, on the East side 500.

C H. And on the North side 500.

H I. As much on the South side.

C K. And 500 on the West side.

I K. This wall did separate the Temple from the citie, Chap. 42 306

Verse 6. This gate in the great figure is marked with D, vnto the which appeareth fawen steps.

Thence they goe into the porch where are fixe chambers F, which porch was clofed with a wall G.

Verse 7. E F G. The length, the breadth.

E O G. The space of fixe cubites betweene the chambers, and so C, the porch.

the space was on this side, and beynd the chambers G. From the threshold inward to the porch was fixe cubites A, B, C. The upper post, H I The breadth of the alley of the porch, B C The length of the porch, which was inward.

Ver. 11. M. the breadth of the gate, & the height, A. N. Ver. 12. The space before the chambers as a side gallery. O

Ver. 13. The breadth of the whole porch from the utmost chamber to the gates, cubites P. Q.

In the 14. ver. he speaketh of the upper postes, or pinnacles which in all were 60, cubits: for every chamber had five, and the threshold, & line of the door, either 11. & figures.

Ver. 15. A. D. The five cubites.

Ver. 17. The outward court R. is called, because it was the outward court in respect of the Temple, as appears in y great figure N. but it is the inner court in respect of y porch which hath bene described, S. The thirty chambers, situate on a side. The two little gates & which are by the great gate T.

Ver. 19. The lower gate A. which had seven steps, and the gate within eight. T. looked toward A. T. were 10 cubites, and had as much from South to North V. X.

Ver. 20. This must be considered in the great figure. The outward court in respect of the Temple M. R. the North side.

The porch S. The court without T. The length of the porch with the chambers as in the East side X. Y. The breadth, 25 cubits Y. Z.

Ver. 22. The gate of the inner court B. over against the gate of the outward court R. and toward the East C. as hideth cubits R.

Ver. 24. The South gate in the great figure d. The outward court e.

Ver. 27. The inner court gate. f. An hundred cubites d. which was the length of a court, and his chambers.

10 And the chambers of the gate Eastward, were three on this side, & three on that side: they three were of one measure, and the postes had one measure on this side, and one on that side.

11 And he measured the breadth of the entrie of the gate ten cubites, and the height of the gate thirteene cubites.

12 The space also before the chambers was one cubite on this side, and the space was one cubite on that side, and the chambers were fixe cubites on this side, and fixe cubites on that side.

13 He measured then the gate from the roofe of a chamber to the top of the gate: the breadth was fixe and twentie cubites, doore against doore.

14 He made also postes of threescore cubites, and the postes of the court, and of the gate had one measure round about.

15 And vpon the forefront of the entrie of the gate vnto the forefront of the porch of the gate within were fiftie cubites.

16 And there were narrowe windowes in the chambers, & in their postes within the gate round about, and likewise to the arches: and the windowes were round about with n: and vpon the postes were palme trees.

17 ¶ Then brought hee me into the outward court, and loe, there were chambers, and a pavement made for the court round about, and thirtie chambers were vpon the pavement.

18 And the pavement was by the side of the gates out against the length of the gates, and the pavement was beneath.

19 Then hee measured the breadth from the forefront of the lower gate without, vnto the forefront of the court within, an hundred cubites Eastward and Northward.

20 And the gate of the outward court, that looked toward the North, measured he after the length and breadth thereof.

21 And the chambers thereof were three on this side, and three on that side, and the postes thereof and the arches thereof were after the measure of the first gate: the length thereof was fiftie cubites, and the breadth fixe and twentie cubites.

22 And their windowes, and their arches with their palme trees, were after the measure of the gate that looked toward the East, and the going vp vnto it had seven steps, and the arches thereof were before them.

23 And the gate of the inner court stood out against the gate toward the North, and toward the East, and hee measured from gate to gate an hundred cubites.

24 After that, hee brought mee toward the South, and loe, there was a gate toward the South, and hee measured the postes thereof, and the arches thereof according to these measures.

25 And there were windowes in it, and in the arches thereof round about, like those windowes: the height was fiftie cubites, and the breadth fixe and twentie cubites.

26 And there were seven steps to goe vp to it, and the arches thereof were before them: and it had palme trees, one on this side, and another on that side vpon the post thereof.

27 ¶ And there was a gate in the inner court toward the South, and hee measured from gate to

gate toward the South an hundred cubites.

28 And he brought me into the inner court by the South gate, and he measured the South gate according to these measures,

29 And the chambers thereof, and the postes thereof, and the arches thereof according to these measures, and there were windowes in it, and in the arches thereof round about, it was fiftie cubites long, and fixe and twentie cubites broad.

30 And the arches round about were fixe and twentie cubites long, and fixe cubites broad.

31 And the arches thereof were toward the vter court, and palme trees were vpon the postes thereof, and the going vp to it had eight steps.

32 ¶ Again he brought me into the inner court toward the East, and he measured the gate according to these measures.

33 And the chambers thereof, and the postes thereof, and the arches thereof were according to these measures, and there were windowes therein, and in the arches thereof round about: it was fiftie cubites long, and fixe and twentie cubites broad.

34 And the arches thereof were toward the vter court, and palme trees were vpon the postes thereof, on this side and on that side, and the going vp to it had eight steps.

35 ¶ After hee brought mee to the North gate, and measured it, according to these measures,

36 The chambers thereof, the postes thereof, and the arches thereof, and there were windowes therein round about: the height was fiftie cubites, and the breadth fixe and twentie cubites.

37 And the postes thereof were toward the vter court, and palme trees were vpon the postes thereof on this side, and on that side, and the going vp to it had eight steps.

38 And every chamber, and the entrie thereof was under the postes of the gates: there they washed the burnt offering.

39 And in the porch of the gate stood two tables on this side, and two tables on that side, vpon the which they flew the burnt offering, and the sinne offering, and the trespass offering.

40 And at the side beyond the steps, at the entrie of the North gate stood two tables, and on the other side, which was at the porch of the gate were two tables.

41 Four tables were on this side, and four tables on that side by the side of the gate, eight tables wher vpon they flew their sacrifice.

42 And the four tables were of hewen stone for the burnt offering: of a cubite and an halfe long, and a cubite and an halfe broad, and one cubite hie: wher vpon also they lay the instruments wherewith they flew the burnt offering and the sacrifice.

43 And within were borders an hand broad, fastened round about, and vpon the tables lay the flesh of the offering.

44 And without the inner gate were the chambers of the fingers in the inner court, which was at the side of the North gate: and their prospect was toward the South, and one was at the side of the East gate, hauing the prospect toward the North.

Prof. 1. The coming of the Spirit by a wind from the building: but there are like them of the East gate Q. for all the courts were of one measure square and cubits.

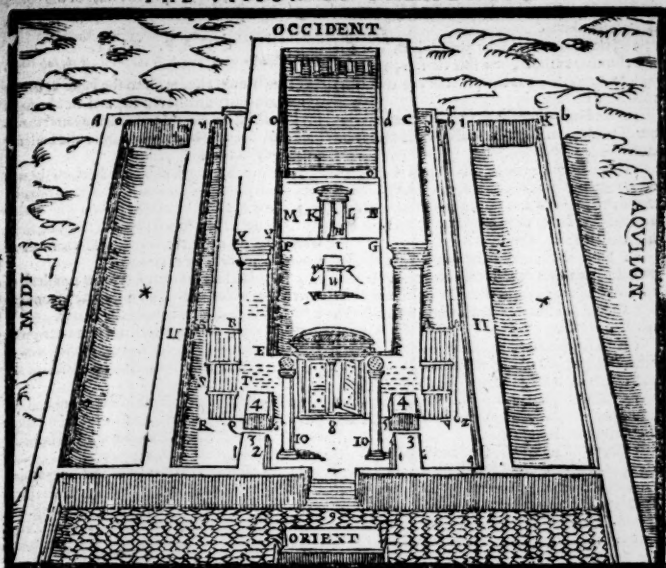
Prof. 2. The inner court is the East side N. in all the courts, upon the East side, two on the North, and two on the South side. Look in the great figure.

Ver. 17. Hee speaketh of five chambers, which were in the porch of the inner court on the North side. The entrie of the chambers, that is, the doores, were under the upper postes, or pinnacles, which stood over the chambers, as we did count the gate. Look in the great figure.

Ver. 20. In the porch of the inner court were four tables, K. & a way in the outward court S. a cubite it was halfe long, and broad, and one cubite high.

Ver. 21. The chambers in the inner porch on the North side for the fingers L. but the posts of the tables, which the fingers flew blood from, which are in the East court, for they are all alike: this is the South side. The Prophet was now in East court, where hee saw the altar, measured it, described the new of chambers, which was for the Priests.

THE VISION OF THE TEMPLE.



Unf. 49. He speaks
den of the two
towers of cham-
bers, which were
in the inner court
N. where they
on the North side
were for the priests
that sacrificed O.
and they on the
South side for the
that kept the Tem-
ple N. which cham-
bers were East and
by South, as the
other O. were East
by North. The fir-
st shall be seen in
the great figure.

Ver. 47. The altar p.
Ver. 48. He entered by the gate Q to come into the porch of the Temple R. The which Temple is here described must be understood to be the same as the one in the side of the p. by the Temple, A. The breadth eleven cubits Temple p. 7. The

Def. 1. The upper
palms or pinnacles,
bearing the tops
of the chambers
on the sides of the
Temple. A.D. 1
died. A more than

45 And he sayd vnto me, This chamber whose prospect is toward the South, is for the Priests that haue charge to keepe the house.

46 And the chamber whose prospect is toward the North, is for the Priests that haue the charge to keepe the altar: these are the sonnes of Zadok among the sonnes of Leui which may come neere to the Lord to minister vnto him.

47 So he measured the court, an hundredth cubites long, and an hundredth cubites broad, *even* foursquare: likewise the altar *that was* before the house.

48 And hee brought mee to the porch of the house, and measured the postes of the porch, five cubites on this side, and five cubites on that side : and the breadth of the gate ~~was~~ three cubites on this side, and three cubites on that side.

49 The length of the porch ~~was~~ twenty cubits, and the breadth eleuen cubites, and ~~he brought me~~ by the steps whereby they went vp to it, and ~~there~~ ~~were~~ pillars by the postes, one on this side, and another on that side.

at large, because the things here mentioned might be better
 1. *Verf. 48.* By the postes of the porch beneath the wal which
 2. *Verf. 49.* The length of the porch 20, cubites 4,6 And the
 3. *Verf. 50.* The fep^{er} whereby the Prophet came into the porch of the
 4. *Verf. 51.* The fep^{er} whereby the Prophet came into the porch of the

CHAPTER XL

The disposition and order of the building of the Temple and the other things thereto belonging.

Afterward, he brought mee to the Temple,
and measured the postes, six cubits broad
on the one side, and six cubits broad on the
second chamber: G goeth out more then the A. B. and the
second.

other side, *which was* the breadth of the Tabernacle.

2 And the breadth of the entrie was ten cubites, and the sides of the entrie were five cubites on the one side, and five cubites on the other side, and he measured the length thereof forty cubites, and the breadth twenty cubites,

3 Then went he in, and measured the postes of the entrie two cubites, and the entrie sixe cubites, and the breadth of the entrie seven cubites.

4 So hee measured the length thereof twenty cubites, and the breadth twenty cubites before the Temple, And he sayd vnto me, This is the most holy place.

5 After, he measured the wall of the house, six cubites, and the breadth of every chamber four cubites round about the house, on every side.

6 And the chambers were chamber vpon chamber, three and thirty foote *high*, and they entred into the wall made for the chambers which was round about the house, that *the postes* might be fastened *therein*, and not be fastened in the wall of the house.

7 And it was large and went round mounting vpward to the chambers : for the staire of the house was mounting vpward, round about the house : therefore the house was larger vpward : so they went vp from the lowest chamber to the highest by the midds.

MK and LN which make in all 20 cubites, *Def. 4.* The
 GO, so it was square, *Prp. 5.* The first chamber was 4. cub-
 cond fuc. ST, and the third six AB. There were three
 chambers, R SA. The turning flayre cannot be showed in so
 easily be conceived.

Ver. 8. The foundations of the chambers, measuring the five cubits, was the same as the other, for the foundations were laid in like wise by a perpendicular line of plummet, &c.

Ver. 9. The chamber without was the same as the other, for the foundations were laid in like wise by a perpendicular line of plummet, &c.

Ver. 10. The chambers on the one side were distant from them on the other side as cubits, which was the breadth of the Temple.

Ver. 11. The doors of the chambers on the North side, opened toward the North V and they on the South side toward the South R for there was an alley of five cubits round about the Temple V Z, and was so closed with a wall.

Ver. 12. The building, or the great place compassed with a wall of five cubits thick, and was farther off the Temple than the alley or separate place, and this is more plainly set forth in the great figure.

Ver. 13. He declared that whatsoever was of stone work from the bottom to top, was covered with wood on the East, South, and North side.

Ver. 14. The altar V which was three cubits high V Z, and two cubits long V Z.

I saw also the house, his round about: the foundations of the chambers were a full reede of five great cubits.

9 The thickness of the wall which was for the chamber without, was five cubits, and that which remained, was the place of the chambers that were within.

10 And between the chambers was the width of twenty cubits round about the House on every side.

11 And the doors of the chambers were toward the place that remained, one door toward the North, and another door toward the South, and the breadth of the place that remained, was five cubits thick, round about, & the length nintie cubits.

12 Now the building that was before the separate place toward the West corner, was twenty cubits broad, and the wall of the building was five cubits thick, round about, & the length nintie cubits.

13 So he measured the house an hundred cubits long, & the separate place & the building with the walls thereof were an hundred cubits long.

14 Also the breadth of the forefront of the house and of the separate place toward the East, was an hundred cubits.

15 And he measured the length of the building, over against the separate place, which was behind it, and the chambers on the one side and on the other side an hundred cubits with the Temple within, and the arches of the court.

16 The postes and the narrow windowes, and the chambers round about, on three sides over against the postes, sieled with cedar wood round about, and from the ground vp to the windowes, and the windowes were sieled.

17 And from above the doore vnto the inner house and without, and by all the wall round about within and without it was sieled according to the measure.

18 And it was made with Cherubims and palme trees, so that a palme tree was betwene a Cherub and a Cherub: and every Cherub had two faces.

19 So that the face of a man was toward the palme tree on the one side, and the face of a lyon toward the palme tree on the other side: thus was it made through all the house round about.

20 From the ground vnto above the doore were Cherubims and palme trees made as in the wall of the Temple.

21 The postes of the Temple were squared, & thus to looke vnto was the similitude and forme of the Sanctuary.

22 The altar of wood was three cubits high, and the length thereof two cubits, and the corners thereof and the length thereof and the sides thereof were of wood. And he sayd vnto me, This is the table that shall be before the Lord.

23 And the Temple and the Sanctuary had two doores.

24 And the doores had two wickets, even two turning wickets, two wickets for one doore, and two wickets for another doore.

25 And vpon the doores of the Temple there were made Cherubims and palme trees, like as was made vpon the walles, and there were thicke planks vpon the forefront of the porch without.

26 And there were narrow windowes & palme trees on the one side, and on the other, by the

sides of the porch, & vpon the sides of the house, and thicke planks.

CHAP. XLII.

Of the chambers of the Temple for the Priests, & the holy things.

Then brought hee me into the inner court by the way toward the North, and hee brought me into the chamber that was over against the separate place, and which was before the building toward the North.

2 Before the length of an hundred cubits, was the North doore, and it was five cubits broad.

3 Over against the twenty cubits which were for the inner court, & over against the pavement, which was for the vter court, was chamber against chamber in three rowes.

4 And before the chambers was a gallerie of ten cubits wide, and within was a way of one cubite, and their doores toward the North.

5 Nowe the chambers about were narrower: for those chambers seemed to eate vp the wall, the lower, and those that were in the midst of the building.

6 For they were in three rowes, but had not pillars as the pillars of the court: therefore there was a difference from them beneath and from the middlemost, even from the ground.

7 And the wall that was without over against the chambers, toward the vter court on the forefront of the chambers, was five cubits long.

8 For the length of the chambers that were in the vter court, was five cubits: and soe before the Temple were an hundred cubits.

9 And vnder these chambers was the entrie, on the East side, as one goeth into them from the outward court.

10 The chambers were in the thickness of the wall of the court toward the East, over against the separate place, and over against the building.

11 And the way before them was after the manner of the chambers, which were toward the North, as long as they, and as broad as they: and all their entries were like, both according to their fashions, and according to their doores.

12 And according to the doores of the chambers that were toward the South, was a doore in the corner of the way, even the way directly before the wall toward the East, as one entrie.

13 Then said he vnto me, The North chambers and the South chambers which are before the separate place, they be holy chambers, wherein the Priests that approach vnto the Lord, shall eate the most holy things: the meate offering, and the fime offering, and the trespass offering: for the place is holy.

14 When the Priests enter therein, they shall not go out of the holy place into the vter court, but there they shall lay their garments wherein they minister: for they are holy, and shall put on other garments, and so shall approach to those things, which are for the people.

15 Nowe when he had made an ende of measuring the inner house, he brought me forth toward the gate whose prospect is toward the East, and measured it round about.

16 He measured the East side with the measuring rold, five hundred reedes, even with the measuring reede round about.

17 He measured also the Northside, five hundred

Ver. 1. He brought me into the inner court by the way toward the North, and hee brought me into the chamber that was over against the separate place, and which was before the building toward the North.

Ver. 2. Before the length of an hundred cubits, was the North doore, and it was five cubits broad.

Ver. 3. Over against the twenty cubits which were for the inner court, & over against the pavement, which was for the vter court, was chamber against chamber in three rowes.

Ver. 4. And before the chambers was a gallerie of ten cubits wide, and within was a way of one cubite, and their doores toward the North.

Ver. 5. Nowe the chambers about were narrower: for those chambers seemed to eate vp the wall, the lower, and those that were in the midst of the building.

Ver. 6. For they were in three rowes, but had not pillars as the pillars of the court: therefore there was a difference from them beneath and from the middlemost, even from the ground.

Ver. 7. And the wall that was without over against the chambers, toward the vter court on the forefront of the chambers, was five cubits long.

Ver. 8. For the length of the chambers that were in the vter court, was five cubits: and soe before the Temple were an hundred cubits.

Ver. 9. And vnder these chambers was the entrie, on the East side, as one goeth into them from the outward court.

Ver. 10. The chambers were in the thickness of the wall of the court toward the East, over against the separate place, and over against the building.

Ver. 11. And the way before them was after the manner of the chambers, which were toward the North, as long as they, and as broad as they: and all their entries were like, both according to their fashions, and according to their doores.

Ver. 12. And according to the doores of the chambers that were toward the South, was a doore in the corner of the way, even the way directly before the wall toward the East, as one entrie.

Ver. 13. Then said he vnto me, The North chambers and the South chambers which are before the separate place, they be holy chambers, wherein the Priests that approach vnto the Lord, shall eate the most holy things: the meate offering, and the fime offering, and the trespass offering: for the place is holy.

Ver. 14. When the Priests enter therein, they shall not go out of the holy place into the vter court, but there they shall lay their garments wherein they minister: for they are holy, and shall put on other garments, and so shall approach to those things, which are for the people.

Ver. 15. Nowe when he had made an ende of measuring the inner house, he brought me forth toward the gate whose prospect is toward the East, and measured it round about.

Ver. 16. He measured the East side with the measuring rold, five hundred reedes, even with the measuring reede round about.

Ver. 17. He measured also the Northside, five hundred

dreth reedes, even with the measuring reede
round about.

18 And he measured the South ffide five hundredth reedes with the measuring reede.

19 He turned about $41/2$ to the West side, and measured five hundredth reedes with the measuring reede.

20 He measured it by the foure sides: it had a wall round about, five hund'reth *reeses* long, and five hund'reth broad to make a separation between the Sanctuary, and the prophane place.

CHAPTER XLIII.

8 He sheweth the glory of God going into the Temple, from whence
he had before departed. 7 He mentioneth the iniquity of the
children of Israel, for the which they were punished and
brought to nought. 9 He is commanded to call them again
to repentance.

Afterward he brought me to the gate ~~even~~ the
gate that turneth toward the East.

3 And beholde, the glory of the God of Israel came from out of the East, whose voyce was like a noife of great waters, and the earth was made light with his glory.

3 And the vision which I saw *was* ^a like the vision, *even* as the vision that I saw ^a when I came to destroy the citie: and the visions *were* like the vision that I saw by the riuer Chebar: and I fell vpon my face.

4 And the ^bglory of the Lord came into the house by the way of the gate, whose prospect is toward the East.

5 So the Spirit tooke me vp and brought me
into the inner court, and beholde, the glory of
the Lord filled the house.

6 And I heard one speaking vnto me out of
the house; and there stood a man by me,

7 Which layde vnto me, Sonne of man, *this* place is my throne, & the place of the soles of my feete, whereas I will dwell among the children of Israel for euer, & the house of Israel shall no more defile mine holy Name, neither they, nor their Kings by their fornication, nor by the carkeiles of ^atheir Kings in their high places.

8 Albeit they set their thresholds by my thresholds, and their postes by my postes (for there ~~was but~~ a wall betweene me and them) yet haue they defiled mine holy Name with their abominations, that they haue committed : wherefore I haue consumed them in my wrath.

9 Now therefore let them put away their fornication, and the carkeifes of their Kings far from me, and I will dwell among them for ever.

10 ¶ Thou sonne of man, shew this House to the house of Israel, that they may be ashamed of their wickednes. & let them measure the paterne.

¶ And if they be ashamed of al that they haue done, shew them the forme of the Houſe, and the pateme thereof, & the going out thereof, and the coming in thereof, & the whole faſhion thereof, and all the ordinances thereof, and all the figures thereof, and all the lawes thereof: and write it in their ſight, that they may keepe the whole faſhion thereof, & all the ordinances thereof, and do the.

13 This is the † description of the house, *It shall be* vpon the top of the mount : all the limits thereof round about shall be most holy. Behold, this is the description of the house.

13 And these are the measures of the Altar, after the cubites, the cubite is a cubite, and an hand breadth, euen the bottome *halbe* a cubite, and the breadth a cubite, and the border thereof by the

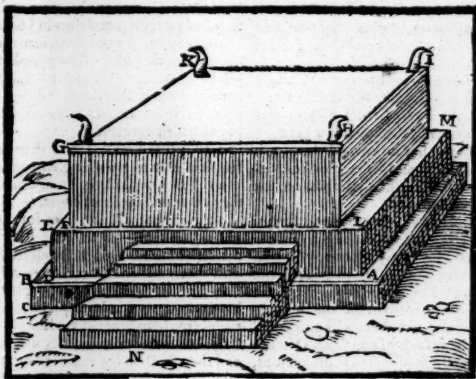
c By their idolatries.

d He alludeth
to Ammon and
Mansiech, who
were buried in
their gardens
nere the Temple
and there had e-
rected vpon
monuments to their
doyes.

† Ebr., Latin.

Urs. 13. The mid
or bottom A.
which was a cu-
bite hic B. C. and a
cubite broad B D.

THE FIGURE OF THE ALTAR.



edge thereof round about *shalbe* a spanne: and this *shalbe* the height of the altar.

14 And from the bottome *which* *south* *erb* the ground to the lower piece (*halbe* two cubites: and the breadth one cubite, and from the little piece to the gear piece (*halbe* foure cubites, and the breadth one cubite.

15 So the altar *shalbe* foure cubites, and from
the altar vpward *shalbe* foure hornes.

16 And the altar *shalbe* twelue cubites long,
and twelue broad, and foure square in the foure

corners thereof.

17 And the frame *shalbe* fourteene cubites long, and foureteene broad in the four square corners thereof, and the border about it *shalbe* halfe a cubite, & the bottom thereof *shalbe* a cubite about, & the steps thereof *shalbe* turned toward the East.

18 ¶ And he sayd vnto me, Sonne of man, thus
saith y Lord God, These are y ordinances of y al-
taire in the day when they shall make it to offer the
burnt offering thereon. & to spinnckle blood thereon.

19 And thou shalt giue to the Priestes, and to

17. The same
herupon the highest
piece stood, is
fourteen cubites
or on every side
is longer by a
cubite then the
uppermost E.L.
M

10

the Leuites, that be of the feede of Zadok, which approach vnto me, to minister vnto me, sayth the Lord God, a yong bullocke for a sinne offering.

30 And thou shalt take of the blood thereof, & put it on the foure hornes of it, & on the foure corners of the frame, and vpon the border round about: thus shalt thou cleanse it, and reconcile it.

31 Thou shalt take the bullocke also of the sinne offering, and burne it in the appointed place of the house without the Sanctuary.

32 But the second day thou shalt offer an hee goat without blemish for a sinne offering, and they shall cleanse the altar, as they did cleanse it with the bullocke.

23 When thou hast made an end of cleansing it, thou shalt offer a yong bullocke without blemish, & a ram out of y flocke without blemish.

24 And thou shalt offer them before y Lorde, and the Priests shall cast salt vpon them, and they shall offer them for a burnt offering vnto the Lord.

25 Seuen dayes shalt thou prepare eury day an hee goat for a sinne offering: they shall also prepare a yong bullocke and a ramme out of the flocke, without blemish.

26 Thus shalt they seuen dayes purifie the altar, and cleanse it, and f consecrate it.

27 And when these dayes are expired, vpon the eight day and so forth, the Priests shall make your burnt offerings vpon the altar, and your peace offerings, and I will accept you, saith the Lord God.

C. H. A. P. XLIIII.

He appointeth the people for their offices. 7 The vncircumcised in heart, and no the flesh, 8 Who are to be admitted to the service of the Temple, and who to be refused.

Then he brought mee toward the gate of the outward Sanctuary, which turneth toward the East, and it was shut.

3 Then sayde the Lord vnto me, This gate shall be shut, and shall not be opened, and no man shall enter by it, because the Lord God of Israel hath entred by it, and it shall be shut.

3 Then sayde the Lord vnto me, This gate shall be shut, and shall not be opened, and no man shall enter by it, because the Lord God of Israel hath entred by it, and it shall be shut.

3 Then sayde the Lord vnto me, This gate shall be shut, and shall not be opened, and no man shall enter by it, because the Lord God of Israel hath entred by it, and it shall be shut.

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3 Then sayde the Lord vnto me, This gate shall be shut, and shall not be opened, and no man shall enter by it, because the Lord God of Israel hath entred by it, and it shall be shut.

3 Then sayde the Lord vnto me, This gate shall be shut, and shall not be opened, and no man shall enter by it, because the Lord God of Israel hath entred by it, and it shall be shut.

3 Then sayde the Lord vnto me, This gate shall be shut, and shall not be opened, and no man shall enter by it, because the Lord God of Israel hath entred by it, and it shall be shut.

that is among the children of Israel,

10 Neither yet the Leuites that are gone back from me, when Israel went astray, which went astray from mee after their idoles, but they shall beare their iniquitie.

11 And they shall serue in my Sanctuary, and keepe the gates of the House, and minister in the House: they shall slay the burnt offering and the sacrifice for the people: and they shall stand before me to serue them.

12 Because they turned before their idoles, and caused the house of Israel to fall into iniquity, therefore haue I lift vp mine hand against them, saith the Lord God, and they shall beare their iniquity.

13 And they shall not come neere vnto me to doe the office of the Priest vnto me, neither shall they come neere vnto any of mine holy things in the most holy place, but they shall beare their shame and their abominations, which they haue committed.

14 And I will make them keepers of the watch of the House, for all the seruice thereof, and for all that shall be done therein.

15 But the Priests of the Leuites, the sonnes of Zadok, that keepe the charge of my Sanctuary, when the children of Israel went astray from me, they shall come neere to me to serue me, and they shall stand before me to offer me the fat and the blood, saith the Lord God.

16 They shall enter into my Sanctuary, & shall come neere to my table, to serue me, and they shall keepe my charge.

17 And when they shall enter in at the gates of the inner court, they shall be clothed with linnen garments, & no wooll shall come vpon the while they serue in y wood of the inner court, & within.

18 They shall haue linnen bonets vpon their heads, & shall haue linnen breeches vpon their loines: they shall not gird themselves in y leaueing places.

19 But when they go forth into the vter court, as vnto the vter court to the people, they shall put off their garments, wherein they ministered, and lay them in the holy chambers, and they shall put on other garments: for they shall not sanctifie the people with their garments.

20 They shall not also shave their beards, nor suffer their locks to grow long, but round their heads.

21 Neither shall any Priest drinke wine when they enter into the inner court.

22 Neither shall they take for their wives a widow, or her that is diuorced: but they shall take maidens of the seed of the house of Israel, for a widow that hath bene the widow of a Priest.

23 And they shall teach my people the difference betweene the holy and prophane, and cause them to discerne betweene the vneleane & the cleane.

24 And in controversie they shall stand to iudge, and they shall iudge it according to my iudgements: and they shall keepe my lawes and my statutes in all mine assemblies, and they shall sanctifie my Sabaths.

25 And they shall come at no dead person to defile themselves, except at their father, or mother, or sonne, or daughter, brother or sister, y hath had yet none husband in these way they be defiled.

26 And when he is cleansed, they shall reckon vnto him seuen dayes.

27 And when he goeth into the Sanctuary, vnto the inner court, to minister in the Sanctuary, he shall offer his sinne offering, saith the Lord God.

28 And

4 Hee fill his hand.

229. 1. The East gate is in the great figure.

9 Meaning from the common people, but not from the Priests, nor the prince, read Chap. 40. 3. 4.

229. 1. The East gate is in the great figure.

10 For they had brought idoles, as which were either coun-tryers, to teach them their idoles. See Chap. 2. 2. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

4 The Leuites which had committed idleness were put from their charge and were not admitted into the Priests office, though they had bene of the house of Aaron, because they were not circumcised in the heart, and were not willing to be kept in the doctores rule.

9 Which was the Law of God, and lifting to idleness.

17 As did the idles, and the Leuites.

229. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

They may be at their houses, or which was idleness.

shall worship at the threshold of the gate : after,
he shall goe forth, but the gate shall not be shut
till the evening.

3 Likewise the people of the land shall worship at the entrie of this gate before the Lorde on the Sabbaths, and in the new moones,

4. And the burnt offering that the prince shall offer unto the Lord on the Sabbath day, *shalbe* fixe lambs without blemish, and a ram without blemish.

a That is, as much as he will.

5 And the meate offering */halbe* an Ephah for
a ram: and the meate offering for the lambes a
gift of his hand, and an Hin of oyle to an Ephah.

6 And in the day of the new moone *it shall be* a young bullocke without blemish, and fixe limbes and a ram: they shalbe without blemish.

b Meaning as he
that think good.

7 And he shall prepare a meate offering, *even an* Ephah for a bullocke, and an Ephah for a ramme, and for the lambe *b* according as his hand shall bring, and an Hin of oyle to an Ephah.

8 And when the prince shall enter, hee shall
goe in by the way of the porch of that gate, and
he shal goe forth by the way thereof.

Perf. 9. He that
ent-eth in by the
North gate R. shall
goe out by the
South gate D and
contrary, and in
going forward
they worshipped
in the mids M.

9 But when the people of the land thal come before the Lord in the solemne feastes, he that entrech in by the way of the North gate to worship, shall go out by the way of the South gate: and he that entrech by the way of the South gate, shall go forth by the way of the North gate: hee shall not retorne by the way of the gate wherby hee came in, but they shall goe forth ouer against it.

ro And the prince shall be in the mids of them
he shall goe in, when they goe in, and when they
goe forth, they shall goe forth together.

11 And in the feastes, and in the solemnities, the meate offering shall be an Ephah to a bullocke, and an Ephah to a ramme, and to the lambes, the gift of his hand, and an Hin of oyle to an Ephah.

13 Nowe when the prince shall make a freee burnt offering, or peace offerings freely vnto thee, Lorde, one shall then open him the gate, that turneth toward the East, and he shall make his burnt offering and his peace offerings, as he did on the Sabbath day; after, he shall go fourth, and when he is gone forth, one shall shut the gate.

13 Thou shalt daily make a burnt offering vnto the Lord of a lambe of one yere, without blemish: thou shalt doe it euery morning.

14 And thou shalt prepare a meate offering for it euery morning, the fixt part of an Ephah, & the third part of an Hin of oyle, to mingle with the fine flour: *this* meate offering shall be continually by a perpetuall ordinance vnto the Lorde.

15 Thus shall they prepare the lambe, and the meate offering, and the oyle every morning, for a continu:ll burnt offering.

16 ¶ Thus saith the Lord God, If the prince
giue a gift of his inheritance vnto any of his
sonnes, it shalbe his sonnes, and it shall bee their
possession by inheritance.

• Which was at
the Jubile, Leult.

17 But if he giue a gift of his inheritance to one of his seruants, then it shalbe his to the 6 yeeres of libertie: after, it shall returne to the priuie, but his inheritance shal remaine to his sonnes for euer.

d But be content
with that portion
that God hath as-
signed him, as
Chap. 45. 8.

18 Moreover the prince shall not take of the peoples inheritance, nor thrust them out of their possession: but he shall cause his sonnes to inherite of his owne possession, that my people bee not scattered euery man from his possession.

19 ¶ After he brought mee through the entry, which was at the side of the gate, into the holy chambers of the Priests, which stood towards the North: and beholde, there was a place at the West side of them.

20 Then saide he vnto mee, This is the place where the Priests shal see the trespasse offering and the sinne offering, where they shall bake the meate offering, that they should not beare them into the vtter court, & to sanctifie the people.

21 Then he brought me forth into the viter court, and caused me to goe by the foure corners of the court: and beholde, in euery corner of the court there was a court.

22 In the foure corners of the court there were courts ioyned of fourty cubits long, and thirtie broade: these foure corners were of one measure.

23 And there ~~were~~ a wall about them, ~~even~~
about those foure, and kitchins were made vnder
the walles round about.

24 Then said he vnto me, This is the kitchen
where the ministers of the house shall see the
sacrifice of the people.

thirte broad 8,9,& 7,9. *Urf. 33.* About the walls of these
were as kitchens, were little chambers for the cooks &c.

CHAP. XLVII.

2 The wisdom of the waters that came out of the Temple, 13 The coast of the land of promise, and the division thereof by water.

Afterward he brought mee vnto the doore of the house: and beholde, a waters issued out from vnder the threshold of the house Eastward: for the forefront of the house *floods* towards the East, and the waters ranne downe from vnder the right side of the house, at the Southside of the altar.

3 Then brought he me out toward the North gate, and led me about by the way without vnto the vtter gate, by the way that turneth Eastward: and beholde, there came fourth waters on the right side.

3 And when the man that had the line in his hand, went forth Eastward, he measured a thousand cubites, and he brought me through the waters: the waters were to the ancles.

4 Again he measured a thousand, & brought me through the waters : the waters *were* to the knees: again he measured a thousand, & brought me through the waters *were* to the loins.

5 Afterward he measured a thousand, and it was a brimer, that I could not passe over: for the waters were risen, and the waters did flowe, as a riuer that could not be passed over.

6 And he said vnto me, Sonne of man, hast thou seene this? Then he brought me, and caused me to returne to the brinke of the riuer.

7 Now when I returned, behold, at the brink of the river ~~were~~ very many 'trees on the one side, and on the other.

8 Then saide hee vnto me, These waters if Ioe
opt toward the East countrey, and runne downe
into the plaine, and shall goe into *one* sea: they
shal runne into *another* sea, and the waters shal
be wholefome.

9 And every thing that liueth, which moueth, wheresoeuer the riuers shall come, shall liue, and there shall be a very great multitude of fish, because these waters shall come thither: for they shall bee wholesome, and every thing shall liue whither the riuer cometh.

[illegible]

Prof. 1. The doors of the Temple R and from under the threshold issued out waters, which came out of the Southside, and ran toward the East, Loken the great figure a wheel, are meant the spiritual graces that should be given to the Church under the kingdom of Christ.

b Signifying that the graces of God should never decrease, but ever abound in his Church.
c Blessing the multitude of those that should be refreshed by the spiritual waters.
d Shewing that the abundance of these graces should be so great that all the world should be full

Germany, and
the Sea called the
Mediterranean,
Zech. 14. 8.
c The waters
which of course
are salt, and which
some think make
fewer and less
favorable;

10 And then the fishers shall stande upon it, and from En-gedi euen vnto En eglaim, they shall spread out their nets: for their fish shall be according to their kinde, as the fish of the maine sea, exceeding many.

11 But the mienie places thereof, and the marishes thereof shall not be whollsome: they shall be made salt pits.

12 And by this river vpon the brinke thereof, on this side, and on that side shall grow all y fruitful trees, whose leafe shall not fade, neither shall y fruit thereof faile: it shall bring forth new fruit according to his moneth, because their waters run out of the Sanctuarie: and the fruit thereof shall be meate, and the leafe thereof shall be for y medicine.

13 ¶ Thus saith the Lord God, This shall be the border, whereby ye shall inherite the land according to the twelue tribes * of Israel: Ioseph shall haue two portions.

14 And ye shall inherite it, one as well as another: * concerning the which I lift vp mine hand to giue it vnto your fathers, and this land shall fall vnto you for an inheritance.

15 And this shall be the border * of the land towards the North side, from the maine sea toward Hethlon as men goe to Zedadah:

16 Hamath, Berothab, Sibraim, which is betweene the border of Damascus, and the border of Hamath, and Hazar, Hatticon, which is by the coast of Hauran.

17 And the border from the sea shall be Hazar, Enan, and the border of Damascus, and the residue of the North, Northwarde, and the border of Hamath: so shall be the North part.

18 But the East side shall ye measure fro Hauran, and from Damascus, and from Gilead, and from the land of Issachar by Iorden, and from the border vnto the East sea: so shall be the East part.

19 And the Southside shall be toward the Teman from Tamar to y waters of Meriboth in Kadesh, and the river to the maine sea: so shall be the South part toward Teman.

20 The West part also shall be the great sea from the border, till a man come ouer against Hamath: this shall be the West part.

21 So shall ye diuide this land vnto you, according to the tribes of Israel.

22 And you shall abide it by lot for an inheritance vnto you, and to the strangers that dwell among you, which shall beget childre among you, and they shall vnto you, as borne in the country among the children of Israel, they shall part inheritance with you in the middes of the tribes of Israel.

23 And in what tribe the stranger dwelleth, there shall yee giue him his inheritance, sayeth the Lord God.

CHAP. XLVIII.

The lotter of the tribes. ¶ The partes of the possession of the Priests, of the Tribes, of the Levites, of the cite and of the Prince are reueled.

NOWE these are the names of the * tribes. From the North side, to the coast toward Hethlon, as one goeth to Hamath, Hazar, Enan, and the border of Damascus Northwarde the coast of Hamath, euen from the East side to the West shall be a portion for Dan.

2 And by the border of Dan from the East side vnto the West side, a portion for Asher.

3 And by the border of Asher from the East parte euen vnto the West parte a portion for Naphtali.

4 And by the border of Naphtali from the East quarter vnto the West side, a portion for Manasheh.

5 And by the border of Manasheh, from the East side vnto the West side a portion for Ephraim.

6 And by the border of Ephraim, from the East part euen vnto the West part, a portion for Reuben.

7 And by the border of Reuben, from the East quarter vnto the West quarter, a portion for Iudah.

8 And by the border of Iudah from the East part vnto the West part shall be the offering which they shall offer of fine and twentie thousand reedes broad, and of length as one of the other parts, from the East side vnto the West side, & the Sanctuarie shall be in the middes of it.

9 The oblation that yee shall offer vnto the Lord, shall be of fine and twentie thousand long, and of ten thousand the breadth.

10 And for them, euen for the Priests shall be this holy oblation, toward the North five and twentie thousand long, and toward the West ten thousand broad, and toward the East ten thousand broad, and toward the South five and twentie thousand long, and the Sanctuarie of the Lorde shall be in the mids thereof.

11 It shall be for the Priests that are sanctified of the sonnes of * Zadok, which haue kept my charge, which went not astray when the children of Israel went astray, as the Levites went astray.

12 Therefore this oblation of the land that is offered, shall be theirs, as a thing most holy by the border of the Levites.

13 And ouer against the border of the Priests the Levites shall haue five and twentie thousand long, and ten thousand broad: all the length shall be five and twentie thousand, and the breadth ten thousand.

14 And they shall not sell of it, neither change it, nor abalicate the first fruites of the land: for it is holy vnto the Lord.

15 And the five thousand that are left in the breadth ouer against the five and twentie thousand, shall be a prophane place for the cite, for housing, and for suburbs, and the cite shall be in the mids thereof.

16 And these shall be the mesures thereof, the North part five hundred and foure thousand, and the South part five hundred and foure thousand, and the East part five hundred and foure thousand, and the West part five hundred and foure thousand.

17 And the suburbs of the cite shall be toward the North two hundred and fiftie, and toward the South two hundred and fiftie, and toward the East two hundred and fiftie, and toward the West two hundred and fiftie.

18 And the residue in length ouer against the oblation of the holy portion shall be ten thousand Eastward, and tenne thousand Westward: and it shall be ouer against the oblation of the holy portion, and the increase thereof shall be for food vnto them that serue in the cite.

19 And they that serue in the cite, shall be of all the tribes of Israel that shall serue therein.

b That is, the portion of the ground, which they shall separate and appoint to the Lord, which shall be diuided into three parts for the Priests, for the Prince, and for the cite.

* Chap. 44. 33.

c Meaning, that it should be square.

d Every way it shall be five and towards thousand.

30 All the oblation shall be five and twenty thousand with *d* five and twenty thousand: you shall offer this oblation four square for the Sanctuary, and for the possession of the city.

31 And the residue shall be for the prince on the one side and on the other for the oblation of the Sanctuary, and of the possession of the city, over against the five and twenty thousand of the oblation toward the East border, and Westward over against the five and twenty thousand toward the West border, over against shall be for the portion of the prince: this shall be the holy oblation, and the house of the Sanctuary shall be in the middes thereof.

32 Moreover, from the possession of the Levites, and from the possession of the city, that which is in the mids shall be the princes: between the border of Judah, and between the border of Benjamin shall be the princes.

33 And the rest of the tribes shall be thus: from the East part vnto the West part Benjamin shall be a portion.

34 And by the border of Benjamin, from the East side vnto the West side Simeon a portion.

35 And by the border of Simeon from the East part vnto the West part, Issachar a portion.

36 And by the border of Issachar, from the East side vnto the West, Zebulun a portion.

37 And by the border of Zebulun from the

East part vnto the West part, Gad a portion.

38 And by the border of Gad at the South side, toward Temath, the border shall be even from a Tamar, vnto the waters of Meribath in Kadeth, and to the river, that runneth into the maine sea.

39 This is the lande, which ye shall distribute vnto the tribes of Israel for inheritance, and these are their portions, saith the Lord God.

40 And these are the boundes of the city, on the North side five hundredth, and four hundredth measures.

41 And the gates of the city shall be after the names of the tribes of Israel, the gates Northward, one gate of Reuben, one gate of Judah, and one gate of Levi.

42 And at the East side five hundredth & four hundredth, and three gates, and one gate of Joseph, one gate of Benjamin, and one gate of Dan.

43 And at the South side, five hundredth and four hundredth measures, and three portes, one gate of Simeon, one gate of Issachar, and one gate of Zebulun.

44 At the West side, five hundredth and four hundredth, with their three gates, one gate of Gad, one gate of Asher, and one gate of Naphtali.

45 It was round about eighteen thousand measures, and the name of the city from that day shall be, The Lord is there.

e So that Judah was on the North side of the Princes portions, and Benjamin on the South side.

f The Lord is there.

DANIEL

THE ARGUMENT.

THE great providence of God, and his singular mercie towards his Church are most finely here set forth, who neuer leaues his destitute, but now in their greatest miseries and afflictions giueth them Prophets, as Ezechiel, and Daniel, whom hee adorned with such graces of his holy spirit, that Daniel above all other had most speciall revelations of such things as should come to the Church, even from the time that they were in captiuitie, to the last ende of the world, and to the general resurrection, as of the foure Monarchies and Empires of the world, so was of the Babylonians, Persians, Grecians, and Romans. Also of the certaine number of the times euen vnto Christ, when all ceremonies and sacrifices should cease, because he should be the accomplishment thereof: moreover he sheweth Christ office and the cause of his death, which was by his sacrifice to take away sinnes, and to bring ouerlasting life. And as from the beginning God euer enuoyed his people vnder the crosse, so he teacheth here, that after that Christ is offered, he will full loose this crosse to his Church until the dead rise againe, and Christ gather his into his kingdom in the heauens.

CHAP. I.

a The captain of Ierusalem King of Iudah, *b* The King chaseth certaine young men of the Iewes: to leaue his lawe. *c* They haue the Kings word appointed, *d* But they abstaine from it.

IN the third yeere of the reigne of Ichoiakim King of Iudah, came Nebuchadnezzar King of Babel vnto Ierusalem and besieged it.

2 And the Lorde gaue Iehoiakim King of Iudah into his hand, with part of the vessels of his house of God, which he caried into the land of Shinar, to the house of his god, & he brought the vessels into his gods treasure.

3 And the King spake vnto Ashpenaz the master of his Banquets, that he should bring certaine of the children of Israel of the Kings seede, and of the princes:

4 Children in whom was no blemish, but well favoured, and instructed in all wisdom, and well skene in knowledge, and able to viter knowledge, & such as were able to stand in the Kings palace, and whome they might teach the learning, and the tongue of the Chaldeans.

5 And the king appointed them prouision eury day of a portion of the Kings meate, and of the wine, which hee dranke, so nourishing them three yeere, that at the end thereof, they might stand before the King.

6 Now among these were certaine of the children of Iudah, Daniel, Hananiah, Michael and Azariah,

his liberallitie: yet in this he is worthy praise, that he refused leaueing, and knewe that it was a necessitie meane to gouerne by. That they might forget their owne religion, and conuince themselves, to serue him better by purpose: yet it is not to be thought by Daniel did leaue any knowledge of godly: in all points he refused the abuse of things and dissipation, whom he would not eate the meate which the King appointed him, but way conuince leaue the knowledge of newall things. That by their good conuincement they might leaue to forget the medicinenesse of their owne people. To the intent that in this time they might both learne the manners of the Chaldeans, and their tongue, & aswell to situate at the table, as in other offices.

a Babel a King. *b* 2. 1. & 1. 2. 5. *c* Which was a plaine by Babylon, where was the Temple of their god, and it was taken for Babylon. *d* Who was a master of the wardes. *e* He calleth them Banquets whom the King nourished and brought up to be rulers of other countries afterward. *f* His purpose was to keepe them as hostages, and that he might shewe himselfe victorious, & also by their good intertie and learning of their religion, they might shew rather him then the Iewes, and so to be able to force him to gouernement in their land: were they by this meane the Iewes might bee better kept in subjection, beinge otherwise prone to haue their owne lawe.

7 Vnto

g Which was a plaine by Babylon, where was the Temple of their god, and it was taken for Babylon.

h The Lord is there.

7 Vnto whome the chiefe of the Eunuches
gave other names: for he called Daniel, Bel-
shazzar, and Hananiah, Shadrach, and Michael,
Methoch, and Azariah, Abednego.

8 But Daniel had determined in his heart,
that he would not defile himselfe with the por-
tion of the Kings meate, nor with the wine which
he dranke: therefore he required the chiefe of
the Eunuches that he might not defile himselfe.

9 (Nowe God hath brought Daniel into fa-
uour, and tender loue with the chiefe of the Eu-
nuches)

10 And the chiefe of the Eunuches sayd vnto
Daniel, I feare my lord the King, who hath ap-
pointed your meate and your drinke: therefore if
these your faces worke liking then the other chil-
dren, which are of your sort, then shall you make
me lofe mine head vnto the King.

11 Then sayd Daniel to Melzar, whome the
chiefe of the Eunuches had set ouer Daniel, Ha-
naniah, Michael, and Azariah,

12 Proue thy seruants, I beseech thee, ten
dayes, and let them giue vs pulse to eate, and
water to drinke.

13 Then let our countenances bee looked
vpon before thee, and the countenances of the
children that eate of the portion of the Kings
meate: and as thou seest, deale with thy ser-
uants.

14 So hee consented to them in this matter,
and proued them ten dayes.

15 And at the end of ten dayes, their coun-
tenances appeared fayrer, and in better liking
then all the children, which did eate the portion
of the Kings meate.

16 Thus Melzar tooke away the portion of
their meate, and the wine that they should drinke,
and gaue them pulse,

17 As for these foure children, God gaue them
knowledge, and vnderstanding in all learning:
and wisdom: also he gaue Daniel vnderstand-
ing of all visions and dreames.

18 Nowe when the time was expired, that
the king had appointed to tryng them in, the
chiefe of the Eunuches brought them before Ne-
buchad-nezzar.

19 And the King communed with them: and
among them all was found none like Daniel, Ha-
naniah, Michael, and Azariah: therefore stode
they before the King.

20 And in all matters of wisdom, and vnder-
standing that the King enquired of them, hee
found them twene times better then all the in-
chanterers and astrologians, that were in all his
realme.

21 And Daniel was vnto the first yeere of
King Cyrus.

22 Daniel humbly bene wanne to the King and haue refused their owne
meate, and drinke had beene accorded. 23 This bene feeding and
the day of fasting when he fled from the court of Egypt, declineth that we must
behold in God doth call vs vnto, seeing here will make it more pro-
fitable to them all: desirous for his blessing onely sufficeth. 24 The first
of the morning, in the libery Sciences, and naturall knowledge, and our in the
scripture were forbidden. Drom. 18. 1. So that he onely was a pro-
phet and more of the other: for by dreames and visions God appeared to his Pro-
phet. 25 Of the three yeeres above mentioned verily. 26 That is, he
was in Babylon as a Prophet so long as that common wealth stode.

CHAP. II.

1 The dreame of Nebuchad-nezzar. 2 The King comman-
deth of the wise men of Babylon to be slain because they could
not interpret his dreame. 3 Daniel required them to solve

the question. 4. Daniel is brought vnto the King and shew-
eth him his dreame and the interpretation thereof. 5. Of the
dreadfull kingdom of Chyl.

And in the second yeere of the reigne of
Nebuchad-nezzar, Nebuchad-nezzar dream-
ed dreames wherewith his spirit was troubled,
and his sleepe was vpon him.

2 Then the King commanded to call the in-
chanterers, and the astrologians, and the forerers,
and the Chaldeans for to shew the King his
dreames: so they came and stode before the
King.

3 And the King sayd vnto them, I haue dream-
ed a dreame, and any spirit was troubled to
know the dreame.

4 Then spake the Chaldeans to the King in the
Aramites language, O King, thus for euer: shew
thy seruants thy dreame, and we shall shew the
interpretation.

5 And the King answered & said to the Cal-
deans, The thing is gone from me. If ye will not
make me vnderstand the dreame with the inter-
pretation thereof, ye shall be drawn in pieces,
and your houses shall be made a iake.

6 But if ye declare the dreame and the inter-
pretation thereof, ye shall receiue of me gifts and
rewards, and great honour: therefore shew me
the dreame and the interpretation of it.

7 They answered againe, and sayd, Let the
King shew his seruants the dreame, and we will
declare the interpretation thereof.

8 Then the King answered, and sayd, I know
certainly that ye would gaine the time, because
ye see the thing is gone from me.

9 But if ye will not declare me the dreame,
there is but one iudgement for you: for ye haue
prepared lying and corrupt wordes, to speake be-
fore me till the time be changed: therefore tel-
le me the dreame, that I may know, if ye can declare
me the interpretation thereof.

10 Then the Chaldeans answered before the
King, and said, There is no man vpon earth that
can declare the Kings matter: yea, there is nei-
ther King nor Prince nor Lord that asked such
things at an inchanter, or astrologian or Chal-
dean.

11 For it is a rare thing that the King requi-
reth, and there is none other that can declare it
before the King, except the gods whose dwell-
ing is not with flesh.

12 For this cause the King was angry and in
great furie, and commaunded to destroy all the
wise men of Babel.

13 And when sentence was giuen, the wife
men were slaine: and they sought Daniel and his
fellows to be put to death.

14 Then Daniel answered with counsell and
wisdom to Arioch the Kings chiefe Steward,
which was gone forth to put to death the wise
men of Babel.

15 For hee answered and saide vnto Arioch
the Kings captain, why is the sentence to haue
from the King? Then Arioch declared the thing
to Daniel.

16 So Daniel went and desired the King that
he would giue him leave, and that he would shew
the King the interpretation thereof.

17 That God would not haue his seruants joyed in the company of these for-
erers, and astrologers, whose artes were wicked, and therefore is slaynought to day,
though the King did it vpon a rage, and no zeale. 18 The captain of the garde

a The father and
the son were
both called by this
name: so that this
is meant of yonnes,
when he reigned
alone: for he reigned
alone: a fort vs his father.
b That the King
had many dreames
but because many
matters were con-
tained in this
dreame.
c Because it was
so rare & strange a
dreame that he did
not had the like.
d He was so heavy
with sleepe that he
began to sleepe a-
gaine. Some reade,
and his sleepe was
broken from him.
e For all these A-
strologers and for-
erers called them
slepes by this name
of honor, as though
all the wisdom &
knowledge of the
country depended
vpon them, & that
all other coun-
tries were void
of the same.

f That iain & syrt
an tongue which
differed not much
from the Chaldean,
was it seemed to
be more eloquent,
and therefore the
learned vied to
speake it: as the
Iewish writers do
to this day.
g This is a lust re-
ward of their vana-
ty (which vana-
ty of themselves
that they had the
knowledge of all
things) that they
should be proo-
ved fooles, and
that to their per-
petuall shame and
confusion.

h Herein appeared
their igno-
rance, but not
vnderstanding the
bring, yet were
they able to
tell the dreame,
except hee entered
them into the
matter, and there-
fore they would
pretend igno-
ledge where was
but mere igno-
rance and so as
deluders of the
people, they were
worthy to die.
i Arioch was
the captain of the
garde.

i Which de-
clared

17 ¶ Then

said, I know of a truth that your God is a God of gods, and the Lord of Kings, and the revealer of secrets, seeing thou couldest open this secret.

28 So King made Daniela a great man, & gave him many & great gifts. He made him governor over the whole province of Babel, & chief of the rulers, and about all the wife men of Babel.

29 Then Daniel made request to the King, and he set Shadrach, Meshach, and Abednego over the charge of the province of Babel: but Daniel was in the first gate of the King.

30 And these three men which were grievously oppressed in the fire, their captivities were reversed, then, lest he should offend this cruel King, which willfully sought to destroy them. He did not this for their private profit, but that the whole Church might see there in affliction, might have some release and ease, by his means. Meaning that either he was a judge, or that he had the whole authority that was could be admitted to the Kings presence, but by him.

CHAP. III.

1 The King setteth up a golden image. 2 Certain are accused because they despise the Kings commandment, and are put into a burning furnace. 3 By which in God they are delivered from the fire. 4 Nebuchad-nezzar confesse the power of God, for the sight of the miracle.

Nebuchad-nezzar the King made an image of gold, whose height was threecore cubites, and the breadth thereof fixe cubites: he set it vp in the plaine of Dura, in the province of Babel.

2 Then Nebuchad-nezzar the King sent forth to gather together the nobles, the princes and the dukes, the judges, the receivers, the counsellors, the officers, and all the governors of the provinces, that they should come to the dedication of the image, which Nebuchad-nezzar the King had set up.

3 So the nobles, princes and dukes, the judges, the receivers, the counsellors, the officers, and all the governors of the provinces were assembled unto the dedicating of the image, that Nebuchad-nezzar the King had set up: & they stood before the image, which Nebuchad-nezzar had set up.

4 Then an herald cried aloud, Be it known to you, O people, nations, and languages,

5 That when ye heare the found of the cornet, trumpet, harpe, sackbut, psalterie, dulcimer, and all instruments of musike, ye fall downe and worship the golden image, that Nebuchad-nezzar the King hath set up.

6 And whosoever shall not downe & worshippe, shall the same houre bee cast into the middes of an hote fire furnace.

7 Therefore all those as all the people heard the found of the cornet, trumpet, harpe, sackbut, psalterie, and all instruments of musike, all the people, nations, and languages fell downe, and worshipped the golden image, that Nebuchad-nezzar the King had set up.

8 By reason whereof at that same time came men of the Caldeans, and grievously accused the Iewes.

9 For they spake and saide to the King Nebuchad-nezzar, O King, pluse for ever.

10 Thou O King, hast made a decree, that every man that shall heare the found of the cornet, trumpet, harpe, sackbut, psalterie, and dul-

cimer, and all instruments of musike, shall fall downe and worship the golden image,

11 And whosoever shall not downe, and worshippe, that he should be cast into the middes of an hote fire furnace.

12 There are certaine Iewes whom thou hast set over the charge of the province of Babel, O Shadrach, Meshach, and Abednego: these men, O King, have not regarded thy commandment, neither will they serve thy gods, nor worship the golden image, that thou hast set up.

13 Then Nebuchad-nezzar in his anger and wrath commanded that they should bring Shadrach, Meshach, and Abednego to these men were brought before the King.

14 And Nebuchad-nezzar spake and said vnto them, What disorder? will not you, Shadrach, Meshach, and Abednego serve my god, nor worship the golden image that I have set up?

15 Now therefore are ye ready when ye heare the found of the cornet, trumpet, harpe, sackbut, psalterie, and dulcimer, and all instruments of musick, to fall downe, and worship the image, which I have made: for if ye worship it not, ye shall be cast immediately into the middes of an hote fire furnace: for who is that God, that can deliver you out of mine hands?

16 Shadrach, Meshach and Abednego answered and said to the King, O Nebuchad-nezzar, we are not careful to answer thee in this matter.

17 Behold, our God whom we serve, is able to deliver vs from the hote fire furnace, and hee will deliver vs out of thine hand, O King.

18 But if not, bee it knowne to thee, O King, that we will not serve thy gods, nor worship thy golden image which thou hast set up.

19 Then was Nebuchad-nezzar full of rage, and the forme of his visage was changed against Shadrach, Meshach, and Abednego: therefore he charged and commanded that they should heate the furnace at once seven times more then it was wont to be heat.

20 And hee charged the most valiant men of warre that were in his army, to binde Shadrach, Meshach, and Abednego, and to cast them into the hote fire furnace.

21 So these men were bound in their coates, their hosen, and their clokes, with their other garments, and cast into the middes of the hote fire furnace.

22 Therefore, because the Kings commandment was straite, that the furnace should bee exceeding hote, the flame of the fire slew those men that brought forth Shadrach, Meshach and Abednego.

23 And these three men, Shadrach, Meshach, and Abednego fell downe bound into the middes of the hote fire furnace.

24 Then Nebuchad-nezzar the King was affrighted and rose vp in haste, and spake, and said vnto his Counsellors, Did not we cast three men bound into the middes of the fire? Who answered and said vnto the King, It is true, O King.

25 And he answered, and said, Lo, I see four men loose, walking in the middes of the fire, and they have no hurt, and the forme of the fourth is like the forme of God.

26 Then the King Nebuchad-nezzar came neere to the mouth of the hote fire furnace, and spake and said, Shadrach, Meshach, and Abednego.

It seemeth, that they were not Daniel because he was greatly in the Kings favour, thinking that their three had been destroyed, they might have had better comfort to secure Daniels, and thus declare that this policy of erecting this image was invented by the malicious flatterers, which sought nothing but the destruction of the Iewes, who they accused of rebellion and ingratitude. Signifying, that he would receive them to grace, if they would now at the length obey his decree. For they should have done more to God; if they should have doubted in this holy cause, and therefore they say, that they are related to die for Gods cause. They ground on two points, first on the power, and secondly on their cause, which was Gods glory, and the testifying of their true religion upon which they stood, and to make open confession, that they will not consent to idolatry. I thus despise that the most that I can say, and the more written, they show themselves in innocent things and cruel punishments, the more is God glorified by their patience and constancy to abide the cruel affliction punishment: for either he delivereth him, or he delivereth not, for this life is but a breath. For the Angels were called the Sonnes of God, because of their excellent character, the King called this Angel Michael. God first to command him in his great temptations, the Son of God.

O. the

This commendeth their obedience vnto God, that they would not for any feare depart out of this furnace, till the time was appointed, as Noah remained in the Arke till the Lord called him forth. He was moued by the greatness of the miracle to praise God, but his heart was not touched. And here we see that miracles are not sufficient to convert men to God, but that doctrine must chiefly be adioyned with out the which they can be no sayth.

¶ If his heathen King moued by Gods Spirit would not see blasphemie vpon himself, but rather a lawe and see a punishment, so such transgression, much more ought all they that profess religion, to take order that such impietie might not, lest according to their knowledge and charge is greater, to they suffer double punishment.

¶ Meaning, as far as his dominion extended, p. Reade Chap. 3. 44.

¶ Another draue of Nebuchadnezzar, which Daniel describeth. 29 The Prophet declareth how a proud King bee should become a beast. 31 After hee confisseth the power of God, and is restored to his former dignitie.

¶ There was no trouble that might cause mee to dreame, and therefore it came only of God.

¶ This was another dreame besides that which he sawe of the foure empires: for Daniel both declared what that dreame was, and what it meant; and here he onely expoundeth the dreame.

¶ In that that he sent abroad to others, whose ignorance in times past he had experienced, and left Daniel which was euery day at hand, to declare the nature of the vngodly, which were seekes to the seruants of God but for very necessity, and then they spake no flatterings.

¶ This no doubt was a great griefe Daniel not onely to haue his name changed, but to be called by the name of a vile idol: which thing Nebuchadnezzar did to make him forget the true religion of God.

¶ Which also was a great griefe to the Prophet to be numbered among the forerunners and men whose practices were wicked and contrary to Gods word. 1 By the tree, is figured the dignitie of a king, whose God is contrary to be a defence for all kinde of men, and whose state is profitable for mankind.

the seruants of the hie God, goe forth and come hither: so Shadrach, Meshach, & Abednego came forth of the middes of the fire.

27 Then the nobles, princes and dukes, and the Kings counteilliers came together to see these men, because the fire had no power ouer their bodies: for not an haire of their head was burnt, neither were their coates changed, nor any smell of fire came vpon them.

28 Wherefore Nebuchadnezzar spake and said, *Blessed be the God of Shadrach, Meshach and Abednego, who hath sent his Angel, and deliuered his seruants, that put their trust in him, and haue changed the Kings commandement, and yielded their bodies rather then they would serue or worship any god, save their owne God.*

29 Therefore I make a decree, that euery people, nation, and language, which speake any blasphemie against the God of Shadrach, Meshach and Abednego, shall be drawn in pieces, and their houses shall be made a iakes, because there is no god that can deliuet after this sort.

30 Then the King promoted Shadrach, Meshach and Abednego in the prouince of Babel.

31 Nebuchadnezzar King vnto all people, nations & languages, that dwell in all the world, Peace be multiplied vnto you:

32 I thought it good to declare the signes and wonders, which the hie God hath wrought toward me.

33 How great are his signes and how mightie are his wonders! P his kingdom is an euersalting kingdom, and his dominion is from generation to generation.

¶ Meaning, as far as his dominion extended, p. Reade Chap. 3. 44.

C H A P. IIII.

¶ Another draue of Nebuchadnezzar, which Daniel describeth. 29 The Prophet declareth how a proud King bee should become a beast. 31 After hee confisseth the power of God, and is restored to his former dignitie.

¶ Nebuchadnezzar being at rest in mine house, and flourishing in my palace,

1 Saw a dreame, which made me afraid, and the thoughts vpon my bedde, and the visions of mine head troubled me.

2 Therefore made I a decree, that they should bring all the wise men of Babel before mee, that they might declare vnto me the interpretation of the dreame.

3 So came the inchanters, the astrologians, the Chaldeans & the soothsayers, to whom I tolde the dreame, but they could not shew me the interpretation thereof,

4 Till at the last Daniel came before mee, (whose name was Belteshazzar, according to the name of my god, which hath the spirit of the holy gods in him) and before him I tolde the dreame, saying,

5 O Belteshazzar, chiefe of the inchanters, because I know, that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dreame, that I haue seene, and the interpretation thereof.

7 Thus were the visions of mine head in my bed, And behold, I saw a tree in the middes of

the earth, and the height thereof was great.

8 A great tree and strong, and the height thereof reached vnto heauen, and the sight thereof to the ends of all the earth.

9 The boughes thereof were faire, and the fruit thereof much, and in it was meate for all it made a shadow vnder it for the beasts of the field, and the fowles of the heauen dwelt in the bough thereof, and all flesh fed of it.

10 I saw in the visions of mine head vpon my bedde, and behold, a watchman and an holy one came downe from heauen,

11 And cried aloud, and said thus, Hew down the tree, & breake off his branches: shake off his leaues, and scatter his fruit, that the beasts may flee from vnder it, and the fowles from his branches.

12 Neuertheless, leaue the stumpe of his rootes in the earth, and with a band of yron and brasie bnde it among the graffe of the field, and let it be wet with the dewe of heauen; and let his portion be with the beasts among the graffe of the field.

13 Let his heart be changed from mans nature, and let a beasts heart be giuen vnto him, and let seven times be passed ouer him.

14 The sentence is according to the decree of the watchmen, and according to the word of the holy ones: the demand was answered, to the intent that liuing men may know, that the most High hath power ouer the kingdom of men, and giueth it to whomsoever he will, and appointeth ouer it the most abiect among men.

15 This is the dreame, that I King Nebuchadnezzar haue seene: therefore thou, O Belteshazzar, declare the interpretation thereof: for all the wisemen of my kingdom are not able to shew me the interpretation: but thou art able, for the spirit of the holy gods is in thee.

16 ¶ Then Daniel (whose name was Belteshazzar) helde his peace by the space of one houre, and his thoughts troubled him, and the King spake and said, Belteshazzar, tell me the dreame, nor the interpretation thereof trouble thee. Belteshazzar answered and said, My lord, the dreame be to them that hate thee, and the interpretation thereof to thine enemies.

17 The tree that thou sawest, which was great and mighty, whose height reached vnto the heauen, and the sight thereof through all the world,

18 Whose leaues were faire, & the fruit thereof much, & in it was meate for all, vnder the which the beasts of the field dwelt, and vpon whose branches the fowles of the heauen did sit,

19 It is thou, O King, that art great and mighty: for thy greatnesse is grown, and reacheth vnto heauen, and thy dominion to the ends of the earth.

20 Where as the King sawe a watchman, and an holy one, that came downe from heauen, and Gid, Hew downe the tree and destroy it, yet leaue the stumpe of the rootes thereof in the earth, and with a band of yron and brasie bnde it among the graffe of the field, and let it be wet with the dewe of heauen, and let his portion be with the beasts of the field, I tell seven times passe ouer him,

21 This is the interpretation, O King, and it is the decree of the most High, which is come vpon my lord the King,

23 That they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grasse as the oxen, and they shall wet thee with the dew of heaven: and seven times shall passe over thee, till thou knowe, that the most High heareth rule over the kingdome of men, and geeth it to whomsoever he will.

23 Where as they saide, that one should leaue the stump of the tree rootes, thy kingdome shall remaine vnto thee: after that, thou shalt knowe, that the heuens haue the rule.

24 Wherefore, O King, let my counsell be acceptable vnto thee: and o breake off thy sinnes by righteousness, and thine iniquities by mercy toward the poore: loe, let there be a healing of thine error.

25 All these things shall come vpon the King Nebuchad-nezzar.

26 ¶ At the end of twelue moneths, he walked in the royall palace of Babel.

27 And the King spake, and saide, Is not this great Babel that I haue built for the house of the kingdome by the might of my power, and for the honour of my maiesty?

28 While the word was in the Kings mouth, a voyce came downe from heauen, saying, O king Nebuchad-nezzar, to thee be it spoken, Thy kingdome is departed from thee,

29 And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grasse, as the oxen, and seven times shall passe over thee, vntill thou knowest, that the most High heareth rule over the kingdome of men, and geeth it vnto whomsoever he will.

30 The very same houre was this thing fulfilled vpon Nebuchad-nezzar, and he was driven from men, and did eate grasse as the oxen, and his body was wet with the dew of heaven, till his haire was grown as egles feathers, and his nailes like birds claws.

31 And at the end of seue dayes I Nebuchad-nezzar lift vp mine eyes vnto heauen, and mine vnderstanding was restored vnto me, and I gaue thanks vnto the most High, and I praised and honoured him, that lieth for euer, whose power is an everlasting power, and his kingdome is from generation to generation.

32 And all the inhabitants of the earth are reured as nothing: and according to his will he worketh in the armie of heauen, and in the inhabitants of the earth: and none can stay his hand, nor say vnto him, What doest thou?

33 At the same time was mine vnderstanding restored vnto me, and I returned to the honour of my kingdome: my glory and my beautie was restored vnto me, and my counsellers: and my princes sought vnto me, and I was established in my kingdome, and my glory was augmented toward me.

34 Now therefore I Nebuchad-nezzar praise, and extoll & magnifie the King of heauen, whose works are all truth, & his wayes iudgement, and those that walke in pride, he is able to abate.

C H A P. V.

¶ Belshazzar King of Babel, with an abundance on the wall, 8. The justifying of the king, cannot expand the writing, as Daniel readeth, and interpreteth also. 30 The King is Babel. 31 Daniel interpreteth the kingdome.

King Belshazzar made a great feast to a thousand of his princes, and dranke wine before the thousand.

2 And Belshazzar while he tasted the wine, commanded to bring him the golden and silver vessels, which his father Nebuchad-nezzar had brought from the Temple in Ierusalem, that the King and his princes, his wives, and his concubines might drinke therein.

3 Then were brought the golden vessels, that were taken out of the Temple of the Lords house at Ierusalem, and the King and his princes, his wives and his concubines dranke in them.

4 They dranke wine and praised the gods of gold, and of silver, of brasie, of yron, of wood and of stone.

5 At the same houre appeared fingers of a mans hand, which wrote ouer against the candlestick vpon the plaister of the wal of the Kings palace, and the king law the palm of the hand that wrote.

6 Then the Kings countenance was changed, and his thoughts troubled him, so that the ioynts of his loynes were loosed, and his knees smote one against the other.

7 ¶ Wherefore the King cried loud, that they should bring the astrologians, the Chaldeans and the soothsayers. And the King spake, and said to the wise men of Babel, Who soeuer can read this writing, and declare me the interpretation thereof, shall be clothed with purple, and shall haue a chaine of golde about his necke, and shall be the third ruler in the kingdome.

8 Then came all the Kings wife men, but they could neither reade the writing, nor shewe the King the interpretation.

9 Then was King Belshazzar greatly troubled, and his countenance was changed in him, and his princes were affonied.

10 ¶ As the Queene by reason of the talke of the King, and his princes came into the banquet house, and the Queene spake, and saide, O King, liue for euer: let not thy thoughts trouble thee, nor let thy countenance be changed.

11 There is a man in thy kingdome, in whom is the spirit of the holy gods, and in the dayes of thy father, light and vnderstanding, and wisdom like the wisdom of the gods, was found in him: whom the king Nebuchad-nezzar thy father, the King, I say, thy father, made chiefe of the enchanters, astrologians, Chaldeans, and soothsayers.

12 Because a more excellent spirit, and knowledge, and vnderstanding (for hee did expound dreames, and declare hard sentences, and discolued doubts) were found in him, euen in Daniel, whome the King named Belshazzar: now let Daniel be called, and he will declare the interpretation.

13 ¶ Then was Daniel brought before the King, and the King spake and saide vnto Daniel, Art thou that Daniel, which art of the children of the captiuitie of Iudah, whome my father the King brought out of Iewrie?

14 Now I haue heard of thee, that the spirit of the holy gods is in thee, and that light and vnderstanding

a Daniel seeth
the influence of
King Belshazzar
Enlimerodachs
sonne, to the
Gods iudgements
against the wicked
for the deliue-
rance of his church
and how the pro-
phets of Ierusalem
was first that they
should be deliue-
red after Ierusalem
yeeres.
b The Kings of the
East parished vnto
to see alone
commonly, & this
dained that any
should fin their
company and now
to shew his power,
and how lowe he
set by his enemy,
which then he be-
gred Babylon, he
made a tableme,
banquet, & viad
calle in their com-
pany which is
meant here by
denying wisdom
but the wicked
are most disolue,
and negligent wch
their destruction
is at hand.
d For our cause wish
me.
e Meaning his
grandfather.
f In contempt of
the true God they
praised their idola,
not that they
thought, that the
gold or silver were
gods, but that there
was a certaine vir-
tue, and power in
them to doo them
good, which is al-
so the opinion of
idolaters.
g That it might
be the better be-
seene.
h So he that be-
lieue contemned
God, was moued
by this sight to
tremble in feare
of Gods iudge-
ments.
i Thus the wic-
ked in the zro-
nes teckemy
meane, who draw
them from God,
because they feele
not a him who is
the only comfort
in all afflictions.
k To wit, his
grandfather Nabu-
chad-nezzar
was, which for be-
gred Babylon, he
came thither
when the head
of thise strange
newes.

o o z drafting.

derstanding, and excellent wisdom is found in thee.

15 Now therefore, wise men and Astrologians haue bene brought before mee, that they should reade this writing, and shewe mee the interpretation thereof: but they could not declare the interpretation of the thing.

16 Then heard I of thee, that thou couldest shew interpretations, and dissolue doubt: now if thou canst reade the writing, and shew mee the interpretation thereof; thou shalt be clothed with purple, and shalt haue a chaine of gold about thy necke, & shalt be the third ruler in the kingdome.

17 Then Daniel answered, and said before the King, Keepe thy rewards to thy selfe, and giue thy gifts to another: yet I will reade the writing vnto the King, and shew him the interpretation.

18 O King, heare thou, The most high God gaue vnto Nebuchad nezzar thy father a kingdome, and maiestie, and honour, and glory.

19 And for the maiestie that he gaue him, all people, nations, and languages trembled, and feared before him: he put to death whom he would: he smote whom he would: whom he would he set vp, and whom he would he put downe.

20 But when his heart was puffed vp, and his minde hardened in pride, he was depofed from his kingly throne, and they tooke his honour from him.

21 And hee was driuen from the sonnes of men, and his heart was made like the beasts, and his dwelling was with the wilde asses: they fedde him with grasse like oxen, and his bodie was wet with the dewe of the heauen, till he knewe, that the most high God bare rule ouer the kingdome of men, and that he appointeth ouer it, whomsoeuer he pleaseth.

22 And thou his sonne, O Belsazzar, hast not humbled thine heart, though thou knewest all these things.

23 But hast lift thy selfe vp against the Lorde of heauen, and they haue brought the vessels of his House before thee, and thou and thy princes, thy wives and thy concubines haue drunke wine in them, and thou hast praised the gods of siluer and golde, and brasie, yron, wood & stone, which neither see, neither heare, nor vnderstand: and the God in whose hand thy breath is, and all thy waies, him hast thou not glorified.

24 Then was the palme of the hande sent from him, and hath written this writing.

25 And this is the writing that he hath written, **M E N E, M E N E, T A R E L V P H A R, S I N.**

26 This is the interpretation of the thing, **M E N E**, God hath numbered thy kingdome, and hath finished it.

27 **T A R E L**, thou art weyed in the balance, and art found tooo light.

28 **V P H A R**, thy kingdome is diuided, and giuen to the Medes and Persians.

29 Then at the commendement of Belsazzar they clothed Daniel with purple, and put a chaine of golde about his necke, and made a proclamation concerning him that he should be the third ruler in the kingdome.

30 The same night was Belsazzar the King of the Caldians slaine.

31 And Darius^b of the Medes tooke the kingdome, being threefoore and two yeeres olde.

CHAP. VI.

^a Daniel made rule ouer the gouernours. ^b An ell against Daniel. ^c He is put into a denne of hyen: by the commendement of the King. ^d He is deliuered by Iesus in God. ^e The which accusers are put vnto the hyen. ^f Darius by a decree magnifieth the God of Daniel.

1 T pleased Darius to set ouer the kingdome an hundredth and twenty gouernours, which should be ouer the whole kingdome,

2 And oueribeth, three rulers (of whom Daniel was one) that the gouernours might giue accompts vnto them, and the King should haue no damage.

3 Now this Daniel^b was preferred aboue the rulers and gouernours, because the spirit was excellent in him, and the King thought to set him ouer the whole realme.

4 Wherefore the rulers and gouernours sought an occasion against Daniel concerning the kingdome: but they could finde none occasion nor fault: for hee was so faithfull that there was no blame nor fault found in him.

5 Then saide these men, We shall not finde an occasion against this Daniel, except we finde it against him concerning the Law of his God.

6 Therefore the rulers and these gouernours went together to the King, and saide thus vnto him, King Darius, liue for euer.

7 All the rulers of thy kingdome, the officers and gouernours, the counsellors, and dukes haue consulted together to make a decree for the King and to establish a statute, that whosoever shall aske a petition of any god or man for thirde dayes faue of thee, O King, hee shall be cast into the denne of Lyons.

8 Nowe, O King, confirme the decree, and seale the writing, that it bee not changed according to the law of the Medes and Persians, which altereth not.

9 Wherefore King Darius^d sealed the writing and the decree.

10 Nowe when Daniel vnderstood that he had sealed the writing, hee went into his house, and his window being open in his chamber toward Ierusalem, he kneeled vpon his knees three times a day, and prayed and praised his God, as he did aforetime.

11 Then these men assembled, & found Daniel praying, and making supplication vnto his God.

12 So they came, & spake vnto the King, concerning the kings decree, Hast thou not sealed the decree that euery man that shall make request to any God or man within thirde dayes, faue to thee, O King, shall be cast into the denne of Lyons? The King answered, and said, The thing is true, according to the Law of the Medes and Persians, which altereth not.

13 Then answered he, and said vnto the King, This Daniel which is of the children of the captiuitie of Iudah, regardeth not thee, O King, nor the decree that thou hast sealed, but maketh his petition three times a day.

14 When the King heard these wordes, he was sore displeased with himselfe, and set his heart on Daniel, to deliuer him: and he laboured till the sunne went downe, to deliuer him.

15 Then these men assembled vnto the King, and saide vnto the King, Vnderstande, O King, that the Lawe of the Medes and Persians is, that no decree nor statute which the King confirmeth,

1 Before he reade the writing, hee declares to the King his great ingratitudes toward God, who could not be moued to giue him the glory, considering his wonderful worke toward his grandfather. & so to shew, that he doeth not faine of ignorance, but of malice.

20 After that God had to long time deliuered his anger, and patiently waited for thine amendment. 21 This word is twise written for the certeinie of the thing: shewing that God had most surely counted: signifying also that God hath appointed termes for all kingdomes, and that a miserable end shall come on all that raise their selues against him. 22 Cyrus his sonne to followe gaue him this title of honour, although Cyrus in effect had the dominion.

1 Daniel was

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mouth may be altered.

16 ¶ Then the King commanded, and they brought Daniel, and cast him into the denne of lions: *now* the king spake and saide vnto Daniel, Thy God, whom thou alway seruett, *now* he will deliuer thee.

17 And a stone was brought, and layd vpon the mouth of the denne, and the King sealed it with his owne signet, and with the signet of his princes, that the purpose might not be changed, concerning Daniel.

18 Then ¶ king went vnto his palace, & remained fasting, neither were y instruments of musike brought before him, & his sleepe went from him.

19 ¶ Then the King arose early in the morning, & went in all haste vnto the denne of lions.

20 And when he came to the denne, he cried with a lamentable voice vnto Daniel: and the king spake, and sayd to Daniel, O Daniel, the seruant of y Iuiung God, is not thy God (whom thou alway seruett) able to deliuer thee from y lions?

21 Then said Daniel vnto the King, O King, liue for euer.

22 My God hath sent his Angel and hath shut the lions mouths, that they haue not hurt mee: for my iustice was found out before him: and vnto thee, O King, I haue done no hurt.

23 Then was the King exceeding glad for him, & commanded that they should take Daniel out of the denne: fo Daniel was brought our of the denne, and no manner of hurt was found vpon him, because he beleued in his God.

24 And by the commandement of the King the me which had accused Daniel, were brought, and were cast into the denne of lions, *when* they, their children, and their wives: and the lions had the mallice of them, & brake at their bones a pieces, or euer they came at the ground of the denne.

25 ¶ Afterward King Darius wrote, Vnto all people, nations and languages, that diuel in all the world: Peace be multiplied vnto you.

26 I make a decree that in all the dominion of my kingdom, men tremble and feare before the God of Daniel. For he is the Iuiung God, & remaineth for euer: and his kingdom shall not perish, and his dominion shall euerlast.

27 He rescueth and deliuereth, and hee worketh signes and wonders in heauen and in earth: who hath deliuered Daniel from the power of the lions.

28 So this Daniel prospered in the reigne of Darius and in the reigne of Cyrus of Persia.

¶ The first worshipping God might or els was comented: for then he would be deliuered all superstition and idolatrie, and not onely giuen God the chiefe place, but also haue him vp, and consell him to be honored according to his merit: but this was a cereinal confession of Gods power, whereunto he was compelled by this wonderful miracle. ¶ Which hath not onely life in himselfe, but also is a continuall life, and quickeneth all things, so that without him

2 Daniel spake and said, I saw in my vision by night, and behold, the four winds of the heauen stroue vpon the great sea:

3 And four great beastes came vp from the sea one diuers from another.

4 The first was as a lion, & had egle wings: I beheld, till the wings thereof were pluckt off, and it was lifted vp from the earth, and set vpon his feete as a man, and a mans heart was giuen him.

5 And behold, another beast which was the second, was like a bear, & stood vpon the one side, and had three thier in his mouth between his teeth, & they said thus vnto him, Arise, and deuoure much flesh.

6 After this, I beheld, and loe, there was another like a leopard, which had vpon his backe i four wings of a fowle: the beast had also four heads, and dominion was giuen him.

7 After this I saw in the visions by night, and behold, the fourth beast was fearful and terrible and very strong. It had great yron teeth: it deuoured and brake in pieces, and stamped the residue vnder his feete: and it was vlike to the beastes that were before it: for it had tenne hornes.

8 As I considered the hornes, beholde, there came vp among them another litle p horne, before whom there were three of the first hornes pluckt away: and behold, in his horne were eyes like the eyes of man, and a mouth speaking presumptuous things.

9 I beheld, till the thrones were set vp, and the Ancient of dayes did sit, whose garment was white as snow, and the haire of his head like the pure wooll: his throne was like the fiery flame, and his wheelles as burning fire.

10 A fierie stream fire, and came soorth from before him: thousand thousands ministered vnto him, an d renne thousand a thousands stood before him: the iudgement was set, and the bookes opened.

¶ After his death, Seleucus had Asia the great, Antigonus the leffe, Cossidandrus after him Antipater was King of Macedonia, and Ptolemee had Egypt. ¶ It was not of himselfe, nor of his owne power, that hee gaue all these countries: for his armie contained but thirtie thousand men, and hee ouercame in one battell Darius, which had renne hundred thousand, when hee was to beate with sleep that his eyes were scarce open, as the stories report: therefore this power was giuen him of God. ¶ That is, the Romane empire which was as a monster & could not be compared to any beast, because the name of none was able to expresse it.

¶ Signifying the tyrannie and greedinesse of the Romanes, in that which the Romanes could not quietly enioy in other countries, they would giue it to other Kings and rulers, that at all times when they would, they might take it againe: which liberalitie is here called the stamping of the red velvet the fecte. ¶ That is, sundry and diuers provinces which were governed by the deputies and proconuls, whereof euerly one might be compared to a King. ¶ Which is meant of Julius Cesar, Augustus, Tiberius, Caligula, Claudius, and Nero, &c. who were as Kings in effect, but because they could not rule, but by the content of the Senate, their power is compared to a litle horne. For Mahomet came not of the Romane empire, and the Pope hath no vocation of gouernement: therefore this cannot be applied vnto them, and also in this prophesie the Prophets purpose is chiefly to comfort the fewes vnto the reuelation of Christ. Some take it for the whole body of Antichrist. ¶ Meaning, a ceraine portion of the people horrid that is, apart from the whole estate was pluckt away. For Augustus tooke from the Senate the libertie of choosing the deputies to sende into the provinces, and tooke the gouernement of ceraine countries to himselfe. ¶ Their Romane Emperours at the first vied a ceraine humanitie and gentleness, and were content that others, as the Consuls, and Senate, should beare the name of dignitie, in that they might haue the profect, and therefore in elections and consells would be cause themselves according as did other Senators: yet against their enemies and tholet that would resist them, they were fierce and cruel, which is here meant by the proud mouth. ¶ Meaning, the places where G and his Angels shoud come to iudge the world, which iudgement shoud be done at the first coming of Christ. ¶ That is, God which was before all times, and is here described as magnanimitie is able to comprehend some portion of his glory. ¶ That is, an infinite number of Angels, which were realie to execute his commandement. ¶ This is meant of the first coming of Christ, when as the will of God was plainly reuealed by his Goibel.

b Which signified that there should be horrible troubles and afflictions in the world in all corners of it, and world and at sundry times.

c Meaning, the African and Caldean empire, which was most strong and fierce in power, and most famous come to their authority, as though they had had wings to flye: yet their wings were plucked by the Persians, and they went on their feete, and were made like other men, which is here meant by mans beate.

d Meaning, the Persians which were barbarous and cruel.

e They were first in the beginning and were first in their mountains and had no bruit.

f That is, desolates many kingdoms, and was insatiable.

g To wit, the Angels by Gods commandement, who by this means possessed the ingratitude of the world.

h Meaning, Alexander the King of Macedonia.

i That is, his four chief captaines, which had the empire among them.

k This is meant of Julius Cesar, Augustus, Tiberius, Caligula, Claudius, and Nero, &c. who were as Kings in effect, but because they could not rule, but by the content of the Senate, their power is compared to a litle horne.

l Meaning, a ceraine portion of the people horrid that is, apart from the whole estate was pluckt away.

m For Augustus tooke from the Senate the libertie of choosing the deputies to sende into the provinces, and tooke the gouernement of ceraine countries to himselfe.

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o Meaning, the places where G and his Angels shoud come to iudge the world, which iudgement shoud be done at the first coming of Christ.

p That is, God which was before all times, and is here described as magnanimitie is able to comprehend some portion of his glory.

q That is, an infinite number of Angels, which were realie to execute his commandement.

r This is meant of the first coming of Christ, when as the will of God was plainly reuealed by his Goibel.

CHAP. VII.

¶ A vision of four beasts shewed vnto Daniel. ¶ The ten hornes of the fourth beast. ¶ Of the euerslaping kingdoms of Christ.

IN the first yee of Belshazzar King of Babel, Daniel saw a dreame, and there were visions in his head, vpon his bedde: ¶ then hee wrote the dreame, and declared the summe of the matter.

¶ Daniel had declared, he sheweth that this rell that not be a deliriance but a revelation, and therefore encouraged them to looke for a confirmation of the Messiahs vnto & reuealed, by whom they should be brought to liuence, and all the promises fulfilled: whereof they should be assured in the dissolution of the Babylonish kingdom.

appeared toward the foure winds of the heauen.

And out of one of them came fourth a fire
horne, which waied very great toward the
South, and toward the East, and toward the
pleasant land.

Yes, it grew vp vnto the p holie of heauen,
and it cast downe some of the holie, and of the flares
to the ground, and trode vpon them,

And extolled himselfe against the prince
of the bolle from whom the daily sacrifice was
taken away, and the place of his Sanctuary was
cast downe.

And a time shall bee giuen him ouer the
daily sacrifice for the iniquitie: and it shall cast
downe the truth to the ground, and thus shall it
doe, and prosper.

Then I heard one of the Saints speaking,
and one of the Saints spake vnto a certaine one,
saying, Howe long shall endure the vision of the
daily sacrifice, and the iniquitie of the desolation
to treade both the Sanctuarie and the y armie
vnder foot?

And he answered me, Vnto the evening
and the morning, two thousand and three hun-
dredth: then shall the Sanctuarie be cleansed.

Nowe when I Daniel had seene the visi-
on, and fought for the meaning, beholde, there
stood before me like the similitude of a man.

And I heard a mans voyce betweene the
bankes of Vlai, which called, and said, Gabriel,
make this man to vnderstand the vision.

So he came where I stood: and when he
came, I was afraide, and fell vpon my face: but he
said vnto me, vnderstand, O sonne of man, for
d in the last time shall be the vision.

Nowe as he was speaking vnto me, I being
asleepe fell o my face to the ground: but he touch-
ed me, and set me vpon my place,

And he saide, Behold, I will shew thee what
shall be in the last t wrath: for in the ende of the
time appointed it shall come.

The ramme which thou sawest hauing two
hornes are the Kings of the Medes and Persians.

And the goat is the King of Grecia, and
the great horne that is between his eyes, is the first
King.

And that that is broken, and foure stoope
vp for it, are foure kingdomes, which shall stand
vp of that nation, but not in his strength.

And in the end of their kingdom, when
the rebellious shalbe consumed, a King of fierce
countenance, and vnderstanding darke sentences,
shall stand vp.

And his power shalbe mightie, but not i in
his strength: and hee shall destroy wonderfully,
and shall prosper, and practise, and shall destroy
the mightie, and the holy people.

This horne shall polish for a time the doctrine, and fo
the Kings of the Medes and Persians. A Meaning, that hee had a doe aske this
vision of Christ, whom hee calleth a certaine one ora secret one, or a marvellous
one. That is the lawes finnes, which were cause of this destruction. y That
Antichrist should destroy God religion, and his people. x Christ answered me first
of the Church. A This is, until to many natural dayes hee shall which
shall be from moone to and an halfe daye is long vnder Antiochus was the
temple profaned. B Which was Christ, who in this manner declareth him-
selfe to be the true God, who would be God manifested in flesh. C This po-
wer was Antiochus the Angel declared that he was God. D The effect of this vision
shall be continued a long time after. E Meaning the great rage which An-
tiochus had against the Church. F That is out of Grecia, G That they
shall be overcome by had Alexander. H Noting that this Antiochus was impu-
erious, and a little confound that he could not be deceived. I That is, not like A
Antiochus himselfe. K Rehears the Gentiles that shall be against him, also the lawes.

And through his policie also, he shall cause
craft to prosper in his hand, and hee shall extoll
himselfe in his heart, and by peace shall destroy
many: he shall also stand vp against the prince
of princes, but hee shall be broken downe without
hand.

And the vision of the evening and the
morning, which is declared, is true: therefore
seale thou vp the vision, for it shall be after many
dayes.

And I Daniel was stricken and sicke se-
uenteene dayes: but when I rose vp, I did the Kings
business, and I was astonished at the vision, but
none vnderstood it.

CHAP. IX.

Daniel desired to haue that performance of God, which he had
promised concerning the returne of the people from their ba-
lismment to Babylon. A A true confession, so Daniels
prayer is heard. B Gabriel the Angel appeareth vnto him
the vision of the fourty workers. C The annuie of Christ.
D The building againe of ierusalem. E The death of Christ.

In the first yeere of Darius the sonne of Aha-
shueroh, of the seede of the Medes, which was
made King ouer the Realme of the Caldeans,

Even in the first yeere of his reigne, I Daniel
vnderstood by books the number of the yeeres,
whereof the Lord had spoken vnto Ieremiah the
Prophet, that he would accomplish seuentie yeeres
in the desolation of Ierusalem.

And I turned my face vnto the Lord God,
and I fought by prayer and supplications with fa-
sting and sackcloth and ashes.

And I prayed vnto the Lord my God, and
made my confession, saying, O Lord God which
art great and fearful, & keepest covenant and
mercy toward them which loue thee, and to-
ward them that keepe thy commandements,

We haue sinned and haue committed in-
iquitie, and haue done wickedly, yea, we haue re-
belled, and haue departed from thy precepts, and
from thy iudgements.

For we woulde not obey thy seruants the
Prophets, which spake in thy Name to our Kings,
to our princes, and to our fathers, and to all the
people of the land.

O Lord, thy righteousness belongeth vnto thee,
and vnto vs to open shame, as appeareth this day
vnto every man of Iudah, and to the inhabitants
of Ierusalem, yea vnto all Israel, both neere and
farre off, through all the countreys, whither thou
hast driuen them, because of their offences, that
they haue committed against thee.

O Lord, vnto vs appertaineth open shame,
to our Kings, to our princes, and to our fathers,
because we haue sinned against thee.

For compassion and forgiveness is in the
Lorde our God, albeit we haue rebelled against
him.

For we haue not obeyed the voyce of the
Lorde our God, to walke in his lawes, which hee
had laid before vs by the ministration of his seruants
the Prophets.

Yea, all Israel haue transgressed thy Lawe,
and are turned backe, and haue not heard thy
voyce: therefore the curse is powred vpon vs,
and the othe that is written in the Law of Moses

He doeth not excuse the Kings because of their authoritie, but prayeth chikly
for them as the chiefe occasions of their great plagues. h He sheweth that the
rebel against God, which ferue him not according to his commandement, is woe.
i As Deut. 32. 15, of the curse continued by an oath.

1 Whosoever he
goeth about by his
craft, hee shall bring
it to passe.
m That is, vnder
the countenance of peace,
as it were in
sport.
n Meaning against
God.
o For God would
destroy him with a
notable plague, &
the countenance of
Church. Mac. 6. 9.
p Read vert. 4.
q For feare and
astonishment.

A Who was also
called Alyattes.
B For Cyrus led
with ambition,
went about warres
in other countreys,
and therefore Da-
rius had the title of
the kingdom,
though Cyrus was
king in effect.
C For though he
was an excellent
Prophet, yet he
daily increased his
knowledge by
reading of the
Scriptures.
d Hee speaketh
not of that oidi-
cary prayer, which
bee vied in his
house thrise a day,
but of arate & ve-
hemment prayer, lest
their finnes should
cause God to de-
lay the time of
their deliuerance
promised by
Ieremiah.
e That is, hee shall
power in thy selfe
to execute thy ter-
rible iudgements
against obdurate
sinners, as thou
art rich in mercy
to comfort them,
which obey thee
ward and loue
thee.
f Ier. 31.
g He sheweth thus
punishment, hee doth
it for iust cause, and
thus the godly
neuer accuse him
of rigour as the
wicked doe, but
acknowledge that
in themselves
there is little cause
why he should fo-
retrite them.
h Ier. confession of
fact.

*10. governed vs.
11. watched
upon the wall.
12. Exod. 14. 30.
13. Jerem. 2. 1. 1.*

*14. That is, according to all his
merciful promises
and the perfor-
mance thereof.
15. Shew thy self
favourable.*

*16. That is, for thy
Christians sake in
whom thou wilt
accept all our
prayers.*

*17. Declaring, that
the godly live only
unto Gods mer-
cies, and renounce
their own works
when they seeke
for remission of
their finnes.*

*18. Thus he could
not content him-
self with any re-
bucement of
words for he
was so led with a
fervent zeale con-
sidering Gods pro-
mise made to the
city in respect of
his Church, & for
the advancement
of Gods glorie.*

*19. He alludeth to
Jeremiahs proph-
cie, who proph-
etized that their cap-
tivity should be
seventie yeeres;
but now Gods
mercy should fer-
uorly exceed his
judgement, which
should be
seare hundred and
nintie yeeres,
even to the com-
ing of Christ, &
forthen it should
continue for ever.*

*20. Meaning, Dani-
els nation, once
whome he was
captall.*

*21. To thy mercie
& to put some out
of remembrance.
22. That is, from the
time that Cyrus
gave them leave
to depart.*

*23. These weekes
make forty nine
yeeres, whereof 45.
are referred to the
time of the build-
ing of the Tem-
ple, and there to
the laying of the
foundation.*

*24. Counting from
the first yeere of
Darius who gave
the second com-
mandment for
the building of the
Temple, are 61.
weekes, which
make 424 yeeres,
which compre-
hend the time from the building of the Temple unto the Baptisme of Christ.*

the servant of God, because wee have sinned a-
gainst him.

12 And he hath confirmed his words, which
he spake against vs, and against our iudges that
I judged vs, by bringing vpon vs a great plague:
for vnder the whole heaven hath not bene the
like, as hath bene brought vpon Ierusalem.

13 All this plague is come vpon vs, as it is writ-
ten in the law of Moyses: yet made we not our pray-
er before the Lord our God, that we might turne
from our iniquities and vnderstand thy truth.

14 Therefore hath the Lord made ready the
plague, and brought it vpon vs: for the Lord our
God is righteous in all his works which he doeth:
for we would not heare his voyce.

15 And now, O Lorde our God, thou hast
brought thy people out of the land of Egypt with
a mighty hand, and hast gotten thee renoume, as
appeareth this day, we haue sinned, we haue done
wickedly.

16 O Lord, according to all thy righteous-
nes, I beseech thee, let thine anger and thy wrath
be turned away from thy city Ierusalem thine ho-
ly Mountaine: for because of our finnes, and for
the iniquities of our fathers, Ierusalem and thy
people are a reproch to all that are about vs.

17 Now therefore, O our God, heare the pray-
er of thy seruants, and his supplications, and cause
thy face to shine vpon thy Sanctuary, that I yeth
waile for the Lords sake.

18 O my God, incline thine eare and heare:
open thine eyes, and beholde our desolations, and
the cite whereupon thy Name is called: for wee
doe not present our supplications before thee for
our owne righteousness, but for thy great tender
mercies.

19 O Lorde heare, O Lorde forgive, O Lorde
confider, and doe it: deferre not, for thine owne
sake, O my God: for thy Name is called vpon thy
city, and vpon thy people.

20 And whiles I was speaking and praying,
and confessing my sinne, and the sinne of my peo-
ple Israel, and did present my supplication be-
fore the Lorde my God, for the holy Mountaine
of my God,

21 Yea, while I was speaking in prayer, euen
the man Gabriel, whom I had scene before in
the vision, came flying, and touched me about the
time of the evening oblation.

22 And he informed me, and talked with me,
and said, O Daniel, I am now come forth to giue
thee knowledge and vnderstanding.

23 At the beginning of thy supplications the
commandment came forth, and I am come to
shew thee, for thou art greatly beloued: there-
fore vnderstande the matter and consider the vi-
sion.

24 Seventie weekes are determined vpon thy
people, and vpon thine holy cite, to finish the
wickednes, and to seale vp the finnes, and to re-
concile the iniquitie, and to bring in euerslasting
righteousnesse, and to seale vp the vision and pro-
phcie, and to anoynt the most Holy.

25 Know therefore and vnderstand, that from
the going forth of the commandment to
bring againe the people, and to build Ieru-
salem, vnto Messias the prince, shall be seven
weekes, and thre score and two weekes, and the

streets shall be built againe, and the wall euen in a
troublesome time.

26 And after thre score & two weekes, shall
Messias be slaine, and shall haue nothing, and the
people of the prince that shall come, shall destroy
the cite and the Sanctuary, and the end thereof
shall be with a flood: and vnto the end of the battell
it shall be desolate by defolations.

27 And he shall confirme the couenant with
many for one week: and in the mids of the weeke
he shall cause the sacrifice and the oblation to
cease, and for the ouerpreiding of the abomi-
nations, he shall make it desolate, euen vntill
the consummation determined shall be powred
vpon the desolate.

28 And by the preaching of the Gospel he confirmed his
promise, first, to the Iewes, and after to the Gentiles. b Christ accomplished this
by his death & resurrection. c Meaning, that Ierusalem and the Sanctuary should
be utterly destroyed for their rebellion against God, and their idolatry: vnto him
reade, that the plagues I shalbe to great, that they shall all be allowed at the end.

CHAP. X.

There appeareth vnto Daniel a man clothed in linen, in which
sheweth him wherefore he is a just.

IN the third yeere of Cyrus King of Persia, a
thing was reueiled vnto Daniel (whose name
was called Belteshazzar) and the word was true,
but the time appointed was long, and the vnder-
standing of the thing, and had vnderstanding of the vi-
sion.

2 At the same time I Daniel I was in heauens
for three weekes of dayes.

3 I ate no pleasant bread, neither came flesh
nor wine in my mouth, neither did I anoynt my
selfe at all, till three weekes of dayes were fulfilled.

4 And in the foure and twentieth day of the
first moneth, as I was by the side of that great
ruiuer, euen Hiddekel,

5 And I lift vp mine eyes, and looked, and
behold, there was a man clothed in linnen,
whose loynes were girded with fine golde of Ty-
phaz.

6 His body also was like the Chrysolite, and
his face (to looke vpon) like the lightning, & his
eyes as lampes of fire, and his armes and his feet
were like in colour to polished brasse, & the voice
of his words was like the voyce of a multitude.

7 And I Daniel alone saw the vision: for the
men that were with me, saw not the vision: but
a great feare fell vpon them, so that they fled a-
way and hid themselves.

8 Therefore I was left alone, and Gave this
great vision, and there remained no strength in
me: for my strength was turned in me into cor-
ruption, and I retined no power.

9 Yet heard I the voyce of his wordes: and
when I heard the voyce of his wordes, I slept on
my face, and my face was toward the ground.

10 And behold, an hand touched me, which
set me vp vpon my knees and vpon the palmes of
mine hands,

11 And he said vnto me, O Daniel, a man greatly
beloued, vnderstand the words that I speake
vnto thee, and stand in thy place: for vnto thee am
I now sent. And when he had said this word vnto
me, I stood trembling.

12 Then said he vnto me, Feare not, Daniel: for
from the first day that thou didst set thine heart
to vnderstand, and to humble thy selfe before thy
God, thy wordes were heard, and I am come for
thy wordes.

*12. In the
third yeere
of Cyrus
King of Per-
sia, a thing
was reueiled
vnto Daniel
(whose name
was called
Belteshazzar)*

*13. And the
word was true,
but the time
appointed was
long, and the
vnderstanding
of the thing,
and had vnder-
standing of the
vision.*

*14. At the same
time I Daniel
I was in hea-
uens for three
weekes of dayes.*

*15. I ate no
pleasant bread,
neither came
flesh nor wine
in my mouth,
neither did I
anoynt my
selfe at all,*

*16. Till three
weekes of dayes
were fulfilled.*

*17. And in the
fourth and
twentieth day
of the first
moneth,*

*18. As I was
by the side of
that great
ruiuer, euen
Hiddekel,*

*19. And I lift
up mine eyes,
and looked,
and behold,*

*20. There was
a man clothed
in linnen,
whose loynes
were girded
with fine golde
of Typhaz.*

*21. His body
also was like
the Chrysolite,
and his face
(to looke vpon)
like the lightning,*

*22. And his
eyes as lampes
of fire, and his
armes and his
feet were like
in colour to
polished brasse,*

*23. And the
voice of his
wordes was
like the voyce
of a multitude.*

*24. And I Daniel
alone saw the
vision: for the
men that were
with me, saw
not the vision:*

*25. But a great
feare fell vpon
them, so that
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was left alone,
and Gave this
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*28. Yet heard I
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and when I
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I slept on my
face, and my
face was toward
the ground.*

*29. And behold,
an hand touch-
ed me, which
set me vp vpon
my knees and
vpon the palmes
of mine hands,*

*30. And he said
vnto me, O
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greatly be-
loued, vnder-
stand the words
that I speake
vnto thee, and
stand in thy
place: for vnto
thee am I now
sent. And when
he had said this
word vnto me,
I stood trem-
bling.*

*31. Then said he
vnto me, Feare
not, Daniel: for
from the first
day that thou
didst set thine
heart to vnder-
stand, and to
humble thy selfe
before thy God,
thy wordes were
heard, and I am
come for thy
wordes.*

1. She shall not agree to his wicked counsel, but shall love her husband as her dearer, and not seek his destruction.

2. The kingdom of Asia, Greece, and the Isles which are in the Sea called Mediterranean: for the Jews called all countries yles which were divided from them by Sea.

3. For whereas Antiochus was wont to contemne the Romans, and put their ambassadors to shame in all places, Antiochus the Consul, or Lucius Scipio put him to flight, and carried his shame to turne on his owne head.

4. By his wicked life and obeying of foolish counsellors.

5. For feare of the Romans he shall flee to his holdes.

6. For when as hee would have recovered the pretence of power he would have robbed the Temple of Iupiter Dodoneus, the country men flew him.

7. That is Seleucus that succeeded his father Antiochus.

8. Not by forraine enemies, or battell, but by treason.

9. Which was Antiochus Epiphanes, who as is thought was the occasion of Seleucus his brothers death and was of a vile, cruel and flattering nature, and deluded his brothers house of the kingdom, and vnder the kingdom without the consent of the people.

10. Hee sheweth his great forraigne powers shall come to helping the young house of Seleucus against his uncle Antiochus, and yet shall bee overthrowen, a Meaning Ptolemies Philometor Philopaters sonne, who was this childes cousin germane, and is here called the prince of the covenant, because hee was the chiefe, and all other followed his conduct.

11. For after the battell Philometor and his uncle Antiochus made a league. 1. For he came upon him at vassaries, and when hee helped his uncle Antiochus to winne, 2. Meaning, 1. Egypt. 2. He will content himselfe with the small holdes For a time, but euen labour by craft to attaine to the chiefe. 3. He shall be overcome with treason. 4. Signifying his princes and the chiefe about him. 5. Declaring that his soldiers shall break out and venture their life to slay and to be slaine for the loue of their prince. 6. The vncle and the nephew shall take treace, and banquet together, yet in their hearts they shall imagine mischief one against the other. 7. Signifying, that it standeth not in the counsell of men to bring things to pass, but in the providence of God, who ruleth the Kings by a secret brittle, that they cannot doe what they list themselves. 8. Which he shall take of the lewies in spoiling Ierusalem and the Temple, and this is told them before to moue them to patience, knowing that all things are done by Gods providence. 9. That is, the Romans power shall come against him: for P. Popilius the Ambassadors appointed him to depart in the Romans name, to which thing he obeyed, although with griefe, and as revenge his rage he came against the pretended God the Romeans.

12. Hee shall not stand on his side, neither be so him.

13. After this shall hee turne his face vnto the yles, & shall take many, but a prince shall cause his shame to light vpon him, beidie that he shall cause his owne shame to turne vpon himselfe.

14. For he shall turne his face toward the forts of his owne land: but he shall bee overthrowen and fall, and be no more found.

15. Then shall he stand vp in his place in the glorie of the kingdom, one that shall raise taxes: but after few dayes he shall be destroyed, neither in wrath, nor in battell.

16. And in his place shall stand vp a vile person, to whom they shall not giue the honour of the kingdome: but hee shall come in peaceably, and obtaine the kingdome by flatteries.

17. And the armes shall be overthrowen with a flood before him, and shall be broken: and also the prince of the covenant.

18. And after the league made with him, hee shall worke deceitfully: for hee shall come vp, and overcome with a yll person.

19. He shall enter into the quiet and plentifull prouince, and he shall doe that which his fathers haue not done, nor his fathers fathers: he shall deuide among them the prairie and the spoile, and the substance, yea, and he shall forecast his deuites against the frogg holdes, euen for a time.

20. Also he shall stirre vp his power, & his courage against the King of the South with a great armie, and the King of the South shall be stirred vp to battell with a very great & mightie armie: but hee shall not stand: for they shall forecast and practise against him.

21. Yea, they that feede of the portion of his meate, shall destroy him: & his armie shall overthrow: and many shall fall, and be slaine.

22. And both these Kings heate shall to doe mischief, and they shall talke of deceit at one table: but it shall not auail: for yet the ende shall be at the time appointed.

23. Then shall hee return into his lande with great substance: for his heart shall be against the holy covenant: so shall hee doe and returne to his owne land.

24. At the time appointed he shall returne, and come toward the South: but the last shall not be as the first.

25. For the shippes of Chittim shall come against him: therefore hee shall forie and returne, and fret against the holy covenant: so shall hee

doe, he shall contemne it and haue intelligence with them that forsake the holy covenant.

26. And armes shall stand on his part, and they shall pollute the Sanctuary: of strength, and they shall take away the daily sacrifice, and they shall set vp the abominable desolation.

27. And such as wickedly make covenant, shall hee cause to sinne by flatterie: but the people that doe know their God, shall perseuer and prosper.

28. And they shall vnderstand among the people, shall instruct many: yet they shall fall by sword, & by flame, by captiuitie & by spoile many dayes.

29. Now when they shall fall, they shall be holpen with a little helpe: but many shall cleaue vnto them & faidely.

30. And some of them of vnderstanding shall fall to trie them, and to purge, and to make them white, till the time be out: for there is a time appointed.

31. And the king shall doe what him list: hee shall exalt himselfe, and magnifie himselfe against all, & he shall speake maruellous things against the God of gods, & shall prosper, till it be accomplished for the determination is made.

32. Neither shall he regard the God of his fathers, nor the desires of women, nor care for any God: for hee shall magnifie himselfe above all.

33. But in his place shall hee honour the god Mauzzim, and the god whom his fathers knew not, shall hee honour with golde and with silver, and with precious stones, and pleasant things.

34. Thus shall he do in the holdes of Mauzzim with a strange god whom hee shall acknowledge: he shall increase his glory, and shall cause them to rule ouer many, & shall censure the land for gaue.

35. And at the end of time shall the King of the South put at him, & the King of the North shall come against him like a whirlwind & chares, and with horsemen, and w many ships, & hee shall enter into y countries, & shall overthrow & passe through.

36. He shall enter also into the pleasant land, and many countries shall be overthrowen: but they shall escape out of his hand, euen Idom & Moab, and the chiefe of the children of Ammon.

37. He shall stretch forth his hands also vpon y countries, & the land of Egypt shall not escape.

38. But hee shall haue power ouer the treasures of golde and of silver, and ouer all the precious things of Egypt, and of the Lybians, and of the blacke Mores where hee shall passe.

39. To wit, of them that feare God, and will loke their life for the delect of sin religion, & signifying also that the Church must continually be tried and purged, and ought to looke for one persecution after another: for God hath appointed the time: therefore we must obey. 40. Because the Angels purpose into the whole course of the persecution of the Lewes into the coming of Christ, he neuer speakes of the Monarchie of the Romans which heatech by the name of a King, who were with our religion and countenanced our King, & so long the tyrants shall presume as God hath appointed to punish his people: but he sheweth that this is but for a time. 41. The Romans shall observe no course forme of religion as other Nations, but shall change their gods at their pleasures, yea, contemne them and preferre themselves to their gods. 42. Signifying that they should be without all humillities: for the loue of women is taken for idolatry or great loue, 1. Sam. 12. 4. Yea, this is the god of power and riches that shall affirme their owne power aboue all their gods and worship it. 43. A water picture of worshipping the gods, they shall enrich their cite with gold and precious jewells of all the world, because that hereby all men should haue done a nation for their power & riches. 44. Although in their hearts they had no relye, yet they should acknowledge the gods, & worshiped them in their temple, and they should bee bene depicied as Atheists: but this was to incite their hearts to rebuke and when they were any country, they made others the rulers thereof, that the profit came to the Romans. 45. That is, both the Egyptians and the Syrians shall at length fight against the Romans, but they shall be overcome. 46. An Angel forwarne the Lewes that when they should see the Romans combe them, and that the wicked should escape their hands, then they should not be so long asore, and therefore he would still preferre them.

44 *See the seedings out of the East & the North shall d trouble him: therefore he shall goe forth & w great wrath to destroy & r roote out many.*
45 *And he shall plant the tabernacles f of his palace between the seas in the glorious & holie mountaine, yet he shall come to his end, and none shall helpe him.*

The Iudaeus shew this signified quilieth through all countries, and from sea to sea, that they shall destroy them.

CHAP. XII.

Of the deluance of the Church by Christ.
1 *And at y time shall Michael stand vp, y great Prince, which standeth for the childre of Ithy people, and there shall be a time of trouble, such as neuer was since there began to bee a nation vnto y same time: & at that time thy people shall be deliuered, euery one y shall be fouid written in y booke.*

2 *And many o them that sleepe in the dust of the earth, shall awake, some to euerslasting life and some to shame and perpetual contempt.*

3 *And they y be of wise, shall shine, as y brightnes of y firmament: & they y d turne many to righteousness, shall shine as the stars, for ener and euer.*

4 *But thou, O Daniel, e shut vp the words, & seale the booke: till the end of y time: many shall run to and fro, and knowledge shall be increased.*
The Iudaeus shew this signified quilieth through all countries, and from sea to sea, that they shall destroy them.
5 *Who have kept the true lawe of God and his religion, & the ministry of Gods word, and next all the faithful shall know the ignorant, & bring them to y true knowledge of God. e Though they shal depose this prophete, yet keepe thou it fire and eterne it as a remembrance. I Tell them that God hath appointed for the full revelation of his righte moun many shall run to and fro to search the knowledge of these mynistered things they obtaine now by the light of the Gospel.*

HOSEA.

THE ARGUMENT.

After that the ten tribes had fall away from God by the wicked & subtil counsil of Tereboam the son of Rebeai, & in stead of burrow service commanded by his word, worshipped him according to their own fantasies and traditions of men, giving themselves to most vile idolatry and superstition, the Lord from time to time sent them Prophets to call them to repentance: but they grew euer worse & worse, & still abused Gods benefites. Therefore now when their prosperity was at the height vnder Tereboam the son of Iudai, God sent Hosea and Amos to the Israelites (as he did at the same time Isaiab and Micah to them of Iudai) to condemn them of their ingratitude: and whereas they thought themselves to bee greatly in the fauour of God, and to be his people, the Prophet calleth them bastards and children borne in adultery: and therefore sheweth them that God would take away their kingdom, and give them to the Assyrians to be led away captiues. Thus Hosea faithfully executed his office for the space of twenty yeres, though they remained still in their vices and wickednes, and derided the Prophet, and contemned Gods iudgements. And because they should nather be discouraged with threatnings onely, nor yet flatter themselves by the sweetness of Gods promises, he setteth before them the two principall partes of the Law, which are the promise of saluation, and the doctrine of life: for the first part he directeth the faithfull to Messiah, by whom onely they should haue true deliuerance: and for the second, by vnto threatnings and menaces to bring them from their wicked maners and vices: and this is the chiefe scope of all the Prophets, rather by Gods promises to allure them to be godly, or els by threatnings of his iudgements to scare them from vice: and albeith that the whole Lawe containe these two poynts, yet the Prophet moreouer more particularly both the time of Gods iudgements and the maner.

CHAP. I.

1 *The time when Hosea prophesied.* 2 *The idolatry of the people.* 3 *The calling of the Gentiles.* 4 *Christ y the head of all people.*

Colossians
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1 *At the beginning the Lord spake by Hosea, and the Lord said vnto Hosea, Go, e take vnto thee a wife of fornications, and children of fornications: for the lande hath committed great whoredome, departing from the Lord.*

The Prophet did this thing in affect, but he saw this in uision, and thus was commanded by God to set forth vnder this parable or figure the state of the Iugospe, and of the people her children.

5 *The I Daniel looked, & beheld, there stood other two, y one on this side of y brinke of y river, & the other on y side of the brinke of y river.*
6 *And one sayde vnto the man clothed in linen, which was vpon the waters of the river, When shall the end of these wonders?*
7 *And I heard the man clothed in linen which was vpon the waters of the river, v he held vp his right hand, and his left hand vnto heauen, & swore by him that liueth for euer, that the time shall be at time, two times & an halfe: and while he shall haue accomplished to scatter the power of the holy people, all these things shall finished.*
8 *The I heard it, ut I vnderstood it not the said I, O my Lord, what shall e y end of these things?*
9 *And he said, Go thy way Daniel: for y words are closed vp, and seale, till the end of the time.*
10 *Many shall be purified, made white, & tried: but the wicked shall doe wickedly, and none of the wicked shall haue vnderstanding: but the wise shall vnderstand.*
11 *And fro y time y the daily sacrifice shall be taken away, & y abominable desolatioi set vp, there m shall be a shoulde, two hundred & ninety daies.*
12 *Blessed e he that waiteth & cometh to y thousand, three hundredth & e five & thirty daies.*
13 *But go e thou thy way till y end be: for thou shalt rest & stand vp in thy lot, at y end of y daies.*
14 *And an halfe to the former number, signifying that it is not in man to appoint the time of Christs coming: but that they are belied that putte only shilde his appearing.*
15 *The Angel warreth the Prophet patiently to abide, till the time appointed come, signifying that he should depart this life, and yet againe with the elect, when God had sufficiently humbled and purged his Church.*

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19 *The Angel warreth the Prophet patiently to abide, till the time appointed come, signifying that he should depart this life, and yet againe with the elect, when God had sufficiently humbled and purged his Church.*

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CHAP. VI.

2 Affliction causeth a man to turne to God. 9 The wickedness of the people.

a He sheweth the people how they ought to turne to the Lord, that he might call backe his plagues.

b Though he correct vs from time to time, yet his helpe will not be farre off, if we returne to him.

c You seeme to have a certaine holinesse and repentance, but it is vpon the fuddge, as a morning cloud.

d I haue still labored by my prayers, and as it were I am to bring you to amendment, but all was in vaine, for my word was not meate to feed them, but a sword to slay them.

e My doctrine which I taught there, was much obscured.

f He sheweth to what scope his doctrine tended, that they should ioyne the obedience of God, and the love of their neighbour with outward sacrifice.

g That is, like light and weake persons. h Which was the place where the Priests dwelt, & which should haue bene best instructed in any word. i That is, doth imitate this idolatry, & hath taken graces of thy uices.

Come, and let vs returne to the Lord: for he hath spoiled, and he will heale vs: hee hath wounded vs, and he will binde vs vp.

2 After two dayes will he reuiue vs, and in the third day will he raise vs vp, and we shall liue in his sight.

3 Then shall we haue knowledge, & endeavour our selues to know the Lord: his going forth is prepared as the morning, & he shall come vnto vs as the raine, & as the latter raine vnto the earth.

4 O Ephraim, what shall I doe vnto thee? O Iudah, how shall I intreate thee? for your goodness is as a morning cloud, and as the morning dewe it goeth away.

5 Therefore haue I cut downe by the Prophets: I haue flaine them by the wordes of my mouth, and thy iudgements were as the light that goeth forth.

6 For I desired mercy, and not sacrifice, and the knowledge of God more then burnt offerings.

7 But they s like men haue transgressed the covenant: there haue they transgressed against me.

8 Gilead is a citie of them that worke iniquitie, and is polluted with blood.

9 And as theues wait for a man, so the company of Priests murder in the way by consent: for they worke mischief.

10 I haue fence villenie in the house of Israel: there is y whoredom of Ephraim, Israel is defiled.

11 Yea, Iudah hath set a iplant for thee, whiles I would returne the captiuitie of my people.

CHAP. VII.

2 Of the vices and wickedness of the people. 12 Of their punishment.

When I would haue healed Israel, then the iniquitie of Ephraim was discovered, and the wickedness of Samaria: for they haue dealt falsely: and the thiefe cometh in, and the robber spoyleth without.

2 And they consider not in their hearts, thus I remember all their wickednes: now their owne inventions haue beset them about: they are in my sight.

3 They make the King glad with their wickednesse, and the princes with their lies.

4 They are all adulterers, and as a very euen heated by the baker, which ceaseth from raising vp, and from kneading the dough vnill it be leauened.

5 This is the day of our King: the princes haue made him sick with flagons of wine: hee stretcheth out his hand to foreriers.

6 For they haue made ready their heart like an ouen whiles they lie in wait: their baker sleepe all the night: in the morning it burneth as a flame of fire.

7 They are all hore as an ouen, and haue denoured their iudges: all their Kings are fallen: there is none among them that calleth vnto me.

8 Ephraim hath binde himselfe among the people, Ephraim is as a cake on the hearth not turned.

9 Strangers haue denoured his strength, and

When men of all good rulers. i That is, he committed the religion of the Gentiles, vnto but as a cake baketh on the one side, and rawe on the other, that is, without the strength, withoutough cold, but partly a leue, and partly a Gentile.

be knoweth it not: yea, & gray haire are here and there vpon him, yet he knoweth not.

10 And the pride of Israel testified to his face, and they doe not returne to the Lord their God, nor seeke him for all this.

11 Ephraim also is like a done deceived, without heart: they call to Egypt: they go to Asshur. **12** But when they shall goe, I will spread my net vpon them, and drawe them downe as the fowles of the heauen: I will chastise them as their congregation hath heard.

13 Woe vnto them: for they haue fled away from me: destruction shall be vnto them, because they haue transgressed against me: though I haue redeemed them, yet they haue spoken lies against me.

14 And they haue not cried vnto mee with their hearts, when they howled vpon their beds: they assemble themselves for corne, and wine, and they rebell against me.

15 Though I haue bound and strengthened their arme, yet doe they imagine mischief against me.

16 They returne, but not to the most high: they are like a deceitfull bowe: their princes shall fall by the sword, for the rage of their tongues: this shall be their derision in the land of Egypt.

boast of their owne strength, and passe not what they speake against me.

CHAP. VIII.

2 The destruction of Iudah & Israel, because of their idolatry. 5 The trumpet to thy mouth: he shall come as an eagle against the House of the Lord, because they haue transgressed my covenant, & trespassed against my Lawe.

1 Israel shall be cried vnto mee, My God, we know thee.

2 Israel hath cast off the thing that is good: the enemy shall pursue him.

3 They haue set vp a King, but not by me: they haue made princes, & I knew it not: of their silver and their gold haue they made them idols: therefore shall they be destroyed.

4 Thy calfe, O Samaria, hath cast thee off: mine anger is kindled against them: how long will they be without innocencie! **5** For

6 For it came euen from Israel: the workman made it, therefore it is not God: but the calfe of Samaria shall be broken in pieces.

7 For they haue sowne the winde, and they shall reape the whirlwind: it hath no stalk: the bud shall bring forth no meale: if so be it bring forth, the strangers shall deuoure it.

8 Israel is deuoured, now shall they be among the Gentiles as a vessel wherein is no pleasure.

9 For they are gone vp to Asshur: they are as a wilde asse alone by himselfe: Ephraim hath his red loers.

10 Yet though they haue hired among nations, now will I gather them, and they shall sorrow like, for the burden of the King & the princes.

11 Because Ephraim hath made many altars to sinne, his altars shall be to sinne.

12 I haue written to thee the great things of my Law: but they were counted as a strange thing.

13 They sacrifice flesh for the sacrifices of meate offerings, and eat it: but the Lord receiveth them not: now will he remember their iniquitie, and visite their sinnes: they shall returne to Egypt.

that he accepteth no service, which he himselfe hath not appointed.

a While men
of all good
rulers, vnto
but as a cake
baketh on the
one side, and
rawe on the
other, that is,
without the
strength, with-
outough cold,
but partly a
leue, and partly
a Gentile.

b Meaning, that
there was no one
kind of vice
among them, but
that they were
subiect to all
wickedness, both
secret and open.

c They esteeme
their wicked King
Jeroboam above
God, and seeke but
how to flatter and
please him.

d He compareth
the rage of the
people to a burn-
ing ouen, which
the baker heateth
still till his dough
be leauened and
swelled.

e They fed all
riot and exesse
in their feasts and
solemnities, where
by their King was
concocted with
baile, & brought
into adulteries, &
did in baweries.

f By their occa-
sion God had be-
come their
stronghold, and
they were
as a castle
without
walls.

g They were
as a vessel
without
pleasure, as
a ship
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goods, as
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14 For Israel hath forgotten his maker, and buildeth temples, & Iudah hath increased strong cities: but I will fend a fire vpon your cities, and it shall deuoure the palaces thereof.

CHAP. IX.

Of the hunger and captiuitie of Iſrael.

1 Ploieye not, O Iſrael for ioy ^a as other people: for thou haſt gone a whooring from thy God: thou haſt loued ^b a reward vpon euery come ſcore.

2 The ſtoore, and the wine preſſe ſhall not feede them, and the new wine ſhall faile in her.

3 They will not dwell in the Lords land, but Ephraim will returne to Egypt, and they will eate vicine things in Aſſur.

4 They ſhall not offer ^a wine to the Lorde, neither ſhall their ſacrifices bee pleaſant vnto him: for they ſhall be vnto him as the bread of mourning: all that eate thereof ſhall be polluted: for their bread ^b for their ſoules ſhall not come into the houſe of the Lord.

5 What will ye do ^a then in the ſolemne day, and in the day of the feaſt of the Lord?

6 For loe, they are gone from a deſtruction: for Egypt ſhall gather them vp, and Memphis ſhall ſaye them: the nettle ſhall poſſeſſe the pleaſant places of their ſiluer, and the thorne ſhall be in their tabernacles.

7 The dayes of viſitation are come: the dayes of recompence are come: Iſrael ſhall know it: ^a the Prophet is a ſoule: the ſpiritual man is mad, for the multitude of thine iniquitie: therefore the hatred is great.

8 The watchman of Ephraim ſhould be with my God: but the Prophet is the ſnare of a ſouler in his waies, ^b barred in the Houſe of his God.

9 They are deeply ſet: they are corrupt as in the daies of Gibeah: therefore hee will remember their iniquitie, he will viſite their finnes.

10 I found Iſrael like ^a grapes in the wildernes: I ſee your fathers as the firſt ripe in the fig tree at her firſt time: but they went to Baal Peor, and bowed themſelues vnto that ſhame, and their ſonourations were according to ^b their louers.

11 Ephraim their glorie ſhall ſce away like ^a a bride: from the birth ^b and from the wombe, and from the conception.

12 Though they bring vp their children, yet I will deſpise them from being men: yea, woe to them, when I depart from them.

13 Ephraim, as I ſawe, ^a is as a 27420 in Tyrus planted in a cottage: but Ephraim ſhall bring forth his children to the murderer.

14 O Loue, giue them: what wilt thou giue them? giue them a P barren wombe and drie breiſts.

15 All their wickedneſſe is in ^a Gilgal: for there doe I hate them: for the wickednes of their iniquities, I will call them out of mine Houſe: I will loue them no more: all their princes are rocks.

16 Ephraim is ſmitten, their roote is dried vp:

they can bring no fruite: yea, though they bring forth, yet will I lay euen the deareſt of their bodie.

17 My God will caſt them away, becauſe they did not obey him: and they ſhall wander among the nations.

CHAP. X.

1 Agaiſt Iſrael and bu ſiders. 14 His deſtruction for the ſame.

1 Iſrael is an ^a emptie vine, yet hath it brought forth fruit vnto it ſelfe, and according to the multitude of the fruit thereof hee hath increased the altars: according to the ^b goodneſſe of their land they have made faire images.

2 Their heart is ^a diuided: now ſhall they be found faultie: he ſhall brake downe their altars: he ſhall deſtroy their images.

3 For now they ſhall ſay, We haue no ^a King becauſe we feared not the Lord: and what ſhall a King do to vs?

4 They haue ſpoken wordes, ſwearing falſly in making ^a a covenat: thus ^b in iugement groweth as woe meadow in the ſunowes of the field.

5 The inhabitants of Samaria ſhall ſcare becauſe of the calfe of Beth auen: for the people thereof ſhall mourne ouer it, and the ^b Chemarims thereof, that reioiced on it for the glorie thereof, becauſe it is departed from it.

6 It ſhall bee alſo brought to Aſſur, for a preſent vnto King Iareb: Ephraim ſhall reuice ſhame, and Iſrael ſhall bee aſhamed of his owne counſell.

7 Of Samaria, the king thereof is deſtroyed, as the ſome vpon the water.

8 The high places alſo of ^a Auen ſhall be deſtroyed, when the ſinne of Iſrael: the thorne and the thistle ſhall growe vpon their altars, and they ſhall ſay to the mountaines, ^b Couer vs, and to the hills, Fall vpon vs.

9 O Iſrael, thou haſt ^a finned from the daies of Gibeah: there they ^b ſtoode the battell in Gibeah againſt the children of iniquitie did not touch them.

10 It is my deſire ^a that I ſhould chaſtiſe them, and the people ſhall bee gathered againſt them, when they ſhall gather themſelues in their two ^b ſunowes.

11 And Ephraim is ^a an heifer vied to deſire in P threshing: but I will paſſe by her ^b a ſure necke: I will make Ephraim to ride: Iudah ſhall plowe, and Iaakob ſhall breake his cloddes.

12 Sow to your ſeues in righteouſnes: reape after the meaſure of mercie: ^a breake vp your fellow ground: for is a time to ſeek the Lorde, till he come and raine righteouſnes vpon you.

13 But you haue plowed wickedneſſe: ye haue reaped iniquity: you haue eaten the fruit of lies: becauſe thou diſdeſt truſt in thine owne wayes, and in the multitude of thy ſtrong men.

14 Therefore ſhall a tumult ariſe among thy people, and alſe thy munitions ſhall be deſtroyed, as ^a ſhalman deſtroyed Beth arbel in the day

a Whereſoſtough the grapes were gathered, dyer were gathered new ſtrength, i. increaſed new wickedneſſe. b So that the correction which ſhould have brought them to obedience, did but viter their ſubbornes.

a As they were rich and had abundance.

c To wit, from God.

d The day ſhall come that God ſhall take a ay their King, and then they ſhall ſeeke the fruit of their finnes, and how they truſted in him in vain.

2. King. 17. 67.

e In pte-miſing to be faithful to ward God.

f Thus their iniquitie and ſociety which they praſtred, was nothing but bitterneſſe and griefe.

g When the calfe ſhalbe cayed away.

h Chemarims were conſeious idolatrous prieſtes, which did weare blacke apparel in their facies and cryed with a loud voyce: which ſu perſtition Eliab deſcried. 1. King. 18. 27. reade a. King. 18. 27.

i This is ſpeake in contempt of Rich ely reade Chap 4. 15. 1. ſa. 2. 19. Iude 22. 10. reade. 6. 16.

k In theſe dayes waſt thou as wicked as the G. o. n. n. as God there paſt declared for thy zeale could not be good in ſteering

Gods inggements, ſeing thine owne deſerdes were as wicked as thine. I To wit, to ſign. or the Iſraelites ſignified in that ſuborned from that time. n The Iſraelites were not moued by their example to eaſe from their finnes. o Becauſe they are to deſperate. I will delight to deſtroy them. o That is, when they haue gathered all their ſtrength together. p Wherein is pleaſure, as in plowing in labour and paine. q I will lay my yoke vpon her i. i. rebeke. r Deſtroy Jeremie 44. f That is, ſhalmanazzar in the deſtruction of that citye gated priſer hands not age.

13 The iniquitie of Ephraim is bound vp: his sinnes hid.

14 The sorowes of a travelling woman shall come vpon him: he is an vnwise sonne, els would he not stand still at the time, *even* at the breake forth of the children.

15 I will redeeme them from the power of the graue: I will deliuer them from death: O death, I will be thy death: O graue, I will be thy destruction: repentance is hid from mine eyes.

16 Though he grew vp among his brethren, an East winde shall come, *even* the winde of the Lord shall blow vp from the wilderness, and dry vp his veine, and his fountaine shall be dried vp: he shall spoile the treasure of al pleasant vessels.

CHAP. XIII.

1 The destruction of Samaria. 2 He exhorteth Israel to repent to God, who requireth praise and thanks.

Samaria shall desolate: for she hath rebelled against her God: they shall fall by the sword: their infants shall be dashed in pieces, and their women with child shall be ripped.

3 O Israel, *a* returne vnto the Lord thy God: for thou hast fallen by thine iniquity.

4 Take vnto you words, & turne to the Lord, and say vnto him, *b* Take away all iniquity, and

receiue us graciously: so will we render the calues of our clippes.

5 As hurt shall not sate vs, neither will we ride vpon horses, neither will we say any more to the worke of our hands, *7e* are our gods: for in thee the fatherlesse findeth mercie.

6 I will heale their rebellion: I will loue them freely: for mine anger is turned away from him.

7 I will be as the dewe vnto Israel: hee shall grow as the lilie and fasten his rootes, as the steeves of Lebanon.

8 His branches shall spread, and his beautie shall be as the oliue tree, and his smell as Lebanon.

9 They that dwell vnder his shadow, shall returne: they shall reuiue as the come, and flourish as the vine: the sent thereof shall be as the wine of Lebanon.

10 Ephraim shall say, What haue I to doe any more with idoles? I haue heard him, and looked vpon him: I am like a greene firre tree: vpon me is thy fruit found.

11 Who is *a* wise, and he shall vnderstand these things? and prudent, and hee shall knowe them? for the wayes of the Lord are righteous, and the iust shall walke in them: but the wicked shall fall therein.

Declaring, that this is the true sacrifice, that the faithful can offer, even thanks and praise, Heb. 13. 15. d He will leave off all vnwise confidence and pride. e Hee declareth how ready God is to receive them that doe repent, f Whosoever ioyne themselves to this people, shall be blessed. g God beweth how prompt he is to heare him, when they repent, and to offer himselfe, as a protection, & safeguard vnto them, & a most sufficient fruit and profit. h Signifying, that the true wisdom & knowledge consisteth in this, even to trust vpon God.

IOEL.

THE ARGVMENT.

The Prophet Ioel first rebuketh them of Iudah, that being now punished with a great plague of famine remaine still obstinate. Secondly he sheweth greater plagues, because they grow dayly to a more hardness of heart, and rebellion against God notwithstanding his punishments. Thirdly he exhorteth them to repentance, shewing that it must be earnest, and proceeds from the heart, because they had grievously offended God. And so doing, he promisseth that God will be merciful, & not forget his covenants that he made with their fathers: but will send his Christ who shall gather the scattered sheepe, and restore them to life and libertie, though they seemed to be dead.

CHAP. I.

1 A prophesie against the Jews. 2 He exhorteth the people to prayer and fasting: for the miserie that was at hand.

He word of the Lord that came to Ioel the sonne of Pethuel.

2 Heare ye this, O Elders, & hearken ye all inhabitants of the land, whether *a* such a thing hath bene in your dayes, or yet in the dayes of your fathers.

3 Tell you your children of it, and let your children *b* tell to their children, and their children to another generation.

4 That which is left of *c* palmer worme, hath the grasshopper eaten, and the residue of *d* grasshopper hath the canker worme eaten, and the residue of the canker worme hath the caterpillar eaten.

5 Awake ye *e* drunkards, and weep, & howle all ye drinkers of wine, because of the new wine: for it shall be pulled from your mouth.

6 Yea, *f* a nation cometh vpon my lande, mightie, & without number, whose teeth are like the teeth of a lyon, and hee hath the iawes of a great lion.

7 He maketh my vine waste, & pulleth off the barme of my figge tree: he maketh it bare, and casteth down *g* y^e branches thereof: are made white.

8 Mourne like a virgin girded with sackcloth for the husband of her youth.

9 The meate offering, & the drinke offering is cut off from the House of the Lord: the Priests the Lords ministers mourne.

10 The field is wasted: the lande mourneth: for the corne is destroyed: *g* the new wine is dried vp, and the oyle is decayed.

11 Beye afamed, O husbandmen: howle, O ye vine dressers for the wheat, and for the barley, because the harvest of the field is perished.

12 The vine is dried vp, and the figge tree is decayed: the pomegranate tree & the palme tree, and the apple tree, *h* *even* all the trees of the field are withered: surely the ioy is withered away from the sonnes of men.

13 *i* Girde your selues and lament, ye Priests: howle ye ministers of the altar: come, and lie all night in sackcloth, ye ministers of my God: for the meate offering, and the drinke offering is taken away from the house of your God.

14 Sanctifie you a fast: call a solemne assembly: gather the Elders, and all the inhabitants of the land into the House of the Lord your God, and crie vnto the Lord,

15 Alas: for the day, for the *j* day of the Lord is at hand, and it cometh as a destruction from the Almighty.

16 Is not the meate cut off before our eyes? and ioy, and gladnesse from the house of our God?

17 The feede is rotten vnder their clods: the garners are destroyed: the barnes are broken downe, for the corne is withered.

18 How did the beasts mourne! the herds of cattell pine away, because they had no pasture, and the flocks of sheepe are destroyed.

19 O Lord, to thee will I cry: for the fire hath deuoured

All comfort and abundance for nourishment is taken away.

He sheweth that the onely meate to moue Gods wrath, and to haue all thing restored, is a sincere repentance.

We see by these great plagues that vnto destruction is at hand.



and have given the childre for the harlot, & sold come for wine, that they might drinke.

2 Yes, and what have you to doe with me, O Tyms and Zidon and all the coastes of Palestina? will ye render mee a recompence? and if ye recompence me, I will send you my goodly and pleasant things.

3 For ye have taken my silver and my golde, and have caried into your temples my goodly and pleasant things.

4 The children also of Iudah and the children of Ierusalem have you sold vnto the Grecians, that ye might send them farr from their border.

5 Beholde, I will raise them out of the place where ye haue sold them, and will render your reward vpon your owne head.

6 And I will sell your sonnes and your daughters into the hande of the children of Iudah, and they I shall sell them to the Sabaeans, to a people farre off: for the Lord hath spoken it.

7 Publish this among the Gentiles: prepare warre, wake vp the mighty men: let all the men of warre draw neere and come vp.

8 Breake your plowshares into swords, and your shoues into speares: let the weakke say, I am strong.

9 Assemble your selues, and come all ye heathen & gather your selues together rounde about: there shall the Lord cast downe the mighty men.

10 Let the heathen be wakened, and come vp to the valley of Iehoshaphat: for there will I sit to iudge all the heathen round about.

13 Put in your fishes, for the harvest is ripe: come, get you downe, for the winepresse is full: yea, the winepresses runne ouer, for their wickednesse is great.

14 O multitude, O multitude, come into the valley of threshing: for the day of the Lords neere in the valley of threshing.

15 The sunne and moone shall be darkened, and the starres shall withdraw their light.

16 The Lord also shall roare out of Zion, and vetter his voyce from Ierusalem, and the heauens and the earth shall shake, but the Lord will be the hope of his people, and the strength of the children of Israel.

17 So shall ye know that I am the Lord your God dwelling in Zion, mine holy Mountaine: then shall Ierusalem be holy, and there shall no stranger goe thorow her any more.

18 And in that day shall the mountaines I drop downe new wine, and the hills shall flowe with milke, and all the riuers of Iudah shall runne with waters, and a fountaine shall come forth of the Houle of the Lord, and shall water the valley of Shittim.

19 Egypt shall be waste, and Edom shall be a desolate wilderness, for the iniuries of the children of Iudah, because they haue shed innocent blood in their land.

20 But Iudah shall dwell for euer, and Ierusalem from generation to generation.

21 For I will cleanse their blood, that I haue not cleand, and the Lord will dwel in Zion.

Thus he shal encourage Ierusalem while their wickednesse is full ripe to destroy one another, which he callis the valley of Gods iudgement.

God alsereth his against all troubles, that when he destroyeth his enemies his children shall be desired.

The fridges shall no more destroy his Church which if they doe, it is the people, which by their sinnes make the breach for the enemies.

He promised to his Church abundance of graces, made Ezek 47, 3. which should water & comfort the most barren places, Amos 9, 13.

The malicious enemies shall have no part of this gate.

He had suffered his Church hitherto to be in their sickness, but now he promised to cleanse them and make them pure unto him.

AMOS.

THE ARGUMENT.

Among many other Prophets that God raised up to admonish the Israelites of his plagues for their wickednes and idolatry, he stirred up Amos, who was an herdman or shepheard of a poore town, and gave him both knowledge & constancie to reprove all estates & degrees, and to denounce Gods horrible punishments against them, except they did in time repent: shewing them, that if God spare not the other nations about them, who had lived as it were in ignorance of God in respect of them, but for their sinnes yet punish them, that they could looke for nothing, but an horrible destruction, except they turned to the Lord by vnfeigned repentance. And finally, he comforteth the godly with hope of the coming of the Messiah, by whom they should haue perfect deliuerance and saluation.

CHAP. I.

The time of the prophesie of Amos. 2 The word of the Lord against Damascus, 3 The Philistines, Tyre, Idumea and Amos.



He wordes of Amos, who was among the herdmen at Tecoa, which he saw vpon Israel, in the dayes of Vzziah king of Iudah, and in the dayes of Ieroboam the sonne of Ioash king of Israel two yere before the earthquake.

2 And he said, The Lord shall roare from Zion, and vetter his voyce from Ierusalem, and the dwelling places of the shepherds shall perishe, and the top of Carmel shall wither.

3 Thus saith the Lord, For three transgressions of Damascus, and for foure, I will not turne to it, because they haue threshed Gilead with three-

ling instruments of yron.

4 Therefore will I send a fire into the house of Hazael, and it shall deuoure the 8 palaces of Benhadad.

5 I will breake also the harres of Damascus, and cut off the inhabitant of Bileath-suen: and him that holdeth the scepter out of Betheden, and the people of Aram shall goe into captiuitie vnto Kir-sath the Lord.

6 Thus saith the Lord, For three transgressions of Azzah, and for foure, I will not turne to it, because they I caried away prisoners the whole captiuitie to shut them vp in Edom.

7 Therefore will I send a fire vpon the wallles of Azzah, and it shall deuoure the palaces thereof.

8 And I will cut off the inhabitant from Ashdod, and him that holdeth the scepter from Ashkelon, and turne mine hande to Ekron, and the remnant of the Philistines shall perishe, saith the Lord God.

9 Thus saith the Lord, For three transgressions of Tyrus, and for foure, I will not turne to it.

The antiquitie of their building shall not auoid my indignement, saith the Lord.

Tigath Pithes led the Syrians captive, & brought them to Cyrene, which he calleth here Kir.

They ioyed themselves with the Edomites, their enemies, which caried them away captiues.

Amos 1, 1-2

k For Edom (of whom came the Edomites) and Esau his brother: therefore they ought to have admonished them of their brotherly friendship, and not to have provoked them to hatred. *He that corrects his compassions.*
l Me was a continual enemie vnto him.

m He sought the great enemie of the Ammonites that spared not the women, but most tyrannously tormented them, and yet the Ammonites care that Lot who was of the household of Abraham.

it, because they *that* the whole captiuitie in Edom, and haue not remembered the *brotherly* covenant.

10 Therefore will I send a fire vpon the wallies of Tyris, and it shall deuoure the palaces thereof.

11 ¶ Thus saith the Lord, For three transgressions of Edom, & for foure, I will not turne to it, because he did pursue his brother with the sword, & did cast off all pittie, and his anger spoiled him euermore, and his wrath watched him alway.

12 Therefore will I send a fire vpon Teman, and it shall deuoure the palaces of Bozrah.

13 ¶ Thus saith the Lord, For three transgressions of the children of Ammon, and for foure, I will not turne to it, because they haue ripe vpon the women with child of Gilead, that they might enlarge their border.

14 Therefore will I kindle a fire in the wall of Rabbah, and it shall deuoure the palaces thereof, with shouting in the day of battell, and with a tempest in the day of the whirlewinde.

15 And their King shall go into captiuitie, he and his princes together, faith the Lord.

CHAP. II.

Against Moab, Judah and Israel.

Thus saith the Lord, For three transgressions of Moab, and for foure, I will not turne to it, because it burnt the bones of the King of Edom into lime.

2 Therefore will I send a fire vpon Moab, and it shall deuoure the palaces of Kerioth, and Moab shall die with tumult, with shouting, and with the sound of a trumpet.

3 And I will cut off the iudge out of the mids thereof, and will slay all the princes thereof with him, faith the Lord.

4 ¶ Thus saith the Lord, For three transgressions of Judah, and for foure, I will not turne to it, because they haue cast away the Lawe of the Lord, and haue not kept his commandments, and their lies caused them to erre after the which their fathers haue walked.

5 Therefore will I send a fire vpon Iudah, and it shall deuoure the palaces of Ierusalem.

6 ¶ Thus saith the Lord, For three transgressions of Israel, and for foure, I will not turne to it, because they sold the righteous for siluer, and the poore for a shoos.

7 They gaue ouer the head of the poore, in the dust of the earth, and peruert the wayes of the meeke: and a man and his father will goe in to a maide to dishonour mine holy Name.

8 And they lye down vpon clothes laide to pledge by euery altar: and they drinke the wine of the condemned in the house of their God.

9 Yet destroyed I the Amorite before them, whose height was like the height of the cedars, and he was strong as the oakes: notwithstanding I destroyed his fruit from aboute, and his roote from beneath.

10 Also I brought you vpon from the land of Egypt, and led you fourtie yeeres thorow the wilderness, to possesse the land of the Amorite.

11 And I rayed vp of your sonnes for Pro-

phets, and I of your young men for Nazaries. Is it not euen thus, O yee children of Israel, faith the Lord?

12 But yee gaue the Nazaries wine to drinke, and commanded the Prophets, saying, Prophetic not.

13 Behold, I am k pressed vnder you as a cart is pressed that is full of sheues.

14 Therefore the slight thall perish from the swift, and the strong thall not strengthen his force, neither shall the mightie cue his life.

15 Nor he that handleth the bowe, thall stand, and he that is swift of foote, thall not escape, neither shall he that rideth the horse, saue his life.

16 And he that is of mightie courage among the strong men, thall flee away naked in that day, faith the Lord.

CHAP. III.

He reproueth the house of Israel of ingratitude. ¶ For the which God will punish them.

Hear ye this word that the Lorde pronounceth against you, O children of Israel, euen against the whole familie which I brought vp from the land of Egypt, saying,

1 You *a* only haue I known of all the families of the earth: therefore I will visite you for all your iniquities.

2 Can two walke together except they bee agreed?

3 Will a lion roare in the forest, when he hath no pray? or will a Lyons whelp cry out of his den, if he haue taken nothing?

4 Can a bird fall in a snare vpon the earth, where no fowler is? or will he take vp the snare from the earth, and haue taken nothing as all?

5 Or shall a trumpet bee blown in the citie, and the people bee not afraid? or shall there be cuill in a citie, and the Lord hath not done it?

6 Surely the Lord God will doe nothing, but he *a* reueleth his secret vnto his seruants the Prophets.

7 The Lyon hath roared: who will not bee afraid? the Lord God hath spoken: who can but prophesie?

8 Proclaime in the palaces at Ahdor, and in the palaces in the land of Egypt, & say, Assemble you selues vpon the mountaines of Samaria: to behold the great tumults in the mids thereof, and the oppressed in the mids thereof.

9 For they knowe not to doe right, faith the Lorde: they floure vp violence, and robbery in their palaces.

10 Therefore thus saith the Lorde God, An aduersarie shall come euen round about the countrey, and shall bring downe, his strength from thee, and thy palaces shall be spoiled.

11 Thus saith the Lorde, As the shepheard taketh^m out of the mouth of the Lyon two legges, or a peece of an eare: so shall the children of Israel bee taken out that dwell in Samaria in the corner of a bedde, and in Damascus as in a couche.

12 Heare, and testifie in the house of Iakob, faith the Lord God, the God of hostes.

Strangers, as the Philistins and Egyptians to be witneses of Gods iudgements against the Israelites for their enuie and oppression. **1** The crime of their enuie & their oppression by their great riches, which they haue in their land.

2 When the Lyon hath facine his hunger, the shepheerd shall take a legge or a tippe of an eare to shewe that the sheepe hath bene wounded.

3 When they thought to haue had a sure holde, and to haue bene in safete.

a For the Moabites were so cruel against the King of Edom that they burnt his bones after that hee was dead, which declared their barbarous rage, seeing they would reuenge them selues of the dead.

b Seeing the Gentiles that had not so farre knowledge were thus punished, Iudah which was so fully instructed of the Lords will, might not thinke to escape.

c If he spare not Iudah vnto whom his promises were made, much more he will not spare this degenerate kingdom.

d They offered most vile bribes more then mens liues.

e When they haue spoiled him and thrown him to the ground, they gaue for his life.

f Thinking by these ceremonies, that by sacrificing, and being offered mine altar, they may excuse all their other wickedness.

g They spoyled others and offer thereof vnto God, thinking that hee will dispense with them, when hee is made partaker of their iniquitie.

h The destruction of their enemies and his mercie toward them shoulde haue caused their hearts to melt for loue toward him.

i I haue easily chosen you in mine anger, and other people, and yet you haue taken me.
k Hereby the Prophet signifieth that hee prophesied of the fall of Samaria, but of Gilead and the north side, which is called the region betweene God and his people.
l Will God be angry by his Prophets, except they be free from offence?
m Can any thing come without Gods permission?
n Shall his decrees be in vain?
o Shall the Prophets therefore Gods iudgements and the people not be afraid?
p Does any sacrifice come without Gods appointment?
q God doth not desire that his people should be as heathen, as heathen people: for hee sayes warrent them before of his plagues by his Prophets.
r He saith the people saye they are commanded against the Prophets, but the word of the Lord Spirit manifesteth them to be false as they say.
s He collecteth the multitude of Gods iudgements against the Israelites for their enuie and oppression.
t The crime of their enuie & their oppression by their great riches, which they haue in their land.
u When the Lyon hath facine his hunger, the shepheerd shall take a legge or a tippe of an eare to shewe that the sheepe hath bene wounded.
v When they thought to haue had a sure holde, and to haue bene in safete.

14 Surely in the day that I shall visit the transgressions of Israel vpon him, I will also visite the altars of Beth-el, and the hornes of the altar shall be broken off, and fall to the ground.

15 And I will smite the winter house with the summer house, & the houses of yuorie shall perish, and the great houses shalbe consumed, saith y^e Lord.

CHAP. l. iiii.

Against the gouernours of Samaria.

16 Here this worde, ye ^a King of Bathan that are in the mountaine of Samaria, which oppresseth the poore, and destroyeth the needie, and they say to their masters, Bring, and let vs drinke.

2 The Lord god hath sworne by his holinesse, that loe, the dayes shall come vpon you, that hee will take you away with ^b thornes, and your posteritie with filth hookes.

3 And yee shall goe out at the breaches euery way forward: and ye shall call your felues out of the palace, sayth the Lord.

4 Come to ^c Beth-el, & transgresse: to Gilgal, & multiple transgression, & bring your sacrifices in the morning, and your tithes after three ^d yeres.

5 And offer a thanksgiving ^e of leauen, publish and proclaim the free offerings: for this ^f liketh you, O ye children of Israel, sayth the Lord God.

6 And therefore haue I giuen you ^g cleannes of teeth in all your cities, and scarcenesse of bread in all your places, yet haue you not returned vnto me, sayth the Lord.

7 And also I haue withholden the raine from you, when there ^h were yet three ⁱ monthes to the harvest, & I caused it to raine vpon one cite, and haue not caused it to raine vpon another cite: one peece was rained vpon, and the peece whereupon it rained not, withered.

8 So two ^j or three cities wandred vnto one cite to drinke water, but they were ^k not satisfied: yet haue ye not returned vnto me, sayth the Lord.

9 I haue smitten you with blasting, & mildew: your great gardens and your vineyards, & your figtrees, and your oliue trees did the palmer worne deuour: yet haue yee not returned vnto me, sayth the Lord.

10 Perillence haue I sent among you, after the manner of ^l Egypt: your yong men haue I slaine with the sword, and haue taken away your horses: and I haue made the stickle of your tents to come vpon euen into your nostrils: yet haue ye not returned vnto me, sayth the Lord.

11 I haue ouerthrowen you, as God ouerthrew Sodom & Gomora: & ye were as ^m a firebrand plucked out of the burning: yet haue ye not returned vnto me, sayth the Lord.

12 Therefore, this will I doe vnto thee, O Israel: and because I will do this vnto thee, prepare to ⁿ meete thy God, O Israel.

13 For loe, he that formeth the mountaynes, and createth the winde, & declareth vnto man what is his thought: which maketh the morning darkenes, and walketh vpon the high places of the earth, the Lord God of hostes is his Name.

CHAP. v.

A lamentation for the captivity of Israel.

14 Here ye this word, which I lift vp vpon you, heare a lamentation of the house of Israel.

15 The ^o virginie Israel is fallen, and shall no more rise: she is left vpon her land, and there is none to raise her vp.

3 For thus saith the Lord God, The city which went out by a thousand, shall leaue an ^p hundred: and that which went forth by an hundred, shall leaue ten to the house of Israel.

4 For thus saith the Lord vnto the house of Israel, Secke ye me, and ye shall liue.

5 But secke not Beth-el, nor enter into ^q Gilgal, and goe not to Beer-sheba: for Gilgal shall goe into captiuitie, and Beth-el shall come to nought.

6 Secke the Lord, and ye shall liue, least hee breake out like fire in the house of Ioseph, & deuoure it, & there be none to quench it in Beth-el.

7 They turne ^r iudgement to wormewood, and leaue off nightcousnesse in the earth.

8 He ^s maketh Pleiades, and Orion, and hee turneth the shadowe of death into the morning, and he maketh the day darke as night: he calleth the waters of the sea, and powreth them out vpon the open earth: the Lord is his Name.

9 He strengtheneth the destroyer against the mightie: and the destroyer shall come against the fortresse.

10 They haue hated him, ^t that rebuked in the gate: & they abhorred him ^u y^e speaketh vprightly.

11 Forasmuch then as your treading is vpon the poore, & ye take fro him bunles of wheat, ye haue built houses of heuen stone, but yee shall not dwell in them: ye haue planted pleasant vineyards, but ye shall not drinke wine of them.

12 For I know your manifold transgressions, and your mighty sinnes: they afflict the iust, they take rewards, & they oppress ^v the poore in the gate.

13 Therefore ^w the prudent that keepe silence in that time, for it is an euill time.

14 Secke good, and not euill, that ye may liue: and the Lord God of hostes shall be with you, as you haue spoken.

15 Hate the euill, and loue the good, and establish iudgement in the gate: it may bee that the Lord God of hostes will be mercifull vnto the remnant of Ioseph.

16 Therefore the Lord God of hostes the Lord saith thus, Mourning ^x shall be in all streets: and they shall say in all the high wayes, Alas, alas: & they shall cal the husbandman to lamentation, and such as can mourne, to mourning.

17 And in all the vines ^y shall be lamentation: for I will passe through thee, saith the Lord.

18 Woe vnto you, that ^z desire the day of the Lorde: what haue you to doe with it? the day of the Lorde is darkenesse and not light.

19 Axiſa man did flee from Aſyon, & a beare met him: or went into the house, and leamed his hand on the wall, and a serpent bit him.

20 Shall not the day of the Lorde be darkenes, and not light? euen darknes and no light in it?

21 I hate and abhorre your feast dayes, and I will not smell in your solemne assemblies.

22 Though yee offer mee burnt offerings, and meate offerings, ^a I will not acceptee them: neither will I regarde the peace offerings of your beasts.

23 Take thou away from me the multitude of thy songs (for I will not heare the melodie of thy viols)

24 And let iudgement runne downe as ^b waters, and righteousness as a mighty river.

25 Haue ye offered vnto me sacrifices and offerings in the wilderness foure yeres, O house of Israel?

b Meaning, haue the truth part should leaue be saved.

c In these places they worshipped new idoles, which sometime served for the true honoe of God: therefore he saith that therie shall not loue them.
d In these of iudgement: equitie they execute cruelitie and oppression.
e He describeth the power of God. Job 9. 9.

f They hate the Prophets, which reprove them in the open assemblies.

g Ye take both his money & also his fowde wherewith he should liue.

h God will so plague them, that they shall not suffer the godly one to open their mouths to admonish them of their faultes.

i So that all diuers shall haue matter of lamentation for the great plagues.

k Thus he speaketh because the wicked and hypocrites haide they were content to abide Gods iudgements, whereas the godly tremble and feare. Ier. 39. 7. ier. 42. 11. zepl. 1. 15.

l Because ye haue corrupte my true service & remaine obstinate in your vice, I will not heare. Ier. 6. 10. Do you desire to God & to your neighbor: & ye shall seeke his grace plentifully, if you shew your abun- dant offerings according to Gods word.

bodies *shall* in every place: they shall cast them forth with silence.

4 Hear this, O ye that swallowe vp the poore, that ye may make the needie of the land to faile,

5 Saying, When will the newe moneth be gone, that we may sell come? and the Sabbath, that we may fet fourth wheate, and make the Ephah small, and the hekel great, and falsifie the weights by deceit?

6 That we may buy the poore for siluer, and the needie for shooes: yea, and sell the refuse of the wheate.

7 The Lorde hath sworne by the excellencie of Iakob, Surely I will neuer forget any of their workes.

8 Shall not the land tremble for this, & every one mourne, that dwelle therein? and it shall rise vp wholly as a flood, and it shall be cast out, and drowned as by the flood of Egypt.

9 And in that day, saith the Lorde God, I will euen cause the sunne to go downe at noone: and I will darken the earth in the cleere day.

10 And I will turne your feales into mourning, and all your songs into lamentation: and I will bring sackcloth vpon all ioyes, and baldnesse vpon every head: and I will make it as the mourning of an onely sonne, and the ende thereof as a bitter day.

11 Beholde, the dayes come, saith the Lorde God, that I will send a famine in the lande, not a famine of bread, nor a thirst of water, but of hearing the worde of the Lorde.

12 And they shall wander from sea to sea, and from the North euen vnto the East shall they run to and fro to seeke the worde of the Lorde, and shall not finde it.

13 In that day shall the faire virgins and the yong men perish for thirst.

14 They that sweare by the sinne of Samaria, and that say, Thy God, O Dan, lieth, and the manner of Beer-Sheba lieth, euen they shall fall, and neuer rise vp againe.

CHAP. IX.

1 *Theretoing: against the Temple, 2 And against Israel.* 12 *Theretoing: of the Church.*

1 Sawe the Lorde standing vpon the altar, and hee saide, Smite the lintel of the doore, that the postes may shake: and cut them in pieces, euen the heads of them all, and I will lay the last of them with the sword: he that fleeth of them, shall not see away: and he that escapeth of them, shall not be deliuered.

2 Though they digge into the hel, thence shall mine hand take them: though they clime vp to heauen, thence will I bring them downe.

3 And though they hide themselves in the top of Carmel, I will search and take them out thence: and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them.

4 And though they go into captiuitie before their enemies, thence will I command the sword, and it shall slay them: and I will fet mine eyes vpon them for euill, and not for good.

5 And the Lord God of hostes shall touch the land, and it shall melt away, & all that dwell therein shall mourne, and it shall rise vp wholly like a flood, and shall be drowned as by the flood of Egypt.

6 He buildeth his spheres in the heauen, and hath laide the foundation of his globe of elements in the earth: hee calleth the waters of the sea, and powreth them out vpon the open earth: the Lorde is his Name.

7 Are ye not as the Ethiopians? vnto mee, O children of Israel, saith the Lorde? have not I brought vp Israel out of the land of Egypt? and the Philistines from Caphtor, & Aram from Kir?

8 Beholde, the eyes of the Lorde God are vpon the finfull kingdoms, and I will destroy it cleane out of the earth: Neuertheless I will not utterly destroy the house of Iakob, saith the Lorde.

9 For loe, I will command, and I will lift the house of Israel among all nations, like as some is hoisted in a sieue: yett shall not the least stone fall vpon the earth.

10 But all the sinners of my people shall die by the sword, which say, The euill shall not come, nor hasten for vs.

11 In that day will I raise vp the tabernacle of David; that is fallen downe, and close vp his breaches thereof, and I will raise vp his ruines, and I will build it, as in the dayes of olde.

12 That they may possesse the remnant of Edom, and of all the heathen, because my Name is called vpon them, saith the Lorde, that doeth this.

13 Beholde, the dayes come, saith the Lorde, that the plowman shall touch the mower, and the treader of grapes him that soweth seede: and the mountaines shall drop sweete wine, and all the hilles shall melt.

14 And I will bring againe the captiuitie of my people of Israel: and they shall build the waste cities and inhabit them, & they shall plant vineyardes, and drinke the wine thereof: they shall also make gardens, and eate the fruites of them.

15 And I will plant them vpon their land, and they shall no more be pulled vp againe out of their lande, which I haue giuen them, saith the Lord thy God.

They are planted in his Church, out of the which they can neuer be pulled, although they are once assailed therein.

1 Hee sheweth that God will declare himselfe enemy vnto them in all places, and that his elements and all creatures shall be enemies to destroy them.

2 He declares by the wonderful power of God by the making of the heauens and the elements, that it is not possible for man to escape his iudgements when he is possibled.

3 Am I more bound to you then to the Ethiopians or Blackmoorst yett haue I bellowed vpon you greater benefices.

4 Reads Ier 27-4 g. Though he destroy the rebellious multitude, yett he will neuer refuse the remnant his Church to call vpon his Name.

5 Meaning, that none of his should perish in his wrath.

6 I will send the Messiah promised and restore by him the spiritual Israel.

7 Reads Ier 27-4 g. Meaning, that the very enemies, as were the Edomites and others, should be rayed with the Iewes in one societie and body, whereof Christ should be the head.

8 Signifying, that there shall be great plentie of all things, so that when one kinde of fruit is ripe, another should followe and euerly one in course.

9 Reads Ier 31-10. The accomplishment hereof is vnder Christ, when

10 Reads Ier 31-10. The accomplishment hereof is vnder Christ, when

11 Reads Ier 31-10. The accomplishment hereof is vnder Christ, when

12 Reads Ier 31-10. The accomplishment hereof is vnder Christ, when

13 Reads Ier 31-10. The accomplishment hereof is vnder Christ, when

14 Reads Ier 31-10. The accomplishment hereof is vnder Christ, when

15 Reads Ier 31-10. The accomplishment hereof is vnder Christ, when

OBADIAH.

THE ARGUMENT.

The Idumeans which came of Esau, were most all enemies alway to the Israelites, which came of Isaac, and therefore did not onely vexe them continually with sundrie kindes of crueltie, but also burst vp others to fight against them. Therefore when they were none in their greatest prosperitie, and did most triumph against Israel, which was in great affliction and miserie, God raised vp by Prophet to comfort the Israelites, forasmuch as God had worse determined to destroy their adversaries, which did so fore vexe them, and to send them such as should deliuer them, and set vp the kingdom of Messiah, which he had promised.

desire, and there was a mightie tempest in the sea, so that the shippe was like to be broken.

5 Then the mariners were afrade, and cryed every man vnto his god, and cast the wares that were in the ship into the sea to lighten it of them: but Iona was gone downe into the sides of the ship, and he lay downe, and was fast asleepe.

6 So the shipmaster came to him, and sayde vnto him, What meanest thou, O sleeper? Arise, call vpon thy God, if so be that God will thinke vpon vs, that we perish not.

7 And they sayde every one to his fellowe, Come, and let vs cast lottes, that we may knowe, for whose cause this euill is vpon vs. So they cast lottes, and the lot fell vpon Iona.

8 Then said they vnto him, Tell vs for whose cause this euill is vpon vs? What is thine occupation? and whence comest thou? which is thy country? and of what people art thou?

9 And he answered them, I am an Ebrew, and I feare the Lord God of heauen, which hath made the sea, and the dry land.

10 Then were the men exceedingly afrayd, and said vnto him, Why hast thou done this? (for the men knewe, that he fled from the presence of the Lord, because he had told them)

11 Then sayd they vnto him, What shall we doe vnto thee, that the sea may be calme vnto vs? (for the sea wrought and was troublous)

12 And he said vnto them, Take me, and cast me into the sea: so shall the sea be calme vnto you: for I knowe that for my sake this great tempest is vpon you.

13 Neuertheless, the men rowed to bring it to the land, but they coule not: for the sea wrought and was troublous against them.

14 Wherefore they cryed vnto the Lord, and said, We beseech thee, O Lord, we beseech thee, let vs not perish for this mans life, and lay not vpon vs innocent blood: for thou, O Lord, hast done as is pleased thee.

15 So they tooke vp Iona, and cast him into the sea, and the sea ceased from her raging.

16 Then y men feared the Lord exceedingly, & offered a sacrifice vnto the Lord, & made vowes.

17 Nowe the Lord had prepared a great fish to swallow vp Iona: and Iona was in the belly of the fish three dayes, and three nights.

And hereby also confirmed him with a most terrible spectacle of death, and hereby also confirmed him with a charge which was inioyned him.

CHAP. II.

1 *Jonah is in the fishes belly. 2 His prayer. 3 He is deliuered.*

Then Iona prayed vnto the Lord his God out of the fishes belly.

3 And said, I cryed in mine affliction vnto the Lord, and he heard me: out of the belly of shell cryed I, and thou heardest my voyce.

3 For thou haddest cast me into the bottome in the middelt of the sea, and the floods compassed me about: all thy surges, and all thy waues passed ouer me.

4 Then I sayde, I am cast away out of thy sight: yet will I looke againe toward thine holy Temple.

5 The waters compassed me about vnto the soule: the depth closed mee rounde about, and the weedes were wrapt about mine head.

And hereby also confirmed him with a most terrible spectacle of death, and hereby also confirmed him with a charge which was inioyned him.

6 I went downe to the bottome of the mountaines: the earth with her bayes was about me: for euer, yet hast thou brought vp my life from the pit, O Lord my God.

7 When my soule fainted within me, I remembered the Lord: and my prayer came vnto thee, into thine holy Temple.

8 They that wait vpon lying & vanities, forsake their owne mercie.

9 But I will sacrifice vnto thee with the voyce of thankesgiving, and will pay that that I haue vowed: saluation is of the Lord.

10 And the Lord spake vnto the fish, and it cast out Iona vpon the dry land.

CHAP. III.

1 *Jonah is first against to Ninuech. 3 The repentance of the King of Ninuech.*

And the word of the Lord came vnto Iona the second time, saying,

2 Arise, go vnto Ninuech that great citie, & preach vnto it the preaching, which I bid thee.

3 So Iona arose and went to Ninuech according to the word of the Lord: now Ninuech was a great & excellent citie of three dayes iourney.

4 And Iona began to enter into the citie a daies iourney, and he cryed, and said, Yet forty dayes, and Ninuech shall be ouerthrowen.

5 So the people of Ninuech beleueed God, and proclaimed a fast, and put on sackcloth from the greatest of them euen to the least of them.

6 For worde came vnto the King of Ninuech, and he arose from his throne, and he layed his robe from him, and couered him with sackcloth and faste in ashes.

7 And he proclaimed and said through Ninuech, (by the counsell of the king & his nobles) saying, Let neither man nor beast, bullock nor sheepe taste any thing, neither feede, nor drinke water.

8 But let man and beast put on sackcloth, and cry mightily vnto God: yet leauey man turne from his euill way, and from the wickednes that is in their handes.

9 Who can tell if God will turne, and repent and turne away from his fierce wrath, that we perish not?

10 And God sawe their workes that they turned from their euill wayes: and i God repented of the euill that hee had sayde that he would doe vnto them, and he did it not.

And hereby also confirmed him with a most terrible spectacle of death, and hereby also confirmed him with a charge which was inioyned him.

CHAP. IIII.

The great goodness of God toward his creatures.

Therefore it displeased Iona exceedingly, and he was angrie.

2 And he prayed vnto the Lord, and sayd, I pray thee, O Lord, was not this my saying, when I was yet in my country? therefore I preuented it to flee vnto Tarshish: for I knewe that thou art a gracious God, & mercifull slow to anger, and of great kindeesse, and repentest thee of the euill.

3 Therefore nowe O Lord, take, I beseech thee, my life: for me is for it is better for me to die then to liue.

4 Then sayde the Lord, Dost thou well to might be blasphemed as though he set his prophesie forth to denounce his judgments in vaine.

5 Then said he, I feared me from the bill of the fish and all these dangers, as it were saving me from death to life.

6 They that depend vpon any thing but God alone.

7 They reioice their owne felicitie, and that goodnes which they should also receive of God.

8 This is a great declaration of Gods mercie, that he receiueth him againe suddenly, him that as his Prophet, which had before shewed so great infirmities.

9 He went forward one day in the citie, and preached, and so he continued till the citie was converted.

10 For he declared that he was a Prophet sent to them from God to denounce of his indignations against them, e not that the dumbe beasts had sinned or could repent, but that by their example man might be admonished, considering that for his sinne the anger of God hanged ouer all creatures.

11 He willed, that the men should exactly call vnto God for mercie.

12 For partly by the warning of the Prophet, and partly by the motion of his owne conscience, he doubted whether God would shew them mercie.

13 That is, the finites of their repentance, which did proceede of faith which God had planted by the ministerie of his Prophet. 1 Reade Ierem. 18. 3.

14 Because hereby, by he should be taken as a false prophet, and so the Name of God, which he preached, should be blasphemed.

15 Reade Chap. 12.

16 Thus he prayed of griefe, fearing lest Gods Name by this forgerie should be blasphemed.

17 He

11 Shall I iustifie the wicked balances, and the
line of deceitfull weightes?

12 For the rich men thereof are full of cru-
elty, & the inhabitants thereof haue spoken lies,
and their tongue is deceitfull in their mouth.

13 Therefore also will I make thee sicke in
fasting thee, and in making thee desolate, because
of thy finnes.

14 Thou shalt eate and not be satisfied, and
thy casting downe shall be in the midst of thee,
and thou shalt take holde, but shalt not deliuer:
and that which thou deliuerest, will I giue vp to
the word.

15 Thou shalt sowe, but not reape: thou shalt
trayde the olives, but thou shalt not anoint thee
with oyle, and make sweete wine, but shalt not
drinke wine.

16 For the statutes of Omri are kept, and all
the manner of the house of Ahab, and ye walke in
their counsels, that I should make thee waste, and
the inhabitants thereof an hissing: therefore ye
shall heare the reproche of my people.

17 But as I haue shewed you great sorrow, and
griefe, so shall your plagues be accordingly, Luke 13.47.

CHAP. VII.

A complaint for the small number of the righteous. 4 The
wickedness of these times. 16 The prosperitie of the Church.

WO is me, for I am as the Summer gathe-
rings, and as the grapes of the vintage:
there is no cluster to eate: my soule desired the
first ripe fruites.

2 The good man is perished out of the earth,
and there is none righteous among men: b they
all lie in waite for blood: eury man hunteth
his brother with a net.

3 To make good for the euill of their hands,
the prince aske, and the iudgeudgeth for a re-
ward: therefore the great man he speaketh out
the corruption of his soule: so they wrap it vp.

4 The best of them is as a brier, and the
most righteous of them is sharper then a thorne
hedge: the daye of thy watchmen and thy visi-
tation cometh: then shall betheir confusion.

5 Trust ye not in a friend, neither put ye con-
fidence in a counsellor: keepe the doores of thy
mouth from her that lieth in thy bosome.

6 For the sonne reuileth the father: y daugh-
ter riseth vp against her mother, the daughter in
lawe against her mother in lawe, and a mans e-
nemies are the men of his owne house.

7 Therefore I will looke vnto the Lorde:

and saye with one consent to doe euill. f They that are of most effi-
cacye haue counted most honest among them, are but thornes and briars to
thee. i Meaning, of the Prophets and gouernours. g The Prophet sheweth
howe ready the godly in desperate suile is to be vnto God for succour.

I will waite for God my Saviour: my God will
heare me.

8 Reioyce not against me, h O mine enemies:
though I fall, I shall arise: when I shall sit in dark-
nesse, the Lord shall be a light vnto me.

9 I will beare the wrath of the Lorde, because
I haue sinned against him, vntill hee pleade my
cause, and execute iudgement for mee: then will
he bring mee forth to the light, and I shall see his
righteousnesse.

10 Then shal that is mine enemy, shall looke
vpon it, and shame shall couer her, which said vn-
to mee, Where is the Lorde thy God? Mine eyes
shall beholde her: now shall she be troden downe
as the mire of the streetes.

11 This is the day that thy walles shall be built:
this day shall drine furre away the decree.

12 In this day also they shall come vnto thee
from Asshur, and from the strong cities, and
from the strong holdes euen vnto the riuer, and
from Sea to Sea, and from mountaine to moun-
taine.

13 Notwithstanding, the land shall be deso-
late because of them that dwell therein, and for
the fruites of their inuentions.

14 Feede thy people with thy rod, the stocke
of thine heritage (which dwell solitarie in the
wood) as in the middes of Carmel: let them feede
in Bassian and Gilead, as in olde time.

15 According to the dayes of thy coming
out of the lande of Egypt, will I shewe vnto him
maruclous things.

16 The nations shall see, and bee confounded
for all their power: they shall pay their hande
vpon their mouth: their eares shall be deafe.

17 They shall like the dust like a serpent:
they shall moue out of their holes like women:
they shall be afraide of the Lord our God, and shal
feare because of thee.

18 Who is a God like vnto thee, that taketh
away iniquitie, and passeth by the transgre-
ssion of the remnant of his heritage! Hee re-
ceiveth not his wrath for euer, because mercie plea-
seth him.

19 He will turne againe, and haue compassion
vpon vs: he will subdue our iniquities, and cast
all their finnes into the bottome of the sea.

20 Thou wilt perforce say truth to Iakob,
and mercy to Abraham, as thou hast sworne
vnto our fathers in olde time.

to heare men speake, least they should heare of their destruction. i They shall
fall flat on the ground for feare. f As though he would not see it, but wike he
at it. e Meaning, of his elect. g The Church is assured, that God will declare in
effect the truth of his mercifull promise, which he had made of olde to Abraham,
and to all that should apprehende the promise by faith.

h This is spoken
in the person of
the Church, which
callicth the malign-
ant Church her
enemies.

i To wit, when
God shall shewe
himselfe a deliuer-
er of his Church
and a destroyer of
his enemies.

k Meaning the
true empire of the
Bibylonians.

l When the
Church shall be
restored, they
that were ene-
mies shall come out of
all the corners of the
worlde vnto her,

so that neither
holdes, riuers,
seas nor moun-
taines shall be
able to let them.

m Before this
grace appeares,
he sheweth how
preuiously the
hypocrites them-
selves shall be
punished, seeing
that the earth is
felle, which can
not siane, shall
make waste be-
cause of their wil-
kednesse.

n The Prophet
prayeth to God
to be mercifull
vnto his Church,
when they should
be scattered a-
broad as in soliti-
tary places in Ba-
bylon, and to be
mercifull vnto
them as in time
past.

o God promisseth
to be fauourable
to his people as
he had bene afore-
time.

p They shall be
as stronge men
and bee bragge
no more.

q They shall be
astonished, & afraid

r They shall
be as stronge men
and bee bragge
no more.

s They shall be
astonished, & afraid

t They shall
be as stronge men
and bee bragge
no more.

NAHV.M.

THE ARGVMENT.

As they of Nineueh turned themselves prompte and ready so receive the words of God as Ionah
preaching, and so turned to the Lord by repentance: so after a certaine time rather giuing them-
selves to worldly vanities to increase their d-mission, then seeking to continue in the feare of God, and
made wherein they had beguene, they cast off the care of religion, and so turned to their vices, and
provoked Gods iudgement against them, in afflicting his people. Therefore their citie Nineueh was
destroyed, and Merodach, baladan King of Babel (or as some thinke Nebuchad nazzar) enjoyed the
empire of the Assyrians. But because God hath a continuall care of his Church, he stirreth vp his Pro-
phet to comfort the godly, shewing that the destruction of their enemies should be for their consolation,
And as it seemeth, hee prophesied about the time of Hezekiah, and not in the time of Manassah his
sonne, as the Iewes write.

CHAP.

and didst thresh the heathen in disfigure;
13 Thou wentest forth for the saluation of thy people, euen for saluation with thine 9 Anointed: thou hast wounded the head of the house of the wicked, and discoueredst the foundations vnto the necke, & scabbe.

14 Thou didst strike thorow with his owne staves the heads of the villages: they came out as a whirle winde to scatter me: their reioicing was also downe the poore secretly.

15 Thou siddst walke in the sea with thine horses vpon the heape of great waters.

16 When I heard, my bellie trembled: my flippes shooke at the voyce: rottennesse entred into my bones, & I trembled in my self, that I might see how he was afraid of Gods iudgements.

rest in the day of trouble: for when hee cometh vp vnto the people, hee shal destroy them.

17 For the fig-tree shall not flourish, neither shall fruit be in the vines: the labour of the olive shall faile, and the fields shall yeeld no meate: the sheepe shall bee cut off from the folde, and there shalbe no bullocke in the stables.

18 But I will reioyce in the Lorde: I will ioy in the God of my saluation.

19 The Lord God is my strength: he will make my feete like hinds feete, and he will make mee to walke vpon mine high places. 2 To the chiefe singer on Neginothai.

Ioy of the faithfull, though they see neuer so great afflictions prepared. 2 The chiefe singer vpon the instruments of musick shall haue occasion to praise God for this great deliuerance of his Church.

ZEPHANIAH

THE ARGUMENT.

Being the great rebell'n of the people, & that there was now no hope of auerement, bee denounced Sins great indignations of God, which was as hand, shewing that their countrie should be utterly destroyed, and they carried away captiue; by the Babylonians. Tei for the comfort of the faithfull be prophesied of Gods vengeance against their enemies, as the Philistines, Moabites, Assyrians, & others, to assure them that God had a continual care ouer them. And as the wicked should bee punished for their sinnes and transgressions: so be exhorted the godly to patience, and to trust to finde mercie by reason of the free promise of God made vnto Abraham: and therefore quietly to abide till God shewe them the effect of that grace, whereby in the end they should bee gathered into his Church, and conuered as his people and children.

CHAP. I.

Threatning against Iudah and Ierusalem, because of their iniquities.



He word of the Lorde, which came vnto Zephaniah the sonne of Cushi, the sonne of Gedaliah, the sonne of Amariah, the sonne of Hizkiah, in the dayes of 5 Iosiah, 6 sonne of 7 Amon King of Iudah.

1 I will surely destroy all things from off the land, saith the Lord.

2 I will destroy man and beast: I will destroy the fowles of the heauen, and the fishes of the sea, and ruines shalbe to the wicked, and I will cut off man from off the land, saith the Lord.

3 I will also stretch out mine hand vpon Iudah, and vpon all the inhabitants of Ierusalem, & I will cut off the remnant of Baal from this place, and the name of the Chemarims with the Priests.

4 And them that worship the hoste of heauen vpon the house tops, and them that worship and sweare by the Lord, and sweare by Malcham.

5 And them that are turned backe from the Lord, and those that haue not sought the Lorde, nor inquired for him.

6 And them that are turned backe from the Lord, and those that haue not sought the Lorde, nor inquired for him.

7 Be still at the presence of the Lord God: for the day of the Lord is at hand: for the Lord hath prepared a sacrifice, and hath sanctified his ghells.

8 And it shalbe in the day of 9 Lords sacrifice, that I will visit the princes & the kings children, and all such as are clothed with 10 strange apparel.

9 In the same day also will I visite all those that dance vpon the threft old so proudly, which fill their masters houses by crueltie and deceite.

10 And in that day, saith the Lord, there shall

be a noise, and cry from the 11 fifth gate, and an howling from the second gate, and a great destruction from the hilles.

12 Howle ye inhabitants of the lowe place: for the companye of the merchants is destroyed: all they that beare siluer, are cut off.

13 And at that time will I searche Ierusalem with lightes, and visite the men that are frozen in their dregges, & say in their hearts, The Lorde will neither doe good nor doe euill.

14 Therefore their goods shalbe spoiled, and their houses waste: they shall also buldifie houses, but not inhabit them, and they shall plant vineyards, but not drinke the wine thereof.

15 The great day of 9 Lord is nere: it is nere, and hasteth greatly, euen the voyce of the day of the Lord: the strong man shall cry bitterly.

16 That day is a day of wrath, a day of trouble and heauinesse, a day of destruction and desolation, a day of obscuritie and darknesse, a day of cloudes and blacknesse.

17 A day of the trumpet and alarme against the strong cities, and against the high towres.

18 And I will bring distresse vpon men, that they shal walke like blind men, because they haue sinned against the Lord, and their blood shal be powdered out as dust, and their flesh as the downe.

19 Neither their siluer nor their gold shalbe able to deliuer them in the day of 9 Lords wrath, but the whole land shalbe deuoured by the fire of his ielousie: for hee shall make euen a speedy riddance of all them that dwell in the land.

CHAP. II.

Remouing the stones to God, 5 Propheying destruction against the Philistines, Moabites and others.

Gather ye selues, euen gather you, O nations: for not worthy to be loued.

2 Before the decree come forth, and ye be as sheafes: and gather themselves together, leaue they be chaffe.

1 He sheweth that the faithfull can neuer haue true rest, except they firste before the weight of Gods iudgements.

2 That is, the enemy: but the godly shall be quiet, knowing that all things shall turne to good vnto them.

3 He declareth whereby handereth the comfort and

4 Signifying that all the contents of the chiefe of Ierusalem should be full of trouble.

5 This is meant of the streets of the merchants which was a war then the rest of the place about it.

6 So that nothing shall escape me.

7 By their prophecies they are hardened in their wickedness.

8 Den. 28. 39.

9 They that trusted in their owne strength and contemned the Promises of God.

10 Jer. 30. 7.

11 Amos 9. 18.

12 Jer. 3. 18.

13 Jer. 3. 18.

14 Jer. 3. 18.

15 Jer. 3. 18.

CHAP. III.

The vision of the golden candlestick, and the exposition thereof.

And the Angel that talked with me, came againe and waked me; as a man that is raysted out of his sleepe.

And said vnto me, What seest thou? And I said, I haue looked, and behold, a candlestick al of gold with a bowle vpon the top of it, and his seuen lampes therein, and seuen pipes to the lampes which were vpon the top thereof.

And two oliue trees ouer it, one vpon the right side of the bowle, and the other vpon the left side thereof.

So I answered and spake to the Angel that talked with me, saying, What are these, my Lord?

Then the Angel that talked with mee, answered and said vnto me, Knowest thou not what these be? And I said, No, my Lord.

Then he answered and spake vnto mee, saying, This is the word of the Lord vnto Zerubbabel, saying, Neither by an armie nor strength, but by my spirit, saith the Lord of hostes,

Who art thou, O great mountaine, before Zerubbabel? thou shalt be a plaine, and I he shall bring forth the head stone thereof, with shoutings, crying, Grace, grace vnto it.

Moreover, the word of the Lord came vnto me, saying,

The handes of Zerubbabel haue layed the foundation of this house: his handes shall also finish it, and thou shalt knowe that the Lord of hostes hath sent me vnto you.

For who hath despised the day of the small things? but they shall reioyce, and shall see the stone of I tittine in the hand of Zerubbabel: the seuen feare are the eyes of the Lord, which geue thow the whole world.

Then answered I, and said vnto him, What are these two oliue trees vpon the right and vpon the left side thereof?

And I spake moreover, and said vnto him, What bee these two oliue branches, which throwe the two golden pipes emptic themselves into the golde?

And he answered me, and said, Knowest thou not what these be? And I sayde, No, my Lord.

Then said he, These are two oliue branches, that stand with the ruler of the whole earth.

Then thought I, say this building, yet Zerubbabel shall lay the highest stone thereof, and bring it to perfection, so that all the people shall reioyce, and praise vnto God that hee would continue his grace and fauour towards the Temple.

Meaning, the Prophet, that I am Christ sent of my Father for the building and prefection of my spirituall Temple. b Signifying that al were discouraged at the small & beginning of the Temple. i Whereby he signifieth the plimmet and line, that is, that Zerubbabel which represented Christ, should go forward with his building to the ioy and comfort of the godly, though the world bee against him, and though his for a while be discouraged, because they see not things pleasant to the eye. k That is, God hath seuen eyes: meaning, a continual providence, so that neither Satan nor any power in the world can goe about or bring any thing to passe to hinder his worke. Chap. 3. 9. I Which were euer greene and full of oyle, so that they poured forth oyle into the lampes: signifying, that God will continually maintaine and preferre his Church, and iudoe it full with abundance and perfection of graces.

CHAP. V.

The vision of the flying bookes, signifying the ewe of sheuents, and such as abuse the Name of God. d In the vision of the ewe, there is signified the bringing of Iudaea's afflictions into Babylon.

Then I turned me, and lifted vp mine eyes and looked, and behold, a flying booke.

And he said vnto me, What seest thou? And I answered, I see a flying a booke: the length thereof is twenty cubites, and the breadth thereof ten cubites.

Then said he vnto me, This is the curse that goeth forth ouer the whole earth: for euery one that is stealer, shall be cut off as well on this side, as on that: and euery one that is sweareth, shall be cut off as well on this side, as on that.

I will bring it forth, saith the Lord of hostes, and it shall enter into the house of the thief, and into the house of him, that falsly sweareth by my Name: and it shall remaine in the middes of his house, and I shall consume it, with the timber thereof, and stones thereof.

Then the Angel that talked with mee, went forth, and said vnto me, Lift vp now thine eyes, and see what is this that goeth forth.

And I said, What is it? And hee sayde, This is an Ephah that goeth forth. Hee sayde moreover, This is the light of them through all the earth.

And beholde, there was lift vp a talent of lead: and this is a woman that sitteth in the middes of the Ephah.

And he said, This is wickednes, and he cast it into the middes of the Ephah, and hee cast the weight of lead vpon the mouth thereof.

Then lift I vp mine eyes, and looked: and beholde, there came out two women, and the winde was in their wings (for they had wings like the wings of a stork), and they lift vp the Ephah betweene the earth and the heauen.

Then said I to the Angel that talked with me, Whither doe these beare the Ephah?

And he said vnto me, I To build it an house in the land of Shinar, and it shall be established and set there vpon her owne place,

as in the next verse. i Signifying, that Sennacherib should not haue such power to gaine the Jewes to tempt them, as hee had in times past, but that God would thus vp iniquitie in a measure as in prison. k Which declared that God would execute his iudgements by the means of weak and infirme men: I To moue the iniquitie and afflictions that came let the same from Iudaea, to place it euer in Babylon.

CHAP. VI.

By the foure charres hee deserbeth the foure monarchies.

Again I turned and lift vp mine eyes, and looked: and behold, there came foure charres out from betweene two mountaines, and the mountaines were mountaines of brasie.

In the first charre were red horses, and in the second charre blacke horses,

And in the third charre white horses, and in the fourth charre, horses of diuers colours, and reddish.

Then I answered, and said vnto the Angel that talked with mee, What are these, my Lord?

And the Angel answered, and said vnto mee, These are the foure spirits of the heauen, which goe forth from standing with the Lord of all the earth.

That with the blacke horse went forth in

the great cruelty & persecutions that the Church had endured vnder the Babylonians. d Signifying that they had endured great afflictions vnder the Babylonians. e These represented their state vnder the Persians which reuersed them in libertie. f Which signified that God would sometime giue his Church rest and pouer his plagues vpon their enemies, as hee did in destroying Ninus, and other their enemies. g Meaning all the actions and motions of Gods Spirit, which according to his inchangeable counsell hee causeth to appeare through all the world.

to the

2 So that their
remedy that
be in vain: for
God will accom-
plish his prom-
ise: and their pro-
phetic shall be
false and idle.
3 Let neither
expect of your
private commodi-
ties: neither counsel
of others, nor fear
of enemies discom-
fort you: in the
going forward
with the building
of the Temple, be
constant, and ob-
ey the Prophets,
which encourage
you thereto.
4 For God cut-
ted you: work-
to that neither
man nor beast
had profit of their
labours.

h. Read Esch.
18. 20.

i Which decla-
reth, that man
can not turne to
God: as he change
man heart by his
Spirits: and so
begin to do well,
which is to pardon
his sinnes: and to
give him his grace.

k Which fast
was appointed
when the citie was
besieged, and was
7 first fast of this
sort: and hence
the Prophet teach-
eth, that if the
Jewes will repent,
and turne wholly
to God, they shall
have no more oc-
casion to fast, or
to show signes of
heaviness: for God
will send them joy
and gladnesse.

l He decla-
reth the great zeale
that God should
give the Jewes
to come to his
Church, and to
joyne with the
Jewes in his true
religion, which
should be in the
kingdome of
Christ.

m //a. 2. 2. mich. 4. 1

a Whereby hee
meaneth Syria.
b Gods anger
shall abide upon
their citie, and not
spare so much as
that. c When the
Jewes shall con-
vert and repent,
then God will de-
stroy their ene-
mies. d That is,
Damascus: mean-
ing that Hamath
or Antiochia
should be
under the same
rod and plague.

8 And I will bring them, & they shall dwell in
the midst of Jerusalem, & they shall be my people,
& I will be their God in truth, & in righteousness.
9 Thus saith the Lord of hostes, Let your
hands be strong, yee that heare in these dayes
these words by the mouth of the Prophets, which
were in the day, that the foundation of the house
of the Lord of hostes was laide, that the Temple
might be builded.

10 For before these dayes there was no hire
for man nor any hire for beast, neither was there
any peace to him that went out or came in be-
cause of the affliction: for I set all men, every one
against his neighbour.

11 But now, I will not increase the residue of
this people as aforetime, saith the Lord of hostes.

12 For the feede shall be prosperous: the vine
shall give her fruit, and the ground shall give her
increase, and the heavens shall give their dewe,
and I will cause the remnant of this people to
possesse all these things.

13 And it shall come to passe, that as ye were a
curse among the heathen, O House of Iudah, and
house of Israel, so will I deliver you, & ye shall be
a blessing: feare not, but let your hands be strong.

14 For thus saith the Lord of hostes, As I
thought to punish you, when your fathers pro-
voked me vnto wrath, saith the Lord of hostes,
and repented not,

15 So againe have I determined in these dayes
to doe well vnto Ierusalem, and to the house of
Iudah: feare ye not.

16 These are the things that ye shall do. Speake
ye every man the truth vnto his neighbour: ex-
ecute iudgement truly & vprightly in your gates.

17 And let none of you imagine euill in your
hearts against his neighbour, & loue no false othe:
foral these are the things which I hate, saith the Lord.

18 And the word of the Lord of hostes came
vnto me, saying,

19 Thus saith the Lord of hostes, The fast of
the fourth month, and the fast of the fifth, and
the fast of the seventh, and the fast of the tenth,
shall be to the house of Iudah joy and gladnesse,
and prosperous feast: therefore loue the truth
and peace.

20 Thus saith the Lord of hostes, That there
shall yet come people, and the inhabitants of
great cities.

21 And they that dwell in one citie, shall go to
another, saying, Vp, let vs go & pray before the
Lord, and seeke the Lord of hostes: I will go also.

22 Yea, great people and mighty nations shall
come to seeke the Lord of hostes in Ierusalem,
and to pray before the Lord.

23 Thus saith the Lord of hostes, In these
dayes shall ten men take holde out of all lan-
guages of the nations, euen take holde of the skirt
of him that is a Iewe, and say, We will goe with you:
for we haue heard, that God is with you.

CHAP. IX.

The threatening of the Gentiles. 2 The coming of Christ.
1 He burthen of the worke of the Lord in the
land of Hadrach: and Damascus shall be his
rest: when the eyes of man, euen of all the
tribes of Israel shall be toward the Lord.

2 And Hamath also shall border thereby:

Tyrus also and Sidon, though they be very wile.

3 For Tyrus did builde her self a strong hold,
and heaped vp silver as the dust, and golde as the
mire of the streets.

4 Behold, the Lord will spoile her, and he will
smite her: & power in the Sea, and she shall be de-
uoured with fire.

5 Ashkelon shall see it, and feare, and Azah
also shall be very sorrowfull, and Ekron: for her
countenance shall be ashamed, & the king shall
perish from Azah, & Ashkelon shall not be inhabited.

6 And the stranger shall dwell in Aladod,
and I will cut off the pride of the Philistines.

7 And I will take away his blood out of his
mouth, and his abominations from between his
teeth: but he that remaineth, euen he shall be for
our God, and he shall be as a prince in Iudah, but
Ekron shall be a lebanite.

8 And I will campe about mine House
against the armie, against him that passeth by, and
against him that returneth, and no oppressor
shall come vpon them any more: for now I haue
I seene with mine eyes.

9 Reioyce greatly O daughter of Zion: shout
for ioy, O daughter Ierusalem: behold, thy King
cometh vnto thee: he is iust and saved him-
selfe, poore and riding vpon an asse, and vpon
a colt the foale of an asse.

10 And I will cut off the chariots from Ephra-
im, and the horse from Ierusalem: the bowe of the
battel shall be broken, & he shall speake peace vnto
the heathen, & his dominion shall be from Ierusa-
lem to sea, & from the River to the end of the land.

11 Thou also shalt bee saved through the
blood of the covenant. I haue loosed thy pri-
soners out of the pit wherein was no water.

12 Turne you to the strong hold, yee prisoners
of hope: euen to daye do I declare, that I
will render the double vnto thee.

13 For Iudah haue I bent as a bowe for me:
Ephraim haue I filled, and I haue raised vp
thy sonnes, O Zion, against thy sonnes, O Grecia,
and haue made thee as a gyant sword.

14 And the Lord shall becene ouer them and
his arrow shall goe forth as the lightning: and the
Lord God shall blow the trumpet, and shall come
forth with the whirlewindes of the South.

15 The Lord of hostes shall defend them, and
they shall deuoure them, & subdue them with
sling stones, and they shall drinke, and make a
noyse as thorow wine, and they shall be filled like
bowles, and as the hornes of the altar.

16 And the Lord their God shall deliuer them
in that day as the flocke of his people: for they

Mat. 23. 35. 1 No power of man or creature shall able to thinke kingdom
of Christ, and he shall peacefully gouerne them by his word. 2 That is, from
the red sea, to the sea called Syrtis: and by these places which the law
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Butte as the stones of his crowne lifted vp vp-
on his land.

17 For how great is his goodnesse! and howe
great is his beautie! come shall make the young
men cherefull, and newe wine the maides.

line in them, as Iosephus declareth of Alexander the great
his Prieſt.

CHAP. X.

1 The vanities of idolatry. 2 The Lord promises to visit and comfort the house of Israel.

Ask you of y^e Lord raine in the time of the latter raine : so shall the lorde make white cloudes, and giue you shoures of raine, and to euery one graffe in the field.

23 Surely the^b idoles haue spoken vanitie, and
the footefayers haue seene a lie, and the dreamers
haue tolde a vaine thing : they comfort in vaine:
therefore^c they went away as sheepe : they were
troubled because there was no shepheard. 23

3 My wrath was kindled against the shepherdes, and I did visite the ^dgoates: but the Lord of hostes will visite his flocke the house of Iudah, and will make them as ^e his beautifull horse in the battell.

4 Out of him shall the corner come forth:
out of him the naile, out of him $\frac{v}{v}$ bowe of battell,

And they shalbe as the mightie men, which
reade downe ~~this~~ *their* enemies in the myre of the
frettes in the battell, and they shall fight, because
the Lorde ~~is~~ *will* with them, and the riders on horses
shalbe confounded.

6 And I will strengthen the house of Judah, and I will preserve the ^b house of Ioseph, & I will bring them again, for I pitie them: and they shall be as though I had not cast them off: for I am the Lord their God, and will hear them.

7 And they of Ephraim shall bee as a gyant:
and their heart shall reioyce thorowe wine: yea,
their children shall see it, and be glad: and their
heart shall reioyce in the Lord.

8 I will ^{be} hille for them, and gather them: for
I have redeemed them: and they shall increase, as
they have increased.

9 And I will k sow them among the people, & E
ty shall remember me in farre countreis: & they t
all liue with their children and I turne againe.

So I will bring them also againe out of the
land of Egypt, & gather them out of Asihur: and
will bring them into the land of Gilead, and Le-
non, and place shall nor be found for them.

And hee ^m shall goe into the sea with affliction, and shall smite the waues in the sea, and all the depthes of the riuer shall dry vp: and the pride of Assur shall be cast downe, and the scepter of yee shall denary away.

And I will strengthen them in the Lorde,
they shall walke in his Name, sayth the Lord.

he becker hisse he can call them from all places suddenly,
he scattered and seeme to be lost, yet it shall be profita-
they shall come to the knowledge of my Name, which
the Gospel, among whom it was first preached, I not
into their country, but hee gathered and ioyned in one
the Gospel. M He alludeth to the deliuerance of the
whereas the Angel smote the floods and rivers,

O Pen thy doores, O Lebanon, and the fir
shall deuoure thy cedars.

2 Houle, ^b firre trees : for the cedar is fallen
because al the mighty are destroyed: houle &c.

3 There is the voyce of the howling of the shepherdes: for their glorie is destroyed: the voyce of the roaring of Lyons whelpes: for the pride of Iorden is destroyed.

4 Thus sayeth the Lord my God, Feed the
sheepe of the ^e slaughter.

5 They that possesse them, slay them & and
sinne not: and they that sell them, say, & Blessed
be the Lord: for I am rich, and their owne shep-
herds spare them not.

6 Surely I will no more spare those that dwell in the land, saith the Lord: but loe, ^hI will deliuer the men euery one into his neighbours hand, and into the hand of his ⁱking: and they shal smite the land, & out of their hands I will not deliuer *them*.

7 For I fed the sheepe of slaughter, euen the
poore of the flocke, and I tooke vnto me ¹ two
staues: the one I called Beautie, and the other I
called Bands, and I fed the sheepe.

8^m Three shepherds also I cut off in one mo-
ment, and my soule loathed^a them, and their soules
bhorred me.

9 Then sayd I, I will not feede you : that that
 ieth, let it die : and that that periseth, let it pe-
 th : and let the remnant eate, euery one the flesh
 f his neighbour.

10 And I tooke my staffe, ~~even~~ Beautie, and
take it, that I might disarul my couenant, which
had made with all people.

11 And it was broken in that day : and so the
poore of the sheepe that waited vpon me, knewe
that it was the word of the Lord.

12 And I sayd vnto them, If ye thinke it good, the
leue me my p wages : and if no, leaue off : so they
highed for my wages thirtie *pieces* of siluer.

13 And the Lord said vnto me, Cast it vnto the potter: a goodly price, that I was valued at of em. And I tooke the thirtie *pieces* of filuer, and set them to the potter in the house of the Lorde.

14 Then brake I mine other staffe, *even* the
nds, that I might dissolue the brotherhood be-
eene Iudah and Israel.

15 And the Lorde sayd vnto me, Take to thee
the instruments of a foolish shepheard.

16 For loe, I will raise vp a shepheard in the
d, which shall not looke for the thing that is
t, nor seeke the tender lambs, nor heale that
is hurt, nor feede that that standeth vp : but
t shall eate the flesh of the fat, and teare their
ues in peeces.

7 O idle shepheard that leaueth the flocke: of
sword *shalbe* vpon his arme, & vpon his right tud
ne

[illegible]

CHAP. XI.

1 The destruction of the Temple. 4 The care of the faithful is committed to Christ. 7 A grievous vision against Jerusalem and Judah.

eye. His arme shall bee cleane dried vp, and his right eye shall be vncly darkened.

C H A P. XII.

Of the destruction and building againe of Ierusalem.

THe burden of the worde of the Lorde vpon Israel, sayth the Lord, which spred the heauens, and layd the foundation of the earth, and formed the spirit of man within him.

2 Beholde, I will make Ierusalem a ^c cuppe of poyson vnto all the people round about: and also with Iudah will he be in ^y siege against Ierusalem.

3 And in that day will I make Ierusalem an heauie stone for all people: all that lift it vp, shall be torne, though all the people of the earth be gathered together against it.

4 In that day, sayeth the Lord, I will smite euery horde with astonishment, and his rider with madnesse, and I will open mine eyes vpon the house of Iudah, and will smite euery horde of the people with blindnesse.

5 And the princes of Iudah shall say in their hearts, The inhabitants of Ierusalem shall be my strength in the Lord of hostes their God.

6 In that day will I make the princes of Iudah like coales of fire among the wood, and like a firebrand in the sheafe, and they shall deuoure all the people round about on the right hand, and on the left: and Ierusalem shall be inhabited againe in her owne place, *as in Ierusalem.*

7 The Lorde also shall preserue the tents of Iudah, as aforetime: therefore the glory of the house of David shall not boast, nor the glorie of the inhabitants of Ierusalem against Iudah.

8 In that day shall the Lorde defende the inhabitants of Ierusalem, and he that is feeble among them, in that day shall be as David: and the house of David shall be as Gods house, and as the Angel of the Lorde before them.

9 And in that day will I seeke to destroy all the nations that come against Ierusalem.

10 And I will powre vpon the house of David, and vpon the inhabitants of Ierusalem the Spirit of grace & of compassion, and they shall looke vpon me, whom they haue pierced, and they shall lament for him, as one mourneth for his onely sonne, and be sorie for him as one is sory for his first borne.

11 In that day shall there be a great mourning in Ierusalem, as the mourning of Hadadrimon in the valley of Megiddon.

12 And the land shall haue euery familie apart, the familie of the house of David apart, and their wiues apart: the familie of the house of Nathan apart, and their wiues apart:

13 The familie of the house of Leui apart, and their wiues apart: the familie of Shemci apart, and their wiues apart:

14 All the families that remaine, euery familie apart, and their wiues apart.

15 Which was the name of a towne and place seene to Magdo when Iosaf was slaine. *2 Chron. 24. 22.* That is, in all places where the Iewes shall remaine: but euery one touched with his owne griefe shall lament. *Under these certaine families be conteined all the tribes, and they that beack the Kings and the Priests had by their sinnes pierced Christ.* *2 Cal. 2. 14.* Simon. *2 To wit, which were cleane by grace, and professed from the common destruction.*

C H A P. XIII.

a Of the fountaine of grace. b Of the chaine vnder of Ierusalem. c The name of the place against which prophesie.

1 N that day there shall be a fountaine opened to the house of David, and to the inhabitants of Ierusalem, for sinne and for vncleannesse.

2 And in that day, sayth the Lord of hostes, I will cut off the names of the idoles out of the land: and they shall no more be remembered: and I will cause the prophets, and the vncleane spirit to depart out of the land.

3 And when any shall yet a prophecie, his father and his mother that begate him, shall say vnto him, Thou shalt not liue: for thou speakest lies in the name of the Lorde: and his father and his mother that begate him, shall thrust him through, when he prophesieth.

4 And in that day shall the prophets be ashamed euery one of his vision, when hee hath prophesied: neither shall they weare a rough garment to decieue.

5 But hee shall say, I am no Prophet: I am an husbandman: for man taught me to be an husbandman from my youth vp.

6 And one shall say vnto him, What are these woundes in thine handes? Then hee shall answer, Thus was I wounded in the house of my friends.

7 Arise, O sword, vpon my shepheard, and vpon the man, *as hee my fellow,* sayth the Lord of hostes: smite the shepheard, and the sheepe shall be scattered: and I will turne mine hand vpon the litle ones.

8 And in all the land, sayth the Lorde, two partes therein shall be cut off, and die: but the third shall be left therein.

9 And I will bring that third part thorow the fire, and will fine them as the siluer is fined, and will trie them as gold is tried: they that shall on my name, and I will heare them: I will say, It is my people, and they shall say, The Lord is my God.

10 They shall confesse their former iniquities, and be content to labour for their lining. *11* Merely for these things thought their parents and friends deale more gently with them, and set them not to death, yet they would so punish their children, that became a tale people, that the markes and signes should remaine for ever. *12* The Prophet warneth the Iewes, that before this great comfort should come vnder Christ, they should see a horrible dissolution among the people: for their gentleness and piety should be destroyed, and the people should be as scattered sheep: and the blessing applyeth thus to Christ, because he was the head of all Pilgrims, Mat. 23. 1. *13* The greatest part shall have no portion of these blessings, whye they shall enuie them, shall be tried with great afflictions, so that it shall be known that onely Gods power and his mercies doe preserue them.

C H A P. XIII.

a Of the doctrine that shall proceed out of the Church, and of the resurrection thereof.

Behold, the day of the Lorde cometh, and they spoyle shall be diuided in the mids of thee.

2 For I will gather all nations against Ierusalem to batell, and the cite shall be taken, and the houses spoyled, and the women defiled, and halfe of the cite shall goe into captiuitie, and the residue of the people shall not be cut off from y^e cite.

3 Then the Lorde shall goe forth, and fight against those nations, as when he fought in the day of batell.

4 And his feete shall stande in that day vpon the mount of oliurs, which is before Ierusalem on the Eastside, & the mount of oliues shall cleaue in the mids thereof: toward the East & toward the West there shall be a very great valley, & halfe

power & care ouer his Church, and howe he will as it were by moue it. *2* So that out of all the parts of the world, they shall see Ierusalem as before hid with this mountain: and this be a remembrance of the spiritual Ierusalem Church.

a The name of the place against which prophesie. *b* Of the chaine vnder of Ierusalem. *c* The name of the place against which prophesie. *d* Of the chaine vnder of Ierusalem. *e* The name of the place against which prophesie. *f* Of the chaine vnder of Ierusalem. *g* The name of the place against which prophesie. *h* Of the chaine vnder of Ierusalem. *i* The name of the place against which prophesie. *k* Of the chaine vnder of Ierusalem. *l* The name of the place against which prophesie. *m* Of the chaine vnder of Ierusalem. *n* The name of the place against which prophesie. *o* Of the chaine vnder of Ierusalem. *p* The name of the place against which prophesie. *q* Of the chaine vnder of Ierusalem. *r* The name of the place against which prophesie. *s* Of the chaine vnder of Ierusalem. *t* The name of the place against which prophesie. *u* Of the chaine vnder of Ierusalem. *v* The name of the place against which prophesie. *w* Of the chaine vnder of Ierusalem. *x* The name of the place against which prophesie. *y* Of the chaine vnder of Ierusalem. *z* The name of the place against which prophesie.

f Ye receive all manner offerings for your own greediness, and do not exchange whether they be according to my Law or no.

g Not that they sayd thus, but by their doings they declared no less. h You make it no fault: whereby he condemneth them, that thicke is sufficient to serve God partly as he hath commanded, and partly after mans familiarity, & so come not to the pureness of religion, which hee requireth, and therefore in reproch hee sheweth them that a mortal man would be content to be so served.

i Hee denieth the Priests who have the people in hand, that they prayed for them, and sheweth that they were the occasion, that their evil came upon the people.

k Will God consider your office and flut, seeing you are so cruelous and wicked? l Because the Levites who kept the doores, did not

rele whether the sacrifices that came in, were according to the Lawe, God witherth that they would rather that the doores, then to receive such as were not perfite.

m God theweth their ingratitude, and negled of his true service that was the cause of the calling of the Gentiles: and here the Prophet that was under the Law framed his words to the capacity of the people, and by the alme and sacrifice he meaneth the spirituall service of God, which should be under the Gospel, when an ende should be made to all their legall ceremonies by Christes onely sacrifice.

n Both the Priests and the people were infected with this error, that they passed not what was offered: for they thought that God was as well content with the lame as with the fatter: but in the meane season they shewed not that obedience to God, which he required, and so committed both impietie, and also showed their contempt of God, and contemtness.

o The Priests and people were both weary with serving God, and pallied not what manner of sacrifice and service they gave to God for that which was least profitable, was thought good enough for the Lord. p That is, hath ability to serve the Lord according to his word, and yet will serve him according to his covetous minde.

a He speaketh unto them chiefly, but under them beareth the people also. b To true meane according to my word.

c That is, the abundance of Gods benefices. d Your service so ven that come to no profit.

e You boast of your holiness, & offices and feasts, but they shall turne to your shame and be as vile as dung.

f The Priests obiect against the Prophet that he could not reproove them, but must speake against the Priesthood, and the office established of God by promise, but he sheweth, that the office is nothing flattered with, which villages and downe called by their own names.

7 Ye offer vncleane bread vpon mine altar and you say, Wherein haue we polluted thee? In that ye say the table of the Lord is not so beregarded.

8 And if ye offer the blinde for sacrifice, it is not cuill: and if ye offer the lame and sick, it is not cuill: offer it now vnto thy prince: will he be content with thee, or accept thy person, sayth the Lord of hostes?

9 And now, I pray you, I pray before God, that he may haue mercy vpon vs: this hath bene by your meanes: will he regard your persons, sayth the Lord of hostes?

10 Who is there euill among you, that would shut the doores, and kindle not fire on mine altar in vaine? I haue no pleasure in you, sayth the Lord of hostes, neither will I accept an offering at your hand.

11 For from the rising of the sunne vnto the going downe of the same, my Name is great among the Gentiles, and in euery place incense (shalbe offered vnto my Name, and a pure offering: for my Name is great among the heathen, sayth the Lord of hostes.

12 But ye haue polluted it, in that ye say, The table of the Lord is polluted and the fruit thereof, euen his meate is not to be regarded.

13 Yefayd also, Behold, as vsa weariness, and ye haue snuffed at it, faith the Lord of hostes, and ye offered that which was torne, and the lame and the sick: thus ye offered an offering: should I accept of your hand, sayth the Lord?

14 But cursed be the deceiver, which hath in his flock a male, & voweth, and sacrificeth vnto the Lord a corrupt thing: for I am a great King, faith the Lord of hostes, and my Name is terrible among the heathen.

15 And this haue ye done againe, and reuered the altar of the Lord with teares, with weeping and with mourning: because the offering is no more regarded, neither receiued acceptably at your hands.

16 Yc ye say, f Wherein? Because the Lord hath bene witness betweene thee and the wife of thy youth, against whom thou hast transgressed: yet is thee thy companion, and the wife of thy youth.

17 And did not he make one yet had he abundance of spirite: and wherefore one? because he sought a godlie seed: therefore keepe your selues in your spirite, and let none trespass against the wife of his youth.

18 If thou hatest her, put her away, faith the Lord God of Israel, yet he couereth: the iniurie vnder his garment. faith the Lord of hostes: therefore keepe your selues in your spirite, and transgress not.

19 Yee haue d wearied the Lord with your words: yet ye say, Wherein haue we wearied him? Whence say, Euery one that doeth euill, is good in the sight of the Lord, and he delieth in them. Or where is the God of iudgement?

because that God doeth not regard their sacrifices, for that they leane to false fire in vaine. f This is another fault, whereof hee accuseth them, that is, that they brake the lawes of marriage. t As the one halfe of their title. s That was ioyned to her by a solemn couenant, and by the inuocation of Gods name. x Did not God make man and woman as one flesh, and not many. y By his power and verue hee could haue made many women for one man.

z Such as should be borne in lawfull and moderate manner, wherein is no excess of lust. a Coueting your selues within your borders, and let her be in minde, and bridle your affection. b Not that hee doth allow diuorcement, but of the two faults he sheweth, which is the lesse. c He thinketh it sufficient to keepe his wife still, albeit hee take others, which hee doth not. d Yee murmured against God, because hee would not you as soone as ye called. e In thinking that God should be in debt, and hath no respect to them that serue him. f Thus they blasphemed God, condemning his power and iustice, because hee judged not according to their fantasies.

Lord of hostes.

5 My covenant was with him of life and peace, and I gaue him feare, and he feared me, and was afraid before I my Name.

6 The law of truth was in his mouth, and there was no iniquitie found in his lips: hee walked with me in peace and equitie, and did turne many away from iniquitie.

7 For the Priests lippes shoulde preferre knowledge, and they shoulde seeke the Law at his mouth: for he is the messenger of the Lord of hostes.

8 But ye are gone out of the way: yee haue caused many to fall by the Lawe: yee haue broken the couenant of Levi, sayth the Lord of hostes.

9 Therefore haue I also made you to be despised, and vile before all the people, because ye keepe not my wayes, but haue bene partiall in the Lawe.

10 Haue we not all one father? hath not one God made vs? why doe we transgresse euery one against his brother, and breake the couenant of our fathers?

11 Iudah hath transgressed, and an abomination is committed in Israel and in Ierusalem: for Iudah hath defiled the holiness of the Lord, which hee loued, and hath married the daughter of a strange god.

12 The Lord will cut off the man that doth this: both the master and the seruant out of the Tabernacle of Iacob, and him that q offereth an offering vnto the Lord of hostes.

13 And this haue ye done againe, and reuered the altar of the Lord with teares, with weeping and with mourning: because the offering is no more regarded, neither receiued acceptably at your hands.

14 Yc ye say, f Wherein? Because the Lord hath bene witness betweene thee and the wife of thy youth, against whom thou hast transgressed: yet is thee thy companion, and the wife of thy youth.

15 And did not he make one yet had he abundance of spirite: and wherefore one? because he sought a godlie seed: therefore keepe your selues in your spirite, and let none trespass against the wife of his youth.

16 If thou hatest her, put her away, faith the Lord God of Israel, yet he couereth: the iniurie vnder his garment. faith the Lord of hostes: therefore keepe your selues in your spirite, and transgress not.

17 Yee haue d wearied the Lord with your words: yet ye say, Wherein haue we wearied him? Whence say, Euery one that doeth euill, is good in the sight of the Lord, and he delieth in them. Or where is the God of iudgement?

because that God doeth not regard their sacrifices, for that they leane to false fire in vaine. f This is another fault, whereof hee accuseth them, that is, that they brake the lawes of marriage. t As the one halfe of their title. s That was ioyned to her by a solemn couenant, and by the inuocation of Gods name. x Did not God make man and woman as one flesh, and not many. y By his power and verue hee could haue made many women for one man.

z Such as should be borne in lawfull and moderate manner, wherein is no excess of lust. a Coueting your selues within your borders, and let her be in minde, and bridle your affection. b Not that hee doth allow diuorcement, but of the two faults he sheweth, which is the lesse. c He thinketh it sufficient to keepe his wife still, albeit hee take others, which hee doth not. d Yee murmured against God, because hee would not you as soone as ye called. e In thinking that God should be in debt, and hath no respect to them that serue him. f Thus they blasphemed God, condemning his power and iustice, because hee judged not according to their fantasies.

g He knoweth what remembereth, though men desire to forget. h Hee is the Lord, who is the God of the living, and not of the dead. i Hee is the God, who is the God of the living, and not of the dead. k Hee is the God, who is the God of the living, and not of the dead. l Hee is the God, who is the God of the living, and not of the dead. m Hee is the God, who is the God of the living, and not of the dead. n Hee is the God, who is the God of the living, and not of the dead. o Hee is the God, who is the God of the living, and not of the dead. p Hee is the God, who is the God of the living, and not of the dead. q Hee is the God, who is the God of the living, and not of the dead. r Hee is the God, who is the God of the living, and not of the dead. s Hee is the God, who is the God of the living, and not of the dead. t Hee is the God, who is the God of the living, and not of the dead. u Hee is the God, who is the God of the living, and not of the dead. v Hee is the God, who is the God of the living, and not of the dead. w Hee is the God, who is the God of the living, and not of the dead. x Hee is the God, who is the God of the living, and not of the dead. y Hee is the God, who is the God of the living, and not of the dead. z Hee is the God, who is the God of the living, and not of the dead.

CHAP. III.

Of the ſuffering of the Lord, John Baptiſt, and of Chriſt after.

BEhold, I will ſend my ^a meſſenger, and he ſhall prepare the way before me: and ^b the Lord whom ye ſeck, ſhall ſpeedily come to his Temple: even the ^c meſſenger of ^d covenant who ye deſire: behold, he ſhall come, ſaith the Lord of hoſtes.

³ But who ^e may abide the day of his coming: and who ſhall endure, when he appeareth: for he is like a purging fire, and like fullers ſope.

⁴ And he ſhall fin downe to trie and hie the ſiluer: he ſhall enſue the ſonnes of ^f Leui and purifie them as golde and ſiluer, that they may bring offerings vnto the Lord in righteouſneſſe.

⁵ Then ſhall the offerings of Iudah and Ieruſalem be acceptable vnto the Lord, as in old time and in the yeres afore.

⁶ And I will come neere to you to iudgement, and I will be a ſuitor wiſe againſt the fourthſayers, and againſt the adulterers, and againſt falſe ſwearers, and againſt thoſe that wrongfully keepe backe the hirelings wages, and ^g vex the widowe, and the fatherleſſe, and oppreſſe the ſtranger, and feare not me, ſaith the Lord of hoſtes.

⁷ For I am the Lord: I change not, and yee ſonnes of Iakob ^h are not conſumed.

⁸ From the dayes of your fathers, ye are gone away from mine ordinances, and haue not kept ⁱ them: ^j I returne vnto me, and I will returne vnto you, ſaith the Lord of hoſtes: but ye ſaid, Wherein ſhall we returne?

⁹ Will a ^k man ſpoile his gods? yet haue yee ſpoiled me: but ye ſay, Wherein haue we ſpoiled thee? In ^l churches, and offerings.

¹⁰ Ye are curſed with a curſe: for ye haue ſpoiled me, euen this whole nation.

¹¹ Bring yee all the tithes into the ſtorehouſe that there may be meate in mine houſe, & proue me now herewith, ſaith the Lord of hoſtes, if I will not open the windowes of heauen vnto you, and poure you out a bleſſing ^m without measure.

¹² And I will rebuke the ⁿ deuourer for your ſakes, and hee ſhall not deſtroy the fruite of your ground, neither ſhall your vine bee barren in the field, ſaith the Lord of hoſtes.

¹³ And all nations ſhall call you bleſſed: for ye ſhall be a pleaſant land, ſaith the Lord of hoſtes.

¹⁴ Your words haue bene ſtout ^o againſt me, ſaith the Lord: yet ye ſay, What haue we ſpoken againſt thee?

¹⁵ Ye haue ſaide, *It is in vaine to ſerue God: and what profit is it that we haue kept his commandments, and that we walked humbly before*

¹⁶ *Not hauing reſpect how much ye need, ſo that ye ſhall lacke place to put my bleſſing.* ¹⁷ *Meaning, the caterpillar, and whateuer deſtroyeth come and eat.* ¹⁸ *The Prophet condemneth them of double blaſphemy againſt God: ſaith he that God had no reſpect to them that ſerued him, and next ſaith he that were more in his ſauiour then the godly.*

the Lord of hoſtes?

¹⁹ Therefore we count the proude bleſſed: euen they that worke wickedneſſe, are ſet vp, and they that tempt God, yea, they are ^p deliuered.

²⁰ Then ſpake they that feared the Lord, eueny one to his neighbour, and the Lord hearkened and heard it, and a ^q booke of remembrance was written before him for them that feared the Lord, and that thought vpon his Name.

²¹ And they ſhall be to me, ſaith the Lord of hoſtes, in that day ^r that I ſhal do ^s this, for a flock, and I will ^t ſpare them, as a man ſpareth his owne ſonne that ſerueth him.

²² Then ſhall you returne, and diſcerne betweene the righteous and wicked, betweene him that ſerueth God, and him that ſerueth him not.

²³ And alſo that this might be an example of Gods mercies to all penitent finners. ²⁴ When I ſhall reſtore my Church according to my promiſe, they ſhall be as mine owne piete goodde. ²⁵ That is, forgive their finnes, and gouerne them with my Spirit.

CHAP. IIIII.

The day of the Lords, before ſhe which Eliſh ſhould come.

FOR behold, the day cometh that ſhal ^a burne as an ouen, and all the proude, yea, and all that doe wickedly, ſhall be ſtubble, and the day that cometh, ſhall burne them vp, ſaith the Lord of hoſtes, and ſhall leaue them neither roote nor branch.

² But vnto you that feare my Name, ſhall the ^b burne of righteouſneſſe ariſe, and health ^c ſhal be vnder his wings, and ye ſhall ^d goe forth, & growe vp as fat calves.

³ And ye ſhall treade downe the wicked: for they ſhall bee duſt vnder the ſoles of your ſhoes in the day that I ſhal doe ^e this, ſaith the Lord of hoſtes.

⁴ Remember the lawe of Moſes my ſeruant, which I commanded vnto him in Horeb for all Iſrael with the ſtatutes and iudgements.

⁵ Beholde, I will ſend you ^f Eliſh the Prophet before the coming of the great and ^g fearful day of the Lord.

⁶ And he ſhall ^h turne the heart of the fathers to the children, and the heart of the children to their fathers, leaſt I come ⁱ & ſmite the earth with curſing.

⁷ *image of God.* ⁸ *c* *Ye ſhall bee ſet at liberty and increaſe in the ioy of the Spirit.* ⁹ *d* *Cor. 3.* ¹⁰ *e* *Because the time was come that the Iewes ſhould bee deſtroyed: Prophets vntill the time of Chriſt, becauſe they ſhould with more ſerment mindes deſire his coming. The Prophet exhorteth them to exerce themſelues diligently in ſtudying the Lawe of Moſes in the meane ſeaſon, whereby they might continue in the true religion, and alſo be armed againſt all temptations.*

¹¹ *e* *This Chriſt expoſtropheth of Iohn Baptiſt, Matth. 11. 12. 13. who both for his zeale, and reſtoring of religion is aptly compared to Eliſh. f* *Which as it is true for the wicked, ſo doeth it waken the godly and call them to repentance. g* *He ſheweth where in Iohns office ſhould ſtand: in the turning of men to God and ioyning the fathers and children in one vnitie of faith: ſo that the father ſhall turne to the religion of his ſonne which is conuerſed to Chriſt, and the ſonne ſhall imbrace the faith of the true father, Abraham, Iſhak & Iakob. h* *The ſecond point of his office was to denounce Gods iudgements againſt them that would not receiue Chriſt.*

^a *They are not only preferred to honour, but alſo deliuered from dangers.*

^b *After theſe admonitions of the Prophet ſome were iuſtly reuolued, and encouraged others to ſeare God.*

^c *Both becauſe the thing was ſtrange that ſome turned to God in that great and vniuerſall corruption.*

^d *all penitent finners.*

^e *That is, forgive their finnes, and gouerne them with my Spirit.*

^f *He prophetiſh of Gods iudgements againſt the wicked, who would not receiue Chriſt.*

^g *God ſhould be ſaid him for the reſtoration of his Church.*

^h *Meaning Chriſt, who with his wings or beemes of his grace ſhould lighten and comfort his Church.*

ⁱ *Ephes 5. 14. and he is called the ſonne of righteouſneſſe becauſe in himſelfe he hath all perfection, and alſo the juſtice of the Father dwelleth in him: whereby he regenerateth vs into righteouſneſſe.*

^j *from the filth of this world, and reformeth vs to God.*

¶ The ende of the Prophets.





APOCRYPHA.

THE ARGUMENT.

These books that follow in order after the Prophets unto the New Testaments, are called Apocrypha, that is, books, which were not received by a common consent to be read and expounded publicly in the Church, neither yet served to prove any point of Christian religion, save in as much as they had the confirm of the other Scriptures called Canonically to confirm the same, or rather whereon they were grounded: but as books proceeding from godly men, were received to be read for the advancement and furtherance of the knowledge of the historie, and for the instruction of godly maner: which books declare that at all times God had an especiall care of his Church, and left them not utterly destitute of teachers and meanes to confirme them in the hope of the promised Messiah, - and also witness that those calamities that God sent to his Church, were according to his providence, who had both so threatened by his Prophets, and so brought it to passe for the destruction of their enemies, and for the triall of his children.

I ESDRAS.

CHAP. I.

1 Iudas appointeth Priests, & keepeth the Pasche. 2 Offerings for the Priests and the people. 3 The order of the Levites. 4 The upright life of Iudas. 5 His death and the occasion thereof, and the lamentation for time. 6 Teachers appointed King. 7 The destruction of Ierusalem.



And Iudas kept the * Pasche-
over to his Lord in Ierusalem,
and offered the Pascheover in
the foureteenth day of the
first month,

2 And appoynted the
Priests according to their
daily courses, being clothed
with long garments in the Temple of the Lord.

3 And he spake to the Leuites the holy Mini-
sters of Israel, that they should sanctifie themselves
to the Lorde, to let the holy Arke of the Lorde in
the House, which Salomon the sonne of King Da-
uid had built,

4 And sayd, Ye shall no more beare the Arke
vpon your shoulders: nowe therefore serue the
Lord your God, and take the charge of his peo-
ple of Israel, and prepare according to your fami-
lies and tribes,

5 After the writing of Dauid King of Israel, &
according to the Maistie of Salomon his sonne,
and stand in the Temple (according to the order
of the dignitie of your fathers the Leuites) which
were appointed before your brethren the children
of Israel.

6 Offer in order the Pascheover, and make ready
the sacrifices for you brethren, and keepe the
Pascheover after the Lords commandment giuen
to Moyses.

7 And Iudas gaue to the people that was pre-

sent, thirty thousand lambes and kids, with three
thousand calues.

8 These were giue of the kings possessions ac-
cording to the promise, to the people, and to the
Priests, and to the Leuites. Then gaue Helkias and
Zacharias & || Syelus the gouernours of the Tem-
ple, to the Priestes for the Pascheover two thou-
sand fixe hundred sheepe, and three hundred
calues.

9 Furthermore, Iechonias, and Samaias, and
Nathanael his brother, and || Sabias and || Chielus,
and || Iotam captaines gaue to the Leuites for the
Pascheover five thousand sheepe, and seven hun-
dred calues.

10 And when these things were done, the
Priests and the Leuites stood in order, hauing vn-
leavened bread according to the tribes,

11 And after the order of the dignity of their
fathers, before the people, to offer to the Lord, as
it is written in the books of Moyses: and thus they
did in the morning.

12 And they roasted the Pascheover with fire as
* appertained, and they sodde their offerings with
perfumes in caldrons and pots,

13 And set it before all them that were of the
people, and afterward they prepared for them-
selves, & for the Priests their brethren the sonnes
of Aaron.

14 For the Priestes offered the fat vnto the E-
uening, and the Leuites did make ready for them-
selves, and for the Priests their brethren the sonnes
of Aaron.

15 And the holy singers, the sonnes of Asaph,
were in their orders, according to the appointed
ordinances of Dauid, to wit, Asaph, & Azarias, and
|| Eddinus, which was of the kings appointment.

16 And

[Or, Iehiel]

[Or, Nafthan,
Or, Iehiel,
Or, Shewah]

[Exod. 12. 8.]

[Or, Iudithon]

16 And the porters were at every gate, so that it was not lawful, that any should passe his ordinary watch: for their brethren the Leuites made ready for them.

17 And in that day those things which appertained to the sacrifice of the Lord, were accomplished, that they might offer the Pascheuer,

18 And offer sacrifices vpon the altar of the Lord, according to the commandmentes of King Iosias.

19 So the children of Israel, which were present at that time, kept the Pascheuer and the feast of vnleavened bread seuen dayes.

20 And there was not such a pascheuer kept in Israel since the time of Samuel the Prophet.

21 And all the Kings of Israel did not offer such a Pascheuer, as did Iosias, and the Priests, and the Leuites, and the Iewes, and all Israel, which were found to remane in Ierusalem.

22 In the eighteenth yere of the reigne of Iosias was this Pascheuer kept.

23 The works of Iosias were vp-right before the Lord with a heart full of godlines.

24 And concerning the things which came to passe in his time, they are written before, to wit, of those that sinned and did wickedly against the Lord, about euery nation & kingdome, and grieved him with euery sensible thing, so that the wordes of the Lord stood vp against Israel.

25 ¶ Now after all these actes of Iosias, it came to passe that when Pharaos King of Egypt came to moue warre at Carchamis vpon Euphrates, Iosias went out against him.

26 But the King of Egypt sent to him, saying, What haue I to do with thee, O King of Iudea?

27 I am not sent of the Lorde God against thee: but my warre is vpon Euphrates, and nowe the Lord is with me, and the Lord hasteneth me forward: depart from mee, and be not against the Lord.

28 But Iosias would not turne backe his chariot from him, but prepared himselfe to fight with him, not regarding the wordes of Ieremias the Prophet by the mouth of the Lord.

29 But he set himselfe in battell aray agaynst him in the field of Megiddo, & the Princes came downe to King Iosias.

30 And the King sayd to his seruantes, Conuey me out of the battell, for I am very weake. And by & by his seruantes brought him out of the battell.

31 So he gate vp on his second chariot, and being come againe to Ierusalem he changed his life, and was buried in his fathers graue.

32 And in all Iudea was Iosias bewayled, yea, Ieremias the Prophet did lament for Iosias, and the gouernours and their wiues did lament him vnto this day: and this was ordeined in all the kindred of Israel, to be done continually.

33 But these things are written in the booke of the stories of the Kings of Iudea, and euery one of the actes that Iosias did, and his glory, and his knowledge in the Law of the Lord, and the things which he did before, and the things now rehearsed are requirid in the booke of the Kings of Israel and Iudea.

34 Then they of the nation tooke Iosias the sonne of Iosias, and made him King in stead of his father Iosias, when he was three and twenty yere old.

35 And he reigned in Iudea and in Ierusalem

three monethes: for the king of Egypt depozed him from reigning in Ierusalem.

36 He taxed also the people of an hundred talents of silver, and one talent of gold.

37 And the king of Egypt made Ioachim his brother king of Iudea and Ierusalem.

38 And he bound Ioachaz and his gouernours: but when he had taken Zaracaz his brother, he led him away into Egypt.

39 Twentie and five yere olde was Ioachim, when he reigned in Iudea and Ierusalem, and he did euill in the sight of the Lord.

40 Wherefore against him came vp Nabuchodonosor King of Babylon, who when hee had bound him with a chaine of brasse, lead him away into Babylon.

41 Then Nabuchodonosor tooke of the holy vessels of the Lord, and caried them away, and set them in his Temple at Babylon.

42 But all his acts, and his prophesation, and his reproch are written in the booke of the Chronicles of the Kings.

43 And Ioachim his sonne reigned for him: and when he was made King, hee was eighteen yere olde.

44 And he reigned three monethes and tenne dayes in Ierusalem, and he did euill in the sight of the Lord.

45 ¶ So a yere after Nabuchodonosor sent and brought him to Babylon with the holy vessels of the Lord.

46 And he made Sedecias King of Iudea and Ierusalem, when hee was one and twentie yere olde, and he reigned elcuen yeres.

47 And he did euill in the sight of the Lorde, neither did he feare the words spoken by Ieremias the Prophet from the mouth of the Lord.

48 For after that he was swome to King Nabuchodonosor, he forswore himselfe by the Name of the Lord, and fell away, and hardened his necke and his heart, and transgressed the lawes of the Lord God of Israel.

49 Also the gouernours of the people, and the Priests committed many things against the Lawes and passed all the pollutions of all nations, and polluted the Temple of the Lord, which was sanctified in Ierusalem.

50 Neuerthelesse the God of their fathers sent his messengers to call them backe, because he spared them and his owne Tabernacle.

51 But they derided his messengers, and in the day, that the Lord spake vnto them, they mocked his Prophets.

52 So that hee being moued to anger against his people for their great wickednesse, commanded the Kings of the Caldeans to invade them.

53 These killed their yong men with sword rounde about their holy Temple, neither did they spare yong man, nor mayden, neither olde man, nor childe among them.

54 But he deliuered them all into their hands, and all the holy vessels of the Lorde, both great and small with the vessels of the Arke of God: and they tooke, & caried away the Kings treasures into Babylon.

55 And they set fire in the House of the Lord, and brake downe the walles of Ierusalem, and burnt their towres with fire.

56 They consumed also all the precious things thereof.

101. by w. h. p.
King Iosias era.
1201.
*26 Chron. 35. 20.

*2 King 23. 30.
*2 Chron. 36. 1.

101. 20.

101. 20.

101. 20.

Cereof, and brought them to nought, and those that were left by the sword, hee caried away into Babylon.

17 And they were seruants to him, and to his children till the Persians reigned, to fulfill the word of the Lord by the mouth of * Ieremias,

18 And that the land might inioy her Sabbaths all the time, that it was desolate, till fouentie yeeres were accomplished.

CHAP. II.

Cyrus goes leues to shoy leues to returne. 10 He sent the holy vessels. 12 The names of them that returned. 16 Tote ad. uerities did hit their bulding, and the Kings letters for the same.

IN * the first yeere of the reigne of Cyrus king of the Persians, to fulfill the word of the Lord by the mouth of Ieremias,

1 The Lord raised vp the spirit of Cyrus king of the Persians, & he made proclamation through out all his kingdome, euen by expresse letters,

2 Saying, Thus saith Cyrus king of the Persians, The Lord of Israel, euen the most high Lord, hath made me king ouer the whole world,

3 And he hath commanded mee to build him an house in Ierusalem, which is in Iudea.

4 If there be any therefore of you of his people, let the Lord, euen his Lord be with him, and let him goe vp to Ierusalem, which is in Iudea, and builde the house of the Lord of Israel: he is the Lord which dwelleth in Ierusalem.

5 All they then that dwell in the places round about, those, I say, that are in his place, let them helpe him with golde and siluer,

6 With gifts, with horses and cattell, and other things, which shall bee brought according to the vowes into the Temple of the Lord, which is in Ierusalem.

7 ¶ Then arose the chiefe of the families of Iudea, and of the tribe of Benjamin, and the Priests and Leuites, and all whose minde the Lord had moued to goe vp, and build and house to the Lord in Ierusalem.

8 And those that were about them, helped them in all things with siluer and gold, horses, and cattell, and with diuers vowes of many whose mindes were stirred vp.

9 Also king Cyrus brought out the holy vessels of the Lord, which Nabuchodonosor had caried out of Ierusalem, and had consecrated them in the Temple of his idoles.

10 Nowe when Cyrus king of the Persians had brought them out, he deliuered them to Mishridates his treasurer,

11 By whome they were given to ¶ Abassar the gouernour of Iudea.

12 Whereof this was the number: a thousand golden cups, & a thousand siluer cups, basins of siluer for the sacrifices, nine and twenty viols, of gold thirtie, and of siluer two thousand, foure hundred and ten, and a thousand other vessels.

13 So all the vessels of golde and siluer, which they caried away, were five thousand, foure hundred, threecore and nine.

14 They were brought by Sanabassar with them of the captiuitie of Babylon to Ierusalem.

15 ¶ But * in the time of Artaxerxes king of the Persians ¶ Belemus, and Mishridates, & Tabelius, and Rathumus, and Beelrethmus, and ¶ Semellius the secretarie, and others which were ioyned to these, dwelling in Samaria and in other places,

wrote vnto him this Epistle here following against them, that dwelt in Iudea and Ierusalem, TO THE KING ARTAXERXES OUR LORD,

17 Thy seruants, Rathumus the writer of things that come to passe, and Semellius the secretarie, and the rest of their counsell, and the iudges which are in Coelosyria and Phenice.

18 Be it now therefore knowne to our lord the King, that the Iewes which came vp from you, are come to vs into Ierusalem, that rebellious and wicked citie, and builde the market places, and make vp the walles thereof, and lay the foundations of the Temple.

19 Therefore if this citie be built, & the walles be finished, they will not onely not indure to pay tribute, we will also resist kings.

20 And because the things pertaining to the Temple, goe forward, we thought it not meete to passe our such a thing,

21 But to declare it to our lord the King, that if it bee thy pleasure, it may bee sought out in the bookes of thy fathers,

22 And thou shalt finde in the Chronicles the writings concerning these things, and shalt know that this citie did alwayes rebell, and did trouble both kings and cities,

23 And that the Iewes are rebellious, raising alwayes warres therein: for the which cause also this citie was made desolate.

24 Now therefore, O lord the King, we declare it, that if this citie bee built and the walles thereof repaired, you shall haue no more passage into Coelosyria, nor Phenice.

25 ¶ Then the king wrote againe to Rathumus, that wrote the things that came to passe, and to Beelrethmus, and to Semellius the secretarie, and to the rest of those that were ioyned with them, and to the dwellers of Samaria, Syria and Phenice, these things that followe.

26 I haue read the Epistle, which you sent to me: therefore I commanded, that it should be sought out, and it was found, that this citie hath alwayes practised against Kings,

27 And that the men thereof were giuen to rebellion and warres, and howe that mightie kings and fierce haue reigned in Ierusalem, which tooke tribute of Coelosyria, and Phenice.

28 Now therefore I haue commanded to forbid these men to build vp the citie, and that it be taken heede that no more be done,

29 And that those wicked things, which should molest the king, goe not forward.

30 Then when Rathumus, and Semellius the secretarie and the rest, which were ioyned with them, had read the things, which King Artaxerxes had written, they moued their tents with speede to Ierusalem with horses and men in aray,

31 And began to let them which build, so that the building of the Temple in Ierusalem ceased vnto the second yeere of the reigne of Darius king of the Persians,

CHAP. III.

The Rest of Darius. 16 The three wise men.

NOWE when Darius reigned, hee made a great feast to all his subiects, and to all those of his owne house, and to all the Princes of Media and Persia,

2 And to all the gouernours and captaines, and Lieutenants that were with him, from India vnto

Ar. j.

Ethio.

Ethiopia of an hundredth and seuen and twentie prouinces.

3 And when they had eaten and drunke; and were satisfied, they departed, and King Darius went into his chamber, and slept, all be wakened againe.

4 ¶ In the meane time three yong men of the gard, keepers of the kings body, said one to another,

5 Let euery one of vs speake a sentence, and he that shall ouercome, and whose sentence shall appeare wiser then the others, Darius the King shall giue him great gifts, and great things in token of victorie,

6 As to wear purple, & to drinke in gold, and to sleepe in gold, & a chariot with bridles of gold, an head tyre of fine linnen, and a chaine about his necke.

7 And hee shall sit next to Darius for his wisdom, and shall be called Darius cousin.

8 Then euery man wrote his sentence and sealed it, and put it vnder the pillow of King Darius;

9 And said, when the king rose, they would giue him the writing, and whose sentence the king and the three Princes of Persia should iudge to be wisest, to him should the victorie bee giuen as it was appoynted.

10 One wrote, The wine is strongest.

11 The other wrote, The king is strongest.

12 The other wrote, Women are strongest, but with out command all things.

13 ¶ And when the king rose, they tooke the writings and gaue them to him, and he read them,

14 And sent and called all the noble men of Persia and of Media, and the gouernours and the capitaines, and licutenants, and the consuls,

15 And set him downe in the counsell, and the writing was read before them.

16 Then he said, Call the yong men, that they may declare their owne sentences. So they called them, and they came in.

17 Then hee said vnto them, Declare vnto vs the writings. So the first began, which had spoken of the strength of wine,

18 And said on this manner, O yee men, howe strong is wine! it deceiueth all men that drinke it.

19 It maketh the minde of the king and of the fatherlesse both one, of the bond man and of the free man, of the poore man and of the rich man.

20 It turneth also euery thought into ioy and gladnesse, so that one remembreth no maner of sorrowe, nor det.

21 It maketh euery heart rich, so that one remembreth neither king nor gouernour, and causeth to speake all things by talents.

22 When men haue drunke, they haue no minde to loue eicher friends or brethren, and a little after they drawe out swordes,

23 But when they are from the wine, they doe not remember what they haue done.

24 O yee men, is not wine strongest, which compelleth to doe such things? and hee beld his peace when he had thus spoken.

CHAP. IIII.

Of the strength of a King. 13 Of the strength of women. 31 Of the strength of truth, which sentence is approved. 37 And his petition granted.

¶ Then the second which had spoken of the strength of the king, began to say,

2 O yee men are not men strongest, which beare rule by land and by sea, and ouer all things which are in them?

3 But the king is yet greater: for he ruleth all things, and is lord of them, so that they do all things which he commandeth them.

4 ¶ If hee bid them make warre one against another, they doe it: if he send them out against the enemies, they goe and breake downe mountains and walles and towers.

5 They kill and are killed, and doe not passe the commandement of the king: if they ouercome, they bring all to the king, as well the spoiles as all other things,

6 And those also which goe not to warre and battel, but til the earth: for when some haue sowne it againe, they reape it, and bring it to the king, and compell one another to pay tribute to the king.

7 Yet he is but one man: if he be bid, Kill, they kill: if he say, Spare, they spare.

8 ¶ If he bid, mite, they smite: if he bid them, Make desolate, they make desolate: if hee bid, Build, they build.

9 ¶ If hee bid, Cut off, they cut off: if he bid, Plant, they plant.

10 So all his people and all his armies obey one man: in the meane while he sitteth downe, he cateth, and drinketh and sleepeeth.

11 For these keepe him round about: neither can any tye go and doe his owne will, neither are they disobedient vnto him.

12 O yee men, howe should not the king be strongest, seeing he is thus obeyed! So he held his tongue.

13 ¶ Then the third which had spoken of women and of the truth (this was Zorobabel) began to speake,

14 O yee men, neither the mightie king, nor many men, nor wine is strongest: who then ruleth them? or hath dominion ouer them? are they not women?

15 Women haue borne the king and all the people which beare rule by sea and by land.

16 Euen of them were they borne, and they nourished them, which planted the vines of which the wine is made.

17 They also make mens garments & make men honorable, neither can men be without women.

18 And if they haue gathered together golde and silver, or any goodly thing, do they not loue a faire and beautifull woman?

19 Doe they not leaue all those things and giue themselves wholly vnto her, and gaue, and gave vpon her, and all men desire her more then golde, or silver, or any precious thing?

20 A man leaueh his owne father which hath nourished him, and his owne country, and is ioynd with his wife.

21 And for y woman he ieopardeth his life, & neither remembreth father nor mother nor country.

22 Therefore by this ye may know that the women beare rule ouer you: doe ye not labour and trauell, and giue and bring all to the women?

23 Yea, a man taketh his sword and goeth forth to kill and to steale, and to saile vpon the sea, and vpon riuers,

24 And hee seeth a Lion and goeth in darkenesse, and when he hath stollen, rauished and spoiled, he bringeth it to his loue.

25 Wherefore a man leaueh his owne wife more then father or mother.

26 Yee, many haue runne mad for women, and haue bene seruants for them.

30 pounds.

27 Many also haue perished and haue cried & sinned for women.

28 Now therefore doe you not beleue me? is not the King great in his power? do not all regions feare to touch him?

29 Yet I saw him and Apame, the Kings concubine, the daughter of the famous Bartacus, sitting on the right hand of the King.

30 And there tooke the crowne off the Kings head, and put it vpon her owne, and strooke the King with her left hand.

31 Yet in the meane season the King gaped and gazed on her: & if she laughed at him, he laughed: and if she were angry with him, he did flatter her that he might be reconciled with her.

32 How then, O ye men, are not women more strong, seeing they do this?

33 ¶ Then the King & the Princes looked one vpon another, & he began to speake of the truth.

34 O ye men, are not women stronger? great is the earth, and the heauen is high, and the sunne is swift in his course: for hee turneth round about heauen in one day, and runneth againe into his owne place.

35 Is not hee great that maketh these things? therefore the truth is greater & stronger then all.

36 All the earth calleth for truth, and the heauen blefseth it: and all things are shaken and tremble, neither is there any vniust thing with it.

37 The wine is wicked, the King is wicked, women are wicked, and all the children of men are wicked, and all their wicked workes are such, and there is no truth in them, and they perish in their iniquitie.

38 But truth doeth abide, & is strong for euer, and liueth and reigneth for euer and euer.

39 With her there is no receiuing of persons nor difference: but the doeth the things which are iust, and abstaineth from vniust and wicked things, and all men fauour her workes.

40 Neither is there any vniust thing in her iudgement, and there is the strength and the kingdom, and the power, and maiestie of all ages. Blefseth be the God of truth.

41 So he ceased to speake, and then all the people cried and sayd, Truth is great and strongest.

42 Then the King sayde vnto him, Alce what thou wilt besides that which is appointed, and wee will giue it thee, because thou art found the wisest, and thou shalt haue libertie to sit by me, and shalt be called my cousin.

43 ¶ Then he sayd to the King, Remember the vowe that thou hast vowed to build Ierusalem, in the day that thou tookest the kingdom,

44 And to send againe all the vessels that were taken out of Ierusalem, which Cyrus set apart when he made a vow to cut off Babylon, & vowed to send them thither.

45 Thou also hast vowed to build the Temple, which the Idumeans burnt when Iudea was destroyed by the Chaldeans.

46 And now, O lord the King, this is that which I desire & require of thee, and this is the magnificence, which I require of thee: I require therefore that thou wouldest accomplish the vowe which thou hast vowed with thine owne mouth to do to the King of heauen.

47 Then King Darius rising vp, kissed him, and wrote him letters to al the stewards & licutenants, & captaines, & gouernours, that they should bring

on the way both him, and all that were with him, which went vp to build Ierusalem.

48 And he wrote letters to all the licutenants in Coclosyria & Phoenice, & to them that were in Libanus, that they should bring cedar wood from Libanus to Ierusalem, and build the citie with him.

49 And he wrote for all the Iewes, which went vp out of his kingdom vnto Iudea, concerning their liberty, if no Prince, nor licutenant, nor gouernour, nor steward should enter into their doores,

50 And that all the region which they kept, should pay no tribute, & that the Idumeans should let go the villages of the Iewes which they held.

51 And that euery yeere there should be giuen for the building of the Temple twentie talents vntill it were built.

52 And to mainteine the burnt offerings vpon the altar euery day (as they had a commandment to offer seuentene) other ten talents euery yeere.

53 And that all they which went from Babylon to build the city, should haue liberty, as well they as their posterity, and all the Priests that went away.

54 He wrote also touching the charges and the Priests garments, wherein they should minister.

55 And he wrote that they should giue the Levites their charges vntill the house were finished, and Ierusalem built.

56 Also he wrote that they should giue pensions and wages to them that kept the citie.

57 And he sent away all the vessels which Cyrus had set apart out of Babylon, & whatsoever Cyrus had commanded to do, he also commanded to do it, and to send to Ierusalem.

58 And when the young man was gone forth, ^{for Zorobabel.} he lift vp his face to heauen towards Ierusalem, and gaue thanks to the King of heauen,

59 Saying, Of thee is the victorie, and of thee is wildome, & of thee is glory, and I am thy seruant.

60 Blefseth be thou which hast giuen mee wildome: for vnto thee I acknowledge it, O Lord of our fathers.

61 ¶ So he tooke the letters and went our and came to Babylon, and telled all his brethren.

62 And they blessed the God of their fathers, because he had giuen them freedom and libertie.

63 To goe vp and to build Ierusalem, and the Temple, where his Name is renowned, and they reioyced with instruments of musicke and ioy, seven dayes.

CHAPTER V.

¹ The number of them that returned from the captivity. ⁴² Their women and sacrifices. ⁵⁴ The Temple is begun to be built. ⁶⁰ Their enemies would craftily toyne with them.

AFTER these things, the chiefe of the houses of their fathers were chosen after their tribes, and their wiues, and their sonnes, and their daughters, and their seruants, and their maydes, and their cattell.

2 And Darius sent with them a thousand horsemen, till they were restored to Ierusalem in safetie, and with muscical instruments, with tabrets and fures.

3 And all their brethren played: thus he caused them to go vp together with them.

4 ¶ And these are the names of the men that went vp after their families, by their tribes, and after the order of their dignitie.

5 The Priests. The sonnes of Phinees, the sonne of Aaron, Iesu, sonne of Iosedec, sonne of Saraias, & Iocim, sonne of Zorobabel, the sonne of Salathiel

of the house of David, of the kindred of Phares, of the tribe of Iuda.

10r, Zorobabel.

6 ¶ Who spake wife wordes to Darius the king of the Persians in the second yeere of his reigne, in the month Nisan, which is the first month.

7 ¶ And these are they of Iudea, which came out of the captivitie where they dwelt, whom Nabuchodonosor King of Babylon had caried away into Babylon.

10r, Zorobabel.

8 And returned unto Ierusalem and to the rest of Iudea, every one into his owne cite: which came with Zorobabel, and Iesai, Nehemias, Zacharias, Reelais, Ezerias, Mardocheus, Beelias, Alphasarus, Reelias, Roimus and Baana their guides.

9 The number of them of the nation and their gouvourours: the finnes of Phares two thousand an hundred seuentie and two, the finnes of Saphat foure hundred, seuentie and two.

10r, Arab.

10 The finnes of Ares seuen hundred, fiftie and sixe.

11 The finnes of Phaath Moab, two thousand, eight hundred and twelue.

12 The finnes of Elam, a thousand, two hundred, fiftie and foure: the finnes of Zathui nine hundred fourtie and five: the finnes of Corbe seuen hundred and five: the finnes of Bani fixe hundred, fourtie and eight.

10r, Bithai.

10r, Arab.

13 The finnes of Bibe fixe hundred, twentie and three: the finnes of Sadas three thousand, two hundred, twentie and two.

14 The finnes of Adonikam, fixe hundred sixtie and seuen: the finnes of Bagoi, two thousand, sixty and sixtie: the finnes of Adinu, foure hundred, fiftie and foure.

10r, Atterbegia.

15 The finnes of Atercias, rinetie and two: the finnes of Celan and Azonus, sixty & seuen: the finnes of Azucan four hundred, thirtie and two.

10r, the finnes of Anania an hundred, the finnes of Arom are, the finnes of Bafsa three hundred, twentie & three.

10r, Bithai.

10r, Arab.

16 ¶ The finnes of Ananias, an hundred & one: the finnes of Arom, and the finnes of Bafsa, three hundred, twenty and three: the finnes of Arisphurich, an hundred and two.

10r, Bithai.

10r, Arab.

17 The finnes of Meterus, three thousand and five: the finnes of Bethlomon, an hundred, twentie and three.

10r, Bithai.

10r, Arab.

18 They of Netophas, fiftie and five: they of Anaboth, an hundred fiftie and eight: they of Bethlamos, fourtie and two.

10r, Bithai.

10r, Arab.

19 They of Cariatharius twentie & five: they of Caphiras & Beroth, seuen hundred, fourtie and three: they of Piras, seuen hundred.

10r, Bithai.

10r, Arab.

20 They of Chadias & Ammidoi, five hundred, twentie and two: they of Cirama & Gabdes, fixe hundred, twentie and one.

10r, Bithai.

10r, Arab.

21 They of Macalon, an hundred twentie & two: they of Betolias, fiftie and two: the finnes of Nephis, an hundred, fiftie and fixe.

10r, Bithai.

10r, Arab.

22 The finnes of Calamolais and Orius seuen hundred, twenty and five: the finnes of Terechus, three hundred, fourtie and five.

10r, Bithai.

10r, Arab.

23 The finnes of Annaas, three thousand, three hundred and thirtie.

24 The Priestes, the finnes of Ied'u, the sonne of Iesus which are counted among the finnes of Sannabib, nine hundred, seuentie and two: the finnes of Metub, a thousand fiftie and two.

10r, Bithai.

10r, Arab.

25 The finnes of Phasarion, a thousand fourty and seuen: the finnes of Carme, a thousand and seuen.

26 ¶ The Leuites. The finnes of Iesue, Cad-

muel, Bannu and Silu, seuentie and foure.

27 ¶ The finnes which were holy fingers. The finnes of Alaph, an hundred, fourtie and eight.

28 ¶ The porters. The finnes of Salu, the finnes of Iaral, the finnes of Tolman, the finnes of Iadobi, the finnes of Teta, the finnes of Sami: all were an hundred, thirtie and nine.

29 The ministers of the Temple. The finnes of Efin, the finnes of Alapha, the finnes of Tabsoth, the finnes of Ceras, the finnes of Sud, the finnes of Phaleu, the finnes of Labana, the finnes of Agraba,

30 The finnes of Acru, the finnes of Outa, the finnes of Cetab, the finnes of Agabo, the finnes of Subai, the finnes of Anan, the finnes of Cathua, the finnes of Geddur.

31 The finnes of Aius, the finnes of Daitan, the finnes of Noeba, the finnes of Chafcia, the finnes of Gazera, the finnes of Azias, the finnes of Phines, the finnes of Alara, the finnes of Balhai, the finnes of Alana, the finnes of Meani, the finnes of Naphisi, the finnes of Acari, the finnes of Acipha, the finnes of Alur, the finnes of Phaxim, the finnes of Balloch.

32 The finnes of Meeda, the finnes of Coutha, the finnes of Core, the finnes of Charus, the finnes of Alexar, the finnes of Thomoi, the finnes of Nafich, the finnes of Atipha.

33 The finnes of the seruants of Salomon. The finnes of Alaphion, the finnes of Pharia, the finnes of Ieeli, the finnes of Lozon, the finnes of Ildael, the finnes of Sapheth.

34 The finnes of Agia, the finnes of Pachtheth, the finnes of Sabie, the finnes of Sarothie, the finnes of Masias, the finnes of Gar, the finnes of Addus, the finnes of Subas, the finnes of Apherra, the finnes of Barodis, the finnes of Sabat, the finnes of Allom.

35 All the ministers of the Temple, and the finnes of the seruants of Salomon, were three hundred, seuentie and two.

36 These came vp from Thermoeth and Tharlas: Carathalze and Aalar leading them.

37 Neither could they shewe their families nor their stocke how they were of Israel, the finnes of Ladan the sonne of Ban, the finnes of Necodan, fixe hundred fiftie and two.

38 And of the Priestis those which exercised the office of Priestes, and were not found, the finnes of Obdia, the finnes of Accos, the finnes of Addus, which had taken for wife Augia, one of the daughters of Berzelaius.

39 And was called after his name: and when the description of the kindred of these men had bene sought in the register, and could not be found, they were set apart from the office of Priestis.

40 For I Necemias and Atharias fynde to them, that they should not be partakers of holy things, til there arose an high Priest clothed with doctrine and truth.

41 So all they of Israel from them of twelue yeere olde and little children, were foure thousand besides men seruants and women seruants, two thousand, three hundred and sixtie.

42 Their seruants and handmaids were seuen thousand, three hundred, fourtie and seuen: the singing men and women, two hundred, fourtie and five.

43 Camels, foure hundred, thirtie and five: and horses, seuen hundred, thirtie and five: mules, two

two hundred, fourtie and five: I beastes that bare the yoke, five thousand, five hundred, twentie and five.

44 And there were of the gouernours after their families, which when they were come to the Temple in Ierusalem, vowed to build the house in his owne place according to their power,

45 And to giue to the treasure of the works, a thousand pound in golde and five thousand pound in silver, and an hundred Priestly garments.

46 And the Priestes and the Leuites and the people dwelt in Ierusalem and in the country, and the holy fingers and the porters and all Israel in their villages.

47 ¶ But when the seventh moneth was neere, and when the children of Israel were euery one at home, they were al gathered together with one accord into the open place of the first gate, which is toward the East.

48 Then Iesus the sonne of Iosedece and his brethren the Priestes, with Zorobabel the sonne of Salathiel and his brethren, rising vp, made ready the altar of the God of Israel,

49 To offer burnt offerings vpon it according as it is written in the booke of Moyses the man of God.

50 Whither also there were gathered against them of all nations of the land: but they distressed the altar in his owne place, although all the nations of the land were their enemies and vexed them, and they offered sacrifices according to the season, and burnt offerings to the Lord, morning and euening.

51 They kept also the feast of Tabernacles, as it is ordained in the Lawe, and offered sacrifices euery day, as was requisite,

52 And afterward, the continuall oblations and offerings of the Sabbath and of the new moneths and of all holy feastes.

53 ¶ And all the people which had made any vow to God, began to offer sacrifice vnto God in the first day of the seventh moneth, although the Temple of God was not yet built.

54 They gaue also money to the masons and to the workemen, and meate & drinke with gladnesse,

55 And chargets to the Sidonians and to those of Tyrs to bring cedar wood of Libanus, which should be brought by flotes to the haue of Ioppe according to the commandement giuen vnto them by Cyrus king of Persia.

56 And in the second yeere and second moneth came into the Temple of God in Ierusalem, Zorobabel the sonne of Salathiel, and Iesus the sonne of Iosedece, and their brethren, and the Priestes and Leuites, and all they that came out of captiuitie into Ierusalem,

57 And layde the foundation of the house of God in the first day of the second moneth of the second yeere after their returne into Iudea and Ierusalem.

58 And they appointed the Leuites from twen-tye yeere old ouer the works of the Lord, and Iesus and his sonne, and his brethren, & his brother Cadmiel, & the sonnes of Madiabon with their sonnes, and brethren, & all the Leuites with one accord did followe after the worke, calling vpon the workes in the house of God: thus the workemen built the Temple of the Lord.

59 And the Priestes stood clothed with their

long garments with muscical instruments and trumpets, and the Leuites the sonnes of Asaph with cymballes,

60 Singing and blessing the Lord, according to the ordinance of Dauid king of Israel.

61 And they sung with loud voyce songs to the prayse of the Lord, because his mercy and glory was for euer in all Israel.

62 Then all the people blew trumpets, and cried with a loud voyce, praising the Lord for the raising vp of the house of the Lord.

63 Also some of the Priestes and Leuites, and chiefe men, to wit, the Ancientes which had seene the former house,

64 Came to see the building of this with weeping and great crying, and many with trumpets, and ioy cried with loud voyce,

65 So that the people could not heare the trumpets, because of the weeping of the people: yet there was a great multitude that blew trumpets, so that they were heard farre off.

66 ¶ Wherefore when the enemies of the tribes of Iuda and Benjamin heard it, they came to know what noyse of trumpets it was,

67 And they knewe that they of the captiuitie built the Temple to the Lord God of Israel.

68 Wherefore they comming to Zorobabel, and Iesus, and the chiefe of the families, said vnto them, Let vs build also with you.

69 For we obey your Lord, as you doe, and sacrifice vnto him since the dayes of Asbafareth king of the Assyrians, which brought vs hither.

70 Then Zorobabel and Iesus, and the chiefe of the families of Israel said to them, It doeth not appertaine to vs, and to you to builde an house to the Lord our God.

71 For we alone will builde it to the Lord God of Israel, as it becommeth vs, and as Cyrus the king of the Persians bade vs.

72 Howbeit the people of the land made them sluggish that were in Iudea, and letted them to build the worke, and by their ambuscements and seditions and conspiracies hindered the finishing of the building,

73 All the time of king Cyruss life: so that they were let from the building two yeere, vntill the reigne of Darius.

CHAP. VI.

1 Of Aggeus and Zacharias. 2 The building of the Temple. 3 Siffines would let them. 4 His Epistle to Darius. 5 The kings answer to the contrary.

¶ Vt in the second yeere of the reigne of Darius, Aggeus and Zacharias the sonne of Ado the Prophets propheticd to the Iewes, euen vnto them that were in Iudea and Ierusalem, in the name of the Lord God of Israel, which they called vpon.

2 Then Zorobabel sonne of Salathiel, and Iesus the sonne of Iosedece stood vp, and beganne to build the house of the Lord, which is in Ierusalem, the Prophets of the Lord being with them, and helping them.

3 ¶ In that time Siffines the gouernour of Syria and Phenice, and Sathrabouzan with his companions came vnto them,

4 And said vnto them, By whose commandement builde you this house and this building, and enterprife all these other things? and who are the builders that enterprife such things?

Rt 3:

5 But

10r, Aggeus.
or, Asachadon.

Ex 3.3. nobt. 1.1c

† Greke vpon.
Ierem.

5 But the Auncients of the Iewes had grace of the Lord after that he had visited the captiuitie,

6 That they were not lested to builde, vntill it was signified vnto Darius of these matters, and an answere was receiued.

7 The copy of the Epistle, which he did write and send to Darius: SISINNES gouernour of Syria and of Phenice, & Sathrabouzan, and their companions, presidents in Syria and Phenice, salute King Darius,

8 It may please the king our master plainly to vnderstand, that when we came to the countrey of Iudea, and entred into the cite of Ierusalem, wee founde in the cite of Ierusalem the Auncients of the Iewes that were of the captiuitie,

9 Building an house to the Lord, great & new, of hewen stones, and of great price, and the timber already layd vpon the walles.

10 And these works are done with great speed, yea, and the worke hath good successe in their handes, so that it will be finished with all glory and diligence.

11 Then wee asked their Auncients, saying, By whose commandement builde you this house, and lay the foundation of these works?

12 We asked them these things to the intent to notifie them to thee, and to write to thee the men that gouerned it: therefore wee demanded the names of the gouernours in writing.

13 But they answered, saying, Wee are the seruants of the Lord, which hath created this heauen and the earth.

14 And * this house was built vp many yeeres agoe by a King of Israel great and strong, and was finished.

15 But when our fathers, prouoking God to wrath, sinned against the Lorde of Israel, *whose* is in heauen, * he deliuered them into the hands of Nabuchodonosor king of Babylon of the Chaldeans,

16 Who brake downe the house, and burnt it and caried the people captiue to Babylon.

17 But in the first yere of the reigne of Cyrus ouer the countrey of Babylon, king Cyrus wrote that this house should be built vp.

18 And the holy vessels of golde and of siluer, which Nabuchodonosor had caried out of the house at Ierusalem, and had dedicated them in his owne Temple, Cyrus the King tooke out of the Temple at Babylon, and they were giuen to Zorobabel, and to * Sanabassar ruler.

19 And a commandement was giuen vnto him, that he should carry away those vessels, & put them in the Temple at Ierusalem, and that this Temple of the Lord should be built in this place.

20 Then the same Sanabassar, being come hither, laid the foundations of the house of the Lord at Ierusalem, and since that time till now, it is in building, and is not finished.

21 Nowe therefore if it please the King, let it bee sought vp in the Kings libraries concerning Cyrus.

22 And if it be found that the building of the house of the Lord at Ierusalem hath bene done by the consent of King Cyrus, and if it seeme good to the lord our king, let him make vs answere concerning these things.

23 Then King Darius commanded to search in the kings Libraries, that were in Ba'ylon, and there was found in Ecbatane, which is a tower in the re-

gion of Media, a place where such things were laid vp for memorie.

24 In the first yere of the reigne of Cyrus, king Cyrus commanded the house of the Lorde at Ierusalem to bee builded, where they did sacrifice with the continual fire.

25 Of the which the height should be of threescore cubites, the breadth of threescore cubites with threerowes of hewen stones, and one rowe of newe wood of that countrey, and that the costes should bee payde out of the house of king Cyrus.

26 And that the holy vessels of the house of the Lord, aswell those of gold as of siluer, which Nabuchodonosor had caried out of the house in Ierusalem, and brought into Babylon, should be restored to the house, which is in Ierusalem, and set in the place where they were afore.

27 Also hee commanded that Sisinnies, gouernour of Syria and Phenice, & Sathrabouzan, and their companions, and those which were conuict captaines in Syria and Phenice, should take heede to refraine from that place, and to suffer Zorobabel the seruant of the Lord, and gouernour of Iudea, and the Elders of the Iewes to build that house of the Lord in that place.

28 And I also haue commanded to builde it cleane vp againe, and that they be diligent to helpe them of the captiuitie of the Iewes, till the house of the Lord be finished.

29 And that some part of the tribute of Coelosyria and Phenice should bee diligently giuen to these men for sacrifice vnto the Lorde, and to Zorobabel the gouernour, for bulles, rammes, and lambes:

30 Also corne, and salt, and wine, and oyle continually euery yeere without faile, as the Priests, which are in Ierusalem shall testifie to bee spent euery day.

31 That offerings may bee made to the high God for the King, and his children, and that they may pray for their liues.

32 Furthermore he commanded that whosoever should transgresse any thing afore spoken or written, or derogate any thing thereof, that a tree should bee taken out of his possellion, and hee bee hanged thereon, and that his goods should bee the Kings.

33 And therefore let the Lord whose Name is there called vpon, destroy euery King and nation, which stretcheth out his hande to hinder or doe euill to that House of the Lorde which is in Ierusalem.

34 * I Darius the king haue ordained that it * *should* bee diligently executed according to these things.

CHAP. VII.

1 *Sisinnies and his companions follow the King, commandment, and hee the King to build the Temple, 5 The king that is in Media, to they keep the Passoure.*

Then Sisinnies the * gouernour of Coelosyria and Phenice, and Sathrabouzan, & their companions, obeying King Darius commandments,

2 Assisted diligently the holy works working with the Ancients and gouernours of the Sanabarie.

3 And the holy works prospered by Aggeus and Zacharias the Prophets which prophesied.

4 So they finished all things by the commandment

* 1. King, 6. 3.

* 2. King, 24. 1.

Wor, Sanabassar.

descent of the Lord God of Israel, and with the consent of Cyrus, and Darius, and Artaxerxes kings of the Persians.

5 Thus the holy House was finished in 7 three and twentieth day of the month Adar in the sixth yere of Darius King of the Persians.

6 ¶ And the children of Israel, and the Priests and the Levites, & the rest, which were of the captiuitie, and had any charge, did according to the things written in the booke of Moyfes.

7 And they offered for the dedication of the Temple of the Lord, an hundred bulles, two hundred rammes, four hundred lambs,

8 And twelve goats for the sinne of all Israel, according to the number of the chiefe of the tribes of Israel.

9 And the Priests, and the Levites stood according to their kinreds, clothed with long robes in the works of the Lord God of Israel, according to the booke of Moyfes, and also the porters in every gate.

10 And the children of Israel offered the Passequer together with them of the captiuitie, in the fourteenth day of the first moneth, after that the Priests and Levites were sanctified.

11 But all the children of the captiuitie, were not sanctified together, but all the Levites were sanctified together.

12 And they offered the Passequer for all the children of the captiuitie, and for their brethren the Priests, and for the males.

13 Then all the children of Israel which were of the captiuitie did eate, euen all they that had separated themselves from the abominations of the people of the land, and sought the Lord.

14 And they kept the feast of vnleavened bread seven dayes, reioicing before the Lord,

15 Because hee had turned the counsell of the King of the Assyrians towards them to strengthen their hands in the works of the Lord God of Israel.

CHAP. VIII.

1 *Esdra cometh from Babylon to Ierusalem. 20 The copie of the commission, given by Artaxerxes. 29 Esdra giueth thanks to the Lord. 38 The number of the heads of the people that came with him. 76 His prayer and confession.*

And after these things, when Artaxerxes King of the Persians reigned, Esdras the sonne of Saraias, the sonne of Ezerias, the sonne of Helcias, the sonne of Salum,

2 The sonne of Sadoc, the sonne of Achitob, the sonne of Amarias, the sonne of Ezias, the sonne of Memeroth, the sonne of Zaraias, the sonne of Saraias, the sonne of Boccas, the sonne of Abisum, the sonne of Phinees, the sonne of Eleazar, the sonne of Aaron was the high Priest.

3 This Esdras went out of Babylon, and was a Scribe well taught in the law of Moyfes, given by the Lord God of Israel.

4 Also the king gaue him great honour, and he found grace in his sight in all his requests.

5 With him also there departed some of the children of Israel, and of the Priests and Levites, and of the holy fingers, and of the porters, and of the ministers of the Temple vnto Ierusalem,

6 In the thuenth yere of the reigne of Artaxerxes, and in the fifth moneth: this was the seuerth yere of the King (for they went out of Babylon in the first day of the first moneth,

7 And came to Ierusalem according as the Lord gaue them speed in their iourney)

8 For Esdras had gotten great knowledge, so that he would let nothing passe that was in the law of the Lord, and in the commandements, and he taught all Israel all the ordinances & iudgements.

9 So the commission written by king Artaxerxes was giuen Esdras the Priest and reader of the Law of the Lord: the copie thereof followeth,

10 King Artaxerxes to Esdras the Priest, & reader of the Law of the Lord, Salutation.

11 Forasmuch as I consider things with pitie, I haue commanded that they that will and desire of the nation of the Iewes, and of the Priests and Levites which are in our kingdome, should goe with thee vnto Israel.

12 Therefore as many as be willing, let them depart together, as it hath seemed good to me and my seuen friends the counsellors,

13 That they may visit the things that are in Iudea and Ierusalem diligently, as it is contained in the Law of the Lord,

14 And carrie the gifts to the Lord of Israel in Ierusalem, which I and my friends haue vowed: also all the golde and siluer, which shalbe found in the cuntry of Babylon appertaining to the Lord in Ierusalem,

15 With that which is giuen of the people to the Temple of the Lord their God, that it might be brought to Ierusalem, as well siluer as golde, for bulles, and rammes, and lambs, and things thereunto pertaining,

16 That they may offer sacrifices to the Lorde vpon the altar of the Lord their God, which is in Ierusalem.

17 And whatsoever thou and thy brethren will doe with the golde or siluer, accomplish it according to the will of thy God.

18 And the holy vessels of the Lord, which are giuen thee for the vse of the Temple of thy God, which is in Ierusalem, thou shalt set before thy God in Ierusalem.

19 And what other things soeuer thou shalt remember for the vse of the Temple of thy God, thou shalt giue it out of the Kings treasure.

20 And I also king Artaxerxes haue commanded the treasurers of Syria and Phenice, that whatsoever Esdras, the Priest and Reader of the Law of the highest God, shall send for, they should giue it him with all speed, euen to the summe of an hundred talents of siluer,

21 And likewise vnto an hundred cores of corne, and an hundred pieces of wine and other things in abundance.

22 Let all things be done to the highest God according to the Law of God with diligence, that wrath come not vpon the kingdome of the King and of his sonnes.

23 Also to you it is commanded, that of none of the Priests or Levites, or holy fingers, or porters, or ministers of the Temple, or of the workemen of this Temple, no tribute nor taxe be taken, nor that any haue power to take them in any thing.

24 Thou also, Esdras, according to the wisdom of God, ordeine Iudges and gouernours, that they may iudge in all Syria and Phenice all those which are well instructed in the Lawe of thy God, and teach those, which are not instructed.

25 And let all those which shall transgresse the Law of God and the King, be diligently punished, either with death, or other punishment, either with penalty of money, or banishment.

36 ¶ Then Esdras the scribe sayd, Blessed be the only Lord God of my fathers, which hath put this in the heart of the King to glorifie his house which is in Ierusalem,

27 And hath honoured me before the king and the counsellors, and all his friends, and gouernours.

*Ezra 8.1.

28 ¶ Therefore I was incouraged by the helpe of the Lord my God, and gathered men of Israel to go vp with me,

29 These are the guides after their families and order of dignities, which came vp with me out of Babylon in the reign of Artaxerxes the King.

30 Of the sonnes of Phinees, Gersom, of the sonnes of Ithamar, Gamael, of the sonnes of Dauid, ¶ Letrus.

¶ Mr. Mattus.

31 Of the sonnes of Sechenias, of the sonnes of Phares, Zacharias, and with him were counted an hundred and fiftie men.

¶ Mr. Pethah Moab
Elienna.

32 Of the sonnes of Salomon, Abeliacnias the sonne of Zacharias, & with him two hundred men.

¶ Mr. Trictel.

33 Of the sonnes of Zathoe, Sechenias the sonne of Iezelus, and with him three hundred men: of the sonnes of Adin, ¶ Obeth sonne of Ionathas, and with him two hundred and fiftie men.

¶ Mr. Isobed.

34 Of the sonnes of Elam, ¶ Iesias sonne of Getholias, and with him seuentie men.

¶ Mr. Isobed.

35 Of the sonnes of Saphatias, Zarias sonne of Michael, and with him seuentie men.

¶ Mr. Michael.

36 Of the sonnes of Ioab, ¶ Badias sonne of Iezelus, and with him two hundred and twelue men.

¶ Mr. Obadiash, sonne
of Iezelus.

37 Of the sonnes of ¶ Banid, Adalimoth sonne of Iosaphias, and with him an hundred and three score men.

¶ Mr. Banish,
Iosaphias.

38 Of the sonnes of Bahi, Zacharias sonne of Bebai, and with him twentie and eight men.

¶ Mr. Alkath, Iohab.
sonne of Bece-
thas.

39 Of the sonnes of ¶ Alstath, Iohannes sonne of Acatan, and with him an hundred and ten.

¶ Mr. Jebel.

40 Of the sonnes of Adonimac the last: and these are the names of them, Eliphalet, ¶ Ieouel and ¶ Maia, and with them seuentie men: of the sonnes of ¶ Bagouthi sonne of Isaacourus, and with him seuentie men.

¶ Mr. Iehoi.

¶ Mr. Iehoi.
¶ Mr. Bagot, ¶ Ithi,
sonne of Isaacourus.

41 ¶ And I gathered them together to the flood called ¶ Theras, and pitched our tents there three dayes, and numbered them.

*Ezra 8.15.

42 But when I had found there none of the Priests nor Leuites,

¶ Mr. Iehoi.

43 I sent to Eleazar, and beholde, there came ¶ Maasman, and Alnathan, and Samai, and ¶ Ioribon, and Nathan, Ennatan, Zacharian, and Mosolamon the chiefe, and best learned.

¶ Mr. Maasman.

¶ Mr. Ioribon,
Ennatan,
Zacharian,
and Mosolamon.

44 And I bade them to go to Daddus the captaine, which was in the place of the treasure,

45 With charge to bid Daddus and his brethren and the treasurers that were there, to find to vs them, which should offer sacrifice in the house of our Lord.

¶ Mr. Ioribon.

46 And they brought vnto vs by the mightie hand of our Lord, learned men of the sonnes of Moisi, the sonne of Leui, the sonne of Israel, to wit, ¶ Cisebebran and his sonnes, and his brethren being eigheteene.

¶ Mr. Ioribon.

47 And Alesia, and ¶ Annon, and Osaian his brethren of the sonnes of ¶ Camaneus with his sonnes, twentie persons.

¶ Mr. Annon.

¶ Mr. Annon.

48 And of the ministers of the Temple, which Dauid gaue, and those which were rulers ouer the worke of the Leuites, to wit, ministers of the Temple, two hundred and twentie, of whome all the names were registred.

49 ¶ And there I proclaimed a fast for the young men before the Lord to aske of him a good journey both for vs, and for them that were with vs, for our children, and for our cattell.

50 For I was ashamed to aske the king footmen, or horsemen, or conduct for safelead against our enemies:

51 Because wee had sayd to the king, that the power of our Lord should bee with them that fought him, to direct them in all things.

52 Wherefore wee prayed our Lord againe, according to these things, who we found fauourable.

53 Then I chose from among the chiefe of the tribes, and of the Priests, twelue men, to wit, ¶ Elebrias and Afianias, and with them ten of their brethren.

¶ Mr. Ieremia.

54 And I weighed them the siluer & the golde, & the holy vessels of the house of our Lord, which the king and his counsellors, and his princes, and all Israel had giuen.

55 And I weighed them, fixe hundred and fiftie talents of siluer, and siluer vessels of an hundred talents, and an hundred talents of golde,

56 And twentie golden basins, and twelue vessels of brasie, of fine brasie shining like golde.

57 And I sayd to them, You are also holy to the Lord, and the vessels are holy, & the golde, and the siluer is a vow to the Lord of our fathers.

58 Watch & keepe them, til that you giue them to the heads of the families of the Priests and Leuites, and captaines of the families of Israel in Ierusalem in the chambers of the house of our God.

59 So the Priests and Leuites tooke the siluer and the golde, and the vessels, and carried them to Ierusalem to the Temple of the Lord.

60 And we departed from the flood Thera, in the twelfth day of the first month, and came to Ierusalem, according to the mightie power of our Lord with vs; and the Lord deliuered vs from the beginning of our iourney from all enemies. So we came to Ierusalem.

61 And three dayes being past there, in the fourth day the siluer that was weighed, and the golde was deliuered in the House of our Lord to ¶ Maamoth the Priest, the sonne of Iouri,

¶ Mr. Ieremia.

62 And with him to Eleazar the sonne of Phinees: and there were with them, Iolabed the sonne of Iesius, and ¶ Moeth sonne of Sabbanus, Leuites: all was deliuered them by number and weight.

¶ Mr. Ieremia.
sonne of Iesius.

63 And all the weight of them was written that same hour.

64 Afterwards those that were come out of the captiuitie, offered sacrifices to the Lord God of Israel, enen twelue bulles for all Israel, rammes fourescore and sixteene,

65 Lambes threescore and twelue, twelue goats for saluation, all in sacrifice to the Lord.

66 And they presented the commandements of the king to the kings stewards, and to the gouernours of Coelofria & Phenice who honoured the people, and the Temple of God.

67 ¶ When these things were done, the gouernours came to me, saying, The people of Israel, the Princes and the Priests, and the Leuites haue not separated from them the strange people of the land,

68 Nor the pollutions of the Gentiles, to wit, of the Cananites, & Chetites, and Pheresites, & Iebusites, and Moabites, and Egyptians, and Idumeans.

69 For they haue dwelt with their daughters, both they and their sonnes, and the holy feede mixed

mixed with the strange people of the land, and the
powerfull and rulers haue bene partakers of this
wickednes from the beginning of the thing.

70 And asloone as I had heard these things, I
rent my clothes, and the holy garment, and I pul-
led the haire of mine head, and off my beard, and
sate me downe for sorowfull and very sad.

71 Then also they that were moued with the
word of the Lord God of Israel, came to me whiles
I wept for the iniquitie, but I sate very sad till the
evening sacrifice.

72 Then I rose from the fast with my clothes
torn, and the holy garment, and bowed my knees
and stretched forth mine hands to the Lord,

73 And said, O * Lord, I am ashamed, and con-
founded before thy face.

74 For our sinnes are increased about our heads,
and our ignorances are lifted vp to heauen.

75 Yea, euen from the time of our fathers wee
are in great sinne vnto this day.

76 For our sinnes therefore, and our fathers we
with our brether, with our kings & Priests haue
bene giuen vp to the kings of the earth, to the
sword and to captiuitie, and for a pray with all
shame vnto this day.

77 And nowe how great hath thy mercie bene,
O Lord, that there should bee left vs a roote, and
name in the place of thine holinesse!

78 And that thou shouldest reueale to vs a light
in the house of the Lord our God, and giue vs meat
in the time of our seruitude!

79 For when we were in bondage, we were not
left of our God, but he gaue vs fauour before the
kings of the Persians, that they shoulde giue vs
meate,

80 And that they should honour the Temple
of our Lord, and raise vp Sion that is desolate and
giue vs assurance in Iudea and Ierusalem.

81 And now, O Lord, what shal we say, hauing
these things? for we haue transgressed thy com-
mandments, which thou hast giuen by the hands of thy
seruants the Prophets, saying,

82 * Because the land, which ye go to inherite, is
a land polluted by the pollutions of the strangers
of the law, which haue filled it with their filthines,

83 Therefore nowe yee shall not ioine *their*
daughters with your sonnes, nor giue your daugh-
ters to their sonnes,

84 Neither shall you desire to haue peace with
them for euer, that yee may bee made strong, and
eate the good things of the land, and leaue it for
an inheritance to your children for euer.

85 Therefore all that is come to passe, was done
for our wicked works, and for our great finnes: yet
Lord, thou hast forborne our sinnes,

86 And hast giuen vs such a roote: but wee a-
gaine haue turned back to transgresse thy Law, and
to mixe vs with the vncleanness of the people of
the land.

87 Mightest thou not be angrie with vs to de-
stroy vs, so that thou shouldest neither leaue vs
roote nor seede nor name?

88 But, O Lord of Israel, thou art true: for there
is a roote left, *euen* vnto this day.

89 Beholde, wee are now before thee with our
iniquities, neither can wee indure before thee for
these things.

90 ¶ And * as Eldras prayed and confessed, and
wept, & lay vpon the ground before the Temple, a
verie great multitude was gathered vnto him out

of Ierusalem of men and women, and yong chil-
dren: for there was great lamentation among the
multitude.

91 Then Techonias the sonne of ¶ Ieel of the
sonnes of Israel, crying out, said, O Eldras, we haue
sinned against the Lord God: wee haue taken in
marriage strange women of the nations of the land.

92 And now all Israel is doubtfull: therefore let
vs make an othe concerning this to the Lord to
put away all our wines, which are strangers, with
their children.

93 If it seeme good to thee, and to al them that
obey the Law of the Lord, rise vp and put it in ex-
ecution.

94 For to thee doeth it appertaine, and wee are
with thee to make thee strong.

95 Then Eldras arose, and made all the chief
of the families of the Priests & Leuites of all Israel to
swear, that they would doe thus: and they swore.

C H A P. IX.

¶ After Eldras had read the Law for the strange wines, so they
promise to put them away.

¶ Then * Eldras rose from the court of the Tem-
ple, and went to the chamber of Ioannan the
sonne of Eliasib, * Ex. 10. 8.

1 And being lodged there, he did eat no bread
nor dranke water, but mourned for the great in-
iquities of the multitude.

2 And there was a proclamation in Iudea &
Ierusalem, to all them that were of the captiuitie,
that they should be gathered to Ierusalem,

3 And that all they which shoulde not meete
there within two or three dayes, according to the
ordinance of the Elders, which bare rule, shoulde
haue their cattell confiscate to the Temple, and be
cast out from among them of the captiuitie.

4 Then all they which were of the tribe of Iu-
da and Benjamin, came together within three
dayes into Ierusalem: this was the ninth moneth,
and twentieth day of the moneth.

5 And all the multitude sate in the broad place
of the Temple shaking, because of the extreame
winter.

6 Then Eldras arose and said to them, Yee haue
sinned: for yee haue married strange wines, so that
ye haue augmented the finnes of Israel.

7 Nowe therefore confesse and glorifie the
Lord God of our fathers.

8 And doe his will, and separate your selues
from the people of the land, and from the strange
wines.

9 Then all the multitude cried out, and saide
with a loud voice, We wil doe so as thou hast said.

10 But because the multitude is great, and the
time is winter, so that we cannot stand without, and
the worke is not of one day nor of two, seeing that
many of vs haue sinned in this matter,

11 Let the chiefe men of the multitude, and all
they which haue strange wines of our families,
tarie:

12 And let the Priests and Iudges come out
of all places at the day appointed, till they haue appea-
sed the wrath of the Lord against vs for this matter.

13 Then Ionathas Afaels sonne, and ¶ Ezecias
sonne of ¶ Thecan were appointed concerning these
things, and Mosollam and Sabbateus did helpe
them. | Or, Iahazim,
| Or, Tobecus.

14 And they which were of the captiuitie, did
after all these things.

16 Eldras

16 Eſdras the Prieſt alſo choſe him certaine men,chiefe of their families, all by name: and they fate together in the firſt day of the tenth moneth to examine this matter.

17 And they made an end of the things pertaining to them that had married ſtrange wines in the firſt day of the firſt moneth.

18 And there were found of the Prieſts, which had married ſtrange wines,

19 Of the ſonnes of Ieſus, the ſonne of Iſedec, and of his brethren, ¶ Matheas, and Eleazar, and Ioribus, and ¶ Ionadan.

20 Who alſo gaue their hands to caſt out their wiues, and offered a ram for their reconciliation in their purgation.

21 And of the ſonnes of Emynt, ¶ Ananias, and Zabdeus, and Cane, and Sameus, and Hiercel, and Azarias;

22 And of the ſonnes of ¶ Phaiſu, Eliſonas, Maſſias, Elmaclius, and Nathaneel, and ¶ Ocideſus, and Talſas.

23 And of the Leuites, ¶ Iorabadus, and Semis, and Colius, who was called ¶ Calitas, and Patheus, and Ooudas, and Ionas.

24 Of the holy fingers, ¶ Eliazarus, Bacchurus, 25 Of the Porters, ¶ Sallumus, and Tolbanes.

26 Of them of Iſrael, of the ſonnes of Phorus, ¶ Hiermas, and Eddias, & Melchias, and Maclius, and Eleazar, and Abſias, and ¶ Banaias.

27 Of the ſonnes of ¶ Ela, Mathanias, Zacharias, and ¶ Hiericlas, and ¶ Hieremoth, and Aedias.

28 And of the ſonnes of ¶ Zamoth, Eliſdas, Eliſimus, Othonias, Iarimoth, & Sabarus, & Sardus.

29 Of the ſonnes of ¶ Ebeai, Ioannes, and Ananias, and ¶ Iofabad, and Ematheas.

30 Of the ſonnes of ¶ Maſi, Olamus, Mamuchus, Iedaſias, Taſitus, Iaſiel, and Jeremoth.

31 And of the ſonnes of ¶ Addi, Nanthus, Moofias, Laccunus, and Naidus, and Mathanias, and ¶ Seſchel, and Balnus, and Manaſſas.

32 And of the ſonnes of Amos, Eliſonas, and Aſſeus, and Melchias, and Sabbus, and Simon's Cholimite.

33 And of the ſonnes of ¶ Afom, A Itancus, and ¶ Matthias, and Banaias, Eliſphalar, and Manaſſes, and Semis.

34 And of the ſonnes of ¶ Maani, Ieremias, Moridis, Omairus, Inel, Mamai, and Paclias, and Amos, Carabaſion, and Euſſibus, and Mannimatanaius, Eliſſus, Vamut, Eliſai, Samis, Selemias, Nathanias, and of the ſonnes of Ozoras, Seſis, Eliſil, Azzailus, Samatas, Sambis, Iofiphus.

35 And of the ſonnes of Ethna, Mazitias, Zabadias, Ethes, Inel, Banaias.

36 All theſe married ſtrange wines, & put them away with their children.

37 And the Prieſts and the Leuites dwelt in Ie-

ruſalem, and in the country, the firſt day of the ſeuenth moneth, and the children of Iſrael in their owne houſes.

38 ¶ Then all the multitude aſſembled together with one conſent into the broad place before the gate of the Temple toward the Eaſt,

39 And ſpake to Eſdras the Prieſt, and reader, that he ſhould bring the Law of Moyses, which had bene giuen by the Lord God of Iſrael.

40 Then brought Eſdras the chiefe Prieſt, the Law to all the multitude, both man and woman, and to all the Prieſtes, that they might heare the Law the firſt day of the ſeuenth moneth.

41 And he read in the firſt broad place of the gate of the Temple, from morning to midday, before the men and the women, and all the multitude hearkened to the law.

42 So Eſdras the Prieſt and reader of the Law, ſtood vpon a pulpit of wood that was prepared.

43 And there ſtood by him ¶ Margathias, Samus, Ananias, Azarias, Ourias, Ezecias, Balaiamus at his right hand,

44 And at his left hand ¶ Phaldaius, and Sail, Melchias, Aothaſaphus, Nabarias.

45 Then Eſdras tooke the booke of the Law before the multitude (for hee ſate honourably before them all)

46 And they all ſtood vpright when hee expounded the Law, and Eſdras bleſſed the Lord the moſt high God, the moſt mighty God of hoſtes.

47 And the whole multitude cried, Amen.

48 Then Jeſus and ¶ Anus, and Saratias, and Adimut, and Iacobus, Sabatias, Autanias, Manianias, and Calitas, Azarias, and Ioazabudus, and Ananias, and Biatas the Leuites liſt vp their hands, and ſeld downe on the ground, and worſhipped the Lord,

49 And taught the Law of the Lord, and ſtood alſo earnestly vpon the reading.

50 Then ſaid ¶ Aſubharates to Eſdras the chiefe Prieſt and reader, and to the Leuites, that taught the multitude in all things, This day is holy vnto the Lord, and all haue wept in hearing of the Law.

51 Go therefore and eate the fat meates, and drinke the ſweet drinks, and ſend preſents to them that haue not.

52 For this day is holy to the Lord, and be not ſorrie for the Lord God will gloriſie you.

53 So the Leuites commanded all theſe things to the people, ſaying, This day is holy to the Lord: be not ſad.

54 Then they departed all to eate and drinke, and to reioyce, and to giue preſents to them that had not, and to make good cheere.

55 For they were yet filled with the wordes wherewith they were inſtructed, when they were aſſembled together.

II. ESDRAS.

CHAP. I.

The people is reprimed for their unſubſtance. 30 God will haue another people, if theſe will not be reformed.

He ſecond booke of the Prophet

Eſdras, the ſonne of Saraias, the ſonne of Azarias, ¶ ſonne of Helcias, the ſonne of Sadanias, ¶ ſonne of Sadoe, the ſonne of Achitob,

2 The ſonne of Achias, the ſonne

of Phinees, the ſonne of Heli, the ſonne of Amerias, the ſonne of Afic, the ſonne of Marimoth, the ſonne of Arua, the ſonne of Ozias, the ſonne of Borith, the ſonne of Abiſei, the ſonne of Phinees, the ſonne of Eleazar,

3 The ſonne of Aaron (of the tribe of Leui) which ¶ Eſdras was priſoner in the lande of Medes, in the reigne of Artaxerxes King of Perſia.

4 ¶ And ¶ word of ¶ Lord came vnto me, ſaying, ¶ ¶ ¶

5. Got



8 Goe, and shewe my people their finnes, and their children their wickednesse, which they haue committed against mee, that they may tell their childrens children.

9 For the finnes of their fathers are increased in them, because they haue forgotten me, and haue offered vnto strange gods.

10 Haue not I brought them out of the land of Egypt from the house of bondage? but they haue prouoked me vnto wrath, & despised my counsels.

11 Pull thou off then the haire of thine head, and cast all euill vpon them: for they haue not bene obedient vnto my Lawe, but they are rebellious people.

12 How long shall I forbeare them, vnto whom I haue done so much good?

13 * Many Kings haue I destroyed for their sakes: Pharao with his seruants and all his armie haue I smitten downe.

14 All the nations haue I destroyed before them: I haue destroyed the East, the people of the two countreys Tyrus and Sydon, and haue slaine all their enemies.

15 Speake thou therefore vnto them, saying, thus saith the Lord,

16 * I haue led you thorowe the Sea, and haue giuen you a sure way, since the beginning: * I gaue you Moyses for a guide, and Aaron for a Priest.

17 * I gaue you light in a pillar of fire, and great wonders haue I done among you: yet haue ye forgotten me, saith the Lord,

18 Thus saith the Almighty Lord, The quailles were taken vnto you: I gaue you tents for safeguard, wherein ye murmured:

19 And ye triumphed not in my Name for y^e destruction of your enemies, but ye yet murmure still.

20 Where are the benefites, that I haue done for you when yee were hungry in the wilderness, * did ye not cry vnto me?

21 Saying, Why hast thou brought vs into this wilderness, to kill vs? It had bene better for vs to haue serued the Egyptians, then to die in this wilderness.

22 I had pitie vpon your mourning, and gaue you Manna to eate: * fo ye did eate Angels food.

23 * When ye were thirstie, did not I cleaue the stone, and waters did flow out to satisfie you: from the heate I couered you with y^e leaues of the trees,

24 And I gaue you far countreys: I cast out the Canaanites, the Phereisites, & Philistims before you: * what shall I do more for you saith the Lord?

25 Thus saith the Almighty Lord, * When ye were in the wilderness at the bitter waters, being athirst, and blaspheming my Name,

26 I gaue you not fire for the blasphemies, but cast a tree into the water, and made the river sweet.

27 What shall I doe vnto thee, O Iacob? thou * Iuda wouldst not obey: I will turne me to other nations, and vnto those will I giue my Name, that they may keepe my Lawes.

28 Seeing ye haue forsaken me, I will also forsake you: when ye aske mercy of mee, I will not haue pitie vpon you.

29 * When ye call vpon me, I will not heare you: for ye haue defiled your hands with blood, and your feet are swift to commit murder,

30 Although ye haue not forsaken me, but your owne felices, saith the Lord.

31 Thus saith the Almighty Lord, Haue I not prayed you, as a father his sonnes, and as a mother

her daughters, and as a nurse her young babes,

32 That yee would be my people, as I am your God, and that ye would be my children, as I am your Father?

33 * I gathered you together as a henne gathereth her chickens vnder her wings: but now what shall I doe vnto you? I will cast you out from my sight.

34 * When you bring gifts vnto mee, I will turne my face from you: for your solemne feast dayes, your newe moones, and your circumcisions haue I forsaken.

35 I sent vnto you my seruants the Prophets, whom yee haue taken and slaine, and come their bodies in pieces, whose blood I will reuenge, saith the Lord.

36 Thus saith the Almighty Lord, Your house shall be desolate: I will cast you out as the wilde doth the stubble.

37 Your children shall not haue generation: for they haue despised my commandment, and done the thing that I hate, before me.

38 Your houses will I giue vnto a people to come, who shall belecue me though they heare me not, and they, vnto whom I haue shewed miracle, shall doe the things that I command them.

39 Though they see no Prophets, yet shall they hate their iniquities.

40 * I will declare the grace that I will do for the people to come, whose children reioyce in gladnesse, and though they haue not seene me with bodily eyes, yet in heart they beleue the things that I say.

41 Nowe therefore I rother, behold what great glory, and see the people that come from the East.

42 Vnto whom I will giue for leaders, Abraham, Isaac, Iacob, Osee, Amos, Michas, Isai, Abdiash, Ionas,

43 Naum, Habacuc, Sophonias, Aggeus, Zacharias, and Malachias (which is called also the * messenger of the Lord.)

CHAP. II.

The Synagogue findeth fault with her owne children. 18 The Gentiles are calied.

1 Thus saith the Lorde, I brought this people out of bondage: I gaue them also my commandments by my seruants the Prophets, whom they would not heare, but despised my counsels.

2 The mother that bare them, saith vnto them, Goe you away, O children: for I am a widow and forsaken.

3 I brought you vp with gladnesse, but with sorowe and heauinesse haue I lost you: for ye haue sinned against the Lorde your God, and done the thing that displeaseth him.

4 But what shall I nowe doe vnto you? I am a widow and forsaken: goe ye, O my children, and aske mercie of the Lord.

5 And thee, O father, I call for a witnesse for the mother of these children, which would not keepe my couenant.

6 That thou bring them to confusion, and their mother to a spoile, that their kinned bee not continued.

7 Let their names be scattered among the heathen: let them bee put out of the earth, for they haue despised my couenant.

8 Woe vnto thee, Assur: for thou hidest the rightuous in thee: O wicked people, remember * what I did vnto Sodom and Gomorah,

9 Whose

* Mar. 13. 37.

* 2. 1. 15.

* Malac. 3. 2.

* Gen. 19. 24.

9 Whole land is mixed with cloudes of pitch and heapes of ashes: so will I doe vnto them, that heare me not, saith the Almighty Lord.

10 Thus saith the Lord vnto Esdras, Tell my people, that I will giue them the kingdome of Ierusalem, which I would haue giuen vnto Israel.

11 And I will get my glory by them, and giue them the everlasting tabernacles, which I had prepared for those.

12 They shall haue at will the tree of life, smelling of oymnt: they shall neither labour nor be wearie.

13 Goe ye, and ye shall receiue it: pray that the time, which is long, may be shortened: the kingdome is already prepared for you: watch.

14 Take heauen and earth to witness: for I haue abolished the euill, and created the good: for I liue, saith the Lord.

15 Mother, embrace thy children, and bring them vp with gladnesse: make their feete as fast as a pillar: for I haue chosen thee, saith the Lord.

16 And those that bee dead, will I raise vp from their places, and bring them out of the graues: for I haue known my Name in Israel.

17 Feare not, thou mother of the children: for I haue chosen thee, saith the Lord.

18 I will send thee my seruants Esay and Ieremie to helpe thee, by whose counsell I haue sanctified and prepared for thee twelve trees laden with diuers frutes,

19 And as many fountaines, flowing with milke and honie, and seven mightie mountaines, whereupon there growe roses and lilies, whereby I will fill thy children with ioy.

20 Execute iustice for the widowe: iudge the cause of the fatherlesse: giue to the poore: defend the fatherlesse: clothe the naked.

21 Heale the wounded, and sicke: laugh not a lame man to scorne: defend the creeple, and let the blinde come into the light of my cleerenesse.

22 Keepe the olde and the yong that are within thy walles.

* 2nd. 2. 37, 18, 19.

23 * Whereouer thou findest the dead, take them and bury them, and I will giue thee the first place in my resurrection.

24 Abide still, O my people, and rest: for thy quietnesse shall come.

25 Nourish thy children, O thou good nurse: stablish their feet.

26 None of the seruants that I haue giuen thee, shall perish: for I will seeke them from among thy number.

27 Be not weary: for when the day of trouble and heauinesse cometh, other shall weepe and be sorrowfull, but thou shalt be merry and haue abundance.

28 The heathen shall enuie thee, and shall doe nothing against thee, saith the Lord.

29 Mine hands shall couer thee, so that thy children shall not see hell.

30 Be ioyful, O thou mother, with thy children: for I will deliuer thee, saith the Lord.

31 Remember thy children that sleepe: for I will bring them out of the sides of the earth, and will shew mercie vnto them: For I am mercifull, saith the Lord almighty.

32 Embrace thy children, vntill I come and shew mercie vnto them: for my fountaines runne ouer, and my grace shall not faile.

33 I Esdras receiued a charge of the Lord vpon

the mount Horeb, that I should go vnto them of Israel, but when I came to them, they cast me off, and despised the commandment of the Lord.

34 And therefore I say vnto you, O ye heathen, that heare and vnderstand, Wait for your shepherd, who shall giue you euerslating rest: for he is neere at hand, that shall come in the end of the world.

35 Be ready to the reward of the kingdome: for the euerslating light shall shine vpon you for euermore.

36 Flee the shadow of this world: receiue the ioy of your glory: I testifie my Saviour openly.

37 Receiue the gift that is giuen you, and bee glad, giuing thanks vnto him, that hath called you to the heauenly kingdome.

38 Arise, and stand vp, and beholde the number of those that are sealed for the seate of the Lord,

39 Which are departed from the shadow of the world, and haue receiued glorious garments of the Lord.

40 Take thy number, O Sion, and shut vp them that are clothed in white, which haue fulfilled the Law of the Lord.

41 The number of thy children whome thou longest for, is fulfilled: beseech the power of the Lord, that thy people which haue bene called from the beginning, may be sanctified.

42 * I Esdras saw vpon mount Sion a great people whom I could not number, and they all praised the Lord with songs.

43 And in the mids of them there was a young man hier in stature then them all, and vpon every one of their heads he set crowmes, and washier then the others, which I much maruelled at.

44 So I asked the Angel, and saide, Who are these, my Lord?

45 Who answered, and said vnto me, These be they, that haue put off the mortall clothing, and haue put on the immortall, and haue confessed the Name of God: now are they crownel, and receiue the palmes.

46 Then saide I vnto the Angel, What young man is it, that setteth crownes on them, and giueth them the palmes in their hands?

47 And he answered and saide vnto me, It is the Sonne of God, whome they haue confessed in the worlde. Then beganne I greatly to commend them, that stood so strongly for the Name of the Lord.

48 Then the Angel said vnto me, Go thy way, and tell my people, what, and how great wonders of the Lord God thou hast seene,

CHAP. III.

* The wonderful works, which God did for the people, are recited.
* Esdras maruelled that God suffereth the Babylonians to haue rule ouer his people, which yet are sinners also.

1 In the thirtieth yeere after the fall of the citie, as I was at Babylon, I lay troubled vpon my bed, and my thoughts came vp to my heart,

2 Because I saw the desolation of Sion, and the wealth of them that dwelt at Babylon.

3 So my spirit was fore moued, so that I began to speake fearefull wordes to the most High, and saide,

4 O Lord, Lord, thou spakest at the beginning when thou alone plantest the earth, and gapest commandment vnto the people,

5 * And a body vnto Adam, without soule, * Genes. who.

who was also the workmanship of thine hands, and hast breathed in him the breath of life, so that hee liueth before thee,

5 And ledst him into Paradise, which thy right hand had planted, or euer the earth brought forth.

7 Euen then thou gauest him commandement to lone thy way: but he transgressed it, and immediately thou appointedst death to him and his generation, of whom came nations, tribes, people and kindreds out of number.

9 * And euery people walked after their owne wil, and did wonderfull things before thee, and defiled thy commandements.

9 * But at the time appointed thou broughtest the flood vpon those that dwelt in the worlde, and destroyed it them,

10 So that by the flood, that came to euery one of them, which came by death to Adam,

11 Yet thou ledest one, *vnto* * Noe, with his household, of whom came all righteous men.

12 And when they that dwelt vpon the earth, began to multiply, and the number of the children, people and many nations were increased, they began to be more vngodly then the first.

13 Now when they liued wickedly before thee, * thou didst choose thee a man from among them, whose name was * Abraham.

14 Whom thou louedst, and to whom onely thou shewedst thy will,

15 And madest an euerlasting couenant with him, promising him that thou wouldest neuer forsake his seede.

16 * And vnto him thou gauest Isaac, * vnto Isaac also thou gauest Jacob and Esau, * and didst choose Isaac, and cast off Esau, and so Jacob became a great multitude.

17 And when thou ledest his seed out of Egypt, * thou broughtest them vp to mount Sina,

18 And enclinedst the heauens and bowelst downe the earth, and didst moue the ground, and cause the deptes to shake, and didst astonish the world.

19 And thy glorie went thorowe foure gates of fire, with earthquakes, winde and colde, that thou mightest giue the Law vnto the seed of Jacob, and that which the generation of Israel shoulde diligently obserue.

20 Yet tookest thou not away from them the wicked heart, that thy Law might bring forth fruit in them.

21 For * Adam first hauing a wicked heart, was ouercome and vanquished, and all they that are borne of him.

22 Thus remained weakenesse ioyned with the Lawe in the hearts of the people, with the wickednesse of the roote: so that the good departed away, and the euill abode still.

23 So the times pased away, and the yeeeres were brought to an end, * till thou didst raise thee vp a seruant called David,

24 * Whom thou commandedst to builde a citie vnto thy Name, to call vpon thee therein with incense and sacrifice.

25 When this was done many yeeeres, the inhabitants forsooke thee,

26 Following the wayes of Adam & all his generation: for they also had a wicked heart.

27 Therefore thou gauest thy citie ouer into the hands of thine enemies,

28 But doe they that dwell at Babylon any better, that they should haue the dominion of Sion?

29 For when I came thither, and saw their wicked deeds without number (For this is the thirtieth yeeere that I see many trespassing) I was discouraged,

30 For I sawe, howe thou sufferdest them that sinne, and sparedst the wicked doers, whereas thou hast destroyed thine owne people, and preferred thine enemies, and thou hast not shewed it.

31 I cannot perceiue howe this cometh to passe. Are the deedes of Babylon better then they of Sion?

32 Or is there any other people that knoweth thee besides Israel? or what generation hath so beleueed thy testimonies, as Iacob?

33 And yet their reward appeareth not, & their labour hath no fruit: for I haue gone here & there thorowout the heathen, and I see them flourish, and thinke not vpon thy commandements.

34 Weigh thou therefore our wickednesse now in the balance, and theirs also that dwell in the worlde, and no mention of thee shall be found but in Israel.

35 Or when is it that they that dwell on the earth, haue not sinned in thy sight? or what people hath so kept thy commandments?

36 Thou shalt surely finde that Israel by name hath kept thy precepts, but not the heathen.

CHAP. IIII.

The Angel reprehendeth Elisha, because hee seemed to enter into the profound indignations of God.

And the Angel that was sent vnto me, whose name was Vriel, answered,

2 And said, Thine heart hath taken too much vpon it in this world, and thou thinkest to comprehend the wayes of the highest,

3 Then said I, Yea, my Lord. And he answered me, and saide, I am sent to thee three wayes, and to set forth three similitudes before thee,

4 Whereof if thou canst declare me one, I will shew thee also the way, that thou desirest to see, and I will shew thee from whence the wicked heart cometh.

5 And I saide, Tell on my Lord. Then saide he vnto me, Goe thy way: weigh me the weight of the fire, or measure me the blast of the winde, or cal me againe the day that is past.

6 Then answered I, and saide, What man is borne that can doe that, which thou requirest me, concerning these things?

7 And he saide vnto me, If I should aske thee howe deepe dwellings are in the middes of the sea, or howe great springs are in the beginning of the depth, or howe great springs are in the stretching out of the heauen, or which are the borders of Paradise,

8 Peraduenture thou wouldest say vnto me, I neuer went downe to the deepe, nor yet to the hell, neither did I euer clime vp to heauen.

9 But nowe haue I asked thee but of fire and winde, & of the day, whereby thou hast passed, and from the which things thou canst not be separated, and yet canst thou giue me none answer of them.

10 He saide moreover vnto mee, Thine owne things, and such as are grown vp with thee, canst thou not know:

11 Howe shouldest thou be able to comprehend the wayes of the Highest, and nowe outwardly in the corrupt world, to vnderstand the corruption,

corruption, that is euill in my sight?

12. Then said I vnto him, It were better that we were not at all, then that we should liue i wicked-nesse, and to suffer, and not to know wherefore.

¶ Iudg. 9. 8.
9. Iudg. 25. 18.

13. And he answered me, and saide, "I came to a forest in the plaine where the trees held a counsell,

14. And saide, Come, let vs goe fight against the sea, that it may giue place to vs, and that wee may make vs more woods.

15. Likewise the floods of the sea tooke counsell and said, Come, let vs goe vp and fight against the trees of the wood, that we may get another country for vs.

16. But the purpose of the wood was vaine: for the fire came and consumed it.

17. Likewise also the purpose of the floods of the sea: for the sand stood vp and stopped them.

18. If thou were iudge betweene these two, whome wouldst thou iustifie? or whom wouldst thou condemne?

19. I answered & said, Verily it is a foolish purpose, that they both haue deuised: for the ground is appointed for the wood, & the sea hath his place to beare his floods.

20. Then answered he me, and saide, Thou hast giuen a right iudgement: but why iudget thou not thy selfe also?

¶ 1/a. 35. 8. 9.
20/a. 3. 31.
23/a. 22. 14.

21. For like as the ground is appointed for the wood, and the sea for his floods, so they that dwell vpon earth can vnderstand nothing, but that which is vpon earth: and they that are in the heauens, the things that are about the height of the heauens.

22. Then answered I, and saide, I beseech thee, O Lord, let vnderstanding be giuen me.

23. For I did not purpose to inquire of thine hie things, but of such as wee daily meddle withall, namely, wherefore Israel is made a reproch to the heathen, and for what cause the people whom thou hast loued, is giuen ouer to wicked nations; & why the Law of our fathers is abolished, and the writen ceremonies are come to none effect.

24. Why wee are tossed to and fro through the worlde as the grasshoppers, and our life is a verie seare, and wee are not thought worthe to obtaine mercie.

25. But what will he doe to his Name, which is called vpon ouer vs? Of these things haue I asked the question.

26. Then answered he me, and saide, The more thou searcest, the more thou shalt maruel: for the world hasteth fast to passe away.

27. And cannot comprehend the things, that are promised to the righteous in time to come: for this world is full of vnrighteousnesse and weaknesse.

28. But to declare thee the things wherof thou askest, the euill is sown, but the destruction thereof is not yet come.

29. If the euill now that is sown be not turned vpside downe, and if the place where the euill is sown, passe not away, then cannot the thing come, that is sown with good.

30. For the corne of euill seed hath bene sown in the heart of Adam from the beginning, and how much vn godlinesse hath hee brought vp vnto this time? and how much shall he bring forth vntil the harvest come?

31. Ponder with thy self, how much fruit of wickednesse the corne of euill seed bringeth forth,

32. And when the stalkes shall bee cut downe,

which are without number, howe great an harvest must be prepared.

33. Then I answered, and saide, How, and when shall these things come to passe? wherefore are our yeeres few and euill?

34. And he answered mee, saying, Hastenot to bee about the most High: for thou labourst in vaine to be about him, though thou labour not for much.

35. Did not the soules also of the righteous aske question of these things in their chambers, saying, How long shall I thus hope? and when cometh the fruite of my barae and our wages?

36. And vpon this Ieremiel the Archangel answered, and saide, When the number of the seedes is filled in you: for he hath weighed the worlde in the balance.

37. The measure of the times is measured: the ages are counted by number, and they shall not be moued or shaken, till I measure therof by full.

38. Then answered I, and saide, O Lord, Lord, we are all euen full of sinne,

39. And for our sake peraduenture the harvest of the righteous is not fulfilled, because of the sinne of them that dwell vpon earth.

40. So he answered me, and saide, Goe, and aske a woman with childe, when she hath fulfilled her nine moneths, if her wombe may keepe the birth any longer within her.

41. Then said I, No, Lord, she cannot. And he saide vnto me, In the graue the places of foules are like the wombe.

42. For as she that is with childe, hasteth to escape the necessity of the trauel, so doe these places haile to deliuer those things, that are committed vnto them.

43. That which thou desirest to see, shall be shewed thee from the beginning.

44. Then answered I, and saide, If I haue found grace in thy sight, and if it be possible, and if I be meete therefore,

45. Shew me whether there bee more to come then is past, or more things past, then are to come.

46. What is past, I know, but what is to come, I know not.

47. And he said vnto me, Stand on the right side, and I will expound thee this by example.

48. So I stoode, and beholde, a hote burning ouen passed before mee: and when the flame was gone by, I looked, and beholde, the smoke had the vpper hand.

49. After this there passed before me a warrie cloude, and sent downe much raine with a storme: and when the stormie raine was past, the droppes came after.

50. Then said hee vnto mee, Consider with thy selfe, as the raine is more then the droppes, and as fire exceedeth the smoke, so the portion that is past, hath the vpper hand. And the droppes, and the smoke were much.

51. Then I prayed, and said, May I liue, thinkest thou vntill that time? or what shall come to passe in those dayes?

52. He answered mee, and saide, Of the tokens wherof thou askest me, I can tell thee a part: but I am not fent to shew thee of thy life: for I doe not know it.

CHAP. V.

¶ In the latter times trauel shall be hid. 10. Vnrighteousnesse shall all wickednesse shall all reign in the world. 25. If not a reuiled and God deliuereth her in. 35. God death all things in rage. Neuertheless.

NEuertheless concerning the tokens, beholde, the times that come, that they which dwell vpon earth, shall be taken in great number, and the way of truth shall be hidde, and the land shall be barren from faith,

2 And *iniquitie shall be increased more then thou hast seene now, or hast heard in time past.

3 And it shall come to passe, that one shall see in foote, and thou shalt see the land desolate, which now reigneth.

4 Yea, if God graunt thee to liue, thou shalt see after the third sunne yet, that the sunne shall suddenly shine againe in the night, & the moone three times a day.

5 Blood shall drop out of the wood, and the stone shall giue his voyce, and the people shall be moued.

6 And hee shall rule, of whom they hope not that dwell vpon earth, and the foules shall change place.

7 And the sea of Sodom shall cast out fish, and make a noyse in the night, which n any shall not know, but they shall all heare the voyce thereof.

8 There shall be a confusion in many places, and the fire shall oft breake forth, and the wilde beastes shall change their places, and menslious women shall beare monsters,

9 And salt waters shall be found in the sweete, and all friends shall fight one against another: then shall wihide it selfe, and vnderstanding depart into his secret chamber.

10 It shall be fought of many, and yet not bee found: then shall vnrighteousnesse and voluptuousnesse haue the vpper hand vpon earth.

11 One land also shall aske another, and say, Is righteous iudice gone thorowe thee? And it shall say, No.

12 At the same time shall men hope, but not obtaine: they shall labour, but their enterprises shall not prosper.

13 To shew thee such tokens I haue leaue, and if thou wilt pray againe and weepe as now, and fast seven dayes, thou shalt heare yet greater things then these.

14 ¶ Then I awaked, and a fearefulnesse went thorow all my body, and my minde was feeble and fainted.

15 But the Angell that was come to talke with me, held me, comforted me, and set me vp vpon my feet.

16 And in the second night, Salathiel the captaine of the people came vnto me, saying, Where hast thou bene? and why is thy countenance so heauy?

17 Knowest thou not that Israel is committed vnto thee in the land of their captiuitie?

18 Vp then and care, and forsake vs not, as the shepheard that leaueh his flocke in the hardes of the cruell wolves.

19 Then sayd I vnto him, Got thy wayes from me, and come not nere me: and when he heard it, he went from me.

20 And I fasted seuen dayes, mourning & weeping, as Vriell the Angel had commanded me.

21 And after seuen dayes the thoughts of mine heart were very grieuous vnto me againe.

22 And I had a desire to reason againe, and I began to talke with the most High againe.

23 And sayd, O Lord, Lord: of euery forest of the earth, and of all trees thereof thou hast chosen

there one onely vineyard.

24 And of all lands of the world thou hast chosen thee one fir, and of all the fountes of the ground thou hast chosen thee one lillie.

25 And of all the depths of the sea thou hast filled thee one riuier, and of all builded cities thou hast sanctified Sion vnto thy selfe.

26 And of all the foules that are created, thou hast named thee one doue, & of all the cattell that are made, thou hast appointed thee one sheepe.

27 And among all the multitude of people it is thou hast gotten thee one people, and vnto this people whom thou louedst, thou gauest a Law, that is praised of all.

28 And now, O Lord, why hast thou giuen this one people cuer vnto many? and vpon one roote thou hast set others, and hast scattered thine only people among many.

29 They treade them downe, which haue withstood thy promises, & beleue not thy testimonies.

30 And if thou diddest so much hate thy people, they should haue bene punished with thine owne hands.

31 ¶ Now when I had spoken these words, the Angel that came to me the night afore, was sent vnto me,

32 And said vnto me, Heare me, and I will teach thee, and hearken that I may instruct thee further.

33 And I said, Speake on, my Lord. Then said he vnto me, Thou art sore vexed and troubled for Israels sake. Louest thou them better then he doeth that made them?

34 And I said, No, Lord: ut of very sorow haue I spoken: for my reines paine me euery houre, while I labour to comprehend the way of the most High, and to seeke out part of his iudgement.

35 And he said vnto me, Thou canst not. And I said, Wherefore, Lord, wherefore is I borne? or why was not my mothers wombe then my graue? so had I not seene the trouble of Jacob, and the griefe of the flocke of Israel.

36 And he said vnto me, Number vnto me the things that are not yet come, or gather mee the drops that are scattered, or make me the withered flos res greene againe.

37 Open me the places that are closed, and bring me forth the windes, that are shutt vp therein: shewe me the image of a voyce, and then will I declare thee the thing that thou askest and labourst to knowe.

38 And I said, O Lord, Lord, who can know these things, but he that hath not his dwelling with men?

39 But I that am ignorant, how can I speake of these things whereof thou askest me?

40 Then said he vnto me, Like as thou canst doe none of these things, that I haue spoken of, so canst thou not finde out my iudgement, nor the least benefite, that I haue promised vnto my people.

41 Then I said, Behold, O Lord, the last things are present vnto thee, and what shall they do that haue bene before me, or we that be now, or they that shall come after vs?

42 And he said vnto me, I will compare my iudgement vnto a ring: as there is no slacknesse of the last, so there is no swiftnesse of the first.

43 Then I answered, and said, Couldst thou not make at once those that haue bene, those that are now, & those that shall come, that thou mightest shew thy iudgement the sooner?

44 Then

44 Then answered he mee, The creature, sayd hee, can not preuent the Creator, neyther can the world holde them at once, that shall bee created therein.

45 And I said, As thou hast taught thy seruant, that thou which giuest strength to all, hast giuen life at once to all the worke created by thee, and hath sustented it, so might it now also containe all men at once.

46 And he said vnto me, Aske the wombe of a woman, & say vnto her, Why must thou haue time before thou bringest forth? require her to bring forth tenne at once.

47 And I said, Surely she cannot, but by distance of time.

48 Then said hee vnto mee, So haue I diuided the number of the earth by times when seede is sown vpon it.

49 For as a yong childe begetteth not that that belongeth to the aged, so haue I ordeined the time which I haue created.

50 ¶ I asked againe, & said, Seeing thou hast now shewed me the way, I will proceede to speake before thee: for our mother, whom thou hast tolde me is yong, draweth the neere vnto age?

51 He answered me, and said, Aske a woman that traueileth, and she will tell thee.

52 Say vnto her, Wherefore are not they whom thou hast now brought forth, like those that were before thee, but lesse of stature?

53 And she shall answer thee, Some were borne in the flower of youth, others were borne in the time of age, when the wombe failed.

54 Consider now thy selfe, how that ye are lesse of stature, then those that were before you.

55 And so are they that come after you, lesse then ye, as the creatures which nowe beginne to be olde, and haue passed ouer the strength of youth.

56 Then said I, Lord, I beseech thee, if I haue found fauour in thy sight, shewe thy seruant, by whom doest thou gouerne thy workmanship?

CHAP. VI.

God hath foretold all things in his secret counsell, and it is without shewing, and hath wrought them for his children. 25 The silence of the age is come.

And he said vnto mee, In the beginning when the round world was made, & before the borders of the world was set, & before the windes blew one against another:

1 Before the noise of thunders founded, before the bright lightning did shine forth, before the foundations of Paradise were layd:

2 Before the faire flowers did appeare, before the moueable powers were stablished, before the innumerable armies of Angels were gathered:

3 Before the heights of the aire were lifted vp, before the measures of the heauens were named, before the chimnies in Sion were hote:

4 Before the present yeeres were sought out, and before the afflictions of them that now sinne, were turned away, and they that haue layde vp the treasure of faith, were sealed,

5 Then did I purpose these things, and they were made by me alone, and by none other: by me also they shalbe ended, and by none other.

7 Then answered I, and sayd, What shalbe the diuision of times? or when shall be the end of the first, and the beginning of it that followeth?

8 And he said vnto me, From Abraham vnto Isaac, when Jacob and Esau were borne of him,

* Jacobs hand held fast the heele of Esau.

9 For Esau is the end of this world, and Jacob is the beginning of it that followeth.

10 The hand of man is betwixt the heele and the hand. Other thing, Esdras, aske thou not.

11 ¶ I answered then, and sayd, O Lord, Lord, if I haue found fauour in thy sight,

12 I beseech thee, make an end to shewe thy seruant thy tokens, whereof thou shewest me part the last night.

13 So he answered me, and sayd, Stand vp vpon thy feet, and heare a mighty founding voice.

14 There shall come as an earthquake, but the place where thou standest, shall not be moued.

15 And therefore when he speaketh, be not afraid: for of the end shall be the word, and of the foundation of the earth shall it be vnderstood.

16 Therefore while one speaketh of them, it trembleth and is moued: for it knoweth, that it must be changed at the end.

17 And when I had heard it, I stood vp vpon my feet, and hearkened, and beholde, there was a voice that spake, and the sound of it was like the found of many waters:

18 And it saide, Beholde, the dayes come, that I will come and enquire of them that dwell vpon the earth,

19 And when I begin to inquire of them, who by their wrighteousnesse haue hurt others, and when the affliction of Sion shalbe fulfilled,

20 And the world, that shall vanish away, shall be sealed, then will I shew these signes: the bookes shalbe opened before the heauen, and they shall see all it together.

21 And the children of a yeere olde shall speake with their voyces: the women with child shall bring forth vtinely children of three or foure moneths olde, and they shall liue that are raised vp.

22 Then suddenly shall the fowen places appeare as the vnfowen, and the full store houses shall suddenly be found empty.

23 And the trumpet shall sounde, and all they that heare it, shalbe suddenly afraid.

24 At that time shall friends fight with friends, as with enemies, and the earth shall feare with them: the springs of the welles shall stand still, and in three houres they shall not runne.

25 Whosoever remaineth from all these things that I haue tolde thee, shalbe saved, and see my saluation, and the end of your world.

26 And the men that are receiued, shall see it: they that haue not tasted death from their birth, and the heart of the inhabitants shall be changed, and turned to another meaning.

27 For euill shall be put out, and deceit shalbe quenched,

28 But faith shall flourish: corruption shall be overcome, and the truth which hath bene so long without fruite, shall come forth.

29 ¶ And when he talked with me, beholde, I looked a lile vpon him before whom I stood.

30 And these words said he vnto me, I am come to shew thee the time of the night to come.

31 If thou wilt pray againe, and fast seuen daies more, I will tell thee more things, and greater then these, which I haue heard in the day.

32 For thy voyce is heard before the Highest: surely the mighty hath seene thy righteous dealing: hee hath seene also thy chastitie, which thou hast kept since thy youth,

33 Therefore hath he sent me to shew thee all these things, and to say vnto thee, Be of good comfort, and feare not.

34 And hath not in the vaine consideration of the first times, nor make haste to the latter times.

35 And after this I wept againe and fasted seuen dayes in like manner, that I might fulfill the three weekes which he had appointed me.

36 And in the eight night was mine heart vexed within me againe, and I began to speake before the most High.

37 For my spirit was greatly set on fire, and my soule was in distresse.

38 And I said, O Lord, thou spakest expressly in the first creation (euen the first day) and commandedst that the heauen and the earth shoulde bee made, and the worke followed thy word.

39 And then was there the spirit, and the darkness was on euery side with silence: there was no mans voyce as yet created of thee.

40 Then commandedst thou a bright light to come forth out of thy treasures, that it might giue light to thy worke.

41 Vpon the second day thou createdst the heauenly ayre, and commaundedst it, that, going betwene, it should make a diuision betwene the waters, that the one part might remaine aboue, and the other beneath.

42 Vpon the third day thou commaundedst, that the waters shoulde be gathered together in the fourth part of the earth: sixe partes diddest thou drie, and kept them to the intent that of these there shoulde be that should serue thee, being sowne of God and tilled.

43 Alfoone as thy word went forth, the worke was inconitantly made.

44 For immediately great and innumerable fruit did spring vp, and many diuers pleasures for the taste, and flowers of vchangeable colour, and odours of a most wonderfull smell, and these things were created the third day.

45 Vpon the fourth day thou createdst the light of the sunne, and of the moone, and the order of the starres.

46 And gauest them a charge, to doe seruice euen vnto man that was for to be made.

47 And vpon the fift day thou saydest vnto the seuenth part, where the waters were gathered, that it should bring forth beastes, as foules and fishes: and it was so.

48 For the dum waters, & without life brought forth liuing things at the commaundment of God, that the nations might praise thy wonderous workes.

49 Then didst thou prepare two liuing things: the one thou calledst Behemoth, and the other thou calledst Leviathan,

50 And diddest separate the one from the other: for the seuenth part, where the water was gathered, could not holde them.

51 Vnto Behemoth thou gauest one part, which was dried vp the third day, that he should dwell in the same part, wherein are a thousand hilles.

52 But vnto Leviathan thou gauest the seuenth part, that is wet, and hast prepared him to deuoure what thou wilt and when thou wilt.

53 Vpon the sixt day thou gauest commaundment vnto the earth, that before thee it should bring forth beastes, cattell and creeping things.

54 And besides this Adam, whom thou madest lord ouer all the workes, which thou hast created, of him come we all, and the people also whome thou hast chosen.

55 And this haue I spoken before thee, O Lord, because thou hast created the world for our sakes.

56 As for the other people, which also come of Adam, thou hast declared them that they are nothing before thee, but be like vnto spittle, and hast compared their riches vnto a drop that falleth from a vessell.

57 And now, O Lord, behold, these heathen which haue bene reputed as nothing, haue begun to be lords ouer vs, and to deuoure vs.

58 And we thy people (whom thou hast called the first borne, the onely begotten, and thy seruient lower) are giuen into their hands.

59 If the world then bee created for our sakes, why haue we not the inheritance thereof in possession? or how long shall we suffer these things?

CHAP. VII.

5 Without tribulation now can come to felicitie. 12 God sacrificeth all vs into time. 28 The coming and death of Christ. 31 The resurrection and last iudgement. 43 After the which all corruption shall cease. 48 All be in Adam. 59 The true life. 62 The mercie and goodness of God.

And when I had made an ende of these wordes, there was sent vnto mee an Angel, which had bene sent downe to me the nights afore.

2 And he sayd vnto me, Vp Eldras, and heare the words that I am come to tell thee.

3 And I sayd, Speake on, my God. Then sayd he vnto mee, The sea is set in a wide place, that it might be deepe and great.

4 But presuppose that the entrance thereof were narrow, and like the riuers.

5 Who could goe into the sea to looke vpon it, and to rule it? if he went not thorow the narrow, how could he come into the broad?

6 There is also another thing: a citie is builded and set vpon a broad felde, and is full of all good things:

7 The entrance thereof is narrow and in a dangerous place to fall, that there is fire at the right hand, and a deepe water at the left.

8 And there is but one path betwixt them, euen betwene the fire and the water, so that there could but one man goe there.

9 If this citie were giuen vnto a man for an inheritance, if he neuer went thorow the perill before it, how could he receiue his inheritance?

10 And I said, It is so, Lord. Then said he, So is the portion of Israel.

11 Surely for their sakes haue I made the world: and when Adam transgressed my statutes, then came this thing to passe.

12 Then were the entrances of the world made narrowe, full of sorow and traouaile: they are but fewe, and euill, and full of perils, and very painefull.

13 For the entrances of the fore-world were wide and sure, and brought immortall fruite.

14 If then they that are liuing labour not to enter by these straight, and brittle things, they can not attaine to those things that are hid.

15 Why then disquietest thou thy selfe, seeing thou art corruptible? and why art thou moued, seeing thou art mortall?

16 And why hast thou not considered in thy minde the things to come, rather then them that are present?

17 Then said I, O Lord, Lord, seeing thou hast ordered in thy Law, that the righteous should inherit these things, and that the vngodly should perishe,
 18 Should the righteous suffer straitnesse in hoping for large things? yet they that haue liued vngodly and suffer straitnesse, shall not see the large things.
 19 Then hee sayde vnto me, There is no iudge more iust then God, and there is none more wise then the most High.
 20 For many perishe in this life, because they despise the Law of God that is appointed.
 21 For God hath diligently admonished such as came, so oft as they came, what they should doe to haue life, and what they should obserue, to auoide punishment.
 22 Neuertheless, they were not obedient vnto him, but spake against him, and imagined vaine things,
 23 And deceiued themselves by their wicked deedes, and denyed the power of the most High, and regarded not his wayes.
 24 But they despised his Lawe, and refused his promises: they haue vnfaithfully broken his ordinances, and haue not performed his workes.
 25 And therefore, Eldras, vnto the emptie are empty things, and to the full, full things.
 26 Beholde, the time shall come, that these tokens which I haue tolde thee, shall come to passe, and the bridle shall appeare, and the shal come forth, and be seene that is now vnder the earth.
 27 And whosoever shall escape these euils, he shall see my wonders.
 28 For my sonne Iesus shall appeare with those that be with him, and they that remaine, shall reioyce within foure hundred yeeres.
 29 After these same yeeres, shall my sonne Christ die, and all men that haue life.
 30 And the world shall be turned into the olde silence for seuen dayes, as in the fore iudgements, so that no man shall remaine.
 31 But after seuen dayes, the world that is yet asleepe, shall be raised vp: and that shall die that is corrupt.
 32 Then the earth shall restore those that haue slept in her, and so shall the dust those that dwell therein in silence, and the secret places shall deliuer the foules that were committed vnto them.
 33 And the most High shall appeare vpon the seate of iudgement, and miseries shall vanish away, and long suffering shall haue an ende.
 34 Justice onely shall continue: the trueth shall remaine, and faith shall be strong.
 35 The workes shall follow, and the reward shall be shewed: the good deedes shall be of force, and vnrighteousnesse shall beare no more rule.
 36 Then said I, * Abraham prayed first for the Sodomites, and * Moyses for the farrers that sinned in the wilderness,
 37 And they that came after him, for Israel in the time of Achaz, and Samuel,
 38 And * Dauid for the destruction, * and Salomon for them that came into the Sanctuary,
 39 * And Elias for those that receiued raine, and for the dead that he might liue,
 40 * And Ezechias for the people in the time of Sennacherib, and diuers others for many.
 41 Enen so now, seeing vice is increased, & wickednesse aboundeth, and the righteous haue praised

for the vngodly, wherefore shall not the same effect follow also now?
 42 Then he answered me, and said, This present life is not the ende: oft times honour is retained in it: therefore haue they prayed for the weakes.
 43 But the day of iudgement shall be the ende of this world, and the beginning of the immortalitie to come, wherein all corruption shall cease.
 44 Intemperance shall passe away: infidelitie shall be cut off: righteousness shall growe vp, and the veritie shall spring vp.
 45 Then shall no man be able to saue him that is destroyed, nor oppresse him that hath gotten the victory.
 46 I answered then and said, This is my first and last saying, that it had bene better not to haue giuen the earth vnto Adam, or when it was giuen him, to haue kept him that hee should not haue sinned.
 47 For what profite is it for men in this present life to be in heauennesse, and after death to feare punishment?
 48 O Adam, what hast thou done? * For in Rom. 1. 18. that that thou hast sinned, thou art not fallen alone, but the fall also redoundeth vnto vs that come of thee.
 49 For what profite is it vnto vs, if there bee promised an immortal life, when we doe the workes that bring death?
 50 And that an euermolde hope should be promised vs, seeing that we be tied our flues to deadly vanities?
 51 And that there should bee appointed vs dwellings of health and saluety, if wee haue liued wickedly?
 52 And that the glory of the most High should be kept to defend them which haue led a patient life, if we haue walked in the wicked wayes?
 53 And that an eternal Paradise should be shewed, whose fruit remaineth incorruptible, wherein is safetie and health, if we will not enter into it?
 54 (For wee haue bene conuersant in vnpleasant places)
 55 And that the faces of them, which haue abstained, should shine more then the starres, if our faces be blacker then darkenesse?
 56 For while we liued, we did not remember when wee did vnrighteously, that we should suffer after death.
 57 Then answered he me, and sayd, This is the manner of the battell, which man, that is borne in the earth, shall fight,
 58 That if he be overcome, he should suffer as thou hast said: but if he get the victorie, he should receiue the thing that I sayd.
 59 For this is the life, wherof Moyses spake vnto the people, while he liued, saying, * Christ thee * Dim. 1. 1. 1. life that thou mayest liue.
 60 Neuertheless, they beleueed him not, neither the Prophets after him, nor mee also which haue sayd vnto them,
 61 That heauennesse should not so be to their destruction, as ioy should come vnto them, to whom saluation is perswaded.
 62 I answered then, and sayd, I know Lord, that the most High is called mercifull, in that he hath mercie vpon them, which are not yet come to that world,
 63 And that he hath pitie on those that walke in his Lawe,

* Gen. 18. 23.
 * Exod. 32. 3.

* 1. Sam. 24. 17.
 * 2. Chron. 6. 14.
 * 1. King. 17. 1. 1.
 and 18. 47. 45
 * 2. King. 20. 15.

64 And that he be patient: for he long suffereth those that haue sinned as his creatures,

65 And that he be liberrall: for hee will giue as much as needeth,

66 And that he is of great mercy: for he ouer- cometh in mercy those that are present, and that are past, and them which are to come,

67 For if he were not abundant in his mercies, the world could not continue, nor they that haue the possession thereof.

68 He pardoneth also: for if he gaue not of his goodnes, that they which haue done euill, might be relieved from their wickednesse, the ten thousand part of men should not remaine aliue,

69 And if he, being iudge, forgave not those that be healed with his word, and tooke away the multitude of sinnes,

70 There should peradventure be very few left in an innumerable multitude,

CHAP. VIII.

1 The number of the godly is small. 2 The works of God are excellent. 30 Elisha prayeth for him & for his people. 39 The promise of salvation to the iust. 55 The destruction of the uniuersall.

And he answered me, saying, The most High made this world for many, but the world to come for few.

2 I will tel thee a similitude, O Elisha. As when thou askest the earth, it shall say vnto thee, that it giueth much earthly matter to make pottes, but li- tle dust that goldene cometh of, so is it with the worke of this world.

3 There be many created, but few shall be saved.

4 Then answered I, and said, Then swallow vp the wit, O my soule, and deuoure vnderstanding.

5 For thou hast promised to heare, & thou wilt prophesie: for thou hast no longer space, but the life giuen thee.

6 O Lord, if thou suffer not thy seruant, that we may increate thee, that thou mayest giue seede vnto our heart, and prepare our vnderstanding, that there may come fruit of it, whereby euery one which is corrupt, may liue, who can set himselfe for man?

7 For thou art alone, and we all are one work- manship of thine hands, as thou hast said.

8 For when the body is fashioned now in the wombe, and thou hast giuen it members, the creature is preferred by fire and water, and the worke, created by thee, doth suffer nine months the creature, which is fashioned in it.

9 Be the thing that containeth, & that which is contained, shall both be preferred, & when time is come, the wombe, being preferred, deliuereth the things that grew in it.

10 For thou hast commanded the members, euen the breasts, to giue milke vnto the fruit appointed to the breasts,

11 That the thing, which is created, may be nourished for a time, till thou disposest it to thy mercy.

12 Thou bringest it vp with thy righteousness, nourerest it in thy law, and reformest it with thy iudgement.

13 Thou layest it as thy creature, and giuest it life as thy worke.

14 Seeing then that thou destroyest him, which with so great labours is fashioned, it is an easy thing to appoint by thy commandement, that the thing also which is made, might be preferred.

15 Now therefore, O Lord, I will speake (as thou- ding men in general thou shalt rather provide) but

concerning thy people, for whose sake I am sorry,

16 And I will haue inheritance for whose cause I mourne, and I will weep, for whom I am sorrowful, and for Iacob, for whose sake I am grieved.

17 For them will I pray before thee, as well for my selfe, as for them: for I see our faults that dwell in the land.

18 ¶ But I haue heard the sudden coming of the iudge, which is to come.

19 Therefore heare my voice, & vnderstand my words, which I will speake before thee. The begin- ning of the words of Elisha, before he was taken vp:

20 O Lord, that liuest for euer, which beholdest from aboue that which is aboue, and in the aire,

21 Whose throne is ineffimable, and his glory incomprehensible, before whome the hoste of the Angels stand with trembling,

22 Whose keeping is turned in winde and fire, whose word is true, & sayings stedfast: whose com- mandement is strong, and gouernment terrible,

23 Whose looke drieth vp the depths, & wrath maketh the mountaines to melt away as the thing beareth witness,

24 Heare the prayer of thy seruant, and receiue into thine eares the petition of thy creature.

25 For while I liue, I will speake, and so long as I haue vnderstanding, I will answer.

26 Look not vpon the sinnes of thy people, ra- ther then thy faithfull seruants.

27 Haue not respect vnto the wicked deeds of men, rather then to them that haue thy testimonies in afflictions.

28 Thinke not vpon those that haue walked fau- rily before thee, but remember them that reu- rence thy will.

29 Let it not be thy will to destroy them, which haue liued like beasts, but looke vpon them that haue clearly taught thy Law.

30 Take not displeasure with them, which ap- pear worse then beasts, but loue them that alway put their trust in thy righteousness and glory.

31 For wee and our fathers haue all the same sicknesse: but because of vs that are sinners, thou shalt be called mercifull.

32 If therefore thou wilt haue mercy vpon vs, thou shalt be called mercifull towards vs which haue no works of righteousness.

33 For the righteous, which haue layd vp many good works, let them receiue the reward of their owne deeds,

34 But what is man, that thou shouldst take displeasure at him? or what is this mortall genera- tion, that thou shouldst be so grieved towards it?

35 ¶ For verely there is no man among them that be borne, but he hath done wickedly, nor any that doth confesse thee, which hath not done amis.

36 For in this, O Lord, thy righteousness and thy goodnes shall be praised, if thou be mercifull vnto them, which haue not y substance of good works.

37 ¶ Then answered he me, & said, Some things hast thou spoken aright, and according vnto thy words it shall be.

38 For I will not verely consider the works of them, before the death, before the iudgement, be- fore destruction:

39 But ¶ I will reioyce in the wayes of the righ- teous, and I will remember the pilgrimage, the sal- uation and the reward that they shall haue.

40 Like as I haue spoken now, so shall it come to passe.

* 1 King 8. 46.
2 Chron. 33. 6.

* Gen. 4. 6.

hath lost her worship: for she is deliuered into the hands of them that hate vs.

24 And therefore shake off thy great beauires, and put away the multitude of sorowes, that the Almighty may bee mercifull vnto thee, and that the most High may giue thee rest and ease from thy labour.

25 And when I was talking with her, her face and beauires shined suddenly, and her countenance was bright, so that I was afraid of her and mused what it might be.

26 And behold, immediately she cast out a great voyce, very fearfull, so that the earth shooke at the noyse of the woman.

27 And I looked, and beholde, the woman appeared vnto me no more: but there was a citie builded, and a place was shewed from the ground and foundation. Then was I afraid, and cried with a loud voyce, and sayd,

* Chap. 4.1.

28 Where is Vriel the Angel * which came to me at the first? for he hath caused me to come into many and deepe considerations, and mine ende is turned into corruption, and my prayer to rebuke.

29 And as I was speaking these words, behold, he came vnto me, and looked vpon me.

30 And loe, I lay as one dead, and mine vnderstanding was altered, and he tooke me by the right hand and comforted me, and set me vpon my feet, and said vnto me,

31 What ayleth thee? and why is thine vnderstanding vexed? and the vnderstanding of thine heart? and wherefore art thou fory?

* Chap. 5.20.

32 And I sayde, Because thou hast forsaken me, and I haue done * according vnto thy words: I went into the field, and there haue I seene things, and see that I am not able to expresse.

33 Then said he vnto me, Stand vp manly, and I will giue thee exhortation.

34 Then sayd I, Speake vnto me, my Lord, and forsake me not, lest I die through rashnesse.

35 For I haue seene that I knew not, and heare that I doe not know.

36 Or is mine vnderstanding deceiued, or dooth my minde, being haucie, erre?

37 Now therefore I beseech thee that thou wilt shew thy seruant of this wonder.

38 Then he answered me, and sayd, Heare me, and I will informe thee, & tell thee wherefore thou art afraid: for the most High hath reuiled many secret things vnto thee.

39 He hath seene thy good purpose, that thou art fory continually for thy people, and makest great lamentation for Sion.

40 This therefore is the vnderstanding of the vision, which appeared vnto thee a litle while agoe.

41 Thou sawest a woman mourning, and thou beganest to comfort her:

42 But now feele thou the likenesse of the woman no more, but there appeared vnto thee a citie builded.

43 And where as he tolde thee of the death of her sonne, this is the solution,

44 This woman, which thou sawest, she is Sion: and where as he tolde thee (euen she which thou seest now as a citie builded)

45 And as touching that shee sayde vnto thee, that she was barren thrie yeeres, this was concerning that, there was euen thrie yeeres wherein there was no offering offered in her.

46 But after thrie yeeres, Salomon built the

temple, and offered offerings: then bare the barren a sonne.

47 And whereas she tolde thee, that she nourished him with labour, that was the inhabiting of Ierusalem.

48 But where as shee tolde thee that her sonne, as his chance was, died when shee came into her chamber, that is the fall that is come to Ierusalem,

49 And when thou sawest her like one that mourned for her sonne, thou beganest to comfort her: of these things which haue chanced thee are to be opened vnto thee.

50 For now the most High seeth, that thou art fory in thy minde, and because thou suffrest with all thine heart for her, hee shewed thee the clearnesse of her glory, and the fairenesse of her beauires.

51 And therefore I bade thee remaine in the field where no house was built.

52 For I knew that the most High would shew thee these things vnto thee.

53 Therefore I commanded thee to goe into the helde, where no foundation nor building is.

54 For the worke of mans building can not stand in that place where the cite of the most High should be shewed.

55 And therefore feare not, neither let thine heart be afraid, but goe in, and see the beauires and greatnesse of the building as much as thou art able to see with thine eyes.

56 And after this shalt thou heare, as much as thine eares may comprehend.

57 For thou art blessed aboue many, and art called with the most High among the fewe.

58 But to morrow at night thou shalt remaine here.

59 And the most High shall shewe thee three visions of high things, which the most High will doe vnto them that dwell vpon earth, in the last dayes. So I sleepe the same night: and another, as hee had commanded me.

CHAP. XI.

1 The vision of an eagle coming forth of the sea, and of her feathers.

2 Then sawe I a dreame, and beholde, there came vp from the sea an eagle, which had twelue feathered wings and three heads.

3 And I saw and beholde, the spread her wings ouer all the earth, and all the windes of the ayre blew on her, and gathered themselves.

4 And I beheld, and out of her feathers grew our other contrary feathers, and they became litle feathers and small.

5 But her head remained still, and the head in the middes was greater then the other heads, yet rested it with them.

6 Moreouer, I sawe that the eagle flew with his feathers and reigned vpon earth, and ouer them that dwelt therein.

7 And I saw that all things vnder heauen were subiect vnto her, and no man spake against her, no not one creature vpon earth.

8 I sawe also that the eagle stood vp vpon her claws, and spake to her feathers, saying,

9 Watch not altogether: sleepe euery one in his owne place, and watch by course.

10 Neuertheless, I saw that the voice went out out of her heads, but from the middes of her body.

11 Then I numbered her contrary feathers, and beholde, there were eight of them.

12 And I looked, and beholde vpon the right side there arose one feather, and reigned ouer all the earth.

13 And when it had reigned, the end of it came, and the place thereof appeared no more. So the next stood vp, & reigned: it continued a long time.

14 And when it had reigned, the end of it came also, and as the first, so it appeared no more.

15 Then there came a voice vnto it, and sayd,

16 Heare thou that hath kept the earth so long: thus I say vnto thee, before thou beginnest to appear no more.

17 There shall none after thee attaine vnto thy time, neither to the halfe thereof.

18 Then arose the third & reigned as the other afore, and it appeared no more also.

19 So came it to all the others one after another, so that euerie one reigned, and then appeared no more.

20 Then I looked, and beholde in processe of time y feathers that folowed, stood vp on the right side, that they might rule also, & some of them ruled, but within a while they appeared no more.

21 For some of them were set vp, but ruled not.

22 After this I looked, and beholde, the twelue feathers appeared no more, nor the two wings.

23 And there was no more vpon the egles body, but two heads that rested, and fixe wings.

24 Then saw I also that two wings diuided themselves from the fixe, and remained vnder the head, that was vpon the right side: for the four continued in their place.

25 So I looked, and beholde, the vnder wings thought to set vp themselves, and to haue the rule.

26 Then was there one set vp, but shortly it appeared no more.

27 And y second were sooner gone then y first.

28 Then I beheld, and loe, the two that remained, thought also in themselves to reigne.

29 And when they so thought, beholde, there came one of the heads y were at rest, which was in the middes: for that was greater then the two.

30 And then I saw, that the two heads were joyned therewith.

31 And beholde, the head was turned with the, that were with it, and did eate vp the two vnder wings that would haue reigned.

32 But this head put the whole earth in feare & bare rule in it, ouer all those that dwell vpon earth with much labour, & it had the gouernance of the world, more then all the wings that had bene.

33 After this I looked, & behold, the head that was in the middes, suddenly appeared no more, as did the wings.

34 But the two heads remained, which also ruled likewise vpon earth, and ouer those y dwell therein.

35 And I beheld, & loe the head vpon the right side denoured it that was vpon the left side.

36 ¶ Then I heard a voice which said vnto me, Looke before thee, and consider the thing that thou seest.

37 So I saw, and beholde as it were a lion that roareth, running hastily out of the wood: and I saw that he sent out a mans voice vnto the egles, and spake, and sayd,

38 Heare thou, I will talke with thee, and the most High shall say vnto thee.

39 Are not thou that that of the foure beasts remanest, whom I made to reigne in my world, that thou the end of times might come,

40 And the fourth is come, & hath overcome al the beasts that were past, and hath power ouer the world y great fearfulness, and ouer the whole compas of the earth w most wicked oppression, & that dwelleth so long time in all the world with deceit?

41 For thou hast not iudged y earth with truth.

42 Seeing thou hast troubled the meeke, thou hast hurt the peaceable, and thou hast loued liars, and destroyed the dwellings of them that brought forth fruit, and hast cast downe the walles of such as did thee no harme.

43 Therefore is thy wrongfull dealing come vp vnto the most High, & thy pride vnto the Mighty.

44 The most High also hath looked vpon the proud times, and behold, they are ended, and their atominations are fulfilled.

45 Therefore appeare no more, thou egles, nor thine horrible wings, nor thy wicked feathers, nor thy malicious beards, and thy wicked clawes, nor all thy vaine bodie.

46 That all the earth may be refreshed, & come againe as one deliuered from thy violence, & that she may hope for the iudgement and mercy of him that made her.

CHAP. XII.

The declaration of the former vision.

And when the lion spake these wordes to the egles, I saw,

1 And beholde, the head that had the vpper hand, appeared no more, neither did y foure wings appeare any more, that came to it, and set vp them selues to reigne, whose kingdome was small & full of vproares.

2 And I saw, and beholde, they appeared no more, and the whole body of the egles was burnt, so that the earth was in great feare. Then I awaked out of the trouble & trance of my minde, & from the great feare, and sayd vnto my spirit,

3 Lo, this hast thou done vnto me in that thou scarcest out the wayes of the most High.

4 Loe, yet am I wearie in my minde, and very weak in my spirit, and litle strength is there in me, for the great feare that I receiued this night.

5 Therefore now I will beseech the most High that he will comfort me vnto the end.

6 And I sayd, O Lord, Lord, if I haue found grace before thy sight, & if I am iustified with thee before many others, & if my prayer indeed be come vp before thy face,

7 Comfort me, and shew me thy seruant the interpretation and difference of this horrible sight, that thou mayest perfectly comfort my soule.

8 Seeing thou hast iudged me worthy to shew me the last tumer.

9 ¶ Then he sayd vnto me, This is the interpretation of this vision,

10 The egles, whom thou sawest com vp from the sea, is the kingdome which was seene in the vision of thy brother Daniel.

11 But it was not expounded vnto him: therefore now I declare it vnto thee.

12 Beholde, the dayes come, that there shall rise vp a kingdome vpon the earth, & it shall be feared aboue all kingdomes that were before it.

13 In it shall twelue kings reigne one after another,

14 Whereof the second shall begin to reigne, and shall haue more time then the twelue.

15 And this do the twelue wings signifie which thou sawest.

17 As for the voice that thou heardest speake, and that thou sawest not goe out from the heads, but from the middles of the bodies thereof, this is the interpretation,

18 That after the time of that kingdome there shall arise great strife, and it shall be in danger to fall, but it shall not then fall, but shall be restored againe to his beginning.

19 Concerning the eight vnderwings, which thou sawest hang vnto her wings, this is the interpretation,

20 In him shall arise eight Kings, whose time shall be but small, and their yeres swift, and two of them shall perish.

21 But when the middle time commeth, there shall be four kept a time, whiles his time beginneth to come, that it may be ended, but two shall be kept vnto the end.

22 And where as thou sawest three heads resting, this is the interpretation,

23 In his last dayes shall the most High raise vp three kingdomes, and shall call againe many things into them, and they shall haue the dominion of the earth,

24 And of those that dwell therein, with much griefe aboute al those that were before them: therefore are they called the heads of the eagle.

25 For they shall accomplish his wickednesse, and shall finish his last end.

26 And whereas thou sawest that the great head appeared no more, it signifyeth that one of them shall die vpon his bed, and yet with paine.

27 For the two that remaine, the sword shall deuoure them.

28 For y sword of the one shall deuoure y other: but at the last he shall fall by the sword himselfe.

29 And whereas thou sawest two vnderwings, that went off toward the head, which was on the right side, this is the interpretation,

30 These are they whom the most High hath preferred for their end, whose kingdome is little, and full of trouble as thou sawest.

31 And the lion whome thou sawest rising vp out of the wood & roaring, and speaking vnto the eagle, and rebuking her for her vnrighteousnesse with all the words that thou hast heard,

32 This is the winde which the most High hath kept for them, and for their wickednesse vnto the end, and hee shall reprove them, and cast before them their spoiles.

33 For he shall set them aloue in the iudgement, and shall rebukethem and correct them.

34 For he will deliuer the residue of my people by affliction, which are preferred vpon my borders, and he shall make them ioyfull, vntill the comming of the day of iudgement, whereof I haue spoken vnto thee from the beginning.

35 This is the dreame that thou sawest, & these are the interpretations.

36 Thou onely hast bene meet to know this secret of the most High.

37 Therefore write all these things that thou hast seene in a booke and hide them,

38 And teach them the wise of the people, whose hearts thou knowest may comprehend and keepe these secrets.

39 But wait thou here yet seuen dayes mo, that it may be shewed thee what sooner it pleaseth the most High to declare vnto thee: and with that he went his way.

40 And when all the people perceiued, that the seuen dayes were past, and I not come againe into the city, they gathered them all together, from the least vnto the most, and came vnto me, and spake vnto me, saying,

41 What haue we offended thee? or what euill haue we done against thee, that thou forsakest vs, and sittest in this place?

42 For of all the people thou only art left vs as a grape of the vine, & as a candle in a darke place, & as an haueu or ship preferred from the tempest.

43 Are not the euils which are come vnto vs sufficient?

44 If thou then forsake vs, howe much better had it bene for vs, that we had bene burnt also as Sion was burnt?

45 For wee are no better then they that died there: and they wept with a loud voice. Then answered I them, and sayd,

46 Be of good comfort, O Israel, and be not heauy, thou house of Iakob.

47 For the most High hath you in remembrance, and the Almighty hath not forgotten you in temptation.

48 As for me I haue not forsaken you, neither am I departed fro you, but am come into this place to pray for y desolation of Sion, that I might seeke mercy for the lowe citate of your Sanctuary.

49 And nowe goe your way home euery man, and after these dayes will I come vnto you.

50 So the people went their way into the cite, as I commanded them:

51 But I remained still in the field seuen dayes, as he had commanded me, and did eat only of the flowers of the field, and had my meat of the herbes in those dayes.

CHAP. XIII.

The wisdom of a winde coming forth of the sea, which became a man. § His prophecie and power against his enemies. 21 The declaration of this vision.

And after the seuen dayes I dreamed a dreame by night.

1 And beholde, there arose a winde from the sea, and it mooued all the waues thereof.

2 And I looked, and behold, there was a mighty man with the thousands of heauen: and when he turned his countenance to looke, all the things trembled that were seene vnder him.

3 And when the voice went out of his mouth, all they burned that heard his voice, as the earth falleth when it feeleth the fire.

4 After these things I saw, and beholde, there was gathered together a multitude of men out of number, from the foure windes of the heauen, to fight against the man that came out from the sea.

5 And I looked, and beholde, he graced himselfe a great mountaine, and flew vp vpon it.

6 But I would haue seene y country or place whereout the hill was grauen, and I could not.

7 I saw after these things, and beholde, all they which came to fight against him, were fore afrayd, and yet they durst fight.

8 Neuertheless when hee saw the fiercenesse of the multitude that came, hee lifted not vp his hand: for he held no sword nor any instrument of warre.

9 But onely, as I saw, he sent out of his mouth, as it had bene a blast of fire, and out of his lips the winde of the flame, & out of his tongue he cast out sparks and stormes.

11 And they were all mixt together, ^{as} this blast of fire, the winde of the flame, and the great storme, and fell with violence vpon the multitude, which was prepared to fight, and bunt them vp all, so that of the innumerable multitude there was nothing seene, but onely dust, and smell of smoke. When I saw this, I was affraid.

12 Afterward saw I the same man come down from the mountaine, and calling vnto him another peaceable multitude.

13 And there came many vnto him, some with ioyfull countenance, and some with sadde: some of them were bound, and some brought of them that were offered: and I was sicke through great feare, and awaked, and said,

14 Thou hast shewed thy seruant these wonders from the beginning, and hast counted me worthy to receiue my prayer.

15 Shewe menow therefore the interpretation of this dreame.

16 For thus I consider in mine vnderstanding, woe vnto them that shalbe left in those daies, and much more woe vnto them that are not left behinde.

17 For they that were not left, were in heauines.

18 Nowe vnderstand I the thinges that are laide vp in the latter dayes, which shall come both vnto them, and to those that are left behinde.

19 Therefore are they come into great perils and many necessities, as these dreames declare.

20 Yet it is easer, that he that is in danger should fall into these, and forsee the thinges to come hereafter, then to passe away as a cloude out of the world.

21 Then answered he me, and said, The interpretation of the vision will I shew thee, and I will open to thee the thing that thou hast required.

22 Whereas thou hast spoken of them that are left behinde, this is the interpretation,

23 He that shall beare the danger in that time, hee shall keepe himselfe. They that be fallen into danger, are such as haue works and faith toward the most Mightie.

24 Know therefore, that they which be left behinde, are more blessed then they that be dead.

25 These are the meanings of the vision, Where as thou sawest a man coming vp from the mids of the sea,

26 The same is he whome the most High hath kept a great season, who by his owne selfe shall deliuer his creature, and hee shall order them that are left behinde.

27 And whereas thou sawest, that out of his mouth there came a blast with fire and storme,

28 And that he neither held sword nor weapon, but that by his fiercenesse hee destroyed the whole multitude, that came to fight against him, this is the interpretation,

29 Behold, the dayes come that the most High will beginne to deliuer them that are vpon the earth.

30 And he shall astonish the hearts of them that dwell vpon the earth:

31 And one shall prepare to fight against another, citie against citie, and place against place, and nation against nation, and realme against realme.

32 When this commeth to passe, then shall the tokens come, that I shewed thee before, and then shall my sonne be reuiled, whom thou sawest goe

vp as a man.

33 And when all the people heare his voice, euery man shall in their owne lande leaue the battell that they haue one against another.

34 And an innumerable multitude shalbe gathered as one, as they that be willing to come, and to fight against him.

35 But he shall stand vpon the toppe of mount Sion.

36 And Sion shall come, and shall be shewed to all, being prepared and builded, as thou sawest the hill grauen forth without any hands.

37 And this my Sonne shall rebuke the wicked inuentions of those nations, which for their wicked life are fallen into the tempest,

38 And into torments like to flame, whereby they shalbe tormented, and without any labour will he destroy them, euen by the Lawe, which is compared vnto the fire.

39 And whereas thou sawest that hee gathered another peaceable people vnto him,

40 Those are the ten tribes which were caried away captiues out of their owne land,* in the time of Ofas the King, whome Salmanasar the king of the Assyrians tooke captiue, and caried them beyond the riuer: so were they brought into another lande.

41 But they tooke this counsell to themselves, that they would leaue the multitude of the heathen, and goe soorth into a further country, where neuer man dwelt.

42 That they might there keepe their statutes, which they neuer kept in their owne land.

43 And they entred in at the narrow passages of the riuer Euphrates.

44 For the most High then shewed them signes, * and stayed the springs of the flood till they were passed ouer.

45 For thorow the country there was a great journey, euen of a yeere and an halfe, and the same region is called || Arareth.

46 Then dwelt they there vntill the latter time: and when they come forth againe,

47 The most High shall hold still the springs of the riuer againe that they may goe thorow: therefore sawest thou the multitude peaceable.

48 But they that be left behinde of thy people, are those that be found within my borders.

49 Nowe when he destroyeth the multitude of the nations that are gathered together, he shall defend the people that remaine,

50 And then shall he shewe great wonders vnto them.

51 Then saide I, O Lorde, Lorde, shew me this, wherefore haue I seene the man coming vp from the middes of the sea?

52 And he saide vnto me, As thou canst neither seeke out, nor knowe these thinges, that are in the deepe of the sea, so can no man vpon earth see my Sonne, or those that be with him, but in the time of that day.

53 This is the interpretation of the dreame which thou sawest, and whereby thou onely art lightened.

54 For thou hast forsaken thine owne Law, and applied thy diligence vnto mine, and sought it.

55 Thy life hast thou ordered in wisdom, and hast called vnderstanding thy mother.

56 Therefore haue I shewed thee the rewards with the most High: and after three other dayes

I will

* 2 King. 17. 3.

* 2 Esdr. 1. 1. 22.
10/3. 3. 15/36.

|| Or Ararat.

I will speake other things vnto thee, and will declare vnto thee great and wonderous things.

17 Then went I forth vnto the field, glorifying and praying the most High for the wonders which he did in time,

18 Which he gouerneth, & such things as come in their seasons: and there I sate three dayes.

CHAP. XIII.

3 How God appeared to Hefias in the bush, 10 All things desired to age, 15 The latter times worse then the former, 19 The ingratitudes of Israel, 25 The resurrection and iudgement.

Vpon the third day I sate vnder an Oke, and beholde, there came forth a voyce vnto me out of the bush, and said, Efdras, Efdras.

2 And I said, Here am I, Lorde, and stooode vp vpon my feete.

Exod. 3. 8.

3 Then said he vnto me, * In the bush I reuelled my selfe, and spake vnto Moyfes, when my people serued in Egypt:

4 And I cut him, and led my people out of Egypt, and brought him vpon the mount Sinai, and I held him with me a long season,

5 And I tolde him many wonders, and shewed him the secrets of the times and the ende, and commanded him, saying,

6 These wordes shalt thou declare, and these shalt thou hide.

7 And now I say vnto thee, that thou lay vp in thine heart the signes that I haue shewed, and the dreames that thou hast seene, and the interpretations which thou hast heard.

8 For thou shalt be taken away from all, and thou shalt remaine henceforth with my counsell, & with such as be like thee, vntill the times be ended.

9 For the world hath lost his youth, and the times begin to waxe old.

10 For the world is diuided into twelue partes, and ten partes of it are gone already, and halfe of the tenth part.

11 And there remaineth that which is after the halfe of the tenth part.

12 Therefore set thine house in order, & reform thy people, and comfort such of them as be in trouble, and now renounce the corruption.

13 Let goe from thee mortall thoughtes: cast away from thee the burdens of men, and put off now the weake nature.

14 And set aside thy most grievous thoughtes, and haste thee to depart from these times.

15 For greater evils then those which thou hast seene now, shall they commit.

16 For the weaker that the worlde is by reason of age, the more shall the evils be increased vpon them that dwell therein.

17 For the truth is fled farre away, and lies are at hand: for now hasteth the vision to come, that thou hast seene.

18 ¶ Then answered I, and said before thee,

19 Behold, O Lord, I will goe as thou hast commanded me, and reforme the people, which are present: but they that shall be borne afterwarde, who shall admonish them?

20 Thus the world is set in darknesse, and they that dwell therein, are without light.

21 For thy Lawe is burnt, therefore no man knoweth the things that are done of thee, or the workes that shalt be done.

22 But if I saw: found grace before thee, sende the holy Ghost into mee, and I will write all that hath bene done in the worlde since the beginning,

which was written in thy Law, that men may finde the pathes, and that they which will liue in the latter dayes, may liue.

23 And he answered me, saying, Go, and gather the people, and say vnto them, that they seeke thee not for fourtie dayes,

24 But prepare thee many boxe tables, and take with thee these five, Sarea, Dabria, Sclomia, Ecanus, and Afel, which are ready to write swiftly,

25 And come hither, and I will light a candle of vnderstanding in thine heart, which shall not be put out till the things be performed which thou shalt begin to write.

26 And then shalt thou declare some things openly vnto the perfite men, and some things shalt thou shew secretly vnto the wife: to morow this houre shalt thou begin to write.

27 Then went I forth, as he commanded me, and gathered all the people together, and said,

28 Heare these words, O Israel,

29 * Our fathers at the beginning were strangers * Gen. 4. 1. in Egypt, from whence they were deliuered,

30 And receiued ¶ Law of life, which they kept * Acts 17. 9. not, which ye also haue transgressed after them.

31 Then was the land, euen the lande of Sion parted among you by lot: but your fathers and yee also haue done vnrighteously, & haue not kept the wayes which the most High commanded you.

32 And for so much as he is a righteous Iudge, he tooke from you in time the thing that hee had giuen you.

33 And now are ye here, and your brethren among you.

34 Therefore if so be that you will subdue your owne vnderstanding, and reforme your heart, yee shall be kept aliue, and after death shall ye obtaine mercie.

35 For after death shall the iudgement come, when we shall liue againe: and then shall the names of the righteous be manifest, and the works of the vngodly shall be declared.

36 Let no man therefore come now vnto mee, nor seeke me these fourtie dayes.

37 So I tooke the five men, as he commanded me, and we went into the field, & remained there.

38 The next day, beholde, a voyce called me, saying, Efdras, * open thy mouth, and drinke that * Ezech. 4. 1. I giue thee to drinke.

39 Then opened I my mouth, and beholde, hee reached me a full cup, which was full as it were with water, but the colour of it was like fire.

40 And I tooke it, and dranke, and when I had drunke it, mine heart had vnderstanding, and wisdom grew in my brest: for my spirit was strengthened in memorie.

41 And my mouth was opened, & shut no more.

42 The most High gaue vnderstanding vnto the five men, that they wrote the high things of the night, which they vnderstood me.

43 But in the night they did eate bread, but I spake by day, and held not my tongue by night.

44 In fourtie dayes they wrote two hundredth and foure bookes.

45 And when the fourtie dayes were fulfilled, the most High spake, saying, The first that thou hast written, publish openly, that the worthe and vnto worthe may read it.

46 But keepe the seuenie last, that thou mayest giue them to the wife among the people.

47 For in them is the veine of vnderstanding, and

and the fountaine of wifdome, and the riuer of knowledge: and I did fo.

CHAP. XV.

The prophets of Egipt in vaine. 5 The vail that fhall couer the world. 9 The Lord will avenge the innocent blood. 10 Egypt fhall leaue. 11 Sedition. 20 And punishment vpon the Kings of the earth. 21 Curfed are they that faue. 29 Tremble and weep vpon the whole earth. 33 God is the reuenger of his elect.

Behold, fpeake thou in the eares of my people the wordes of prophetic, which I will put in thy mouth, faith the Lord:

1 And caufe them to be written in a letter: for they are faithfull and true.

2 Fear not the imaginations againft thee: let not the vnfaithfullnes of the fpeakers trouble thee, that fpeake againft thee.

3 For cury vnfaithfull fhall die in his vnfaithfullneffe.

4 Behold, faith the Lord, I will bring plagues vpon all the world, the fword, famine, death, and deftruccion:

5 Becaufe that iniquitie hath fully polluted all the earth, and their wicked workes are fulfilled.

6 Therefore, faith the Lord, I will holde my tongue no more for their wickedneffe, (they doe vngodly) neither will I fuffer them in the things that they doe wickedly.

7 Behold, * the innocent and righteous blood crieth vnto me, and the foules of the iuft crie continually.

8 I will furely avenge them, faith the Lord, and reuiege vnto mee all the innocent blood from among them.

9 Behold, my people is led as a flocke to the flaughter: I will not fuffer them nowe to dwell in the land of Egypt.

10 But I will bring them out with a mightie hand, and a ftreched out arme, and fmite it with plagues as afore, and will deftroie al the land therof.

11 Egypt fhall mourne, and the foundations thereof fhall be fmiten with the plague & punishment, that God fhall bring vpon it.

12 The plowmen that till the ground, fhall moune: for their feedes fhall faile through the blafing and haile, and by an horrible ftarre.

13 Wo to the world, & to them that dwell therein.

14 For the fword, and their deftruccion draweth neere, and one people fhall ftand vp to fight againft another with fwords in their hands.

15 For there fhall be fedition among men, and one king fhall invade another: they fhall not regard their fhall, & the princes fhall meafure their doings by their power.

16 A man fhall defire to go into a city, & fhall not be able.

17 Becaufe of their pride the cities fhall be troubled, the houfes fhall be afraid, men fhall feare.

18 A man fhall haue no pity vpon his neighbour, but fhall deftroie their houfes with the fword, and their goods fhall be fpoyled for lacke of bread, and becaufe of great trouble.

19 Behold, faith God, I call together all the kings of the earth to reuerence mee, which are from the Eaft, and from the South, from the Eaft, and from Libanus, to turne vpon them, & to repay the things that they haue done to them.

20 As they doe yet this day vnto my chofen, fo will I doe alfo, and recompence them in their bofome: thus faith the Lord God,

21 My right hand fhall not fpare the finners,

neither fhall the fword ceafe from them, that fhed innocent blood vpon earth.

22 The fire is gaped out from his wrath, & hath confumed the foundations of the earth, & the finners like the ftaw, that is kindled.

23 Woeto them that finne, and keepe not my commandements, faith the Lord.

24 I will not fpare them: depart, O children, from the power: defile not my Sanctuary.

25 For the Lord knoweth all them that finne againft him, and therefore deliuereth them vnto death and deftruccion.

26 For nowe are the plagues come vpon the world, & ye fhall remaine in them: for God will not deliuer you becaufe ye haue finned againft him.

27 Behold, an horrible vifion commeth from the Eaft,

28 Where generations of dragons of Arabia fhall come out with many charrets, & the multitude of them fhall be caried as the winde vpon the earth, that all they which heare them, may feare and tremble.

29 Euen the Carmanians raging in wrath, fhall go forth as the bores of the foreft, and fhall come with great power, and ftande againft them in battell, and fhall deftroie a portion of the lande of the Affyrians.

30 But after this fhall the dragons haue the vpper hand, and remember their nature, & fhall turne about, and confpire to confume them with a great power.

31 Then thefe fhall be troubled, and keepe fience by their power, and fhall flee.

32 From the land of the Affyrians fhall the enemy befiege them and confume fome of them, and their hofte fhall be feare and dread, and ftirre among their kings.

33 Behold cloudes from the Eaft, and from the North vnto the South, and they are very horrible to looke vpon, full of wrath and ftorme.

34 They fhall fmite one vpon another, and they fhall fmite downe a great multitude of ftarres vpon the earth, euen their own ftarre, and the blood fhall be from the fword to the belly.

35 And the dongue of an vnto 3 Camels litter.

36 And there fhall bee great fearefulneffe and trembling vpon earth, and they that fee the wrath, fhall be afraid, and a trembling fhall come vpon them.

37 And then there fhall come great ftormes from the South, and from the North, and part from the Weft.

38 And from the Eaft fhall windes arife, & fhall open it with the cloud, which he raifed vp in wrath, and the ftarre, raifed to feare the Eaft and Weft windes, fhall be deftroied.

39 And the great and mightie cloudes fhall be lift vp full of wrath, and the ftarre, that they may make al the earth afraid, and then that dwell therein, and that they may powre out ouer eury hie place, and lifted vp, an horrible conftellation,

40 As fire and haile, and flying fword, and many waters, that all fieldes may be full, and all riuers with the abundance of great waters.

41 And they fhall breake downe the cities and wallles, and mountaines, and hilles, and the trees of the wood, and the graffe of the medowes, and their corne.

42 And they fhall go with a ftraight courfe vnto Babylon, and make it afraid.

44 They

44 They shall come to her, and besiege her, and shall powre forth the confellation, & al the wrath against her: then shall the dust and smoke goe vp vnto the heauen, and al they that be about her, shall bewaile her.

45 And they that remaine vnder her, shall doe seruice vnto them, that haue put her in feare.

46 ¶ And thou Asia, that art partaker of the hope of Babylon, and the glory of her person,

47 Woe vnto thee, O wretch, because thou hast made thy selfe like vnto her, and hast deckt thy daughters in whoredome, that they might please and glory in thy louts, which haue alway desired to commit whoredome with thee.

48 Thou hast folloved her that is hated in al her works, and in her inuentions: therefore saith God,

49 I will send plagues vpon thee, widowhood, pouertie, and famine, and the sword, and pestilence, to waste thine houses with destruction and death.

50 And the glory of thy power shall bee dried vvas a flower when the heate riseth, that is sent vpon thee.

51 Thou shalt bee sicke as a poore wife that is plagued and beaten of women, so that the mightie and the lousers shall not be able to receiue thee.

52 Would I thus hate thee, saith the Lord,

53 If thou hadst not alway slaine my chosen, exalting the stroke of thine handes, and said our their death, when thou wast drunken,

54 Set forth the beautie of thy countenance?

55 The reward of thy whoredome shall be in thy bosome: therefore shalt thou receiue a reward.

56 As thou hast done vnto my chosen, saith the Lord, so will God doe vnto thee, and will deliuer thee vnto the plague.

57 And thy children shall die of hunger, & thou shalt fall by the sword, and thy cities shall be broken downe, and all thy men shall fall by the sword in the field.

58 And they that be in the mountaines shall die of hunger, and eat their owne flesh, & drinke their owne blood for want of bread and thirst of water.

59 And thou, as vnhappy, shalt come thorowe the sea, and receiue plagues againe.

60 In the passage they shall cast downe the flaine cities, and shall roote out one part of thy land, and consume the portion of thy glory, and shall returne to her that was destroyed.

61 When thou shalt be cast downe, thou shalt be to them as stubble, and they shall be to thee as fire,

62 And they shall destroy thee, and thy cities, thy land, and thy mountaines: all thy woods, & all thy fruitfull trees shall they burne with fire.

63 Thy children shall they carry away captiue, and shall spoile thy substance, and marre the beauty of thy face.

CHAP. XVI.

1 Against Babylon, Asia, and Egypt and Syria. 28. Of the evils that shall come vpon the world, with admonition how to gouerne themselves. in. of B. Chaps. 54. To acknowledge their sinnes, and to commit themselves to the Lord. 55. What might prouidence and iustice is to be remembred.

WO to thee, Babylon and Asia: woe to thee Egypt and Syria.

2 Gird your selues with sacke and hairecloth, and moune your children, and be sorie: for your destruction is at hand.

3 A sword is sent vnto you, and who will turne it backe? a fire is sent among you, and who will quench it?

4. Plagues are sent vnto you, & who can driue

them away?

5 May any man driue away an hungry lion in the wood? or quench the fire in stubble when it hath once begun to burne? may one turne againe the arrow, that is shot of a strong archer?

6 The mighty Lord sendeth the plagues, and who can driue them away? the fire is gone forth in his wrath, and who can quench it?

7 He shall cast lightnings, and who shall not feare? he shall thunder, and who shall not be afraid?

8 The Lord shall threaten, and who shall not vterly be broken in pieces at his presence? the earth quaketh, and the foundation thereof: the sea ariseth vp with waues from the deepe, and the filthes thereof, before the Lord, and the glory of his power.

9 For strong is his right hand, that bendeth the bowe: his arrowes that he shooteth, are sharpe, and shall not misse, when they begin to be shot into the ends of the world.

10 Beholde, the plagues are sent, and shall not turne againe, till they come vpon earth.

11 The fire is kindled, and shall not be put out, till it consume the foundations of the earth.

12 As an arrow which is shotte of a mightie archer, returneth not backward, so the plagues that shall beset vpon earth, shall not turne againe.

13 Woe is me, woe is me: who will deliuer me in those dayes?

14 The beginning of sorowes and great mourning: the beginning of famine and great death: the beginning of warres, and the powers shall searthe the beginning of euils, and all shall tremble. What shall I doe in these things, when the plagues come?

15 Behold, famine and plague, and trouble, and anguish are sent as scourges for amendement.

16 But for all these things they will not turne from their wickednesse, nor be alway mendeul of the scourges.

17 Beholde, vitailles shall be so good cheape vpon earth, that they shall thinke themselves to be in good case: but then shall the euils bud forth vpon earth, euen the sword, the famine and great confusion.

18 For many of them that dwell vpon earth, shall perish with famine, and the other that escape the famine, shall the sword destroy.

19 And the dead shall be cast out as dung, and there shall be no man to comfort them: for the earth shall be wasted, and the cities shall be cast downe.

20 There shall be no man left to till the earth, and to sowe it: the trees shall giue fruit, but who shall gather them?

21 The grapes shall be ripe, but who shall treade them? for all places shall be desolate, so that one man shall desire to see another, or to heare his voyce.

22 For of one citie there shall be tenne left, and two of the field, which shall hide themselves in the thick woods, and in the clefts of rocks.

23 As when there remaine three or foure olives in the place where oliues growe, or among other trees,

24 Or as when a vineyard is gathered, there are left some grapes of them that diligently sought thorow the vineyard:

25 So in those dayes there shall be three or foure left by them that searche their houses with the sword.

26 And the earth shall be left waste, & the fields thereof

thereof shall wake olde, and her wayes and all her
purues shall growe full of thornes because no man
shall trauell therethrough.

27 The virgins shall mourne, hauing no bride-
gromes: the women shall make lamentation, ha-
uing no husbands: their daughters shall mourne,
hauing no helpers.

28 In the waters shall their bridegromes be de-
stroyed, and their husbands shall perish with fa-
mine.

29 But, yee seruants of the Lorde, heare these
things, and marke them.

30 Behold the worde of the Lorde, receiue it: be-
leeue not the gods of whom the Lorde speaketh:
behold, the plagues draw neere, and are not slacke.

31 As a travelling woman which in the ninth
moneth bringeth forth her sonne, when the houre
of birth is come, two or three houres afore y paines
come vpon her bodie, and when the childe com-
meth to the birth, they tarie not a whit.

32 So shall not the plagues bee slacke to come
vpon the earth, and the worlde shall mourne, and
forowes shall come vpon it on euery side.

33 O my people, heare my worde: make you
readie to the battell, and in the troubles bee euen
as strangers vpon earth.

34 Hee that selleth, let him be as he that fleeth
his way: and he that buyeth, as one that will lose.

35 Who so occupieth merchandise, as he that
winneeth not: and he that buildeth, as he that shall
not dwell therein.

36 He that foweth, as one that shall not reape:
he that curtheth the vine, as he that shall not gather
the grapes.

37 They that marrie, as they that shall get no
children: and they that marrie not, so as the wi-
dowes.

38 Therefore, they that labour, labour in vaine.

39 For strangers shall reape their fruites, and
spoil their goods, and ouerthrow their houses, and
take their children captiue: for in captiuitie and
famine shall they get their children.

40 And they that occupie their merchandise
with couetousnesse, the more they decke their ci-
ties, their houses, their possessions, and their owne
persons,

41 So much more wil I be angrie against them
for their sinnes, saith the Lorde.

42 As a whore enuieth an honest and vertuous
woman,

43 So shall righteousnesse hate iniquitie, when
shee decketh her selfe, and shall accuse her open-
ly, when he that come that shall bridle the author
of all sinne vpon earth.

44 And therefore be ye not like therunto, nor
to the works thereof: for or euer it be long, iniqui-
tie shall be taken away out of the earth, and righte-
ousnesse shall reigne among you.

45 Let not the sinner say, that he hath not sin-
ned: for coales of fire shall burne vpon his head,
which saith, I haue not sinned before the Lorde God
and his glorie.

46 Behold, the Lorde * knoweth all the workes
of men, their imaginations, their thoughts and their
hearts.

47 * For as soone as hee saide, Let the earth bee
made, it was made: let the heauen be made, and it

was created.

48 By his word were the starres established, and
he * knoweth the number of them.

49 Hee searcheth the depth, and the treasures
thereof: he hath measured the sea, and what it con-
taineth.

50 Hee hath shut the sea in the mids of the wa-
ters, and with his word hath he hanged the earth
vpon the waters.

51 Hee spreadeth out the heauen like a vawer:
vpon the waters hath he founded it.

52 In the desert hath he made springs of water,
and pooles vpon the toppes of the mountaines, to
powre out floods vpon the high rocks to water the
earth.

53 He made man, and put his heart in the mids
of the bodie, and gaue him breath, life and vnder-
standing.

54 And the Spirit of the Almighty God, which
made all things, and hath searched all the hid things
in the secretes of the earth,

55 Hee knoweth your inuentions, and what ye
imagine in your heart: when yee sinne and woulde
hide your sinnes.

56 Therefore hath the Lorde searched & fought
out all your works, and will put you all to shame.

57 And when your sinnes are brought forth be-
fore men, yee shall be confounded, and your owne
sinnes shall stand as your accusers in that day.

58 What will ye doe, or how will ye hide your
sinnes before God and his Angels?

59 Beholde, God himselfe is the iudge: feare
him: cease from your sinnes, and forget your ini-
quities, and meddle no more from henceforth with
them: so that God leade you forth, and deliuer you
from all trouble.

60 For beholde, the heste of a great multitude
is kindled against you, and they shall take away
certaine of you, and shall slay you for meate to the
idoles.

61 And they that consent vnto them, shall bee
had in derision and in reproche, and troden vnder
foote.

62 For in euery place and cities that are neere,
there shall be great insurrection against those that
feare the Lorde.

63 They shall be like madde men: they shall spare
none: they shall spoil, and waste such as yet feare
the Lorde.

64 For they then shall waste and spoil their
goods, and cast them out of their houses.

65 Then shall the trial of my chosen appeare,
as the golde is tried by the fire.

66 Heare, O ye my beloued, saith the Lorde, be-
holde, the dayes of trouble are at hand, but I will
deliuer you from them: be not yete afraide: doubt
not, for God is your captaine.

67 Who so keepeth my commandments and
precepts, saith the Lorde God, let not your sinnes
weigh you downe, and let not your iniquities lift
themselves vp.

68 Woe vnto them that are bound with their
sinnes, and couered with their iniquities, as a field
is hedged in with thushes, and the path thereof co-
uered with thornes, whereby no man may traueil:
it is shut vp, and is appointed to bee deliuered with
fire.

TOBIT.

*Luke 12. 13.
The hungry.
Matthew 4. 1.*

*For he liberal in
the iust, and
to show death.
Counsell.*

*God is to be
blessed.*

Chapter 1. 14.

*Poeticall with
the leave of
God.*

*Tobias sent by
his father to Ra-
ges, seeketh a
companion, and
meeteth with
Raphael, whom
he bringeth to
his father.*

*For thou com-
mest happy.*

kennelle goe with thee in thy journey.

16 * Give of thy bread to the hungry, and of thy garments to them that are naked, and * of all thine abundance give almes, and let not thine eye be envious when thou givest almes.

17 ¶ Powe out thy bread on the buriall of the iust, but give nothing to the wicked.

18 Alke counsell alway of the wife, and despise not any counsell that is profitable.

19 Blesseth thy Lord God alway, and desire of him that thy wayes may be made straight, and that all thy purposes and counsells may prosper: for every nation hath not counsell: but the Lord giueth all good things, and he humbleth whom he will, as he will: now therefore, my sonne, remember my commandements, neither let them at any time be put out of thy minde.

20 * Furthermore I signifie this to thee, that I deliuered thee talents to Gabael the sonne of Gabrias at Rages in Media.

21 And feare not, my sonne, forasmuch as wee are made poore: for thou hast many things, if thou feare God, & flee from all sinne, and do that thing which is acceptable vnto him.

CHAP. V.

Tobias first in Rages, 4. He meeteth with the Angel Raphael, which did command him.

Tobias then answered, and said, Father, I will doe all things which thou hast commanded me.

2 But howe can I receiue the sluer, seeing I know him not?

3 Then he gaue him the hand writing, and said vnto him, Seeke thee a man, which may goe with thee, whiles I yet liue, and I will giue him wages, and goe and receiue the money.

4 Therefore when he was gone to seeke a man, he found Raphael the Angel.

5 But he knew not, and said vnto him, May I goe with thee into the land of Media? and knowest thou those places well?

6 To whom the Angel said, I will go with thee: for I haue remained with our brother Gabael.

7 Then Tobias sayd to him, Tarie for me till I tell my Father.

8 Then he sayd vnto him, Goe, and tarie not: so hee went in, and sayde to his father, Beholde, I haue found one, which will goe with me. Then he sayd, Call him vnto mee, that I may know of what tribe he is, and whether he be faithfull to goe with thee.

9 So he called him, and he came in, and they saluted one another.

10 Then Tobias sayd vnto him, Brother, shewe me of wh tribe and familie thou art.

11 To whom he sayd, Dost thou seeke a stocke or familie, or an hired man to goe with thy sonne? Then Tobias sayd vnto him, I would know, brother, thy kindred and thy name.

12 Then he sayd, I am of the kindred of Azarias and Ananias the great, and of thy brethren.

13 Then Tobias sayd, ¶ Thou art welcome, brother: be not now angry with me, because I haue inquired to know thy kindred, & thy family: for thou art my brother of an honest & good stocke: for I know Ananias & Ionathas, sonnes of that great Samaias: for we went together to Ierusalem to worship, and offered the first borne, & the tenths of the fruits, and they were not deceiued with the error of our brethren: my brother, thou art of a great stock.

14 But tell me, What wages shall I giue thee?

with thee a great day and things necessary, as to mine owne sonne?

15 Yea, moreouer if ye retaine safe, I will adde something to the wages.

16 So they agreed. Then said he to Tobias, Prepare thy selfe for the journey, and go you on Gods Name. And when his sonne had prepared all things for the journey, his father sayd, Goe thou with this man, and God which dwelleth in heauen, prosper your journey, & the angel of God keepe you company. So they went forth both and departed, and the dogge of the young man with them.

17 But * Anna his mother wept, & sayd to Tobias, Why hast thou sent away our sonne? is he not the staffe of our hand to minister vnto vs?

18 Would to God we had not layed money vpon money, but that it had bene cast away in respect of our sonne.

19 For that which God hath giuen vs to liue with, doth suffice vs.

20 Then said Tobias, Be not careful, my sister: he shall retaine in safety, and thine eyes shall see him.

21 For the good Angel doth keepe him company, and his journey shall be prosperous, and he shall retaine safe.

22 Then he made an end of weeping.

Tobias delivered from the fish. 2. Raphael foretels him certain adventures, 10. His counsell how he should returne.

And as they went on their journey, they came at night to the flood Tigris, and there abode.

2 And when the young man went to wash himselfe, a fish leaped out of the riuer, and would haue deuoured him.

3 Then the Angel said vnto him, Take the fish. And the young man took y fish, and drew it to land.

4 To whom the Angel saide, Cut the fish, and take the heart, and the liuer, and the gall, and put them vp surely.

5 So the young man did, as the Angel commanded him: and when they had roasted the fish, they ate it: then they both went on their way, till they came to Ecbatane.

6 ¶ Then the young man saide to the Angel, Brother Azarias, what auaieth the heart, and the liuer, and the gall of the fish?

7 And he saide vnto him, Touching the heart, and the liuer, if a deuil or an euil spirit trouble any, wee must make a perfume of this before the man or the woman, and he shall be no more vexed.

8 As for the gall, anoint a man that hath white-nesse in his eyes, and he shall be healed.

9 ¶ And when they were come neere to Rages, the Angel said to the young man, Brother, to day we shall lodge with Raguel, who is thy couzine: he also hath one only daughter named Sarrai: will speake for her that she may be giue thee for a wife.

11 For to thee doth * the right of her pertene, seeing thou alone art the remnant of her kindred, and 12. And the maid is faire and wise: now therefore heare me, & I will speake to her father, that we may make the marriage when we are returned from Rages: for I know that Raguel cannot marrie her to another according to the lawe of Moyses: for he should desire death, because the right doth rather appertaine to thee then to any other man.

13 Then the young man answered the Angel, I haue heard, brother Azarias, that this maide hath bene giuen to seuen men, who all died in the marriage chamber:

*Tobias wept
forth, the Angel
keeping him com-
pany, his mother
wepteth.
* Chap. 11. 4.*

*Tobias intended
of a fish, to
keep him from
being deuoured.*

** Num. 27. 8.
and 36.*

14 And I am the only begotten sonne of my father, and I am afraid lest I goe in to her, and dye as the other before: for a wicked spirit shall loneth her, which hateth no body but those which come in to her: wherefore I also feare lest I die, and bring my fathers and my mothers life because of mee to the graine with sorrow: for they have no other sonne to bury them.

15 Then the Angel sayde vnto him, Dost thou not remember the precepts which thy father gaue thee, that thou shouldest marry a wife of thine own kindred: wherefore heare mee, O my brother: for she shall be thy wife, neither be thou carefull of the euill spirit: for it is the same night shall she be giuen thee in marriage.

16 And when thou shalt goe into the marriage chamber, thou shalt take of the hote coles for perfumes, and make a perfume of the heart, and of the liuer of the filth.

17 Which if the spirit do smel, he will flee away, and neuer come againe any more: but when thou shalt come to her, rise vp both of you, and pray to God which is mercifull, who will haue pittie on you, and saue you: feare not, for she is appoynted vnto thee from the beginning, and thou shalt keepe her, and she shall go with thee: moreover I suppose that she shall beare three children: now when Tobias had heard these things, he loued her, and his heart was effectually ioyned to her.

CHAP. VII.

1 And when they were come to Ecbatane, they came to the house of Raguel: and Sarra mette them, and after they had kissed one another, shee brought them into the house.

2 Then sayde Raguel to Edna his wife, Howe like is this yong man to Tobit my cousin?

3 And Raguel asked, Whence are you, my brethren? To whom they saide, that they were of the tribe of Nephtalim, and of the captiues that dwelt at Nineue.

4 Then he sayd to them, Doe ye knowe Tobit our kinsman? And they sayd, We know him. Then said he, Is he in good health?

5 And they sayd, He is both alive, and in good health: and Tobias said, He is my father.

6 Then Raguel leaped, and kissed him, & wept, and blessed him, and sayde vnto him, Thou art the sonne of an honest and good man: but when he had heard that Tobit was blinde, he was sorrowfull and wept.

7 And likewise Edna his wife, and Sarra his daughter wept. Moreover they receiued them with a ready minde, and after that they had killed a ram of the flocke, they fet much meate on the table. Then said Tobias to Raphael, Brother Azarias, put forth those things whereof thou spakest in the way, that this businesse may be dispatched.

8 So he communicated the matter with Raguel, and Raguel sayd to Tobias, Eate, and drinke and make merry.

9 For it is meete that thou shouldest marrye my daughter: neuerthelesse, I will declare vnto thee the truth.

10 Thane giuen my daughter in marriage to seven men, who dyed that night which they came in vnto her: neuerthelesse, be thou of a good courage and merry. But Tobias sayde, I will eate nothing here, vntill ye bring her hither, and betrothe her vnto me.

11 Raguel said then, Marry her then according to the custome: for thou art her cousin, and shee is thine. God which is mercifull, make this prosperous to you in all good things.

12 Then he called his daughter Sarra, and shee came to her father, and hee tooke her by the hand, and gaue her for wife to Tobias, saying, Beholde, take her after the lawe of Moyses, and leade her away to thy father: and he blessed them.

13 And called his wife Edna, and hee tooke a booke, and wrote a contract, and sealed it.

14 Then they began to eate.

15 After, Raguel called his wife Edna, and sayd vnto her, Sister, prepare another chamber, and bring her in hither.

16 Which when she had done, as he had bidden her, shee brought her thither: then Sarra wept, and her mother wiped away her daughters teares.

17 And sayd vnto her, Be of good comfort, my daughter: the Lord of heauen and earth giue thee ioy for this thy sorowe: bee of good comfort my daughter.

CHAP. VIII.

Tobias driued away the euill spirit, & hel prayeth to God with his wife. 18 Raguel prepareth a banquet for his sonne in law, as Raguel blesseth his Lawe.

1 And when they had supped, they brought Tobias in vnto her.

2 And as he writ, he remembered the words of Tobias followeth Raphael's Counsel, as Chap. 6. 7. Raphael and tooke coles for perfumes, and put the heart and liuer of the filth thereupon, and made a perfume.

3 The which smell when the euill spirit had smelled, he fledde into the vntost parts of Egypt, for, vnto thee.

4 And after that they were both shut in, Tobias rose out of the bed, and sayd, Sister, arise and let vs pray, that God would haue pittie on vs.

5 Then began Tobias to say, Blessed art thou, O God of our fathers, and blessed is thine holy and glorious Name for euertyle the heauens blest thee, and all thy creatures.

6 Thou madest Adam, and gauest him Eua his wife for an helpe, and stay: of them came mankind: thou hast sayde, It is not good, that a man should be alone: let vs make vnto him an ayde like vnto himselfe.

7 And now, O Lord, I take not this my sister for fornication, but vprightly: therefore grant me mercy, that we may be come aged together.

8 And she sayd with him, Amen.

9 So they slept both that night, and Raguel arose, and went and made a graine.

10 Saying, Is not he dead also?

11 But when Raguel was come into his house, he sayd to his wife Edna, Send one of the mayds, and let them see whether he be aliue or not, that I may bury him, and none know it.

12 So the maid opened the doore, and went in, and found them both asleepe.

13 And came forth, & told them that he was aliue.

14 Then Raguel praised God, and sayd, O God, thou art worthy to be praised with all pure, & holy praise: therefore let thy Saints praise thee with all thy creatures, and let all thine Angels and thine Obedient praise thee for euer.

15 Thou art to be praised, O Lord: for thou hast made me ioyfull, and that is not come to mee which I suspected: but thou hast dealt with vs according to great mercie.

Raguel giueth his daughter Sarra to Tobias. Nam. 36. 6.

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Raguel giueth his daughter Sarra to Tobias. Nam. 36. 6.

Tobias followeth Raphael's Counsel, as Chap. 6. 7.

Tobias followeth Raphael's Counsel, as Chap. 6. 7.

Tobias prayeth. Gen. 1. 17, 18, 19.

Tobias prayeth. Gen. 1. 17, 18, 19.

Raguel thinking Tobias was dead, made a graine for him.

Raguel thinking Tobias was dead, made a graine for him.

Raguel prayeth for God for Tobias.

Raguel prayeth for God for Tobias.

17 Thou art to be praised because thou hast had mercy of two that were the only begotten children of their fathers: graunt them mercy, O Lord, and finish their life in health with joy and mercy.

18 Then Raguel bade his seruants to fill a graue.
19 And hee kept the wedding feast fouretee dayes.

20 For Raguel had sayde vnto him by an othe, that hee shoulde not depart before that the fouretee dayes of the marriage were expired.

21 And then hee shoulde take the halfe of his goods and returne in safety to his father, and should haue the rest, when he and his wife were dead.

CHAP. IX.

Raphael iudgeth Gabriel to Tobias marriage.

Then Tobias called Raphael, and sayde vnto him,

1 Brother Azarias, take with thee a seruant and two camels, and goe to Rages of the Medes to Gabael, and bring mee the money, and bring him to the wedding.

2 For Raguel hath sworne that I shall not depart.

3 But my father counteth the dayes: and if I tarry long he will be very sory.

4 So Raphael went out & came to Gabael, and gaue him the hand writing, who brought fourth bags which were sealed vp, and gaue them to him.

5 And in the morning they went fourth both together, and came to the wedding. And Tobias begate his wife with child.

CHAP. X.

Tobias and his wife winter long for their sonne, 20 Raguel iudgeth away Tobias and Sarra.

NOWE Tobit his father counted euery day, and when the dayes of the iourney were expired, and they came not,

1 Tobias sayd, Are they not mocked? or is not Gabael dead, and there is no man to gaue him the money?

2 Therefore he was very sory.

3 Then his wife said to him, My sonne is dead, seeing he tarrieth: and she began to bewaile him, and sayd,

4 Nowe I care for nothing, my sonne, since I haue lost the light of mine eyes.

5 To whom Tobit sayd, Hold thy peace: be not carefull, for he is safe.

6 But she said, Hold thy peace, and deecine me not: my sonne is dead: and she went out euery day by the way which they went, neither did shee eate meate on the day time, and did consume whole nights in bewailing her sonne Tobias vntill the fouretee dayes of y wedding were expired, which Raguel had sworne, that he should tary there. Then Tobias sayd to Raguel, Let me goe: for my father and my mother looke no more to see me.

7 But his father in lawe sayde vnto him, Tarry with mee, and I will fend to thy father, and they shall declare him thine affaires.

8 But Tobias sayd, No, but let me goe to my father.

9 Then Raguel arose, and gaue him Sarra his wife, and halfe his goods, as seruants, and cattel, and money,

10 And hee blessed them, and sent them away, saying, The God of heauen make you, my children, to prosper before I die.

11 And he said to his daughter, Honour thy father, and thy mother in lawe which are nowe thy

parents, that I may heare good report of thee, and hee kissed them. Edna also sayde to Tobias, The Lord of heauen restore thee, my deare brother, and graunt that I may see thy children of my daughter Sarra, that I may reioyce before the Lord. Beholde now, I commit to thee my daughter, as a pledge, doe not entreate her cruell.

CHAP. XI.

The returne of Tobias to his father, 9 How he was restored, 10 His father hath his sight restored and proueth the Lord.

AFTER these things Tobias went his way, praying God that hee had giuen him a prosperous iourney, and blessed Raguel and Edna his wife, and went on his way till he drew neere to Ninene.

1 Then Raphael said to Tobias, Thou knowest, brother, how thou diddest leaue thy father,

2 Let vs halfe before thy wife, and prepare the house,

3 And take in thine hand the gill of the fish. So they went their way, and the dog followed them.

4 Nowe Anna sat in the way looking for her sonne,

5 Whom when she sawe coming, she sayd to his father, Behold, thy sonne cometh, and the man that went with him.

6 Then sayd Raphael, I know, Tobias, that thy father shall receiue his sight.

7 Therefore amoynt his eyes with the gall, and being pricked therewith, he shall rub and make the whitenesse to fall away, and shall see thee.

8 Then Anna ranne fourth, and fell on the necke of her sonne, and sayde vnto him, Seeing I haue seene thee, my sonne, from henceforth I am content to die, and they wept both.

9 Tobias also went forth toward the doore, and stumbled, but his sonne ranne vnto him,

10 And tooke hold of his father, and sprinkled of the gall on his fathers eyes, saying, Bee of good hope, my father.

11 And when his eyes began to pricke, he rubbed them,

12 And the whitenesse pilled away from the corners of his eyes, and when he sawe his sonne, he fell vpon his necke,

13 And he wept and sayde, Blessed art thou, O Lord, and blessed be thy Name for euer, and blessed be all thine holy Angels.

14 For thou hast scourged me, and hast had pittie on me: for behold, I see my sonne Tobias: and his sonne, being glad went in, and tolde his father the great things that had come to passe in Media.

15 Then Tobit went out to meete his daughter in lawe, reioicing and praising God to the gaine of Ninene: and they which sawe him goe, marvelled, because he had receiued his sight.

16 But Tobit testified before them all, that God had had pittie on him. And when he came neere to Sarra his daughter in lawe, hee blessed her, saying, Thou art welcome, daughter: God be blessed, which hath brought thee vnto vs, and blessed be thy father: and there was great ioy among all his brethren which were at Ninene.

17 And Achicharus and Nafbas his brothers sonne came.

18 And Tobias marriage was kept seuen dayes with great ioy.

CHAP. XII.

Tobias declares to his father the pleasures that Raphael had done him, 9 The which he would recompence, 11 13 Raphael declares that he is an Angell of God.

Then

Raguel giueth halfe of his goods toward the marriage of his daughter to Tobias.

Tobias care for his sonne, The Angel goeth on Tobias messenger.

The father and mother are in beautie for Tobias tarrying.

Chap. 17.

Raguel giueth Tobias, and his wife leave to depart.

Sarra is instructed by her parents.

Then Tobit called his sonne Tobias, & sayd vnto him, Provide my sonne wages for the man, which went with thee, & thou wilt giue him more.

And he sayd vnto him, O father, it shall not please me to giue him halfe of those things which thou brought.

For hee hath brought me againe to thee in safety, & hath made whole my wife, & hath brought me the money, and hath likewise healed thee.

Then the olde man sayd, It is due vnto him. So he called the Angel, and sayde vnto him, Take halfe of all that y^e haue brought, and goe away in safety.

But he tooke them both apart, and sayd vnto them, Praise God, and confesse him, and giue him the glory, and praise him for the things which hee hath done vnto you before all them that liue. It is good to praise God, and to exalt his Name, and to shew forth his euident works with honour: therefore be not weary to confesse him.

It is good to keepe close the secrets of a king, but it is honourable to reuele the workes of God: do that which is good, & no euill shall touch you.

Prayer is good with fasting, and almes, and righteousness. A litle with righteousness is better then much with vnrighteousnes: it is better to giue almes then to lay vp golde.

For almes doth deliuer from death, and doth purge al sinne. Those which exercise almes & righteousness, shall be filled with life.

But they that sinne, are enemies to their owne life.

Surely I will keepe close nothing from you: neuertheless, I said it was good to keepe close the secret of a king, but that it was honourable to reuele the workes of God.

Now therefore when thou diddest pray, and Sara thy daughter in law, I did bring to memorie your prayer before the Holy one: and when thou diddest burie the dead, I was with thee likewise.

And when thou wast not grieued to rise vp, and leaue thy dinner to burie the dead, thy good deed was not hid from me: but I was with thee.

And now God hath sent me to heale thee, and Sara thy daughter in law.

I am Raphael one of the seuen holy Angels, which present the prayers of the Saints, and which go forth before his holy maiestie.

Then they were both troubled, and fel vpon their face: for they feared.

But he sayd vnto them, Feare not, for it shall go well with you: praise God therefore.

For I came not of mine owne pleasure, but by the good will of your God: wherefore praise him in all ages.

At these daies I did appeare vnto you, but I did neither eat nor drinke, but you saw it in vision.

Now therefore giue God thanks: for I goe vp to him that sent me: but write all things which I haue done, in a booke.

And when they rose, they saw him no more.

Then they confessed the great and wonderful workes of God, and how the Angel of the Lord had appeared to them.

CHAP. XIII.

A thanksgiving of Tobit, who exhorteth all to praise the Lord.

Then Tobit wrote a prayer of reioicing, and sayd, Blessed be God that liueth for euer, and liuest by his kingdome.

For he doeth scourge, and hath pittie: hee

tendeth to Iel, and bringeth vp, neither is there any that can abyde his hand.

Confesse him before y^e Gentiles, ye children of Israel: for he hath scattered you among them.

There declare his greatnesse, and extoll him before all the liuing: for he is our Lord & our God and our Father for euer.

He hath scourged vs for our iniquities, and will haue mercy againe, & will gather vs out of all nations, among whom we are scattered.

If you turne to him with your whole heart, and with your whole minde, & deale uprightly before him, then will he turne vnto you, and will not hide his face from you, but yethall see what he wil doe with you: therefore confesse him with your whole mouth, & praise the Lord of righteousness, & extoll the euerglasting king. I wil confesse him in the land of my captiuitie, & will declare his power and greatnes to a faithful nation. O ye sinners, turne and doe iustice before him: who can tell if he will receiue you to mercy, and haue pity on you?

I will extoll my God, and my soule shall praise the king of heauen, and shall reioyce in his greatnesse.

Let all men speake, and let all praise him for his righteousness.

O Ierusalem the holy city, he will scourge thee for thy childrens works, but he will haue pittie againe on the sonnes of the righteous men.

Giue praise to the Lord duely, and praise the euerglasting king, that his tabernacle may be builded in thee againe with ioy: and let him make ioyfull there in thee those that are captiues, and loue in thee for euer those that are miserable.

Many nations shall come from Ierre to the Name of the Lord God, with gifts in their hands, as gifts to the King of heauen: all generations shall praise thee, and giue signes of ioy.

Cursed are al they, which hate thee: but blessed are they for euer which loue thee.

Reioyce, and be glad for the children of the iust: for they shall be gathered, and shall blesse the Lord of the iust.

Blessed are they which loue thee: for they shall reioyce in thy peace. Blessed are they which haue bene sorrowfull for all thy sorowes: for they shall reioyce for thee, when they shall see all thy glory, and shall reioyce for euer.

Let my soule blesse God the great king.

For Ierusalem shall be built vp with saphires, and emeraulds, and thy walles with precious stones, and thy towers, and thy bulwarks with pure golde.

And the streetes of Ierusalem shall be paved with berall, and carbuncle, and stones of y^e Ophir.

And all her streetes shall say, Halleluiah, and they shall praise him, saying, Blessed be God which hath extolled y^e for euer.

CHAP. XIII.

Lesson of Tobit to his sonne. 4. He prophesith the destruction of Ierusalem, & the restoring of Ierusalem and the Temple. 13. The death of Tobit and his wife. 14. Tobias age and death.

SO Tobit made an end of praising God.

And he was eight & fifty yere olde, when he lost his sight, which was restored to him after eight yere, and he gaue almes, and he continued to feare the Lord God, and to praise him.

And when he was very aged, he called his sonne, and sixe of his sonnes sonnes, & sayd to him, My sonne, take thy children (for behold, I am aged, and am ready to depart out of this life)

It 2.

4. Go

For Sapphires. Or carbuncles as the Lawd. 13. Halleluiah, Ierusalem.

4 Go into Media, my sonner for I surely beleene those things which Ionas the Prophet spake of Nineue, that it shalbe destroyed, and for a time peace shall rather be in Media, & that our brethren shall be scattered in the earth from that good land, and Ierusalem shall be desolate, and the House of God in it shalbe burned, and shalbe desolate for a time.

*Ezech. 3. and 6. 14.

5 Yet againe God * wil haue pity on them, and bring them againe into the lande where they shall build a Temple, but not like to the first, vntill the pines of that age be fulfilled, which being finished, they shal reurne from euery place out of captiuitie, and build vp Ierusalem gloriously, and the House of God shall be built in it for euer with a glorious building, as the Prophets haue spoken thereof.

6 And all nations shall turne, & feare the Lord God truly, and shall bury their idoles.

7 So shall all nations praise the Lord, and his people shall confesse God, and the Lord shall exalt his people, and all those which loue the Lord in trueth & iustice, shall reioyce, and those also which shew mercy to our brethren.

8 And now, my sonne, depart out of Nineue, because that those things which the Prophet Ionas spake, shall surely come to passe.

9 But keepe thou the Lawe, and the commandments, and then thy selfe mercifull and iust, that

is may goe well with thee.

10 And bury me honestly, and thy mother with me: but ray no longer at Nineue. Remember, my son, how Aman handled Achischarus that brought him vp, howe out of light hee brought him into darknes, & how he rewarded him againe: yet Achischarus was fauor'd, but the other had his reward: for he went downe into darknes. Manasses gaue almes, and escap'd the snare of death, which they had set for him, but Aman fell into the snare and perished.

11 Wherefore now, my sonne, consider what almes doeth, and how right coulesse doeth deliuer. When hee had sayd these things, I hee gaue vp the ghost in the bed, being an hundredth and eight and fiftie yere olde, and he buried him honourably.

12 And when Anna was dead, he buried her with his father: but Tobias went with his wife and children to Ecbatane to Raguel his father in law.

13 Where he became olde with honour, and he buried his father & mother in law honourably, and he inherited their substance, and Tobitis his father.

14 And he died at Ecbatane in Media, being an hundredth and seuen and twentie yere olde.

15 But before he died, he heard of the destruction of Nineue, which was taken by Naluchodonosor and Assuerus, and before his death he reioyc'd for Nineue.

I V D E T H.

C H A P. I.

1 The building of Ecbatane. 2 Nabuchodonosor made warre against Arphaxad, and ouercame him. 22 His shearmen shew that he could not bribe him.

IN the twelfth yere of the reigne of Nabuchodonosor, who reigned in Nineue the great citie (in the dayes of Arphaxad, which reigned ouer the Medes in Ecbatane,

3 And built in Ecbatane the walles round about, of hewen stone, three cubites broad, and fixe cubits long, and made the height of the wall feuentie cubits, and the bredth thereof fiftie cubites.

4 And made the towres thereof in the gates of it of an hundredth cubits, and the bredth thereof in the foundation three score cubits,

5 And made the gates thereof, euen gates that were lifed vp on his feuentie cubits, & the bredth of them forty cubits, for the going forth of his mighty armies, and for the setting in aray of his footmen.

6 Euen in those dayes, King Nabuchodonosor made warre with king Arphaxad in the great field, which is the field in the coasts of Ragau.

7 Then came vnto him all they that dwelt in the mountaines, & all that dwelt by Euphrates, and Tygris & Hydaspes, & the country of Arioch king of the Elymeans, and very many nations assembled themselves to the battell of the sonnes of Chelod.

8 And Nabuchodonosor King of the Assyrians sent vnto all that dwelt in Persia, & to all that dwelt in the West, and to those that dwelt in Cilicia, and Damascus, and Libanus and Antilibanus, and to all that dwelt vpon the sea coast,

9 And to the people that are in Carmel, and Galaad, and the higher Galile, and the great field of Eldreclan,

10 And to all that were in Samaria, and the cities thereof and beyond Iorden vnto Ierusalem, and

Betane, & Chellus, & Cades, & the river of Egypt, and Taphnes, & Rameffe, & all the land of Gelim, vnto one come to Tanis, and Memphis, and to all the inhabitants of Egypt, and to one come to the mountaines of Ethiopia.

11 But all the inhabitants of this country did not passe for the commandment of Nabuchodonosor king of the Assyrians, neither would they come with him to the battell: for they did not feare him: yea, hee was before them as one man: therefore they sent away his ambassadors from them without effect, and with dishonour.

12 Therefore Nabuchodonosor was very angry with all this country, and swore by his thron and kingdom that he would surely be auenged vpon all those coasts of Cilicia & Damascus, & Syria, & that hee would slay with the sword all the inhabitants of the land of Moab, & the children of Ammon, and all Iudea, and all that were in Egypt, till one come to the borders of the two seas.

13 Then hee marched in battell aray with his power against King Arphaxad in the feuenteenth yere, & hee preuailed in his battell: for hee ouerthrew all the power of Arphaxad, and all his hostlemen, and all his chariots.

14 And hee wan his cities, and came vnto Ecbatane, and tooke the towres, and spoiled the treasures thereof, and turned the beaury thereof into shame.

15 Hee tooke also Arphaxad in the mountaines of Ragau, and smote him thorowe with his darts, and destroyed him vterly that day.

16 So he returned afterward to Nineue, both he and all his company with a very great multitude of men of warre, and there hee passed the time, and banketed, both he, and his army an hundredth and twentie dayes.

C H A P. II.

1 Nabuchodonosor commanded presumptuously that all people should be brought in subjection, & to destroy those that disobeyed him. 15 The preparation of Olofernes army. 22 The conquest of his enemies.

And

10th July 1660

10th July 1660

10th July 1660

And

And in the eighteenth yeere, the two and twentieth day of the first month, there was talke in the house of Nabuchodonosor king of the Assyrians, that hee should avenge himselfe on all the earth, as he had spoken.

So he called vnto him all his officers and all his nobles, and communicated with them his secreete counsell, and set before them with his owne mouth all the malice of the earth.

Then they desired to destroy all flesh, that had not obeyed the commandement of his mouth.

And when he had ended his counsell, Nabuchodonosor king of the Assyrians called Olofernes his chiefe captaine, and which was next vnto him, and said vnto him,

Thus saith the great king, the Lord of the whole earth, behold, thou shalt goe forth from my presence, and take with thee men that trust in their owne strength, of footmen, an hundred and twentie thousand, and the number of horses with their riders, twelue thousand,

6 And thou shalt goe against all the West country, because they disobeyed my commandement.

7 And thou shalt declare vnto them, that they prepare for me the land and the water: for I will goe forth in my wrath against them, and will cover the whole face of the earth with the feete of mine armie, and I will giue them as a spoyle vnto them,

8 So that theire wounded shall fill their valleys, and their rivers, and the flood shall ouerflowe, being filled with their dead.

9 And I will bring their captiuitie to the vtmost parts of all the earth.

10 Thou therefore shalt depart hence, and take vp for me all their country: and if they yeeld vnto thee, thou shalt reuerse them for me vntill the day that I rebuke them.

11 But concerning them that rebell, let not thine eyes pae them, but put them to death, and spoyle them whereoeuer thou goest.

12 For as I liue, & the power of my kingdome, whatsoever I haue spoken, that will I doe by mine hand.

13 And take thou heede that thou transgresse not any of the commandements of thy lord, but accomplish them fully, as I haue commanded thee, and deferre not to doe them.

14 ¶ Then Olofernes went forth from the presence of his lord, and called all the gouernours, and captaines, and officers of the armie of Assur,

15 And he mustred the chosen men for the battell, as his lord had commanded him, vnto an hundred and twentie thousand, and twelue thousand archers on horsebacke.

16 And he set them in aray according to the manner of setting a great armie in aray.

17 And he tooke camels & asses for their burdens a very great number, and sheepe, & oxen, and goates without number for their prouision,

18 And vitaille for euery man of the army, and very much gold and siluer out of the kings house.

19 Then he went forth and al his power, to goe before in the viage of king Nabuchodonosor, & to ouer all the face of the earth Westward, with their charres, and horsemen, and chosen footmen,

20 A great multitude also of sundry forces came with them like grasshoppers, and like the grauell of the earth: for the multitude was without number.

21 And they went forth of Nineteen three dayes iourney toward the country of Beelileth, and pitched

from Beelileth neere the mountain which is at the left hand of the vpper Cilicia.

22 Then he tooke all his armie, his footemen and horsemen, and charres, and went from thence into the mountains,

23 And he destroyed Phud and Lud, and spoiled all the children of Rastles, and the children of Immael, which were toward the wilderness at the South of the Chelians.

24 Then he went ouer Euphrates, and went through Mesopotamia, and destroyed all the he cities that were vpon the river of Arbonai, vntill one come to the sea.

25 And he tooke the borders of Cilicia, and destroyed all that resisted him, and came to the borders of Iapheth, which were toward the South and ouer against Arabia.

26 He compassed also all the children of Madian, and burnt vp their tabernacles, and spoiled their lodges.

27 Then hee went downe into the country of Damascus, in the time of wheate haruest, and burnt vp all their fieldes, and destroyed their flocks and the heards, he robbed their cities, and spoiled their country, and smote all their yong men with the edge of the sword.

28 Therefore feare and trembling fell vpon all the inhabitants of the sea coast, which were in Sidon and Tyrus, and them that dwell in Sur and Ocina, and all that dwell in Iemman: and they that dwell in Azotus, and Ascalon feared him greatly.

CHAP. III.

The people subiect to Olofernes, & how they destroyed their gods that Nabuchodonosor might easily be worshipped.

So they sent ambassadors to him with messages of peace, saying,

2 Behold, we are the seruants of Nabuchodonosor the great king: wee lie downe before thee: vse vs as shall be good in thy sight.

3 Behold, our houses and all our places, and all our fieldes of wheate, & our flocks, and our heards, and all our lodges and tabernacles lie before thy face: vse them as it pleaseth thee.

4 Beholde, euen our cities and the inhabitants thereof are thy seruants: come, and take them, as seemeth good to thee.

5 ¶ So the men came to Olofernes, and declared vnto him after this manner.

6 Then he came downe toward the sea coast, both he and his armie, and set garisons in the he cities, and tooke out of them chosen men for the warre.

7 So they and all the country round about retriued them, with crownes, with daunces, and with timbrels.

8 Yet he brake downe all their borders, and cut downe their woods: for it was inteyned him to destroy all the gods of the land, that all nations should worship Nabuchodonosor only, & that all tongues and tribes should call vpon him as God.

9 Also he came against Efrailon, neere vnto Iudea, ouer against the great straire of Iudea,

10 And hee pitched betwene Geba, and a cite of the Scythians, and there he taried a moneth, that he might assemble all the baggage of his armie.

CHAP. IIIII.

The Israelites were affrayd and defended their country, & Iacob the Priest wrote to Tribulius, that they should forsake their cities, & they cried to the Lord, and humbled themselves before him.

Now the children of Israel that dwell in Iudea, heard all that Olofernes the chiefe captaine

It 3 of

of Nabuchodonosor King of the Assyrians had done to the nations, and howe he had spoyled all their temples, and brought them to nought.

2 Therefore they feared greatly his presence, and were troubled for Ierusalem, and for the Temple of the Lord their God.

3 For they were newly returned from the captivity, and of late all the people were assembled in Iudea, and the vessels and the altar of the house had benefited because of the pollution.

4 Therefore they sent into all the coasts of Samaria, and the tillages, and to Bethoro, and Belmen, and Iericho, and to Choba, and Efora, and to the valley of Salem,

5 And tooke all the toppes of the hie mountaynes, & walled the villages that were in them, and put in vitallies for the prouision of warre: for their fields were of late reaped.

6 Also Iosacim the hie Priest which was in those daies in Ierusalem, wrote to them that dwell in Bethulia and Betomestham, which is ouer against Efdraelon toward an open countrey nese to Dothaim,

7 Exhorting them to keepe the passages of the mountaynes: for by them there was an entrie into Iudea, and it was easie to let them that would come vp, because the passage was fitt for two men at the moile.

8 And the children of Israel did as Iosacim the hie Priest had commanded them with the Ancients of all the people of Israel, which dwell at Ierusalem.

9 Then cried every man of Israel to God with great seruencie, & their soules with great affection.

10 Both they, and their wiues, and their children, and their cattell, and every stranger, and hireling, and their bought seruants put sackcloth vpon their loynes.

11 Thus every man and woman, and the children, and the inhabitants of Ierusalem fast before the Temple, and sprinkled ashes vpon their heads, and spread out their sackcloth before the face of the Lord: also they put sackcloth about the altar,

12 And cried to the God of Israel, all with one consent most earnestly, that hee would not giue their children for a pray, & their wiues for a speile, and the cities of their inheritance to destruction, and the Sanctuary to pollution and reproch, and vnto desolation to the heathen.

13 So God heard their prayers, and looked vpon their affliction: for the people fasted many daies in all Iudea and Ierusalem before the Sanctuary of the Lord Almighty.

14 And Iosacim the hie Priest, and all the Priests that stood before the Lord, and ministred vnto the Lord, had their loynes girt with sackcloth, and offered the continuall burnt offering, with prayers and the free gifts of the people,

15 And had ashes on their mytres, and cried vnto the Lord with all their power for grace, and that hee would looke vpon all the house of Israel.

C H A P. V.

Aschior the Ammonite dooth declare to Olofernes of the manner of the thrauerie.

Then was it declared to Olofernes the chiefe captain of the army of Assur, that the children of Israel had prepared for warre, and had shut the passages of the mountaynes, and had walled all the toppes of the hie hilles, and had layd in impediments in the triumph countrey.

2 Wherewith hee was very angrie, and called all the princes of Moab, and the captains of Ammon,

and all the gouernours of the sea coast.

3 And he said vnto them, Shew me, O ye founteyns of Chanaan, Who is this people that dwelleth in the mountaynes? and what are the cities that they inhabit? and what is the multitude of their armie, and wherein is their strength and their power? and what king or captain is raised among them ouer their armie?

4 And why haue they determined not to come to meete me, more then all the inhabitants of the West?

5 ¶ Then said Aschior the captain of all the founteyns of Ammon, Let my lord heare the word of the mouth of his seruant, & I wil declare vnto thee the truth concerning this people, that dwell in these mountaynes, neere where thou remainest: and there shall no lie come out of the mouth of thy seruant.

6 This people come of the stocke of the Chaldeans.

7 And they dwell before in Mesopotamia, because they would not followe the gods of their fathers, which were in the land of Chaldea.

8 But they went out of the way of their ancestors and worshipped the God of heauen, the God whom they knew: so they call them out from the face of their gods, and they fled into Mesopotamia, and sojourned there many daies.

9 Then their God commanded them to depart from the place where they sojourned, and to goe into the land of Chanaan, where they dwelt, and were increased with golde and siluer, and with very much cattell.

10 But when a famine covered all the land of Chanaan, they went downe into Egypt, and dwelt there till they repaired, and became there a great multitude, so they could not number their kinage.

11 Therefore the king of Egypt rose vp against them, and sold them against them, and brought them lowe with labouring in bricke, and made them slaues.

12 Then they cried vnto their God, & hee smote all the land of Egypt with incurable plagues: so the Egyptians cast them out of their fight.

13 And God dried the red sea in their presence,

14 And brought them into mount Sina and Cades bame, and cast forth all that dwell in the wilderness.

15 So they dwell in the land of the Amorites, and they destroyed by their strength all them of Efebon, and passing ouer Iordan, they inhabited all the mountaynes.

16 And they cast forth before them the Chanaanites, and the Phercizies, and the Iebusites, and them of Sichem, and all the Gergezites, and they dwell in that countrey many daies.

17 And whiles they sined not before their God, they prospered, because the God that hated iniquitie, was with them.

18 But when they departed from the way which hee appoynted them, they were destroyed in many battels after a wonderfull sort, and were led captiues into a land that was not theirs: and the Temple of their God was cast to the ground, and their cities were taken by the enemies.

19 But now they are turned to their God, and are come vp from the scattering wherein they were scattered, & haue possessed Ierusalem, where their Temple is, and dwell in the mountaynes which were desolate.

20 Now therefore, my lord and gouernour, if there

* Chap. 11. 2. 3.

* Gen. 11. 31.

* Gen. 11. 31.

* Exod. 1. 1.

* Exod. 12. 29.

* Exod. 14. 1.

* Exod. 15. 1.

* 16. 13. & 14.

* Jud. 3. 1. & 2.

* 2. 2. 2. 2. 2. 2.

* Ezech. 4. 1.

there be any fault in this people: for that they have sinned against their God: let us consider that this shall be their ruin, and let us go up, and we shall overcome them.

11 But if there be none iniquity in this people, let my lord passe by, lest their Lord defend them, and their God be for them: and we become a reproch before all the world.

12 And when Achior had finished these sayings, all the people, standing round about the tent, murmured: and the chief men of Olofernes, and all that dwelt by the sea side and in Moab, spake that he should kill him.

13 For, say they, we feare not to meet the children of Israel: for loe, it is a people that have no strength nor power against a mighty army.

14 Let vs therefore goe up, O lord Olofernes, and they shall be meat for thy whole army.

CHAP. VI.

Olofernes beleeueth God whom Achior confessed, 14 Achior is thrust into the hands of them of Bethulia, 18 The Bethulians cry vnto the Lord.

And when the tumult of the men that were about the councill, was ceased, Olofernes, the chief captain of the armie of Assur, sayd vnto Achior before all the people of the strangers, and before all the children of Moab, and of them that were hired of Ephraim,

1 Because thou hast prophesied among vs to day, and hast sayde that the people of Ierusalem is able to fight, because their God will defend them: and who is God but Nabuchodonosor?

2 He will send his power, and will destroy them from the face of the earth, and their God shall not defend them: but we his seruants will destroy them as one man: for they are not able to susteine the power of our forces.

3 For we will tread them vnder feet with thee, and their mountaines shall be drunken with their blood, and their fields shall be filled with their dead bodies, and their footstepes shall not be able to stand before vs: but they shall vterly perish.

4 The king Nabuchodonosor, lord of all the earth, hath sayd, euen hee hath sayd, None of my words shall be in vaine.

5 And thou Achior an hirling of Ammon, because thou hast spoken these words in the day of thine iniquity, thou shalt see my face no more from this day vntill I take vengeance of that people that is come out of Egypt.

6 And then shall the yron of mine armie, and the multitude of them that serue me, passe thorow thy sides, and thou shalt fall among their slaine, when I shall put them to flight.

7 And my seruants shall carrie thee into the mountaines, and they shall leaue thee at one of the high cities: but thou shalt not perish, till thou be destroyed with them.

8 And if thou perswade thy selfe in thy minde, that they shall not be taken, let not thy countenance fall: I haue spoken it, and none of my words shall be in vaine.

9 Then commaunded Olofernes them concerning Achior, that they should bring him to Bethulia, and deliuer him into the hands of the children of Israel.

10 So his seruants tooke him, and brought him out of the campe into the plaine: & they went out from the midst of the plaine into the mountaines, & came vnto the fountaines which were vnder Bethulia.

11 And when the men of the citie sawe them from the top of the mountaine, they tooke their armour, and went forth of the citie vnto the top of the mountaine, euen all the throwers with slings, and kept them from coming up by casting stones against them.

12 But they went priuily vnder the hill, and bound Achior, and left him lying at the foot of the hill, and returned to their iour.

13 Then the Israelites came downe from their citie, and stood about him, and loosed him and brought him into Bethulia, and presented him to the gouernours of their citie.

14 Which were in those dayes, Ozias sonne of Micha, of the tribe of Simeon, & Chabris sonne of Gothoniell, and Chammis the sonne of Melchiel.

15 And they called together all the Ancients of the citie, and all their youth came together, and their women to the assembly: and they set Achior in the mids of all their people. Then Ozias asked him of that which was done.

16 And he answered and declared vnto them the words of the councill of Olofernes, and all the words that he had spoken in the mids of the princes of Assur, and whatsoever Olofernes had spoken proudly against the house of Israel.

17 Then the people fell downe and worshipped God, and cried vnto God, saying,

18 O Lord God of heauen, beholde their pride, and haue mercy on the baseness of our people, & beholde this day the face of those that are sanctified vnto thee.

19 Then they comforted Achior, and praised him greatly.

20 And Ozias tooke him out of the assembly into his house, and made a feast to the Elders, and they called on the God of Israel all that night for helpe.

CHAP. VII.

Olofernes death before Bethulia, 2 The councill of the Idumeans and others against the Israelites, 23 The Bethulians murmur against their gouernours for lacke of water.

The next day Olofernes commaunded all his army, and all his people, which were come to take his part, that they should remoue their camps against Bethulia, and that they should take all the streites of the hill, and to make warre against the children of Israel.

2 Then their strong men remoued their camps in that day, and the armie of the men of warre was an hundred thousand and seentie footmen, and twelue thousand horsemen, beside the baggage and other men that were asleepe among them, a very great multitude.

3 And they camped in the plaine neere vnto Bethulia, by the fountaine, and they spread abroad toward Dorhaim vnto Belbaim, and in length from Bethulia vnto Ciamon, which is ouer against Efilraelom.

4 Now the children of Israel, when they sawe the multitude, were greatly troubled, & sayd euery one to his neighbour, Nowe will they thre vp all the whole earth: for neither the high mountaines nor the valleys, nor the hills are able to abide their burden.

5 Then euery one tooke his weapons of war, and burning fires in their towens, they remained & watched all that night.

6 But in the second day, Olofernes brought forth all his horsemen in the sight of the children of Israel, which were in Bethulia.

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7 And

7 And viewed the passages vp to their city: & came to the fountains of their waters, and tooke them and set garisons of men of warre ouer them, and remoued toward his people.

8 Then came vnto him all the chiefe of children of Esau, & all the gouernours of the people of Moab, & all the capitaines of the sea coast, & sayd,

9 Let our capitaine now heare a word, least an incontinencie come in thine army.

10 For this people of the children of Israel do not trust in their speares, but in the height of the mountaines, wherein they dwell, because it is not easie to come vp to the tops of their mountaines.

11 Now therefore my lord, fight not against them in battell aray, and there shall not so much as one man of thy people perish.

12 Remaine in thy campe, & keepe all the men of thine army, and let the men keepe fill the water of the country, that commeth forth at the foot of the mountaine.

13 For all the inhabitants of Bethulia haue their water thereof: so shall thirst kill them, and they shall giue vp their city: and we and our people will go vp to the tops of the mountaines that are neere, and will campe vpon them, and watch that none go out of the city.

14 So they and their wiues, and their children shalbe consumed with famine, & before the sword come against them, they shall be overthrowen in the streets where they dwell.

15 Thus shalt thou render them an euill reward, because they rebelled and obeyed not thy person peaceably.

16 And these words pleased Olofernes, and all his souldiers, and he appointed to doe as they had spoken.

17 So the campe of the children of Ammon departed, & with them six thousand of the Assyrians, & they pitched in the valley, and tooke 3 waters, & the fountains of the waters of 3 children of Israel.

18 Then the children of Esau went vp with the children of Ammon, & camped in the mountaines ouer against Dothaim, and they sent some of themselves toward the South, and toward the East, ouer against Rebel, which is neere vnto Chusi, that is vpon the riuer Mochmur: and the rest of the army of the Assyrians camped in the field, and couered the whole land: for their tents and their baggage were pitched in a wonderfull great place.

19 Then the children of Israel cried vnto the Lord their God, because their heart failed: for all their enemies had compassed them about, & there was no way to escape out from among them.

20 Thus all the company of Assur remained about them, both their footmen, chariots & horsemen, foure and thirtie dayes: so that euen all the places of their waters failed all the inhabitants of Bethulia.

21 And the cisternes were empty, and they had not water enough to drinke for one day: for they gaue them to drinke by measure.

22 Therefore their children swooned, and their wiues and yong men failed for thirst, & fell downe in the streets of the city, and by the passages of the gates, and there was no strength in them.

23 Then all the people assembled to Ozias, and to the chiefe of the city, both yong men and women, and children, and cried with a loud voice, and sayd before all the Elders,

24 The Lord iudge betweene vs and you: for

you haue done vs great iniury, in that ye haue not required peace of the children of Assur.

25 For now wee haue no helpe: but God hath folde vs into their hands, & we should be thrown down before them with thirst & great destruction.

26 Now therefore call them together, and deliver the whole city for a spoile to the people of Olofernes, and to all his army.

27 For it is better for vs to be made a spoile vnto them, then to die for thirst: for we will be his seruants that we may liue, and not see the death of our infants before our eyes, nor our wiues, nor our children to die.

28 We take to witness against you the heauen and the earth, and our God and Lord of our fathers, which punisheth vs, according to our finnes and the finnes of our fathers, that he lay not these things to our charge.

29 Then there was a great cry of all with one consent in the middes of the assembly, and they cried vnto the Lord God with a loud voice.

30 Then said Ozias to the Brethren, be of good courage: let vs waite yet five dayes, in the which space the Lord our God may turne his mercy toward vs: for he will not forsake vs in the end.

31 And if these dayes passe, and there come not helpe vnto vs, I will do according to your word.

32 So he separated the people, euery one vnto their charge, and they went vnto the walles and towers of their city, and sent their wiues and their children into their houses, and they were very low brought in the cite.

CHAP. VIII.

The puruers of life, and conseruation of Judith. 11 She sheweth the faithfulness of the gouernours. 22 She sheweth that they should not tempt God, but was vpon him for succour. 33 Her enterprise against the enemies.

Now at that time, Judith heard thereof, which was the daughter of Merari the sonne of Ox, the sonne of Ioseph, the sonne of Oziel, the sonne of Elcin, the sonne of Ananias, the sonne of Gedeon, the sonne of Raphaim, the sonne of Actio, the sonne of Eliu, the sonne of Eliab, the sonne of Nathanael, the sonne of Samael, the sonne of Saladai, the sonne of Israel.

2 And Manasses was her husband, of her stock and kinned, who died in the barley haruest.

3 For as he was diligent ouer them that bound sheaves in the field, the heat came vpon his head, & he fell vpon his bed, and died in the city of Bethulia, & they buried him with his fathers in the field betweene Dothaim and Balamo.

4 So Judith was in her house a widow three yeres and foure monthes.

5 And she made her a tent vpon her house, and put on sackcloth on her loines, and ware widows apparell.

6 And she fasted all the dayes of her widowhood, saue the day before the Sabbath & the Sabbaths, and the day before the new moones, and in the feasts and solemne dayes of the house of Israel.

7 She was also of a goodly countenance, and very beautifull to beholde: and her husband Manasses had left her golde and silver, and men seruants, and mayd seruants, and cattell, and possessions, where she remained.

8 And there was none that could bring an euill report of her: for she feared God greatly.

9 Now when she heard the euill words of the people against the gouernour, because they fainted

for lacke of waters (for Iudeth had heard all the words that Ozias had spoken vnto them, and that he had s^o sworn vnto them to deliuer the cite vnto the Assyrians within five dayes)

10 Then shee sent her maide, that had the gouernment of all things that she had, to call Ozias and Chabris and Charimis the Ancients of the city.

11 And they came vnto her, and she said vnto them, Heare mee, O ye gouernours of the inhabitants of Bethulia: for your words that ye haue spoken before the people this day, are not right, touching this othe which yee made and pronounced betwene God and you, and haue promised to deliuer to the city to the enemies, vnlesse within these dayes the Lord turne to helpe you.

12 And nowe who are you that haue tempted God this day, & set your selues in the place of God among the children of men?

13 So nowe you seeke the Lorde almighty, but you shall neuer know any thing.

14 For you cannot finde out the depth of the heart of man, neither can yee perceiue the things that hee thinketh; then howe can you searcke out God, that hath made all these things, and know his minde, or comprehend his purpose? Nay my brethren, prouoke not the Lord our God to anger.

15 For if he will not helpe vs within these five dayes, he hath power to defend vs when he wil, euery day, or to destroy vs before our enemies.

16 Doe not you therefore binde the counsels of the Lord our God: For God is not as man that he may be threatened, neither as the sonne of man to be brought to iudgement.

17 Therefore let vs waite for saluation of him and call vpon him to helpe vs, and he will heare our voyce if it please him.

18 For there appeareth none in our age, neither is there any now in these dayes, neither tribe, nor familie, nor people, nor cite among vs, which worshipeth gods made with hands, as hath bene aforesime.

19 For * the which cause our fathers were giuen to the sword, and for a spoile, and had a great fall before our enemies.

20 But we know none other God: therefore we trust he will not despise vs, nor any of our lineage.

21 Neither when we shalbe taken, shal Iudaea be so famous: for our Sanctuarie shalbe spoiled, & he will require the prophanation therof at our mouth.

22 And the feare of our brethren, and the captiuitie of the country, and the desolation of our inheritance will hee turne vpon our heads among the Gentiles, wherefoeuer we shalbe in bondage, & we shalbe an offence and reproch to all them that possesse vs.

23 For our seruitude shal not be directed by fauour, but y^e Lord our God shal turne it to dishonor.

24 Now therefore, O brethren, let vs shew an example to our brethren, because their hearts depend vpon vs, and the Sanctuary, and the House, and the altar rest vpon vs.

25 Moreover, let vs giue thanks to y^e Lord our God, which trieth vs euen as he did our fathers.

26 Rememe^r what things he did to * Abrahā, and how he tried Isaac, & all that he did to * Iacob in Mesopotamia of Syria when he kept the sheepe of Laban his mothers brother.

27 For he hath not tried vs as hee did them to the examination of their heartes, neither doeth he take vengeance on vs, but the Lorde punisheth for instruction them that come neere to him.

28 ¶ Then said Ozias to her, All that thou hast spoken, hast thou spoken with a good heart, and there is none that is able to redit thy words.

29 For it is not to day that thy wisdom is knownen, but from the beginning of thy life all the people haue knownen thy wisdom: for the deuice of thine heart is good.

30 But the people were very thirsty, & compelled vs to doe vnto them, as we haue spoken, & haue brought vs to an oth which we may not transgresse.

31 Therefore now pray for vs, because thou art an holy woman, that the Lord may send vs raine to fill our cisternes, and that we may faint no more.

32 Then said Iudeth vnto them, Heare me, and I will doe a thing, which shalbe declared in all generations, to the children of our nation.

33 You shal stand this night in the gate, & I will go forth with mine handmaid: and within the daies that ye haue promised to deliuer the city to our enemies, the Lord wil visite Israel by mine hand.

34 But inquire not you of mine a^ct: for I will not declare it vnto you, till the things bee finished that I doe.

35 Then saide Ozias and the princes vnto her, Goe in peace, and the Lord God bee before thee, to take vengeance on our enemies.

36 So they returned from the tent, and went to their wardes.

CHAP. IX.

1 Iudeth humbled her selfe before the Lord, and matcheth her prayer for the deliurance of her people. 2 Against the pride of the Assyrians. 31 God is the helpe of the humble.

¶ Then Iudeth fell vpon her face, and put ashes vpon her head, and put off the sackloth wherewith she was clothed. And about the time that the incense of that evening was offered in Ierusalem in the house of the Lorde, Iudeth cried with a loud voice, and saide,

2 O Lord God of my father * Simeon, to whom thou gauest a sword to take vengeance of the strangers which opened the wombe of the maide, and desiled her, and discouered the thigh with shame, & polluted the wombe to reproch (for thou hast commanded that it should not so be).

3 Yet they did things for the which thou gauest their princes to the slaughter, for they were deceiued and washed their beddes with blood; and hast stricken the seruants with the gouernours, and the gouernours vpon their thrones.

4 And hast giuen their wiues for a pray & their daughters to be captiues, and all their spoiles for a booty to the children that thou louedst: which were moued with thy zeale, and abhorred the pollution of their blood, and called vpon thee for aide, O God, O my God, heare me also a widow.

5 For thou hast wrought the things afore, and these, and the things that shall be after, and thou considerest the things that are present, & the things that are to come.

6 For the things which thou doest purpose, are present, and say, Beholde, we are here: for all thy wayes are ready, and thy iudgements are foreknownen.

7 Behold, the Assyrians are multiplied by their power: they haue exalted themselues with horses and horsemen: they glory in the strength of their footmen, they trust in shielde, speare and bowe, and sling, and do not know that thou art the Lord that breakest the battels: the Lord is thy Name.

1 Breake thou their strength by thy power, and breake

breake their force by thy wrath: for they haue purposed to defile thy Sanctuary, and to pollute the Tabernacle where thy glorious Name resteth, and to cast down with weapons thy homes of the Altar.

9 Behold their pride, and send thy wrath vpon their heads: giue into mine hande which am a widow, the strength that I haue conceiued.

* *Iud. 4. 21. and 5. 16.*

10 * Smite by the deceit of my lips the seruant with the prince, and the prince with the seruant: a bare their height by the hand of a woman.

* *Iud. 7. 3. 2 Chron. 14. 11. and 16. 8. and 20. 6.*

11 * For thy power standeth not in the multitude, nor thy might in strong men: but thou, O Lord, art the helpe of the humble and little ones, the defender of the weake, and the protectour of them that are forsaken, and the Saviour of them that are without hope.

12 Surely, surely *show* art the God of my father, and the God of the inheritance of Israel, the Lord of heauen and earth, the creator of the waters, the King of all creatures: heare thou my prayer,

13 And graunt me words & craft, and a wound, and a stroke against them that enterprise cruell things against thy couenant, and against thine holy House, and against the top of Sion, and against the house of the possession of thy children.

14 Shew evidently among all thy people, and all the tribes, that they may know that thou art God of all power and strength, and that there is none other that defendeth the people of Israel, but thou.

CHAP. X.

2. Iudeth decketh her selfe and goeth forth of the citie. 21. She is taken of the watch of the Assyrians and brought to Olofernes.

NOW after she had ceased to cry vnto the God of Israel, and had made an ende of all these wordes,

1 She rose where she had fallen down, and called her maide, and went downe into the house, in the which shee abode in the Sabbath dayes and in the feast dayes.

2 And putting away the sackcloth, wherewith she was clad, and putting off the garments of her widowhood, she washed her body with water, and anoynted it with much byment, and dressed the haire of her head, and put attire vpon it, and put on her garments of gladnes, wherewith she was clad during the life of Manasses her husband.

3 And she put slippers on her feet, and put on bracelets, and fleeces, and rings, and earerings, and all her ornaments, and she decked her selfe brauely to allure the eyes of all men that should see her.

4 Then she gaue her maide a bottell of wine, and a pot of oyle, and filled a scrip with flour, and with dry figges, and with fine bread: so she lapped vp all these things together and laid them vpon her.

5 Thus they went forth to the gate of the citie of Bethulia, and found standing there Ozias, and the Ancients of the citie, Chabris and Charmis.

6 And when they sawe her that her face was changed, and that her garment was changed, they marueiled greatly at her wonderfull beautie, and saide vnto her,

7 The God, the God of our fathers giue thee fauour, and accomplish thine enterprises: to the glory of the children of Israel, and to the exaltation of Ierusalem. Then they worshipped God.

8 And she said vnto them, Command the gates of the citie to be opened vnto mee, that I may goe forth to accomplish the thinges which you haue spoken to me. So they commanded the yong men to open vnto her, as she had spoken.

10 And when they had done so, Iudeth went out, she and her maide with her, and the men of the citie looked after her, vntill there was gone downe the mountaine, and till shee had passed the valley, and could see her no more.

11 Thus they went straight forth in the valley, and the first watch of the Assyrians met her.

12 And tooke her, and asked her, Of what people art thou? and whence comest thou? and whither goest thou? And she saide, I am a woman of the Iebrewes, and am fledde from thence: for they shall be giuen you to be consumed.

13 And I come before Olofernes, the chiefe captaine of your armie, to declare him true things, and I will shewe before him the way wherby hee shall goe and win all the mountaines, without losing the body or life of any of his men.

14 Nowe when the men heard her words, and beheld her countenance, they wondered greatly at her beautie, and saide vnto her,

15 Thou hast saved thy life, in that thou hast halted to come downe to the presence of our lord: nowe therefore come to his tent, and some of vs shall conduct thee vntill they haue deliuered thee into his hands.

16 And when thou standest before him, be not afraid in thine heart, but shew vnto him according as thou hast to say, and he will intreate thee well.

17 Then they chose out of them an hundred men, and prepared a charet for her and her maide, and brought her to the tent of Olofernes.

18 Then there was a running to & fro, through out the campe: for her coming was knued among the tents: and they came and stood round about her: for she stood without the tent of Olofernes vntill they had declared vnto him concerning her.

19 And they marueiled at her beautie, and wondered at the children of Israel because of her, and euery one saide vnto his neighbour, Who would despise this people, that haue among them such women? surely it is not good that one man of them be left: for if they should remaine, they might deceiue the whole earth.

20 Then Olofernes gaide went out, and all his seruants, and they brought her into the tent.

21 Now Olofernes rested vpon his bed vnder a canopie, which was wouen with purple and golde and emerandes, and precious stones.

22 So they shewed him of her, & he came forth vnto the entrie of his tent, and they caried lampes of siluer before him.

23 And when Iudeth was come before him and his seruants, they all marueiled at the beautie of her countenance, and she fel downe vpon her face, and did reuerence vnto him, and his seruants tooke her vp.

CHAP. XI.

1. Olofernes comforteth Iudeth. 3. And when hee came of her coming. 5. Shee deceiueth him by her false word.

Then said Olofernes vnto her, Woman, bee of good comfort: feare not in thine heart: for I neuer hurt any that would serue Nabuchodonosor the king of all the earth.

2 Now therefore if thy people that dwell in the mountaines, had not despised me, I would not haue lifted vp my speare against them: but they haue procured these things to themselves.

3 But now tell me wherfore thou art fled from them, and art come vnto vs: for thou art come for safegard: be of good comfort, thou shalt liue from

from this night, and hereafter.

For none shall hurt thee, but intreate thee well, as they doe the seruants of King Nabuchodonosor my lord.

Then Iudeth saide vnto him, Receiue the wordes of thy seruant, and suffer thine handmayd to speake in thy presence, and I will declare no lye to my lord this night.

And if thou wilt followe the wordes of thine handmaid, God wil bring ything perfectly to passe by thee, and my lord shall not faile of his purpose.

As Nabuchodonosor King of all the earth haeth, and as his power is of force, who hath sent thee to reforme all persons, not onely men shalbe made subiect to him by thee, but also the beastes of the fields, and the cattell, and the foules of the heauen shall lue by thy power vnder Nabuchodonosor and all his house.

For wee haue heard of thy wisdom and of thy prudent spirit, and it is declared through the whole earth, that thou only art excellent in all the kingdom, and of a wonderfull knowledge, and in scates of warre maruclous.

Nowe * as concerning the matter which Achior did speake in thy counsell, we haue heard his wordes: for the men of Bethulia did take him, and he declared vnto them all that he had spoken vnto thee.

Therefore, O lord and gouernour, reiect not his word, but set it in thine heart, for it is true: for there is no punishment against our people, neither can the sword preuaile against them, except they giue against their God.

Nowe therefore, left my lord should be frustrate, and voyd of his purpose, and that death may fall vpon them, and that they may be taken in their time whyles they prouoke their God to anger, which is so oft times as they doe that which is not becoming.

For because their vitayles faile, and all their water is wasted, they haue determined to take their cattell, and haue purposed to consume all things that God had forbidden them to eate by his Lawes:

Yea, they haue purposed to consume the first fruits of the wheat, and the tithes of the wine, & of the oyle which they had referued and sanctified for the Priests that serue in Ierusalem before the face of our God: the which things it is not lawfull for any of the people to touch with their hands.

Moreover, they haue sent to Ierusalem, because they also that dwell there, haue done the like, such as should bring them licence from the Senate)

Now when they shall bring them word, they will do it, & they shalbe giuen thee to be destroyed the same day.

Wherefore I thine handmayd, knowing all this, am fledde from their presence, and God hath sent me to worke a thing with thee, whereof all the earth shall wonder, and whosoer shall heare it.

For thy seruant feareth God, and worshippeth the God of he: uen day and night, now let me remaine with thee, my lord, and let thy seruant go out in the night into the valley, and I will pray vnto God, that hee may reuile vnto me when they shall commit their finnes.

And I will come and shew it vnto thee: then thou shalt goe forth with all thine army, and there shalbe none of them that shall resist thee.

And I will leade thee thorow the middes of

Iudea, vntill thou come before Ierusalem, & I will set thy throne in the middes thereof, and thou shalt driue them as sheepe that haue no shepherd, and a dog shall not barke with his mouth against thee: for these things haue bene spoken vnto me, and declared vnto mee according to my foreknowledge, and I am sent to shew thee.

Then her wordes pleased Olofernes, and all his seruants, and they maruiled at her wisdom, and sayd,

There is not such a woman in all the world, both for beautie of face, and wisdom of words.

Likewise Olofernes said vnto her, God hath done this, to send thee before the people, that strength might be in our handes, and destruction vpon them that despise my lord.

And nowe thou art both beautifull in thy countenance, and wittie in thy wordes: surely if thou doe as thou hast spoken, thy God shall be my God, and thou shalt dwell in the house of Nabuchodonosor, and shalt be renowned thorowout the whole earth.

CHAP. XII.

Iudeth would not permit her selfe with the multitude of Gentiles, she maketh her request that she might goe out by night to pray. 11 Olofernes cansteth her to come to the banquet.

Then he commanded to bring her in where his treasures were layd, and bade that they should prepare for her of his owne meates, and that she should drinke of his owne wine.

But Iudeth sayd, * I may not eate of them, least there should be an offence, but I can suffice my selfe with the things that I haue brought.

Then Olofernes sayd vnto her, If the things that thou hast, should faile, how should we giue thee the like? for there is none with vs of thy nation.

Then sayd Iudeth vnto him, As thy soule lieth, my lord, thine handmayde shall not spend those things that I haue, before the Lord worke by mine hand the things that he hath determined.

Then the seruants of Olofernes brought her into the tent, and she slepe vntill midnight, and rose at the morning watch,

And sent to Olofernes, saying, Let my lord command that thine handmayd may go forth vnto prayer.

Then Olofernes commanded his garde that they should not slay her: thus shee abode in the campe three dayes, and went out in the night into the valley of Bethulia, and washed herselfe in a fountaine, euen in the water by the campe.

And when she came out, she prayed vnto the Lord God of Israel, that he would direct her way to the exaltation of the children of her people.

So she returned, and remained pure in the tent, vntill she ate her meat at euenng.

And in the fourth day, Olofernes made a feast to his owne seruants only, and called none of them to the banquet, that had the affaires in hand.

Then sayd hee to Bagoas the eunuch who had charge ouer all that he had, Go and perswade this Hebrew woman, which is with thee, that shee come vnto vs, and eate and drinke with vs.

For it were a shame for vs, if we should let such a woman alone, and not talke with her, and if we do not allure her, she will mocke vs.

Then went Bagoas from the presence of Olofernes, and came to her, and sayde, Let not this

her, hath done well,

Gen. 43. 32. Daniel 1. 8. heb. 1. 11.

saith

faire maide make difficultie to goe in to my lord, and to be honoured in his presence, and to drinke wine with vs joyfully, and to bee entreated as one of the daughters of the children of Assur, which remaine in the house of Nabuchodonosor.

14 Then said Iudeth vnto him, Who am I now, that I should gaine say my lord? Surely whatsoeuer pleaseth him, I will doe speedily, and it shall be my ioy vnto the day of my death.

15 So she arose and trimmed her with garments, and with all the ornaments of women, and her maide went, and spred forth her skinnies on the grounde ouer against Olofernes, which he had receiued of Bagoas for her daily vie, that she might sit and eate vpon them.

16 Nowe when Iudeth came and satte downe, Olofernes heart was rauished with her, and his spirit was mooued, and he desired greatly her company: for he had waited for the time to deceiue her from the day that he had seene her.

17 Then said Olofernes vnto her, Drinke now, and be merry with vs.

18 So Iudeth said, I drinke nowe, my lord, because my state is exalted this day more then euer it was since I was borne.

19 Then shee tooke, and ate and dranke before him the things that her maide had prepared.

20 And Olofernes reioyced because of her, and dranke much more wine then hee had drunken at any time in one day since he was borne.

CHAP. XIII.

¶ Iudeth prayeth for strength, & shee smiteth off Olofernes necke, & shee returneth to Bethulia and reioyceth her people.

NOWE when the euening was come, his seruants made haste to depart, and Bagoas shut his tent without, & dismissed those that were present, from the presence of his lord, and they went to their beds: for they were all weary, because the feast had bene long.

2 And Iudeth was left alone in the tent, and Olofernes was stretched along vpon his bed: for he was filled with wine.

3 ¶ Nowe Iudeth had commanded her maide to stand without her chamber, and to waite for her comming forth as she did daily: for she said, she would goe forth to her prayers, and the spake to Bagoas according to the same purpose.

4 So all went forth of her presence, and none was left in the chamber, neither little nor great: then Iudeth standing by his bed, saide in her heart, O Lord God of all power, beholde at this present the workes of mine hands for the exaltation of Ierusalem.

5 For nowe is the time to helpe thine inheritance, and to execute mine enterprises, to the destruction of the enemies which are risen against vs.

6 Then she came to the post of the bed which was at Olofernes head, and tooke downe his fauchin from thence,

7 And approached to the bed, and tooke hold of the haire of his head, and said, Strengthen me, O Lord God of Israel this day.

8 And she smote twise vpon his necke, with all her might, and she tooke away his head from him,

9 And tolled his body downe from the bed, and pulled downe the canopie from the pillars, and auafter the way went forth, and gaue Olofernes head to her maide,

10 And she put it in her scrip of meate: so they

twaine went together according to their custome vnto prayer, and praesing through the tents, went about by that valley, and went vnto the mountaine of Bethulia, and came to the gates thereof.

11 ¶ Then saide Iudeth shee off to the watchmen at the gates, Open nowe the gates God, euen our God is with vs to shewe his power yet in Ierusalem, and his force against his enemies, as hee hath euen done this day.

12 Nowe when the men of her cite hearde her voyce, they made haste to goe downe to the gate of their cite, and they called the Elders of the city.

13 And they ranne all together both small and great: for it was about their expectation, that he should come. So they opened the gate, and receiued her, & made a fire for a light, and stood round about them twaine.

14 Then she saide to them with a loude voyce, Praise God, praise God: for hee hath not taken away his mercie from the house of Israel, but hath destroyed our enemies by mine hands this night.

15 So shee tooke the head out of the scrippe and shewed it, and saide vnto them, Behold the head of Olofernes, the chiefe capitaine of the armie of Assur, and beholde the canopie wherein hee did lie in his drunkenesse, and the Lord hath smitten him by the hand of a woman.

16 As the Lord liueth, who hath kept me in my way that I went, my countenance hath deceiued him to his destruction, and he hath not committed sinne with me by any pollution or villenie.

17 Then all the people were wonderfully astonished, and bowed themselves, and worshipped God, and said with one accord, Blessed be thou, O our God, which hast this day brought to nought the enemies of thy people.

18 Then said Ozias vnto her, O daughter, blessed art thou of the most hie God above all the women of the earth, and blessed bee the Lord God, which hath created the heauens and the earth, which hath directed thee to the cutting off of the head of the chiefe of our enemies.

19 Surely this thine hope shall neuer depart out of the hearts of men: for they shall remember the power of God for euer.

20 And God turne these things to thee for a perpetuall praise, and visite thee with good things, because thou hast not spared thy life, because of the affliction of our nation, but thou hast holpen our ruine, walking a straight way before our God. And all the people said, So be it, so be it.

CHAP. XIII.

¶ Iudeth causeth to hang vp the head of Olofernes, to which hee is ioyntly himselfe to the people of God, & the Israelites goe out against the Assyrians.

THEN said Iudeth vnto them, Heare me also, my brethren, and take this head, and hang it vpon the highest place of your walles.

2 And so soone as the morning shall appeare, and the sunne shall come forth vpon the earth, take you euery one his weapons, and goe forth euerie valiant man out of the cite, and set you a captaine ouer them, as though you would goe downe into the field, toward the watch of the Assyrians, but goe not downe.

3 Then they shall take their armour, and shall goe into their campe, and raise vp the captaines of the armie of Assur, and they shall runne to the tent of Olofernes, but shall not finde him: then feare shall fall vpon them, and they shall flee before

fore your face.

So you & all that inhale the coasts of Israel shall curse them, & overthrow them as they go. But before you do these things, call me. And thou the Ananite, that he may see, and know that he despised the house of Israel, and that sent him to vs as to death.

Then they called Achior out of the house of Ozias, and when he was come and saw the head of Olofernes in a certain mans hand in the assembly of the people, hee fell downe on his face, and his spirit failed.

But when they had taken him vp, hee fell at Iudeths fette, and encountered her, and said, Blessed art thou in all the tabernacle of Iuda, and in all nations which hearing thy name, shall be astonished.

Nowe therefore tell mee all the things that thou hast done in these dayes. Then Iudeth declared vnto him in the midst of the people all that she had done from the day that she went forth, vntill that houre she spake vnto them.

And when she had left of speaking, the people reioyced with a great voyce, and made a noyse of gladnesse through their ciie.

And Achior, seeing all things that God had done for Israel, beleued in God vnfeignedly, and circumcised the foreskin of his flesh, and was toynd vnto the house of Israel vnto this day.

As soone as the morning arose, they hangd the head of Olofernes out at the wall, and euery man tooke his weapons, and they went forth by bands, vnto the straites of the mountaine.

But when the Assyrians sawe them, they sent to their captaines, which went to the gouernours and chiefe captaines, and all their rulers.

So they came to Olofernes tent, and said to him that had the charge of all his things, Waken our lorde: for the slaues haue bene bolde to come slaying against vs to battell, that they may bee destroyed for euer.

Then went in Ragosa, and knocked at the doore of the tent: for he thought that he had slept with Iudeth.

But because none answered, hee opened it, and went into the chamber, and found him cast vpon the floore, and his head was taken from him.

Therefore he cried with a loude voyce, with weeping and mourning, and a mightie crie, and rent his garments.

After, he went into the tent of Iudeth where she vsed to remaine, and found her not: then hee leaped out to the people and cried,

These slaues haue committed wickednesse: one woman of the Hebrewes hath brought shame vpon the house of King Nabuchodonosor: for be-hold, Olofernes lieth vpon the ground without his head.

When the captaines of the Assyrians arme heard these words, they rent their coates, and their heart was wonderfully troubled, and there was a cry and a very great noyse throughout the campe.

CHAP. XV.

The Assyrians are affraid and flee. The Hebrewes pursue them. & Ioachim the hie Priest commeth to Bethulia to see them, and to praise God for her.

And when they that were in the tentes, heard, they were alighted at the thing that was done.

And feare and trembling fell vpon them, so that there was no man that durst abide in the fight

of his neighbour: but altogether afraid they fled by euery way of the plaine, and of the mountaines. They also that had camped in the mountains round about Bethulia, were put to flight: then the children of Israel, euery one that was a man, among them, rushed out among them.

Then sent Ozias to Bethomasthem, and to Bethai, and Chobai, and Chola, and to all the coasts of Israel, such as should declare vnto them the things that were done, and that all should ruse forth vpon their enemies to destroy them.

Nowe when the children of Israel heard it, they all fell vpon them together vnto Chobai: likewise also they that came from Ierusalem and from all the mountaines: for men had tolde them what things were done in the campe of their enemies, & they that were in Galad and in Galile chased them with a great slaughter, vntill they came to Damascus and to the coasts thereof.

And the residue that dwelt at Bethulia, fell vpon the campe of Assur and spoyled them, and were greatly enriched.

And the children of Israel that returned from the slaughter, had the rest: and the villages and the cities that were in the mountaines and in the plaine, had a great booty: for the abundance was very great.

Then Ioachim the hie Priest, and the Ancients of the children of Israel that dwelt in Ierusalem, came to confirme the benefis that God had shewed to Israel, and to see Iudeth, and to saluate her.

And when they came vnto her, they blessed her with one accord, and saide vnto her, Thou art the exaltation of Ierusalem: thou art the great glorie of Israel: thou art the great reioycing of our nation.

Thou hast done all these things by thine hand: thou hast done much good to Israel, and God is pleased therewith: blessed bee thou of the almighty Lorde for euermore: and all the people saide, So be it.

And the people spoiled the campe the space of thirtie dayes, and they gaue vnto Iudeth Olofernes tent, and all his siuer and beds, and basins, and all his stuffe, and she tooke it and laid it on her mules, and made readie her charrets, and laid them thereon.

Then all the women of Israel came together to see her, & blessed her, & made a daunce among them for her, and she tooke branches in her hand, and gaue also to the women that were with her.

They also crowned her with oliues, and her that was with her, and she went before the people in the daunce, leading all the women: and all the men of Israel followed in their armour, with crownes, and with songs in their mouths.

CHAP. XVI.

Iudeth prayeth God with a song. She offereth to the Lorde Olofernes fluffe. She is comforted, lift and drab. All Israel loueth her.

Then Iudeth began this confession in all Israel, and all the people sang this song with a loude voyce.

And Iudeth saide, Begin vnto my God with timbrels: sing to my Lorde with cymbales: tune vnto him a psalme: exalt his praise, and call vpon his Name.

For God breaketh the battels, and pitched his campe in the midst of the people, and deliuered me out of the hand of the persecuters.

4 Assur

• Chap. 1. 1.

4 After came from the mountains forth of the North: he came with thousand in his armie: whose multitude hath thus vp the rivers and their horsemen have covered the valleys.

5 He said that hee would blame vp my borders and kill my yong men with the sword, and dash the sucking children against the ground, and make mine infants as a prey, and my virgins a spoile.

6 But the almightie Lord hath brought them to nought by the hand of a woman.

7 For the mightie did not fall by the yong men, neither did the sonnes of Titan smite him, nor the hie giants invade him, but Iudeth the daughter of Merari did discomfite him by the beautie of her countenance.

8 For shee put off the garment of her widow-hood, for the exaltation of those that were oppressed in Israel, and anoynted her face with ointment, and bound vp her haire in a coiffe, and tooke a linnen garment to decerne him.

9 Her slippers rauished his eyes: her beautie tooke him made prisoner, and the fauchin passed through his necke.

10 The Persians were astonished at her boldnes, & the Medes were troubled with her hardines.

11 But mine afflicted reioyced, and my feeble ones shouted: then they feared, they lifted vp their voyce and turned backe.

12 The children of maidcs peaced them, and wounded them as they fledde away like children: they perished by the batell of the Lord.

13 I will sing vnto the Lord a song & praise, O Lord, thou art great and glorious, maruiculous and inuincible in power.

• Gen. 1. 29.
2nd. 12. 3.

14 Let all thy creatures praise thee: for thou hast spoken and they were made: thou hast sent thy Spirit, and hee made them vp: and there is none that can resist thy voyce.

15 For the mountaines leape vp from their foundations with the waters: the rockes melt at thy presence like waxe: yet thou art mercifull to them.

that cease thee.

16 For a sacrifice is too little for a sweet savor, and all the fat is too little for thy burnt offering: but he that feareth the Lord is great at all times.

17 Woe to the nations that rise vp against my kinred: the Lord almightie will take vengeance of them in the day of iudgement, in sending fire and wormes vpon their flesh, and they shall feele them and weepe for euer.

18 After, when they went vnto Ierusalem, they worshipped the Lord, and assoone as the people were purified, they offered their burnt offerings, and their free offerings, and their gifts.

19 Iudeth also offered all the stuffe of Olofernes, which the people had giuen her, and gave the canopy which he had taken off his bed, for an oblation to the Lord.

20 So the people reioyced in Ierusalem by the Sanctuary, for the space of three moneths, and Iudeth remained with them.

21 After this time, euery one returned to his owne inheritance, and Iudeth went to Bethulia, and remained in her owne possession, and was for her time honourable in all the country.

22 And many desired her, but none had her companie all the dayes of her life after that Manasse her husband was dead, and was gathered to his people.

23 But shee increased more & more in honour and waxed olde in her husbands house, being a hundred and five yeere olde, and made her maye free: so shee died in Bethulia, and they buried her in the graue of her husband Manasse.

24 And the house of Israel lamented her seven dayes, and before shee died, shee did distribute her goods to all them that were neere of kinred to Manasse her husband, and to them that were the neere of her kinred.

25 And there was none that made the children of Israel any more afraide in the dayes of Iudeth, nor a long time after her death.

ESTHER.

Certaine portions of the storie of Esther, which are found in some Greeke and Latine translations.

Which followe the tenth Chapter.



Hen Mardocheus said, God hath done these things.

5 For I remember a dreame, which I sawe concerning these matters, and there was nothing thereof omitted.

6 A little fountaine which became a flood, and was a light, and as the sunne, and as much water, this flood was Esther whom the King married, and made Queene.

7 And the two dragons are I and Aman.

8 And the people are they that are assembled to destroy the name of the Iewes.

9 And my people is Israel, which cried to God, and are saved: for the Lord hath saved his people, & the Lord hath deliuered vs from all these euils, and God hath wrought signes, & great wonders, which haue not bene done among the Gentiles.

10 Therefore hath hee made two lottes, one for the people of God, & another for all the Gentiles,

11 And these two lottes came before God for all nations, at the houre and time appointed, and in the day of iudgement.

12 So God remembered his owne people, and iustified his inheritance.

13 Therefore those dayes shall be vnto them in the moneth Adar the fourteenth, and fifteenth day of the same moneth, with an assembly and ioy, and with gladnesse before God, according to the generations for euer among his people.

C H A P. XI.

IN the fourth yeere of the reigne of Ptolemeus & Cleopatra Dositheus, who said hee was a Priest & Leuite, and Ptolemeus his sonne, I brought the former letters of Phurrai, which they saide Lyf machus the sonne of Ptolemeus, which was as Ierusalem interpreted.

2 In the second yeere of the reigne of great Artaxerxes in the first day of the moneth Nisan, Mardocheus the sonne of Ianus, the sonne of Semei, the

some of Cis of y^e tribe of Benjamin had a dreame,

1 A Jewe dwelling in the Citie of Susa, a noble man, that bare office in the Kings court.

2 He was also one of the captiues which Nabuchodonosor the king of Babylon brought from Ierusalem with Lechonias.

3 And this was his dreame, Beholde a noyse of tempest with thunders, and earthquakes, and vtter in the land.

4 Behold, two great dragons came forth ready to fight one against another.

5 Their cry was great, whereby all the heathen were ready to fight against the righteous people.

6 And the same day was full of darkenesse and obscuritie, and trouble, and anguish: yea, aduersity, and great affliction was vpon the earth.

7 For then the righteous feareing their afflictions, were amazed, & being ready to die, cried vnto God.

8 And while they were crying, the little wel grew into a great river, & flowed ouer with great waters.

9 The light and the sunne rose vp, and the lowly were exalted, and decoured the glorious.

10 Now when Mardocheus had seene this dreame, hee awoke and rose vp, and thought in his heart vntill the night, what God would doe, and so he desired to know all the matter.

CHAP. XII.

1 **A**T the same time dwelt Mardocheus in the Kings court with Bagathas, & Thara, the Kings eunuchs, and keepers of the palace.

2 But when he heard their purpose, and their imaginations, he perceived that they went about to lay their hands vpon the King Artaxerxes, and so he certified the King thereof.

3 Then caused the King to examine the two eunuchs with torments, and when they had confessed it, they were put to death.

4 This the King caused to be put in the Chronicles. Mardocheus also wrote the same thing.

5 So the King commaunded that Mardocheus should remaine in the court, and for the aduertisement, he gaue him a reward.

6 But Aman the sonne of Amadathus the Agagite, which was in great honour & reputation with the King, went about to hurt Mardocheus and his people, because of the two eunuchs of the king that were put to death.

CHAP. XIII.

1 *The copie of the letters of Artaxerxes against the Iewes, 8 The prayer of Esther.*

1 **H**E copie of the letters was this, The great King Artaxerxes writeth these things to the princes and gouernours that are vnder him from India vnto Ethiopia in an hundredth and seuen and twentie provinces.

2 When I was made Lord ouer many people, and had subdued the whole earth vnto my dominion, I would not exalt my selfe by the reason of my power, but purposed with equitie alway and gentlenesse to gouerne my subiects, and wholly to let them in a peaceable life, and thereby to bring my kingdome vnto tranquillitie, that men might safely go thotow on every side, and to renew peace againe, which all men desire.

3 Now when I asked my counsellers, how these things might bee brought to passe, one that was conseruant with vs, of excellent wisdom, and constant in good will, and shewed himselfe to bee of true fidelitie, which had the second place in the kingdome, euen Aman,

4 Declared vnto vs, that in all nations there was scattered abroad, a rebellious people, that had lawes contrary to all people, and haue alway despised the commandements of kings, and so that this general empire, that we haue begun, cannot be gouerned without offence.

5 Seeing now we perceive, that this people alone are altogether contrary vnto euery man, vying strange and other manner of lawes, and hauing an euill opinion of our doings, and goe about to stablish wicked matters, that our kingdome should not come to good estate,

6 Therefore haue we commaunded, that all they that are appointed in writing vnto you by Aman (which is ordeined ouer y^e affairs, & is as our second father) shall all with their wiues & children be destroyed & rooted out: & the sword of their enemies without all mercy, & that none be spared the fourteenth day of y^e twelfth moeth Adar of this yeere.

7 That they which of olde, and now also haue euer bene rebellious, may in one day with violence be thrust downe into the hell, to the intent that after this time our affaires may be without troubles, and well gouerned in all points.

8 Then Mardocheus thought vpon al the works of the Lord, and made his prayer vnto him,

9 Saying, O Lord, the King Almighty (for all things are in thy power) & if thou hast appointed to saue Israel, there is no man y^e can withstand thee.

10 For thou hast made heauen and earth, and al the wonderous things vnder the heauen.

11 Thou art Lorde of all things, and there is no man that can resist thee, which art the Lord.

12 Thou knowest all things, and thou knowest, Lord, that it was neither of malice, nor presumption, nor for any desire of glorie, that I did this, and not bowe downe to proude Aman.

13 For I woulde haue bene content with good will for the saluation of Israel, to haue killt the sole of his feete.

14 But I did it, because I would not prefer the honour of a man aboue the glory of God, & would not worship any but onely thee, my Lorde, and this haue I not done of pride.

15 And therefore, O Lord God and king, haue mercie vpon thy people: for they imagine how they may bring vs to naught: yea, they would destroy the inheritance that hath bin thine fro the beginning.

16 Despise not the portion which thou hast dealinerd out of Egypt for thine owne selfe.

17 Heare my prayer, and be mercifull vnto thy portion: turne our sorow into ioye, that wee may liue, O Lord, and praise thy Name: shut not the mouthes of them that praise thee.

18 All Israel in like manner cried most earnestly vnto the Lord, because death was before their eyes.

CHAP. XIII.

The prayer of Esther for the deliuerance of her and her people.

1 **Q**UENE Esther also, being in danger of death, resorted vnto the Lord,

2 And layd away her glorious apparell, and put on the garments of sighing, and mourning. In the stead of precious oymntment, she scattered ashes and doughe vpon her head: and the humbled her body greatly with fasting, & all the places of her ioy filled she with the haire that she plucked off.

3 And she prayed vnto the Lord God of Israel, saying, O my Lord, thou only art our king, helpe me desolate woman, which haue no helper but thee.

4 For my danger is at hand,

5 From

8 From my youth vs I have heard in the kind of my father, that thou O Lord, lookest backe from among all people, & our fathers from their predecessors for a speciall inheritance, and thou hast performed that which thou diddest promise them.

9 Now Lord, we have sinned before thee: therefore hast thou giue vs into y hands of our enemies.

10 Because we worshipped their gods, O Lord, thou art righteous.

11 Nevertheless, it saith them not, that we are in bitter captiuitie, but they haue broken hands with their idoles.

12 That they wil abolish the thing y thou with thy mouth hast ordeined, & destroy thine inheritance, to shut vp the mouth of them that praise thee, & to quench the glory of thy Temple, & of thine altar, 13 And to open the mouths, of the heathen, that they may praise the power of the idoles, & to magnifie a fleshly king for euer.

14 O Lord, giue no thy scepter vnto them that be nothing, lest they laugh vs to scorne in our misery: but turne their deuit vpo themselves, & make him an example, that hath begun the same against vs.

15 Thinke vpon vs, O Lord, and shewe thy selfe vnto vs in the time of our distresse, and strengthen me, O King of gods, and Lord of all power.

16 Giue me an eloquent speech in my suit before the Lion: tume his heart to hate our enemy, to destroy him, and all such as content vnto him.

17 But deliuer vs & chine hand, & helpe me that am solitary, which haue no defence but only thee.

18 Thou knowest all things, O Lord: thou knowest, that I hate the glorie of the vniuersitee, and that I abhorre the bed of the vncircumcised, and of all the heathen.

19 Thou knowest my pacifitie: for I haue not token of my preeminence, which I beare vpo mine head, what time as I maist shewe my selfe, and that I abhorre it as a monstrous cloth, & that I weate it not when I am alone by my selfe.

20 And that I thine handmaide haue not eaten at Amins table, and that I haue had no pleasure in the Kings feast, nor dranke the wine of the drinke offerings.

21 And that I thine handmaide haue no joy since that day that I was brought hither, vntill this day, but in thee, O Lord God of Abraham.

22 O thou myghty God above al, heare the voice of the y haue none other hope, & deliuer vs out of y hand of y wicked, & deliuer me out of my feare.

CHAP. XV.

1 *Ardochus mooueth Esther to goe to the King and make intercession for her people.* 2 *As the persians haue request.*

Ardochus also bade Esther to go in vnto the King, & pray for her people, & for her country.

3 Remember, sayth he, the dayes of thy low estate, how thou wast nourished vnder mine hand: for Aman which is next vnto the king hath giuen sentence of death against vs.

4 Call thou therefore vpon the Lord, & speake for vs vnto the king, and deliuer vs from death.

5 And vpon the third day when he had ended her prayer, he layd away the mourning garments, and put on her glorious apparell,

6 And deckt herselfe goodly, after that he had called vpon God, which is the beholder and saviour of all things, and tooke two handmaids with her.

7 Vpon the one she leant herselfe, as one that was tender.

8 And the other followed her, and bare the

name of her valuer.

9 The time of her beaude made her face not coloured: and her face was cheerefull and amiable, but her heart was sorrowfull for great feare.

10 Then she went in thorow all the doores, & stood before the King, and the King layd vpon his royall throne, and was clothed in his goodly array, all glittering with golde and precious stones, and he was very terrible.

11 Then he lift vp his face, that shone with maiestie, and looked fiercely vpon her: therefore the Queene fell downe, and was pale and faine, & leant herselfe vpon the head of the mayd that went with her.

12 Nevertheless, God turned the kings minde, that he was gentle, who being carefull, leaped out of his throne, and toked her in his armes, till he came to herselfe againe: and comforted her with louing words, and sayd,

13 Either, what is the matter? I am thy brother, be of good cheare.

14 Thou shalt not die: for our commandment toucheth the commons, and not thee. Come neere.

15 And so he held vp his golden scepter, and laid it vpon her necke.

16 And kissed her, and said, Talke with me.

17 Then said she, I saw thee, O lord, as an Angel of God, and mine heart was troubled, for feare of thy maiestie.

18 For wonderfull art thou, O lord, and thy face is full of grace.

19 And as she was thus speaking vnto him, she fell downe againe for faintnesse.

20 Then the king was troubled, and all his seruants comforted her.

CHAP. XVI.

The copie of the letters of Artaxerxes, whereby he becometh king which he first wrote.

1 He great King Artaxerxes, which reigned from India vnto Ethiopia, ouer an hundred & euen

and twenty prouinces, sendeth vnto the princes and rulers that haue y charge of our affaires, Salutation.

2 There be many that through the goodnesse of Princes and honour giuen vnto them, become very proud,

3 And indeuour not only to hurt our fabrices, but not content to liue in wealth, doe also imagine destruction against those that doe them good,

4 And take not onely all thankfulness away from men, but in pride & presumption, as they that be vnnimicifull of benefites, they thinke to escape the vengeance of God, that seeth all things, and is contrary to euill.

5 And oft times many, which bee set in office, & vnto whom their friends causes are committed, by vaine intlements doe wrap them in calamities, that cannot be remedied for they make them partakers of innocent blood,

6 And deceitfully abuse the simplicitie and gentlenesse of Princes with lying tales.

7 This may be proued not onely by old histories, but also by those things that are before our eyes, and are wickedly committed of such perfidities, as are not worthy to beare rule.

8 Therefore we must take heed hereafter, that we may make the kingdome peaceable for al men, what change sooner shall come.

9 And discern the things that are before our eyes, so with stand them with gentlenesse.

10 For Aman, a Macedonian, the sonne of Amadathus,

And hath procured the friendship that wee beare toward all nations; so that he was called our father, and was honoured of every man as the next person vnto the King.

13 But he could not vie himselfe soberly in this great dignitie, but went about to deprime vs of the kingdome, and of our life.

14 With manifest deceit also hath he desired to destroy Mardocheus our preseruer, which hath done vs good in all things, and innocēt either the partaker of our kingdome, with all her nation.

15 For his minde was (when he had taken them out of the way) to lay waite for vs, and by this means to translate the kingdome of the Persians vnto them of Macedonia.

16 But we finde that the Iewes (which were accursed of this most wicked man,) they might be destroyed are no euill doers, but vs most iust lawes. And that they bee the children of the most High and Almightye and euergluing God, by whom the kingdome hath bene preserued vnto vs, and our progenitors in very good order.

17 Wherefore ye shall doe well, if ye doe not put in execution those letters, that Arian the sonne

of Amadathus did write vnto you. For he that imagined them, hanged at Sufa before the gates with all his familie: and God (which hath all things in his power) hath speedily rewarded him after his deserting.

19 Therefore ye shall publish the copie of this letter in all places, that the Iewes may freely liue after their owne Lawes.

20 And ye shall sayde them, that vpon the thirteenth day of the twelfth moneth Adar they may be aunged of them, which in the time of their trouble would haue oppressed them.

21 For Almighty God hath turned to ioy the day wherein the chosen people should haue perished.

22 Moreouer, among other solemne dayes ye shall keepe this day with all gladnesse.

23 That both nowe and in time to come, this day may be a remembrance of deliuerance for vs, and all such as lone the prosperitie of the Persians, but a remembrance of destruction to those that be seditious vnto vs.

24 Therefore all cities and countreys that doe not this, shall horribly bee destroyed with sword and fire, and shall not onely not bee inhabited of men, but be abhorred also of the wilde beasts and foules for ever.

THE WISEDOME OF SALOMON.

CHAP. I.

1 *What we ought to search and enquire after God. 2. What he shalbe that finde him. 3. The holy Ghost. 4. 11. We ought to be from backbiting and murmuring. 12. Whereof shall cometh. 13. Righteousnesse and the fruit thereof.*

OVER *righteousnesse, ye that bee Iudges of the earth: thinke reuerently of the Lord, and seeke him in simplicitie of heart.

2 For he will be frind of them that tempt him not, and appeareth vnto such as be not vsaithfull vnto him.

3 For wicked thoughts separate from God: and his power when it is tryed, reprooeth the vnwise.

4 Because wilddome cannot enter into a wicked heart, nor dwell in the body that is subiect vnto sin.

5 For the holy * Spirit of discipline fleeth from deceit, and withdraweth himselfe from the thoughts that are without vnderstanding, and is rebuked when wickednesse cometh.

6 For the Spirit of wisdom * is louing, and wil not abuse him, that blasphemeth with his lippes: for God is a witness of his reines, and a true beholder of his heart, and an hearer of the tongue.

7 For the Spirit of the Lord filleth all the world: and the same that maintaineth all things, hath knowledge of the voyce.

8 Therefore hee that speaketh vnrighteous things cannot be hid: neither shall the iudgement of reproch let him escape.

9 For inquisition shalbe made for the thoughts of the vngodly, and the found of his words shall come vnto God for the correctio of his iniquities.

10 For the eare of ielousie heareth all things, and the noyse of the grudgings shall not be hid.

11 Therefore beware of murmuring, which profeeth nothing, and reframe your tongue from slander: for thereof no word is secrete, that shall goe for nought, and the mouth that speaketh lies,

slayeth the soule.

12. Seeke not death in the error of your life. * destroy not your felus thorow the works of your owne hands.

13 * For God hath not made death, neither hath he pleasure in the destruction of the liuing.

14 For hee created all things, that they might haue their being: and the generations of the world are preferred, and there is no poison of destruction in them, and the kingdom of hel is not vpon earth.

15 For righteousnesse is immortal, but vnrighteousnesse bringeth death.

16 And the vngodly call * it vnto them both with hands and words: and while they thinke to haue a friend of it, they come to nought: for they are confederate with it: therefore are they worthy to be partakers thereof.

CHAP. II.

1 *The imaginations and desires of the wicked, and their vainnes against the faithfull.*

FOR the vngodly say, as they fallily imagine with themselves, * Our life is short & tedious: and in the death of a man there is no recouerie, neither was any known that hath returned from ygrate.

2 For we are borne at all aduenture, and wee shall bee hereafter as though wee had neuer bene: for the breath is a smoke in our nostrils, and the words as a sparke raised out of our heart.

3 Which being extinguished, the body is turned into ashes, and the Spirit vanisheth as the fose ayre.

4. Our life shall passe away as the trace of a cloude, and come to nought as the miste that is driuen away with the beames of the sunne, and cast downe with the heate thereof. Our name also shall be forgotten in time, and no man shall haue our workes in remembrance.

5 * For our time is as a shadowe that passeth away, and after our ende there is no returning: for it is fast sealed, so that no man cometh againe.

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6 * Come therefore and let vs enjoy the pleasures that are perfect, and let vs cheerfully viche creatures as in youth.

7 Let vs fill our felues with costly wine, & ointments, and let vs not spare the flower of life passe by vs.

8 Let vs crowne our felues with rose buds as fore they be withered.

9 Let vs all bee partakers of our wantonnesse: let vs leaue those tokens of our pleasure in euery place: for this is our portion, and this is our lot.

10 Let vs oppress the poore that is righteous: let vs not spare the widow, nor reuerence the white haire of the aged, that haue liued many yeeres.

11 Let our strength be the Lawe of vniuersitoutnesse: for the thing that is feeble, is reprooued as vnprofitable.

12 Therefore let vs defraud the righteous: for he is not for our profite, and he is contrary to our doings: hee checketh vs for offending against the Law, and blameth vs as transgressors of disciplina.

13 He maketh his boast to haue the knowledge of God, & he calleth himselfe f sonne of the Lord.

14 He is made to * reprobate our thoughts.

15 He giveth vs also to looke * vpon him: for his life is not like other mens: his wayes are of another fashion.

16 Hee counteth vs as bastards, and hee withdraweth himselfe from vs: as from filthinesse: hee commendeth greatly the latter ende of the iust, and boasteth that God is his father.

17 Let vs see them if his wordes be true: let vs proue what end he shall haue.

18 For if the righteous man be the * sonne of God, hee will helpe him, and deliuer him from the hands of his enemies.

19 Let vs * examine him with rebukes and torments, that wee may knowe his meeknesse, and proue his patience.

20 Let vs condemne him vnto a shameful death: for he shall be preferred as he himselfe saith.

21 Such things do they imagine, and go astray for their owne wickednesse: they haue blinded them.

22 And they doe not vnderstand the mysteries of God, neither hope for the reward of righteousness, nor can discern the honour of the soules that are faultlesse.

23 For God created man without corruption, and made him after the * image of his owne likeness.

24 * Neuertheless, thorow enuie of the deuil came death into the world: and they that hold of his side proue it.

CHAP. III.

1 The resurrection and glorie of the righteous. 2 The reward of the faithful. 3 Who are miserable.

* B Vt the * soules of the righteous are in the hand of God, and no torment shall touch them.

2 * In the fight of the vniuersite they appeared to die, and their end was thought grieuous.

3 And their departing from vs, destruction, but they are in peace.

4 And though they suffer paine before men, yet is * their hope full of immortalitie.

5 They are punished, but in few things, yet in many things that they be well rewarded: * for God proueth them, & findeth them meete for himselfe.

6 Hee tryeth them as the golde in the furnace, and receiueeth them as a perfect fruite offering.

7 * And in the time of their vision they shall shine, and runne thorow as the sparkes among the stubble.

8 * They shall lodge the stations, and haue dominion ouer the people, and their Lord shall reioice for euery one of them.

9 They that trust in him: shall vnderstand the truth, and the faithfull shall remaine with him in loue: for grace and mercy is among his Saints, and he regardeth his elect.

10 But * the vngodly shall be punished according to their imaginations: for they haue despised the righteous, and forsaken the Lord.

11 Who lo despised wisdom, and discipline, is miserable, and their hope is vaine, and their labours are foolish, and their works vnprofitable.

12 Their wises are vndiscreet, and their children wicked: their offering is cursed.

13 Therefore the barren is blessed which is vndeiled, and knoweth not the sinfull bed: she shall haue fruite in the visitation of the sheules.

14 And the church, which with his hands hath not wrought iniquitie, nor imagined wicked things against God: for vnto him shall be given the special gift of faith, and an acceptable portion in the Temple of the Lord.

15 For glorious is the fruite of good labours, and the roote of wisdom shall neuer fade away.

16 But the children of adulterers shall not be partakers of the holy things, and the seede of the wicked bed shall be rooted out.

17 And though they liue long, yet shall they be nothing regarded, and their last age shall be without honour.

18 If they die hastily, they haue no hope, neither comfort in the day of trial.

19 For horrible is the ende of the wicked generation.

CHAP. IIII.

1 The resurrection and the communion thereof. 2 The death of the righteous, and the condemnation of the vnfaithfull.

B Eter is barrennesse with vertue: for the memoriall thereof is immortal: for it is known with God and with men.

2 When it is present, men take example thereat, and if it goe away, yet they desire it: it is alway crowned and triumpheth, and winneth the battell and the vndeiled rewards.

3 But the multitude of the vngodly which abound in children, is vnprofitable: and the ballast plants shall take no deepe roote, nor lay any fast foundation.

4 For though they bud forth in the branches for a time, yet they shall be shaken with the winde: for they stand not fast, and through the vehemencie of the winde they shall be rooted out.

5 For the vnperit branches shall be broken, and their fruit shall be vnprofitable and sowe to eate, and meete for nothing.

6 For al the children that are borne of the wicked bed, shall be witness of the wickednesse against their parents when they be asked.

7 But though the righteous be persecuted with death, yet shall he be in rest.

8 For the honourable age is not that which is of long time, neither that which is measured by the number of yeeres.

9 But wisdom is the gray haire, and an vndeiled life is the olde age.

10 * He pleased God, and was beloued of him, so that whereas he liued among sinners, he translatod him.

11 He was taken away, lest wickednesse should alter

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CHAP. VI.

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1941. 1942. 1943.

for her, and shewed her selfe sheeufully vnto them in the wayes, and meeteth them in euery thought.

17 For the most true desire of discipline is her beginning: and the care of discipline is loue:

18 And loue is the keeping of her lawes: & the keeping of the lawes is assurance of immortality:

19 And immortality maketh vs nere vnto God.

20 Therefore the desire of wisdom leadeth to the kingdom.

21 If your delight be then in thrones, and scepters, O Kings of the people, honour wisdom, that ye may strife for her.

22 Now I will tell you what wisdom is, and whence it cometh, and wil not hide the mysteries from you, but wil seeke her out from the beginning of her nativity, and bring the knowledge of her into light, and wil not keepe backe the truth.

23 Neither wil I haue to do wth confuming enuy: for such a man shall not be partaker of wisdom.

24 But if multitude of the wife is the preservation of the world, & a wife king is stay of the people.

25 Be therefore instructed by my words, and ye shall haue profit.

CHAP. VII.

Wisdom ought to be preferred aboue all things.

I My selfe am also mortal & a man like al other, & am come of him that was first made of y^e earth.

2 And in my mothers wombe was I fashioned to be flesh in tenn moneths: I was brought together into blood of the feed of man, and by the pleasure that cometh with sleepe.

3 And when I was borne, I receiued the common aire, & fell vpon the earth, which is of like nature, crying & weeping at the first as all other doe.

4 I was nourished in swadling clothes, and with cares.

5 For there is no king that lead any other beginning of birth.

6 All men then haue one entrance vnto life, and a like going out.

7 Wherefore I prayd, & vnderstanding was giue me: I called, and the spirit of wisdom came vnto me.

8 I preferred her to scepters and thrones, and counted riches nothing in comparison of her.

9 Neither did I compare precious stones vnto her: for all golde is but a litle grauell in respect of her, and siluer shall be counted but clay before her.

10 I loued her aboue health and beautie, and purposed to take her for my light: for her light can not be quenched.

11 All good things therefore came to me together with her, & innumerable riches thorow her hands.

12 So I was glad in all: for wisdom was the author thereof, and I knew not that she was the mother of these things.

13 And I learned vainly, and communicated without enuy, and I doe not hide her riches.

14 For she is an infinit treasure vnto men, which who so vse, become partakers of the loue of God, and are accepted for the gifts of knowledge.

15 God hath granted mee to speake according to my minde, and to iudge worthily of the things, that are giuen me: for hee is the leader vnto wisdom, and the director of the wise.

16 For in his hand are both we and our works, and all wisdom, and the knowledge of the works.

17 For he hath giuen me the true knowledge of the things that are, so that I know how the world was made, and the powers of the elements,

18 The beginning and the end, and the mids of

the times: how the times alter, and the change of the seasons.

19 The course of y^e yere, & situation of the stars,

20 The name of liuing things, & the seruities of beasts, & power of y^e winds, & the imaginations of men, & diuersities of plants, & the vertues of roots.

21 And all things both secret and knowne do I know: for wisdom the worker of all things, hath taught me it.

22 For in her is y^e spirit of vnderstanding, which is holy, the onely begotten, manifold, subtil, innumerable, cleare, vndefiled, euident, not hurtfull, louing y^e good, sharpe, which cannot be letted, doing good,

23 Courteous, stable, sure, without care, hauing all power, circumspect in all things, and passing thorow all intellectuall, pure and subtile spirits.

24 For wisdom is nimble then all nimble things: she goeth thorow & attaineth to all things, because of her purenesse.

25 For shee is the breath of the power of God, and a pure influence that floweth from the glory of the Almighty: therefore can no defiled thing come vnto her.

26 For shee is the brightnes of the everlasting light, the vndefiled mirrour of the maiesty of God, and the image of his goodnesse.

27 And being one, she can do all things, and remaining in herselfe, remembereth all, and according to the apes shee entereth into the holy soules, and maketh them the friends of God and Prophets.

28 For God loveth none, if hee dwell not with wisdom.

29 For shee is more beautiful then the sunne, and is aboue all the order of the starres, and the light is not to be compared vnto her.

30 For night cometh vpon it, but wickednes cannot overcome wisdom.

CHAP. VIII.

The effects of wisdom.

He also reacheth fro one end to another mightily, and cometh doth the order all things.

1 I haue loued her, & sought her fro my youth: I desired to marry her, such loue had I vnto her beautie.

2 In y^e she is conuerfant wth God, he commendeth her nobility: yea, the Lord of all things loveth her.

3 For shee is the scholemistresse of the knowledge of God, and the cheuler out of his works.

4 If riches be a posselsio to be desired in this life, what is richer then wisdom, y^e worketh all things?

5 For if prudence worketh, what is it among all things, that worketh better then she?

6 If a man loue righteousness, her labours are vertuous: for she teacheth sobernes and prudence, righteousness & strength, which are the most profitable things that men can haue in this life.

7 If a man desire great experience, she can tell the things that are past, & discern things to come: she knoweth the subtilities of words, and the solutions of darke sentences: she foreseeth the signes and wonders, or euer they come to passe, and the successe of seasons and times.

8 Therefore I purposed to take her vnto my company, knowing that shee would counsell mee good things, and comfort me in cares and griefe.

9 For her sake shall I haue glory among y^e multitude, & honor among y^e elders, though I be yong.

10 I shall be found of sharpe iudgement, so that I shall be maruelous in the sight of great men.

11 When I hold my tongue, they shall aide my leasure: when I speake, they shall heare diligently, and

* Job. 10. 10, 11.

* Job. 1. 21.
2 Sam. 6. 7.

* Job. 28. 19.

* Eccl. 9. 19.
1 Sam. 26. 32.

and if I talke much, they shall lay their hands vpon their mouths.

13 *Manner* by her I shall obtaine immortalicie, and leaue an euertasting memorie among them that come after me.

14 I shall gouerne the people, and the nations shall be subdued vnto me.

15 Horrible tyrants shall bee afraid when they heare me: among the multitude I shall be counted good, and mightie in battell.

16 When I come home, I shall rest with her: for her company hath no bitterness, and her fellowship hath no tediousnesse, but mirth and ioy.

17 *Now* when I considered these things by my selfe, and pondered them in mine heart, howe that to be ioyned vnto wisdom is immortalicie.

18 And great pleasure is in her friendship, and that in the works of her hands are infinite riches, and that in the exercise of talking with her is prudence, and glory by communing with her, I went about seeking how I might take her vnto me.

19 For I was a vertue childe, and was of a good spirit.

20 Yea rather being good, I came to an vnde-fil'd body.

21 Neuertheless, when I perceiued that I could not enjoy her except God gaue her, (and that was a point of wisdom also, to know whose gift it was) I went vnto the Lord, and besought him, and with my whole heart I said,

CHAP. IX.

A prayer of Solomon to obtaine wisdom.
O God of fathers, and Lord of mercie, which hast made all things with thy word,

1 And ordeined man through thy wisdom, that he should haue dominion ouer the creatures which thou hast made,

2 And gouerne the world according to equitie and righte counsel, and execute iudgement with an upright heart:

3 Giue me that wisdom which sitteth by thy throne, & put me not out fro among thy children.

4 For I thy seruant, and sonne of thine handmaid, am a feeble person, & of a short time, & yet lesse in vnderstanding of iudgement & the lawes.

5 And though a man be neuer so perfect among the children of men, yet if thy wisdom be not with him, he shall be nothing regarded.

6 Thou hast chosen me to be a King of thy people, and the iudge of thy sounes and daughters.

7 Thou hast commanded me to build a temple vpon thine holy Mount, & an altar in the city where in thou dwellest, a likeness of thine holy Tabernacle, which thou hast prepared from the beginning.

8 And thy wisdom with thee, which knoweth thy works, which also was when thou madest the world, and which knew what was acceptable in thy sight, and right in thy commandments.

9 Send her out of thine holy heauens, and send her from the throne of thy maiestie, that she may bee with mee, and labour, that I may knowe what is acceptable in thy sight.

10 For thee knoweth and vnderstandeth all things, and she shall leade me soberly in my works, and preserve me by her glory.

11 So shall my works be acceptable, and then shall I gouerne thy people righteously, and bee meete for my fathers throne.

12 For what man is he y can know the counsel of God? or who can thinke what the wil of God is?

14 For the thoughts of mortall men are fearefull, and our foresaies are vncertaine.

15 Because a corruptible body is beny vnto the soule, and the earthly mansion keepeth downe the minde that is full of cares.

16 And hardly can we discern the things that are vpon earth, and with great labour finde we out the things which are before vs: who can then cke out the things that are in heauen?

17 Who can knowe thy counsell, except thou giue him wisdom, and send thine holy Spirit from aboue?

18 For so the wayes of them which are vpon earth are reformed, and men are taught the things that are pleasant vnto thee, and are preferred through wisdom.

CHAP. X.

The deliuerance of the righteous, and destruction of the enemies commeth through wisdom.

She preferred the first father of the world, that was formed, and kept him when hee was created alone, and brought him out of his offence.

1 And gaue him power to rule all things.

2 But the vniuersall in his wrath departed from her, and perished by killing his brother in his furie.

3 For whose cause the earth was overflowed, but wisdom preferred it againe, gouerning the iust man by a little word.

4 Moreouer, when the nations were ioyned in their malicious confederacies, he knew the righteous, & preferred him faultlesse vnto God, & kept him sure, because he loued him tenderly as a sonne.

5 She preferred the righteous, when the vngodly perished, when he died from the fire that fell downe vpon the false cities.

6 Of whose wickednesse the waste land that smothereth yet giueth testimonie, and the trees that beare fruit that neuer commeth to ripenesse: and for a remembrance of the vniuersall soule, there standeth a pillar of salt.

7 For all such as regarded not wisdom, had not only this hurt, that they knew not the things which were good, but also left behind them vnto men a memoriall of their foolishnesse, so that in the things wherein they sinned, they can not lie hid.

8 But wisdom deliuered them that feared her.

9 When the righteous fled because of his brothers wrath, the led him the right way, shewed him the kingdome of God, gaue him knowledge of holy things, made him rich in his labours, and made his paines profitable.

10 Against the couetousnesse of such as defrauded him, she flood by him and made him rich.

11 She saved him from the enemies, & defended him from them that lay in wait, and she gaue him the price in a mightie battell, that he might know that the feare of God is stronger then all things.

12 When the righteous was sold, she forsooke him not, but deliuered him from sinne: she went dwayne with him into the dungeon,

13 And sayled him not in the bands, till he had brought him the keeper of the realme, and power against those that oppressed him, and them that had accused him, she declared to be iyers, and gaue him perpetual glorie.

14 She deliuered the righteous people & faultlesse seede from the nations that oppressed them.

15 Shee entered into the soule of the seruant of the Lord, and stood by him in wonders & signes.

against the terrible Kings.

17 Shee gaue the Saints the reward of their labours, and led them forth a marvellous way: on the day time she was a shadowe vnto them, and a light of starres in the night.

*Ezod. 14. 21, 22.
Nol. 78. 13.

18 She brought them thorow the red sea, and caried them thorow the great water,

19 But she drowned their enemies, and brought them out of the bottome of the deepe.

*Ezod. 15. 1.

20 So the righteous tooke the spoiles of the vn- godly, & praised thine holy Name, O Lord, and magnified thy victorious hand with one accord;

21 For wisdom openeth the mouth of the dumbe, & maketh the tongues of babes eloquent.

C H A P. XI.

1 The miracles done for Israel. 12 The vengeance of sinners.

13 The great power and mercie of God.

14 He prospered their works in the hands of thine holy Prophet.

*Ezod. 16. 1.

15 They went thorow the wilderness that was not inhabited, and pitched their tents in places where there lay no way.

*Ezod. 17. 20, 21.

16 They stood against their enemies, & were stung of their aduersaries.

*Nol. 30. 11.

17 When they were thirstie, they called vpon thee, & water was giuen them out of the hie rocke, & their thirst was quenched out of the hard stone.

18 For by the things whereby their enemies were punished, by the same were the Israelites helped in their neede.

19 For in stead of a fountaine of running water, the enemies were troubled at the corrupt blood, which was to rebuke the commandment of the killing of the children, but thou gauest vnto thine owne abundance of water vnlooked for,

*Ezod. 17. 24.

20 Declaring by the thirst that was at that time how thou haddest punished thine aduersaries.

21 For when they were tried and chastised with mercie, they knew howe the vngodly were iudged and punished in wrath.

22 For these hast thou exhorted as a father, and proued them: but thou hast condemned the other as a righteous king, when thou didst examine them.

23 Whether they were absent or present, their punishment was alike: for their griefe was double with mourning, & the remembrance of things past.

24 For when they perceived that through their torments good came vnto them, they felt the Lord.

25 And seeing the things that came to passe, at the last they wondered at him, whose afore they had cast out, denyed and decided: for they had an other thirst then the iust.

26 Because of the foolish deuices of their wickednesse wherewith they were deceiued, and worshipped serpents, that had not the vse of reason, and vile beastes, thou sendest a multitude of vn- reasonable beastes vpon them for a vengeance, that they might knowe, that wherewith a man sinneth, by the same also shall he be punished.

*Ezod. 12. 24.
Rom. 1. 23.

27 For vnto thine almighty hand, that made the world of * nought, it was not vnpossible to send among them a multitude of * beares or fiercelions,

*Gen. 1. 1.
Isa. 11. 3.
Leuit. 26. 22.
Ierem. 5. 16, 17.
Ezod. 16. 1.

28 Or furious beastes newly created, and vn- knownen, which should breathe out blastes of fire and cast out smoke as a tempest, or shoote horrible sparkes like lightnings out of their eyes.

29 Which might not onely destroy them with burning, but also kill them with their horrible sight.

30 Yea, without these might they haue bene cast downe with one winde, being persecuted by

thy vengeance, and scattered abroad through the power of thy Spirite: but thou hast ordered all things in measure, number and weight.

31 For thou hast enueiled great strength & might, and who can withstand the power of thine arme?

32 For as the small thing that the balance weigheth, so is the world before thee, & as a drop of the morning dew, that falleth downe vpon the earth.

33 But thou hast mercy vpon all: for thou hast power of all things, & makest as though thou wouldest not the sinnes of men, because they should amend.

34 For thou lovest all the things that are, & hast none of them whom thou hast made: for thou wouldest haue created nothing if thou hadst hated.

35 And how might any thing endure, if it were not thy will? or howe could any thing be pre- served, except it were called of thee?

36 But thou sparest all: for they are thine, O Lord, which art the louer of foules.

C H A P. XII.

1 The miracle of God toward sinners. 12 The works of God are unsearchable. 13 God giueth life to all things.

14 Or thine incorruptible Spirit is in all things.

15 Therefore thou chastenest them measurably that goe wrong, and warrest them by putting them in remembrance of the things, wherein they haue offended, that leauing wickednesse, they may beleeue in thee, O Lord.

16 As for those olde inhabitants of the holy land, thou diddest hate them,

*Diet. 9. 3.
and 13. 1.
and 13. 5, 14.

17 For they committed abominable works, as forceries and wicked sacrifices,

18 And slaying of their own children wout mercy, & eating of the bowels of mans flesh in banking, where the raging Priests shed abominable blood.

19 And the fathers were the chiefe murderers of the foules destitute of all helpe, whom thou wouldest destroy by the hands of our fathers.

20 That the land which thou lovest aboue all other, might be a meete dwelling for the children of God.

21 Neuertheless, thou sparest them also as men, and sendest the fore-runners of thine holie, euen hornets to destroy them by little and little.

*Ezod. 23. 28.
and 23. 29.

22 Not that thou wast vnable to subdue the vngodly vnto the righteous in battell, or with cru- ell beastes, or with one rough word to destroy them together.

23 But in punishing them by litle and litle, thou gauest them space to repent, knowing well, that it was an vnrighteous nation and wicked of nature, and that their thought could neuer be altered.

24 For it was a cursed seed from the beginning: yet hast thou not spared them when they sinned, because thou fearedst any man.

25 For who dare say, * What hast thou done? or who dare stand against thy iudgement? or who dare accuse thee for the nations that perish, whom thou hast made? or who dare stand against thee to reuenge the wicked men?

*Rom. 9. 20.

26 For there is none other God but thou, that carest for all things, that thou mayest declare how that thy iudgement is not vnright.

27 There dare neither King nor tyrant in thy sight require accounts of them whose thou hast punished.

28 For so much then as thou art righteous thy selfe, thou orderest all things righteously, * thinking it not agreeable to thy power to condemne him, that hath not deserved to be punished,

*Job 12. 23.

16 For thy power is the beginning of righteousness, and because thou art Lord of all things, it can-
feth thee to spare all things.

17 When men thinke thee not to be of a perfect power, thou declarest thy power, and reprocst the
boastnesse of the wise.

18 But thou ruling the power, indigest with equi-
tie, and gouernest vs with great fauour: for thou
mayest leue thy power when thou wilt.

19 By such workes nowe hast thou taught thy
people, that a man should be iust and loving, and
hast made thy children to be of a good hope: for
thou giuest repentance to sinners.

20 For if thou hast punished the enemies of thy
children, & had deferred death vnto them, giuing them time and
place that they might charge fro their wickednes.

21 With how great circumspection wilt thou pu-
nith thine owne children, vnto whose fathers thou
hast sware, and made covenants of good promises?

22 So when thou dost chasten vs, thou puni-
shest our enemies a thousand times more, to the in-
tente that when we iudge, we should diligently con-
sider thy goodnesse, and when we are iudged, we
should hope for mercy.

23 Whenfore thou hast tormented the wicked, &
hast liued a dissolute life by their own imaginatōs.

24 * For they went astray very farre in the waies
of error, and esteemed the beasts, which their en-
emies despised, for gods, being abused after the ma-
ner of children, that haue none vnderstanding.

25 Therefore hast thou sent this punishment that
they should be in derision as children vnto reason.

26 But they that will not be reformed by those
somewhat rebukes, shall feele the worthy punish-
ment of God.

27 For in those things when they suffered, they
declained: but in these whom they counted godly,
when they saw themselves punished by them, they
all acknowledged the true God whom afore they
had denied to know: therefore came extreme dan-
nation vpon them.

CHAP. XIIII.

1 * All things be vaine, except the knowledge of God, 10 Idolaters
and isidles are mocked.

2 Vrely all men are vaine by nature, and are igno-
rant of God, * and could not know him that is,
by the good things that are seene, neither consider
by the works, the worke-master.

3 * But they thought the fire, or the winde or
the swift aire, or the course of the starres, or the ra-
ging water, or the lights of heauen to bee gouer-
nours of the world, and gods.

4 Though they had such pleasure in their beau-
tie that they thought them gods, yet should they
haue known, how much more excellent he is that
made them: for the first authour of beautie hath
created these things.

5 Or if they manisted at the power, & operati-
on of them, yet should they haue perceived there-
by, how much he made these things, is mightier.

6 For by the greatnesse of their beautie, and of
the creatures, the Creator being compared with
them, may be considered.

7 But yet the blame is lesse in these, & seeks God
and would finde him, & yet peradventure doe erre.

8 For * they goe about by his workes to seeke
him, and are perfwaded by the sights, because the
things are beautiful that are seene.

9 Howbeit they are not to be excused.

10 For if they can know too much, that they can
discerne the world, why doe they not rather finde
out the Lord thereof?

11 But miserable are they, and among the dead
is their hope, that call them gods, which are the
workes of mens hands, golde, and silver, and the
thing that is inuented by arte, and the similitude of
beasts, or any vaine fiction that hath bene made by
the hand of antiquity.

12 * Or as when a carpenter cutteth downe a
tree meet for the worke, & parth off all the bark
thereof cunningly, & by arte maketh a vessel pro-
fitable for the vse of life.

13 And the things that are cut off fro his worke,
he bestoweth to dresse his meat to fill himselfe.

14 And that which is left of these things, which
is profitable for nothing (for it is a crooked piece
of wood, and full of knobs) he carueth it diligent-
ly at his leisure, and according as he is expert in
cunning, he giueth it a proportion, and fashioneth
it after the similitude of a man.

15 Or maketh it like some vile beast, and stra-
keth it ouer with red, and painteth it, and couereth
every spot that is in it.

16 And when he hath made a conuenient taber-
nacle for it, he setteth it in a wall, & maketh it fast
with yron.

17 Proudling so for it, lest it fall: for he know-
eth that it cannot helpe it selfe, because it is an i-
mage, which hath need of helpe.

18 Then hee prayeth for his goods, and for his
marriage, and for children: hee is not ashamed to
speake vnto it, that hath no life.

19 He calleth on him that is weake for health:
he prayeth vnto him that is dead for life: he requi-
reth him of helpe that hath no experience at all.

20 And for his iourney, him that is not able to
go, and for gaine, and worke, and successe of his af-
fares he requieth furtherance of him, that hath no
maner of power.

CHAP. XIII.

1 The destruction and abomination of images, 2 A curse of them
and of him that maketh them. 14 Worthy idolatrie proce-
ded. 23 What euill cometh of idolatrie.

2 Gaine, another man purposing to faile, and in-
tending to passe thorow the raging waues, cal-
leth vpon a stocke more rotten then the ship that
carrieth him.

3 For as for his it, countenesse of money hath
found it out, & the craftsman made it by cunning.

4 But thy providence, O Father, gouerneth it:

5 For thou hast made a way, euen in the sea, and a
sure path among the waues.

6 Declaring: thereby, that thou hast power to
helpe in all things, yea, though a man went to the
sea without meanes.

7 Neuertheless thou wouldest not, that thy workes
of thy wisdom should be vaine, and therefore do
men commit their liues to a small piece of wood,
and passe ouer the stormy sea in a ship, & are saued.

8 * For in the olde time also when the proud
giants perished, the hope of the world went into a
ship which was gouerned by thine hand, and so left
seed of generation vnto the world.

9 For blessed is the tree whereby righteousnes
commeth.

10 But that is cursed & is made with hands, * both
it, & he that made it, because he made it, & it be-
ing a corruptible thing, because it was called god.

11 * For the vngodly, and his vngodlinesse are both

both like hated of God: so truly the worke in the
that made it shall be punished together.

10 Therefore shall there be a visitation for the
idols of the nations: for of the creatures of God
they are become abomination; * and stumbling
blocks vnto the soules of men; and a snare for the
feet of the vnwise.

11 For the inuention of idols was the begin-
ning of whoredome, and the finding of them is the
corruption of life.

12 For they were not from the beginning, nei-
ther shall they continue for euer.

13 The vaine glory of men brought the into the
world: therefore shall they come shortly to an end.

14 When a father mourned grievously for his
sonne that was taken away suddenly, he made an
image for him that was once dead, whom now he
worshippeth as a god, and ordeined to his seruants
ceremonies and sacrifices.

15 Thus by proces of time this wicked custome
preuailed, and was kept as a law, and idols were
worshipped by the commandement of tyrants.

16 As for those that were so farre off that men
might not worship them presently, they did coun-
terfeite the visage that was farre off, & made a gor-
geous image of a King, whom they would honour,
that they might by all means flatter him that was
absent, as though he had bene present.

17 Again the ambition of the craftsman thrust
forward the ignorant to increase the superstition.

18 For he peradventure willing to please a no-
ble man, laboured with all his cunning to make the
image of the best fashion.

19 And so throw the beautie of the worke the
multitude was allured, and so tooke him now for a
God, which a little afore was but honored as a man.

20 And this was the deceiuing of mans life, when
men, being in seruitude, through calamitie and ty-
rannie ascribed vnto stones and stockes the name,
which ought not to be communicate vnto any.

21 Moreover, this was not enough for them that
they erred in the knowledge of God: but where as
they liued in great warres of ignorance, those so
great plagues called they peace.

22 For either they slew their owne children in
sacrifice, or vsed secret ceremonies, or taging dis-
solutenesse by strange rites,

23 And so kept neither life nor marriage cleane:
but either one slew another by treason, or els vexed
him by adulterie.

24 So were all mixt together, blood and slaugh-
ter, theft and deceit, corruption, vnfaithfulness, ri-
ualls, perurie,

25 Disquieting of good men, vnthankfulness,
defiling of soules, changing of birth, disorder in
marriage, adulterie and vnclannesse.

26 For the worshipping of idols that ought
not to be named, is the beginning & the cause, and
the end of all euill:

27 For either they be mad when they be merry,
or prophesie lies, or lue vngodly, or els lightly for-
swear themselves.

28 For inasmuch as their trust is in the idols,
which haue no life, though they swear falsely, yet
they thinke to haue no hurt.

29 Therefore for two causes shall they iustly be
punished, because they haue an euill opinion of
God, adding themselves vnto idols, & because
they swear vainly to deceiue, & despise holines.

30 For it is not the power of them by who they

swore, but the vngodly of them that sin, which
punisheth alwayes the offence of the vngodly.

CHAP. XV.

The wisdome of the philosopher, praising the mercie of God, by whome
grace they haue as slaves.

B Vt thou, O our God, art gracious and true, long
suffering and gouernest all things by mercy.

2 Though we sinne, yet are we thine: for wee
know thy power: but we sinne not, knowing that
we are soulded thee.

3 For to know thee, is perfitt righteousness, and
to know thy power, is the root of immortallitie.

4 For neither hath the wicked inuention of
deceiued vs, nor the vnprofitable labor of the pain-
ters, nor an image spotted with diuers colours,

5 Whose sight stirreth vp the desire of the ig-
norant: so that he couereth the forme that hath no
life, of a dead image.

6 They y loue such wicked things are worthy to
haue such things to trust to, & they that make the,
& they that desire them, and they y worship them.

7 The potter also tempereth soft earth, and fa-
shioneth euery vessell with labor to our vtil: but of
the same clay he maketh both y vessells, that serue
to cleane vses, & the contrary likewise: but where-
to euery vessell serueth, the potter is the iudge.

8 So by his wicked labour hee maketh a vaine
God of the same clay: euen he, which a little afore
was made of earth himselfe, and within a little while
after goeth thither againe whence hee was taken,
when he shall make account for the lone of his life.

9 Notwithstanding he careth not for the labor
he taketh, nor that his life is short, but hee strueth
with the goldsmiths, and siluer smiths, and counter-
feith the copper smiths, and taketh it for an ho-
nor to make deceiueable things.

10 His heart is ashes, & his hope is more vile the
earth, & his life is lesse worthy of honor then clay.

11 For he knoweth not his owne maker, y gaue
him his soule, that had power and breathed in him
the breath of life.

12 But they count our life to be but a pastime,
and our conseruation as a market, where there is
gaine: for they say we ought to be getting on eu-
ry side, though it be by euill meanes.

13 Now he that of earth maketh fraile vessells &
images, knoweth himselfe to offend aboue al other.

14 Al the enemies of ehy people, that hold them
in subiection, are most vnwise, and more mistable
then the very fooles.

15 For they iudge all the idols of the nations to
be gods, which neither haue eyefight to see, nor nos-
es to smell, nor eares to heare, nor fingers of hands
to grope, and their feet are slow to goe.

16 For man made them, and he that hath but a
borrowed spirit, fashioned them: but no man can
make a God like vnto himselfe.

17 For seeing he is but mortall himselfe, it is but
mortall that he maketh with vnrighteous hands: he
himselfe is better then they whom he worshippeth
for he liued, but they neuer liued.

18 Yea, they worshipped beasts also, which are
their most enemies, and which are the worst, if they
be compared vnto others, because they haue none
vnderstanding.

19 Neither haue they any beautie to be desired
in respect of other beasts: for they are destitute of
Gods praise, and of his blessing.

CHAP. XVI.

The punishment of idolaters, as the benefactors doe vnto the foolish.
Therefore

*11p. 10. 18.
11p. 10. 18.

*Dent. 18. 10.
11p. 7. 9. and
10. 4.

1. For sometime by such things they are worldly punished & comforted by multitude of beasts.

2. In stead of the which punishment thou hast bene favourable to thy people, and to satisfie their appetite hast prepared a meate of a strange taste, even quails.

3. To the intent that they that desired meat, by the things which were shewed & sent among them, might turne away their necessarie desire, and that they which had suffered penurie for a space, should also feele a new taste.

4. For it was requisite, that they which vsed tyrannie, should fall into extreme pouertie, and that to these onely it should be shewed, how their enemies were tormented.

5. For when the cruell fiercenes of the beasts came vpon them, & they were hurt with the stings of cruell serpents.

6. Thy wrath endured not perpetually, but they were troubled for a litle season, that they might bee reformed, having a signe of situation, to remember the commandment of thy Law.

7. For he that turned toward it, was not healed by the thing that he saw, but by thee, O Saviour of all.

8. So in this thou shewest our enemies, that it is thou, which deliverest from all euill.

9. For the biting of grasshoppers and flies killed them, and there was no remedie found for their life, for they were worthy to be punished by such.

10. But the teeth of venomous dragons could not overcome thy children, for thy mercy came to helpe them, and healed them.

11. For they were pricked, because they should remember thy words, & were speedily healed, lest they should fall into deepe forgetfulness, that they could not be called backe by thy benefite.

12. For neither herbe nor plaister healed them, but thy word, O Lord, which healeth all things.

13. For thou hast the power of life and death, and hearest downe vnto the gates of hell, & bringest vp againe.

14. A man indeede by his wickednesse may slay himselfe: but when the spirit is gone forth, it turneth not againe, neither can he call againe the soule that is taken away.

15. But it is not possible to escapethine hand.

16. For the vngodlie that would not knowe thee, were punished by the strength of thine arme, with strange rain and with haile, and were purged with tempest that they could not auoyde, and were consumed with fire.

17. For it was a wonderous thing that fire might doe more then water, which quencheeth all things: but the world is the awenger of the righteous.

18. For sometime was the fire so tame, that the beasts which were sent against the vngodly, burnt not: and that, because they should see & know, that they were persecuted with the punishment of God.

19. And sometime burnt the fire in the nids of the water about the power of fire, that it might destroy the generation of the vniust land.

20. In the stead whereof thou hast fed thine owne people with Angels food, & sent them bread ready from heauen without their labour, which had abundance of all pleasures in it, and was meet for all tastes.

21. For thy sustenance declared thy sweetnesse vnto thy children, which serued to the appetite of him that tooke it, and was meet to that that euerly man would.

22. Moreover, the snow and ice abode the fire, and melted not, that they might know, that the fire burning in the haile, and sparkling in the rain, destroyed the fruit of the enemies.

23. Again it forgate his owne strength, that the righteous might be nourished.

24. For the creature that serueth thee which are the makers, is fierce in punishing the vnrighteous: but it is easie to doe good vnto such as put their trust in thee.

25. Therefore was it changed at the same time vnto all fashions to serue thy grace, which nourisheth all things, according to the desire of them that had need thereof.

26. That thy children whome thou lovest, O Lorde, might know, that it is not the increase of fruites that feedeth men, but that it is thy worde, which preferreth them that trust in thee.

27. For that which could not be destroyed with the fire, being onely warmed a litle with the same beames, melted.

28. That it might be knowne that we ought to preuent the sunne rising to give thanks vnto thee, and to salute thee before the day-spring.

29. For the hope of the thankfull shall melt as the winter yce, and flow away as vnprofitable waters.

CHAP. XVII.

The iudgements of God agaynst the wicked.

1. For thy iudgements are great, and cannot be expressed: therefore men doe erre, that will not be reformed.

2. For when the vnrighteous thought to haue thine holy people in subiection, they were bounde with the bands of darkenesse, and long night, and being shut vp vnder the roofo, did lie there to escape the euermlasting prouidence.

3. And while they thought to be hidde in their darke sinnes, they were scattered abroad in the darke couering of forgetfulness, fearing horribly and troubled with visions.

4. For the demne that hid them, kept them not from feare: but the founds that were about them, troubled them, and terrible visions and sorowfull sights did appeare.

5. No power of the fire might giue light, neither might the cleere flames of the starres lighten the horrible night.

6. For there appeared vnto them onely a sudden fire, very dreadfull: so that being afraid of this vision, which they could not see, they thought the things, which they saw, to be worfe.

7. And the illusions of the magical artes were brought downe, & it was a most shamefull reproch for the boasting of their knowledge.

8. For they that promised to driue away feare and trouble from the sicke person, were sicke for feare, and worhie to be laughed at.

9. And though no fearefull thing did feare them, yet were they afraid at the beasts which passed by them, & at the hissing of the serpents, so that they died for feare, and said they saw not the aire, which by no means can beauoied.

10. For it is a fearefull thing, when malice is condemned by her owne testimony: and a conscience that is touched, doeth euer forecast cruel things.

11. For feare is nothing els, but a betraying of the succours which reason offereth.

12. And the lesse that the hope is within, the more doth he esteeme the ignorance of the thing, that

That is, the mightie vision. Exod. 7. 22. 8. 7. 19.

that was wretched him, great.

13 But they that did endure the night that was intolerable, and that came out of the dungeon of hell, which is insupportable, slept the same sleepe.

14 And sometimes were troubled with monstrous visions, & sometimes they swooned, as though their own soules should betray them: for a sudden feare nor looked for came vpon them.

15 And thus, who so euer fell downe, he was kept and shut in prison, but without chaines.

16 For whether hee was an husbandman, or a shephard, or one that was set to worke alone, if he were taken, he must suffer this necessitie, that hee could not auoyde.

17 (For with one chaine of darknes were they all bound) whether it were an hissing winde or a sweet song of the birds among the thicke branches of the trees, or the vehemencie of hasty running water,

18 Or a great noyse of the falling downe of stones, or the running of skipping beastes, that could not be seene, or the noyse of cruell beastes, that roared, or the fowle that answered againe in the hollow mountaynes: these fearefull things made them to swoone.

19 For all the world shined with cleere light, and no man was hindered in his labour.

20 Onely vpon them there fell an heauy night, an image of that darknesse that was to come vpon them: yea, they were vnto themselves more grievous then darknesse.

CHAP. XVIII.

The first pillar that the Egyptians had in Egypt. 8 The destruction of the fifth pill. 10 The Lord smote the Egyptians. 20 The plague of the people in the wilderness. 21 A great flood beate out the living, and the dead with them.

Vt thy Saintes had a verie great * light, whose Broyer because they heard, and saw not the figure of them, they thought them blessed, because they also had not suffered the like.

2 And because they did not hurt them, which did hurt them afore, they thanked them, and asked pardon for their enmitie.

3 * Therefore thou gavest them a burning pillar of fire to leadethem in the vnknown way, and made the sunne that it burned not them in their honourable journey.

4 But they were worthe to be deprived of the light, and to bee kept in darknesse, which had kept thy children that vp, by whom the vnconcorrupt light of the Law should be giuen to the world.

5 * Whereas they thought to slay the babes of the Saints, by one childe that was cast out, and persecuted to reprooue them, thou hast taken away the multitude of their children, and destroyed them all together in the mightie water.

6 Of that night were our fathers certified afore, that they knowing vnto what others they had giuen credit, might be of good cheere.

7 Thus thy * people perceived the health of the righteous, but the enemies were destroyed.

8 For as thou hast punished the enemies, so hast thou glorified vs whom thou hast called.

9 For the righteous children of the good men offered secretly, and made a Law of righteounesse by one consent, that the Saints should receive good and euill in like manner, and that the fathers should first sing praises.

10 But a disagreeing crie was heard of the enemies, and there was a lamentable noyse for the children that were bewayled.

11 For the * mulier and the seruant were punished with like punishment, and the common people suffered alike with the King.

12 So they altogether had innumerable that died with one kinde of death: neither were the living sufficient to burie them for in the twinkling of an eye the noblest offspring of them was destroyed.

13 So they that could beleue nothing, because of the enchantments, confessed this people to be the children of God, in the destruction of the first borne.

14 For while all things were in quiet silence, & the night was in the middelt of her swift course,

15 Thine Almighty worde leape downe from heauen out of thy royall throne, as a fierce man of warre in the middles of the land that was destroyed,

16 And brought thine vnconquered commandement as a sharpe worde, and stood vpon filled all things with death, and being come downe to the earth, it reached vnto the heauens.

17 Then the sight of the fearefull dreames vexed them suddenly, and fearefulnes came vpon them vnawares.

18 Then lay there one here, another there half dead, and shewed the cause of his death.

19 For the visions that vexed them, shewed them these things afore: so that they were not ignorant, wherefore they perished.

20 Now temptation of death touched the righteous also, and * among the multitude in the wilderness there was a plague, but the wrath indured not long.

21 For the blamelesse man made haste, and defended them, and tooke the weapons of his ministration, euen prayer, and the reconciliation by the perfume, and set himselfe against the wrath, and so brought the mischief to an end, declaring that hee was thy seruant.

22 For he ouercame not the multitude with bodily power, nor with force of weapons, but with the word he subdued him that punished, alleging the othes and covenant made vnto the fathers.

23 For when the dead were fallen downe by heapes one vpon another, hee stood in the middes, and cut off the wrath, and parted it from coming to the liuing.

24 * For in the long garment was all the ornament, and in the foure rowes of the stones was the glorie of the fathers grauen with thy maiesty in the diademe of his head.

25 Vnto these the destroyer gaue place, and was afraid of them: for it was sufficient, that they had tasted the wrath.

CHAP. XIX.

The death of the Egyptians, and the great joy of the righteous. 11 The meat that was giuen as the desire of the people. 17 All the elements serve to the will of God.

As for the vngodly, the wrath came vpon them without mercy vnto the end: for he knew what should come vnto them.

2 That they (when they had consented to let them goe, and had sent them out with diligence) would repent, and pursue them.

3 For while yet sorrow we was before them, and they lamented by the grames of the dead, they deuised another foolishnesse, so that they persecuted them in their fleeing whom they had cast out afore with prayer.

4 For the destinie whereof they were worthe, brought them to this ende, and caused them to forget

Exod.

Exod. 10. 23.
Exod. 10. 21.
Exod. 10. 22.

Exod. 31. 12.
Exod. 14. 27.
Exod. 14. 28.

Exod. 1. 16.

Exod. 14. 27.

Exod. 14. 27.

forge the things that had come to passe, that they might accomplish the punishment which remained by torments.

13 Both that thy people might trie a maruillous passage, and that these might finde a strange death.

14 For euery creature in his kinde was ficted of newe, and serued in their owne offices inioyned them, that thy children might be kept without hurt.

15 For the cloud overshadowed their tents, and the drie earth appeared, where afore was water: so that in the red sea there was a way without impediment, and the great deepe became a greene field.

16 Through the which all the people went that were defended with thine hand, seeing thy wondrous maruilles.

17 For they stayed like horses, and leaped like lambs, praying thee, O Lord, which haddest delivered them.

18 For they were yet mindefull of those things which were done in the land where they dwelt, how the ground brought forth flies in stead of cattel, and howe the riuier scrawled with the multitude of frogs in stead of fishes.

19 * But at the last they saw a newe generation of birdes, when they were inticed with lust, and desired delicate meates.

20 * For the quailles came forth of the sea vnto them for comfort, but punishments came vpon the ffiness, not without signes that were giuen by great thundrings: for they suffered worthily according to their wickednesse, because they shewed a euill hatred toward strangers.

13 For the one sort would not receiue them when they were present, because they knewe the manner: the other sort brought the strangers into bondage that had done them good.

14 Beside all these things some would not suffer, that any regard should be had of them: for they handled the strangers despitefully.

15 Others that had receiued them with great banquetting, and admitted them to be partakers of the same lawes, did afflict them with great labours.

16 Therefore they were stricken with blindness, as in olde time certaine were at the doores of the * righteous, so that euery one being compassed with darkenesse, sought the entrance of his doore.

17 Thus the elements agreed among themselves in this change, as when one tune is changed vpo an instrument of musike, and the melody still remaineth, which may easily be perceived by the sight of the things that are come to passe.

18 For the things of the earth were changed into things of the water, and the thing that did swim went vpon the ground.

19 The fire had power in the water contrary vnto his owne vertue, and the water forgaue his owne kinde to quench.

20 Again, the flames did not hurt flesh of the corruptible beasts that walked therein, neither melted they which seemed to be yee, & was of a nature that would melt, & yet was an immortal nature.

21 For in all things, O Lord, thou hast magnified and glorified thy people, and hast not despised to assist them in euery time and place.

THE WISDOME OF IESVS THE SONNE OF SIRACH, called Ecclesiasticus.

¶ This Argument was found in a certaine Greeke copie.

This Iesus was the sonne of Sirach, and Sirachs father was also called Iesus, and he lived in the latter times, after the people had bene led away captiue, and brought home againe, and almost after all the Prophets. Now his grandfather, as he himselfe witnesseth, was a man of great diligence, and wisdom among the Hebrewes, who did not onely gather the graue sentences of wise men, thus had bene before him, but he himselfe also spake many full of great knowledge and wisdom. So this first Iesus died, and left this which he had gathered, and Sirach afterward left it to Iesus his sonne, who took it and put it in order in a booke, & called it *WISDOME*, insinuating in both by his owne name, his fathers name, & his grandfathers: stinking by this title of *Wisdom* to allure the reader to reade this booke with more great desire, & to consider it more diligently. Therefore this booke consisteth in wise sayings, and darke sentences, and similitudes with certaine diuine histories which are notable and ancient, euen of men that were approued of God, and certain prayres, and songs of the author himselfe: moreover, what benefits the Lord had bestowed vpon his people, and what plagues he had heaped vpon their enemies. This Iesus did imitate Salomon, & was no lesse famous in wisdom and doctrine, who was therefore called a man of great knowledge, as he was indeed.

The Prologue of the wisdom of Iesus the sonne of Sirach.

Wheras manie, and great things haue bene giuen vs by the Law and the Prophets, and by others that haue followed them, (for the which things Israel ought to be commended by the reason of doctrine and wisdom, whereby the readers ought not onely to become learned themselves, but also may be able by the diligent studie thereof to be profitable vnto strangers both by speaking and writing) after that my grandfather Iesus had giuen himselfe to the reading of the Lawe and the Prophets, & other books of our fathers, and had gotten therein sufficient iudgement, he purposed also to write something pertaining to learning and wisdom, to the intent that they which were desirous to learne, and would giue themselves to these things, might profite much more in liuing according to the Law. Wherefore I exhort you to receiue it louingly, and to reade it with diligence, and to take it in good worth, though we seeme to some in some things not able to attain to the interpretation of such words as are hard to be expressed: for the things that are spoken in the Hebrew tongue, haue another force in themselves then when they are translated into another tongue, & not onely these things, but other things also, as the Law it selfe, and the Prophets, and other books haue no small difference when they are spoken in their owne language. Therefore in the eight and thirtieth yeere, when I came into Egypt, vnder king Euergetes, and continued there, I found a copie full of great learning, & I thought it necessary, to bestow my diligence

and

and trauaile to interpret this booke. So for a certaine time while I was teaching and studie I gave my selfe to the finishing of this booke, that it might be published, that such which remaine in bannishment, and are desirous to learne, might apply themselves vnto good manners, and liue according to the Lawe

CHAP. I.

1 *Wisdomes cōmment of God. 11 A gift of the fūre of God.*
29 *The manner to come by wisdom.*



1 *Wisdomes cōmment of the Lord,*
[and hath bene euer with him,]
and is with him for euer.

2 Who can nu mber the sand of the sea, and the drops of the raine, and the dayes of the world? [who can measure] the height of heauen, the breadth of the earth, and the depth?

3 Who can finde the wisdom [of God which hath bene before all things?]

4 Wisdom hath bene created before all things, and the vnderstanding of prudence soo euertlasting.

5 [The word of God most high is the fountaine of wisdom, and the euertlasting commandments are the entrance vnto her.]

6 * Vnto whom hath the root of wisdom bene declared? or who hath known her wise counsele?

7 [Vnto whom hath the doctrine of wisdom bene discouered, and shewed? and who hath vnderstood the manifold entrance vnto her?]

8 There is one wise, [scuen the most hie Creator of all things, the Almighty, the King of power,] and very terrible, which sitteth vpon his throne.

9 He is the Lord, that hath created her [thorow the holy Ghost:] he hath scene her, numbered her, [and measured,]

10 He hath powred her out vpon all his works, and vpon all flesh, according to his gift, and giueh her abundantly vnto them that loue him.

11 The feare of the Lord is glory, and gladnes, and reioycing, and a ioyfull crowne.

12 The feare of the Lord maketh a merie heart, and giueh gladnesse and ioy, and long life.

13 Who so feareth the Lord, it shal go wel with him at the last, and he shall finde fauour in the day of his death.

14 [The loue of God is honourable wisdom, and vnto whom it appeareth in a vision, they loue it for the vision, & for the knowledge of the great works thereof.]

15 * The feare of the Lord is the beginning of wisdom, and was made with the faithfull in the wombe: [the goeth with the chosen women, and is known with the righteous and faithfull,

16 The feare of the Lord is an holy knowledge. 17 Holines shall preferre, and iustifie the heart, and giueh mirth and gladnesse.

18 Who so feareth the Lord, shall prosper, and in the day of his end, he shalbe blessed.]

19 Shee hath built her euertlasting foundations with men, and is giuen to be with their seed.

20 To feare God is the fulnes of wisdom, and filleth men with her fruits.

21 She filleth their whole house with [all] things desirable, and the gamers with the things, that the bringeth forth, and both twaine are gifts of God.

22 The feare of the Lord is the crowne of wisdom, and giueh peace & perfect health: he hath scene her, and numbered her.

23 [She raineth downe knowledge, and vnderstanding of wisdom, and hath brought vnto honour, them that possided her.

24 The feare of the Lorde is the root of wise-

dom, and her branches are long life.

25 [In the treasures of wisdom is vnderstanding, and holy knowledge, but wisdom is abhorred of sinners.]

26 The feare of the Lord drieth out sinne: and when he is present, sinne drieth away anger.

27 [For wicked anger can not be iustified: for his rashnesse in his anger shalbe his destruction.]

28 A patient man in will suffer for a time, & then shall he haue the reward of ioy.

29 He will hide his words for a time, and many mens lips shall speake of his wisdom.

30 In the treasures of wisdom are the secrets of knowledge, but the sinner abhorreth the worship of God.

31 [If thou desire wisdom, keepe the commandments, & the Lord shall giue her vnto thee, [and will fill her treasures.]

32 For the feare of the Lord is wisdom & discipline: he hath pleased in faith, and meeknesse.

33 Be not disobedient to the feare of the Lord, and come not vnto him with a double heart.

34 [Be not an hypocrite that men should speake of thee, but take heed what thou speakest.]

35 Reke not thy selfe, least thou fall and bring thy soule to dishonour, and so God discouer thy secrets, & cast thee down in the middes of the congregation, because thou wouldest not receiue the true feare of God, and thine heart is full of deceit.

CHAP. II.

1 *He sheweth the fruites of God in righteousnes, how vnderstanding, and patience, 11 To trust in the Lorde. 12 A counsell vnto them that are faint hearted and impatient.*

1 *Y* [Come, if thou wilt come into the seruice of God, [and fast in right counsele and feare, and] prepare thy soule to temptation.

2 Settle thine heart, and bee patient: [bowe downe thine eare, and receiue the words of vnderstanding,] and shrinke not away, when thou art assailed, [but waite vpon God patiently.]

3 Ioyne thy selfe vnto him, and depart not away, that thou mayest be increased at thy last end.

4 Whatsoeuer cometh vnto thee, receiue it patiently, & be patient in thy change of thine affliction.

5 * For as gold [& siluer are] tried in fire, euen so are men acceptable in the furnace of aduersitie.

6 Beleue in God, and hee will helpe thee: order thy way aright, and trust in him: [hold fast his feare, and grow old therein.]

7 Yee that feare the Lord, wait for his mercie: shrinke not away from him that ye fall not.

8 Yee that feare the Lord, beleue him, & your reward shall not faile.

9 O yee that feare the Lord, trust in good things, and in the euertlasting ioy and mercie.

10 [Ye that feare the Lord, loue him, and your hearts shalbe lightened.]

11 Consider the olde generations [of men, ye children,] and marke them well: * was there euer any confounded, that put his trust in the Lord? or who hath continued in his feare, & was forsaken of whom did he euer despise, that called vpon him?

12 For God is gracious & merciful, and forgiveth sinnes, & saueh in the time of trouble, [and is a defender for all them that seek him in the truth.]

13 Woe vnto them that haue a [fearful heart, [and to the wicked lips] and to the faint hands, and

1 King. 1. 4.

and 4. 39.

That which is marked with these two markes [] is read in the Latine copies, and not in the Greeke.

12 Rom. 7. 14.

11 Psal. 119.

psal. 9. 10.

116. 22. 23.

116. 17. 3.

116. 17. 3.

7. 12. 12.

10. 10. 10.

to the father that goeth *two wayes of wayes.

14 Woe vnto him that is faint hearted, for hee belongeth not: therefore shall he not be defended.

15 Woe vnto you that haue lost patience, [and haue forsaken the right wayes, and are turned back into froward wayes:] for what will ye do when the Lord shall visite you?

16 They that feare the Lord, will not disobey his word: & they that loue him, will keepe his wayes.

17 They that feare the Lorde, will seeke out the things that are pleasant vnto him: and they that loue him, shall be fulfilled with his Law.

18 They that feare the Lord, will prepare their hearts, and humble their soules in his sight.

19 [They that feare the Lord, keepe his commandments, and will be patient till he see them,

20 Saying, if we doe not repent:] we shall fall into the hands of the Lord, and not into the hands of men.

21 Yet as his greatnesse is, so is his mercie.

CHAP. IIL

1 *To our father and mother ought we to giue double honour, 10 of the blessing and curse of the father and mother. 22 No man ought more curiously to search out the secrets of God.*

1 The children of wisdom are the Church of the righteous, and their off-spring is obedience and loue.]

2 Heare your fathers iudgement, O children, and doe thereafter, that ye may be safe.

3 For the Lord will haue the father honoured of the children, and hath confirmed the authoritie of the mother ouer the children.

4 Who so honoureth his father, his sinnes shall be forgiven him, [and he shall abstaine from them, and shall haue his daily desires.]

5 And hee that honoureth his mother, is like one that gathereth treasure.

6 Who so honoureth his father, shall haue loy of his own children, and when he maketh his prayer, he shall be heard.

7 Hee that honoureth his father, shall haue a long life, and hee that is obedient vnto the Lorde, shall comfort his mother.

8 He that feareth the Lord, honoureth his parents, & doth seruice vnto his parèts, as vnto lords.

9 * Honour thy father and mother, in deed and in word [& in all patience] that thou mayest haue Gods blessing, [and that his blessing may abide with thee in the end.]

10 For the blessing of the father establisheth the houses of the children, and the mothers curse rooteth out the foundations.

11 Reioyce not at the dishonour of thy father: for it is not honour vnto thee, but shame.

12 Seeing that mans glorie commeth by his fathers honour, and the reproch of the mother is dishonour to the children,

13 My Sonne, helpe thy father in his age, and grieue him not as long as he liueth.

14 And if his vnderstanding faile, haue patience with him, and despise him not when thou art in thy full strength.

15 For the good intreatie of thy father shall not be forgotten, but it shall be a fortresse for thee against sinnes, [and for thy mothers offence, thou shalt be recompensed with good, and it shall be found for thee in righteousness.]

16 And in the day of trouble thou shalt be remembered: thy sinnes also shall melt away as theyee in the faire weather.

17 He y forsaketh his father, shall come to shame,

and he that angreth his mother is cursed of God.

18 * My son, performe thy doings with meeknesse, so shalt thou bee beloued of them that are approued.

19 The * greater thou art, the more humble thy selfe [in all things,] and thou shalt finde fauour before the Lord.

20 Many are excellent and of renouwe: but the secrets are reueiled vnto the meek.

21 For the power of the Lord is great, and he is honoured of the lowly.

22 * Seeke not out the things that are too hard for thee, neither search the things rashly which are too mightie for thee.

23 [But] what [God] hath commanded thee, thinke vpon that with reuerence, [and be not curious in many of his works:] for it is not needfull for thee to see with thine eyes y things that are secreete.

24 Be not curious in superfluous things: for many things are shewed vnto thee about the capacity of men.

25 The meddling with such hath beguiled many, and an euil opinion hath deceiued their iudgement.

26 Thou canst not see without eyes: profitee not the knowledge therefore that thou hast not.

27 A subome heart shall fare euill at the last: and he that loueth danger shall perish therein.

28 An heart that goeth two wayes, shall not prosper: and he that is froward of heart, shall stumble therein.

29 An obstinate heart shall be laden with sorow: and the wicked man shall heape sinne vpon sinne.

30 The perswasion of the proud is without remedie, and his steppes shall be plucked vp: for the plant of sinne hath taken root in him, [and he shall not be esteemed.]

31 The heart of him that hath vnderstanding, shall perceiue secreet things, and an attentue care is the desire of a wise man.

32 [An heart that is wise & vnderstanding, will abstaine from sinne, and shall prosper in the works of righteousness.]

33 Water quencheeth burning fire, * & almes * *Deut. 4. 24. psal. 112.* taketh away sinnes.

34 And he that rewardeth good deeds, will remember it afterward, and in the time of the fall, he shall finde a stay.

CHAP. IIIL.

1 *Almes must be done with gentlenesse. 12 The studie of wisdom and her fruit. 20 An exhortation to iobseruance, end is do good.*

M y sonne, defraud not the * poore of his liuing; * *Deut. 15. 7.* and make not the needy eyes to wait long.

2 Make not an hungry soule forswallow, neither vex a man in his necessitie.

3 Trouble not the heart that is grieved, and deferre not the gift of the needie.

4 Refuse not the prayer of one that is in trouble: * turne not away thy face from the poore. * *Zech. 4. 7.*

5 Turne not thine eyes aside [in anger] from the poore, and giue him none occasion to speake euill of thee.

6 For if he curse thee in y bitterness of his soule, his prayer shall be heard of him that made him.

7 Be courteous vnto the companie of poore, and humble thy soule vnto the Elder, [and bowe downe thine head to a man of worship.]

8 Let it not grieve thee to bowe downe thine eare vnto the poore, [but pay thy debts,] and giue him a friendly answer.

9 * Deliver him that suffereth wrong, from the hand

Or, as defined
don.

hand of the oppressor, and bee not faint hearted
when thou judgest.

10 Be as a father vnto the fatherlesse, and as an
husband vnto their mother: so shalt thou be as the
founte of the most High: & he shall loue thee more
then thy mother doeth.

11 Wisdome exalteth her children, and recei-
ueth them that seeke her, [and will go before them
in the way of righteousness.]

12 He that loueth her, loueth life, and they that
seeke life in the morning, shall haue great ioy.

13 He that keepeth her, shall inherite glory: for
vnto whom the entrenchment, him the Lord will blest:

14 They that honour her, shall be the seruants
of the Holy one, and then shall loue her, the Lord
doeth loue.

15 Who so giueth eare vnto her, shall iudge the
nations, and he y goeth vnto her, shall dwell safely.

16 He that is faithfull vnto her, shall haue her in
possession, and his generation shall possesse her.

17 For first she will walke with him by crooked
waies, and bring him vnto feare, and dread, and tor-
ment him with her discipline, vntill she haue tried
his soule, and haue proued him by her iudgements.

18 Then will she returne the straight way vnto
him, and comfort him, and shew him her secretes,
[and heape vpon him the treasures of knowledge,
and vnderstanding of righteousness.]

19 But if he go wrong, she will forsake him, and
giue him out into the hands of his destruction.

20 [¶ My soune,] make much of time, and
eschew the thing that is euill,

21 And be not ashamed [to say the truth] for
thy life: for there is a shame that bringeth sinne,
and a shame that bringeth worship and fauour.

22 Accept no person against thine owne confi-
dence, that thou be not confounded to thine owne
decay, [& forsake not thy neighbour in his fault.]

23 And keepe not backe counsell when it may
doe good, neither hide thy wisdom when it may
be famous.

24 For by the talke is wisdom knowne, and
learning by the wordes of the tongue, [and coun-
sell, wisdom & learning by the talking of y wife,
and stedfastnesse in the works of righteousness.]

25 In no wise speake against the word of truth,
but be ashamed of the lies of thine owne ignorance.

26 Be not ashamed to confesse thy sinnes, and
resist not the counsell of the ruler.

27 Submit not thy selfe vnto a foolish man, nei-
ther accept the person of the mightie.

28 Strive for the truth vnto death, [& defend
justice for thy life] and the Lorde God shall fight
for thee [against thine enemies.]

29 Bee not hastie in thy tongue, neither slacke
and negligent in thy works.

30 Be not as a Lion, in thine owne house, nei-
ther beate thy seruants for thy fantasie, [nor op-
presse them that are vnder thee.]

31 Let not thine hand be stretched out to re-
ceiue, and shut when thou shouldest giue,

CHAP. V.

¶ In riches may we not put any confidence, y The vengeance of
God ought to be feared, and repentance may not be deferred.

Trust not vnto thy riches, and say nor, I haue
enough for my life: [for it shall not help in the
time of vengeance and indignation]

2 Follow not thine owne minde, & thy strength
to walke in the wayes of thine heart.

Neither say thou, [How haue I had strength]
or who will bring me vnder for my works: for God
the reuenger will reuenge the wrong done by thee.

4 And say not, I haue sinned, & what euill hath
come vnto me? for the Almighty is a patient re-
warder, but he will not leaue thee unpunished.

5 Because thy sinne is forgiven, be not without
feare, to heape sinne vpon sinne.

6 And say not, The mercie of God is great: he
will forgive my manifold sinnes: for mercie and
wrath come from him, and his indignation com-
meth downe vpon sinners.

7 Make no tarying to turne vnto the Lord, and
put not off from day to day: for suddenly shall the
wrath of the Lord breake forth, and in thy security
thou shalt be destroyed, and thou shalt perish in
time of vengeance.

8 Trust not in wicked riches: for they shall not
help thee in y day of punishment [& vengeance.]

9 Be not caried about with curie wind, & goe
not into euery way: for so doth the sinner that hath
a double tongue.

10 Stande fast in thy sure vnderstanding [and in
the way and knowledge of the Lord] and haue but
one maner of word, [and follow the word of peace
and righteousness.]

11 Be humble to heare the word of God, that
thou mayest vnderstand it, and make a true answer
with wisdom.

12 Be swift to heare good things, & lerthy life
be pure, and giue a patient answer.

13 If thou hast vnderstanding, answer thy
neighbour: if not, lay thine hand vpon thy mouth,
[lest thou be trapped in an vndiscrēt word, and
so be blamed.]

14 Honour and shame is in the talke, and the
tongue of a man causeth him to fall.

15 Be not counted a talebearer, and lie not in
wait with thy tongue: for shame [and repentance]
follow the thief, & an euill condemnation is ouer
him that is double tongued: [but he that is a back-
biter, shall be hated, emied and confounded.]

16 Do not rashly, neither in small things nor in
great.

CHAP. VI.

¶ It is the property of a sinner to be euill tongued, & Offend-
ship. 31. Duller to be taught.

Be not of a friend [thy neighbours] enemy: for
such shall haue an euill name, [shame & reproch,
and he shall bee in infamie as the wicked that hath
a double tongue.]

2 Bee not proude in the deuce of thine owne
minde, lest thy soule rent thee as a bull,

3 And eat vp thy leaues, & destroy thy fruit, &
so thou be left as a drie tree [in the wilderness.]

4 For a wicked soule destroyeth him that hath
it, and maketh him to be laughed to scorn of his
enemies, [and bringeth him to the portion of the
vngodly.]

5 A sweete talke multiplieth the friends [and
pacifieth them: that be at variance,] and a sweete
tongue increaseth much good talke.

6 Holde friendship with many, neuertheless
haue but one counsellor of a thousand,

7 If thou gettest a friend, proue him first, and
be not hastie to credit him.

8 For some man is a friend for his own occasi-
on, and will not abide in the day of thy trouble.

9 And there is some friend that turneth to eni-
mie, and taketh part against thee, & in contention
he

¶ Luke 12. 15. 16.
20. ch. 11. 18.
20. prou. 10. 3.
20. 22. 19. 27. 28. 1. 8.

howe canst thou recompence them the things that they haue done for thee?

29 ¶ Feare the Lord with all thy soule; and honour his ministers.

*Deut. 10. 12, 13.

30 Loue him that made thee, with all thy strength,* and forsake not his seruants.

*Leuit. 19. 3.
*Num. 10. 15.

31 Feare the Lord with althy soule, and honour the Priests,* and giue them their portion, as it is commanded the, the first frutes [and purifications] and sacrificies for sinne, and the offerings of the shoulders, and the sacrificies of sanctification, and the first frutes of the holy things.

*Ex. 28. 38.

32 Stretch thine hand vnto the poore, that thy blessing [and reconciliation] may bee accomplished.

*Job. 34. 7.
and 4. 17.

33 Liberaltie pleaseeth al men liuing, and* from the dead refraineth it not.

*Rom. 13. 15.

34 *Lee not them that weep, bee without [comfort :] but mourne with such as mourne.

*Matt. 5. 32.

35 *Bee not slowe to visite the sicke: for that shall make thee to be beleetued.

36 Whatsoeuer thou takest in hand, remember the ende, and thou shalt neuer doe amisse.

CHAP. VIII.

W^e must take heed with whom we haue to doe.

1 True not with a mightie man, lest thou fall into his hands.

*Matt. 5. 35.

2 * Make not variance with a rich man, lest he on the other side weigh downe thy weight: * for golde [and filuer] hath destroyed many, and hath subuerted the hearts of Kings.

*Cap. 1. 6.

3 Strive not with a man that is full of wordes, and lay no stickes vpon his fire.

4 Play not with a man that is vntaught, lest thy kinred be dishonoured.

*Galat. 6. 1.

5 * Despise not a man that turneth himselfe away from sinne, nor cast him not in the teeth withall, but remember that we are all worthy blame.

*Leuit. 19. 32.

6 * Dishonour not a man in his olde age: for they were as we which are not olde.

7 Be not glad of the death of thine enemy, but remember [we must die all, [& so erer into ioy.]

*Cap. 4. 35.

8 * Despise not the exhortation of the [Elders] that be wise, but acquaint thy selfe with their wise sentences: for of them shalt thou learne wisdom, [and the doctrine of vnderstanding,] and how to serue great men [without complaint.]

9 Go not from the doctrine of the Elders: for they haue learned it of their fathers, and of them thou shalt learne vnderstanding and to make answer in the time of need.

10 Kindle not the coles of sinners, [when thou rebukest them,] lest thou be burnt in the fierie flames [of their finnes.]

11 Rife not vp against him that doeth wrong, that he lay not wait as a spie for thy mouth.

*Cap. 29. 4.

12 * Lend not vnto him that is mightier then thy selfe: for if thou lendest him, he count it but lost.

13 Be not surety about thy power: for if thou be surety thinke to pay it.

14 Go not to law with the Iudge: for they will giue sentence according to his owne honour.

*Ex. 23. 2.

15 * Trauaille not by the way wth him that is rash, lest he doe thee iniury: for he followeth his owne wilnesse, and so shalt thou perish through his folly.

*Job. 32. 30.

16 * Strive not with him that is angry, and goe not with him into the wilderness: for blood is as nothing in his sight, and where there is no helpe, he will ouerthrow thee.

17 Take no counsell at a foolle: for hee cannot

keepe a thing close.

18 Doe no secret thing before a stranger: for thou canst not tell what hee geeth about.

19 Open not thine heart vnto euery man, lest he be vnthankfull to thee, [& put thee to reproofe.]

CHAP. IX.

Of iouenitie. 12. An olde friend is to be preferred before a new. 18. Righteous men should be holden in thy table.

1 Be not ielous ouer thy wife of thy bosome, neither teach her by thy meanes an euill lesson.

2 Giue not thy life vnto a woman, lest the ouercome thy strength, [and so thou be confounded.]

3 Meete not an harlot, lest thou fall into her snares.

4 Vise not the company of a woman that is a singer, [and a dancer, neither heare her,] lest thou be taken by her craftinesse.

*Gen. 22. 1.

5 Gaze not on a * maye, that thou fall not by that that is precious in her.

*Prov. 5. 3.

6 * Cast not thy minde vpon harlots [in any manner of things,] lest thou destroy [both thy selfe and] thine heritage.

7 Go not about gazing in the streets of the city, neither wander thou in the secret places thereof.

*Matt. 5. 28.

8 * Turne away thine eye from a beautiful woman, and looke not vpon others beaute: for many * haue perished by the beautie of women: for through it loue is kindled as a fire.

*Gen. 34. 3.

9 [Euery woman that is an harlot, shall be troden vnder foote as dung, of euery one that goeth by the way.]

*2. Cor. 11. 3.

10 Manie wondering at the beautie of a strange woman, haue bene cast out: for her words burne as a fire.]

*2. Cor. 11. 3.

11 Sit not at all with another mans wife [neither lie with her vpon the bed,] nor banquet with her, lest thine heart incline vnto her, & so through thy desire fall into destruction.

*2. Cor. 11. 3.

12 ¶ Forfake not an olde friend: for the new shall not be like him: a new friend is as new wine: when it is olde, thou shalt drinke it with pleasure.

*2. Cor. 11. 3.

13 * Desire not the honour [& riches] of a sinner: for thou knowest not what shalbe his end.

*Job. 22. 2.

14 Delight not in the thing that the vngodly haue pleasure in, but remember that they shall not be found iust vnto their graue.

*2. Cor. 11. 3.

15 Keepe thee from the man that hath power to slay: so shalt thou not doubt the feare of death: and if thou come vnto him, make no fault, lest he take away thy life: remember that thou goest in the middes of sinners, and that thou walkest vpon the towers of the citie.

16 Trie thy neighbour as mee as thou canst,* and aske counsell of the wife.

*Cap. 4. 1.

17 * Let thy talke be with the wife, and all thy communication in the Law of the most High.

*2. Cor. 11. 3.

18 Let iust men eate & drinke with thee, and let thy reioying be in the feare of the Lord.

*2. Cor. 11. 3.

19 In [the] handes of the craftsmen shall the works be commended, and the wise prince of the people by his wordes, [and the word by the wisdom of the Elders.]

*2. Cor. 11. 3.

20 A man full of wordes is dangerous in his citie, and he that is rash in his talking, shall be hated.

CHAP. X.

Of Kings and Judges. 7. Pride and countenances are to be shunned. 20. Labour is praised.

1 Wife Iudge will instruct his people with discretion: the gouernance of a prudent man is well ordered.

As the iudge of the people is himselfe, so are his officers, and what manner of man the ruler of the citie is, such are they that dwell therein.

An vnwise king destroyeth his people, but whereby they that be in authoritie, are men of vnderstanding then the citie prospereth.

The government of the earth is in the hand of the Lord, [and all iniquitie of the nations is to be abhorred,] and when time is, hee will set vp a profitable ruler ouer it.

In the hand of God is the prosperity of man, and vpon the scribes will he lay his honour.

Be not angrie for any wrong, with thy neighbour, & doe nothing by inurious practices.

Pride is hateful before God and man, and by both doeth one commit iniquitie.

Because of vniuersal dealing & wrongs, riches gotten by deceit, the kingdom is translated from one people to another.

There is nothing worse then a covetous man: why art thou proud, O earth and ashes? there is not a more wicked thing, the to loue money: for such one would euen sel his soule, & for his life eery one is compelled to pul out his own bowels.

[All tyranny is of small endurance, and the disease that is hard to heale, is grievous to the physician.]

The physician cutteth off the sore disease, and hee that is to slay a king, to morrow is dead.

Why is earth and ashes proude, seeing that when a man dieth, hee is the heire of serpents, beasts and wormes?

The beginning of mans pride is to fall away from God, and to turne away his heart from his maker.

For pride is the original of sinne, & he that hath it, shal powere out abomination, till at last hee be overthrowen therefore the Lord, bringeth the persuasions [of the wicked] to dishonour, and destroyeth them in the end.

The Lord hath cast downe the thrones of the [prou]ncipales, and set vp the meeke in their stead.

The Lorde plucketh vp the rootes of the [prou]ncipales, and planteth the lowly with glorie among them.

The Lorde overthroweth the landis of the heathen, and destroyeth them vnto the foundations of the earth: he causeth them to wither away, and destroyeth them, and maketh their memoriall to cease out of the earth.

[God destroyeth the memorial of the proud, and leaueh the remembrance of the humble.]

Pride was not created in men, neither wiah in the generation of women.

There is a feede of man which is an honourable feede: the honourable feede are they that feare the Lord: there is a feede of man, which is without honour: the feede without honour, are they that reioyce in the commandements of the Lord: it is a feede that remaineth which feareth the Lord, and a faire plant, that loue him: but they are a feede without honour, that despise the law, & a deeuie feede: hee that breaketh the commandements.

He that is the chiefe among brethren, is honorable: so are they that feare the Lord in his sight.

The feare of the Lord causeth that the king, shoue faileth not, but the kingdom is lost by crueltie and pride.

The feare of the Lord is the glory of all of the rich and the noble, as of the poore.

It is not meet to despise the poore man that hath vnderstanding, neither is it conuenient to magnifie the rich that is a wicked man.

The great man & the iudge and the man of authoritie, are honourable, yet is there none of them greater, then he that feareth the Lord.

Vnto the seruant that is wise, shal they that are free doe seruice: hee that hath knowledge, will not grudge when he is reformed, [and the ignorant shal not come to honour.]

Seek not excuses when thou shouldest do thy worke, neither bee ashamed thereof through pride in the time of aduersitie.

Better is he that laboureth and hath plenty, then he that is gorgious, and wanteth bread.

My soune get thy selfe praise by meekenes, and esteeme thy selfe as thou deservest.

Who wil count him iust that sinneth against himselfe? or honour him, that dishonoureth his owne soule?

The poore is honoured for his knowledge [and his feare,] but the rich is had in reputation because of his goods.

He that is honourable in pouertie, howe much more shal he be when he is rich: and he that is vnbonest being rich, how much more will he be so when he is in pouertie.

C H A P. X I.

1 The grace of humilitie. 2 After the outward appearance ought not to be judged. 3 Of the indignitie. 4 All things come of God. 5 All men are not to be brought into that house.

Versedome lifteth vp the head of him that is lowe, and maketh him to sit among great men.

Commend not a man for his beauty, neither despise a man in his vtter appearance.

The Bee is but small among the foules, yet doeth her fruit passe in sweetnesse.

Be not proude of clothing and rayment, and exalt not thy selfe in the day of honour: for the works of the Lord are wonderfull, [and glorious,] secret, [and vnknown] are his works among men.

Many tyrants haue sit down vpon the earth, and the vnlike hath vngone the crowne.

Many mighty men haue bene brought to dishonour, and the honourable haue bene deliuered into other mens hands.

Blame no man [no man] before thou hast inquired the matter: vnderstand first, and then reforme [righteously.]

Giue no sentence, before thou hast heard the cause, neither interrupt men in the middes of their tales.

Saue not for a matter that thou hast not to do with, and sit not in the iudgement of sinners.

My sonne, meddle not with many matters: for if thou gaine much, thou shalt not be blamelesse, and if thou follow after it, yet shalt thou not attaine it, neither shalt thou escape, though thou flee from it.

There is some man that laboureth and seeketh paine, and the more he hatheth, the more he wanteth.

* Job. 42. 10.

12 Again he lifteth vp his head, so that many men marvel at him, [and giue honour vnto God.]

* Job. 1. 11.
* Job. 42. 10.

13 And he lifteth vp his head, so that many men marvel at him, [and giue honour vnto God.]

14 Prosperitie and aduersitie, life and death, pouertie and riches come of the Lord.

15 Wisdome and knowledge, and vnderstanding of the Law are of the Lord: loue and good works come of him.

16 Error and darknesse are appointed for sinners, and they that exalt themselves in euill, waxe olde in euill.

17 The gift of the Lord remaineth for i godly, and his good will giueth prosperitie for euer.

18 Some man is rich by his care and nigardship, and this is the portion of his wages,

* Luke 12. 19.

19 In that he saith, * I haue gotten rest, and now will I eat continually of my goods, yet hee considereth not, that the time draweth neere, that he must leaue all these things vnto other men, and die himselfe.

20 Stand thou in thy state, and exercise thy self therein, and remaine in thy worke vnto thine age.

21 Marvel not at the works of sinners, but trust in the Lord, and abide in thy labour: for it is an easie thing in the sight of the Lord, suddenly to make a poore man rich.

22 The blessing of the Lord is in the wages of the godly, and he maketh his prosperitie soone to flourish.

23 Say not, What profit and pleasure shall I haue: and what good thing shall I haue hereafter?

24 Again say not, I haue enough, and possesse many things, and what euill can come to mee hereafter?

* Chap. 12. 24.

25 * In thy good state remember aduersity, and in aduersitie forget not prosperitie.

26 For it is an easie thing vnto the Lord in the day of death to rewarde a man according to his wayes.

27 The aduersitie of an houre maketh one to forget pleasure: and in a mans end, his works are discouered.

28 Iudge none blessed before his death: for a man shall be known by his children.

29 Bring not euery man into thine house: for the deceitful haue many traires, [and are like stonemasons that belch stinking.]

30 As a partich is taken vnder a biscuit, [and the hind is taken in the snare,] so is the heart of the proud man, which like a spy watcheth for thy fall.

31 For he lieth in wait and turneth good vnto euill, and in things worthy praise he will find some fault.

32 Of one little spark is made a great fire, [and of one deceitful man is blood increased:] for a sinful man layeth waite for blood.

33 Beware of a wicked man: for he imagineth wicked things to bring thee into a perpetual flame.

34 Lodge a stranger, and he will destroy thee with vnquietnesse, & driue thee from thine owne.

CHAP. XII.

1 *Notes whom we ought to do good. 20 Sinners ought not to be trusted.*

Vhen thou wilt doe good, knowe to whom thou doest it, so shalt thou bee

thankd for thy benefices.

2 * Doe good vnto the righteous, and thou shalt finde [great] reward, though not of him, yet of the most High.

3 He cannot haue good i continueth in euill, & giueth no almes, [for the most High hateth the sinners, and hath mercy vpon them that repent.]

4 Giue vnto such as feare God, and receiue not a sinnet.

5 Do well vnto him that is lowly, but giue not to the vngodly: hold backe thy bread, and giue it not vnto him, lest hee come thee thereby: els thou shalt receiue twise as much euill for all the good that thou doest vnto him.

6 For the most High hateth the wicked, & will repay vengeance vnto the vngodly, and keepeth them against the day of honorable vengeance.

7 Giue vnto the good, & receiue not sinners.

8 A friend cannot be knowne in prosperitie, neither can an enemie be vnknowne in aduersitie.

9 When a man is in wealth, hee grieveth his enemies, but in heauinesse and trouble a mans very friend will depart from him.

10 Trust neuer thine enemie: for like as an yron rusteth, so doeth his wickednesse.

11 And though he make much crooehing and kneeling yet aduise thy selfe, and beware of him, and thou shalt be to him as he that wipeth a glass, and thou shalt know that all his rust hath not bin well wiped away.

12 See him not by thine, lest hee destroy thee, and stand in thy place.

13 Neither set him at thy right hand, lest hee seeke thy roome, and thou at the last remember my words, and be pricked with my sayings.

14 * Bind not two sinnes together: for there shall not one be vnpunished.

15 Who will haue picie on the charmer, that is stung of the serpent, or of all such as come neere the beasts? so is it with him that keepeth companie with a wicked man, and wrappeth himselfe in his sinnes.

16 For a season will hee bide with thee: but if thou stumble, hee turneth not.

17 * An enemie is sweet in his lips: he can make many good words, and speake many good things yea, he can weepe with his eyes, but in his heart he imagineth how to throw thee into the fire: and if he may find opportunitie, hee will not be satisfied with blood.

18 If aduersity come vpon thee, thou shalt find him there first, and though hee pretende to helpe thee, yet shall hee vndermine thee: he will shake his head, and clappe his hands, and will make many words, and disgiuise his countenance.

CHAP. XIII.

1 *The comparison of the proud and of the lowly: how to be affected.*

12 *The love of God. 17 Like does company with like.*

HE * that toucheth pitch, shall be defiled with it. * *Deut. 12. 1.*

And he that is familiar with the proud, shall be like vnto him.

2 Burthen not thy selfe about thy power, whilst thou liuest, and companie not with one that is mightier, and richer than thy selfe: for how agree the kettle and the earthen pot together? if the one be smitten against the other, it shall be broken.

3 The rich dealeth vnrighteously, and threatneth withall: but the poore being oppressed must intrete: if the rich haue done wrong, hee must

must yet be interested; but if the poore haue done it, he shal flicke wayes be thier end.

4 If thou be for his profit, he vseth thee: but if thou haue nothing, he will forsake thee.

5 If thou haue any thing, he will liue w thee; yea, he will make thee a bare man, and will not care for it.

6 If he haue neede of thee, he will defraude thee, & will laugh at thee, & put thee in hope, and giue thee good words, & say, What watest thou?

7 Thus will he thame thee in his meate, vntill he haue supped cleane vp twice or thrise, and at the last he will laugh thee to scorne: afterward, when he seeth thee, he will forsake thee, and shake his head at thee.

8 [Submit thy selfe vnto God, and waite vpon his hand.]

9 Beware that thou be not deceiued in thine owne conceit, and brought downe by thy simplicity: [be not too humble in thy wisdom.]

10 ¶ If thou be called of a mighty man, absent thy selfe: so shal he cal thee the more oft.

11 Praise not thou vnto him, y thou be not shut out, but go not thou far off, lest he forget thee.

12 Withdraw not thy selfe from his speech, but beleue not his many words: for with much communication will he tempte thee, & laughingly will he groke thee.

13 He is vnmereiful & keepeth not promise: he will not spare to doe thee hurt, and to put thee in prison.

14 Beware, and take good heed: for thou walkest in perill of thine ouerthrowing: when thou hearest this, awake in thy sleepe.

15 Loue the Lord all thy life, & call vpon him for thy saluation.

16 ¶ Euery beast loueth his like, and euery man loueth his neighbour.

17 Al flesh will resort to their like, & euery man will keepe company with such as he is himselfe.

18 How can the wolfe agree with the lambe? no more can the vngodly with the righteous.

19 How fellowship hath hyena with a dog? and what peace is between the rich & the poore?

20 As the wild Ass is the lions pray in the wilderness, so are poore men the meat of the rich.

21 As the poore hate humilitie, so doe the rich abhorre the poore.

22 If a rich man fall, his friends sette him vp againe: but whey poore falleth, his friends crie him away.

23 If a rich man offend, he hath many helpers: he speaketh proud words, & yet men iustifie him: but if a poore man fall, they rebuke him, & though he speake wisely, yet can it haue no place.

24 When the rich man speaketh, euery man holdeth his tongue: and looke what he saith, they praise it vnto the cloudes: but if the poore man speake, they say, What fellow is this? and if he doe misse, they will deliroy him.

25 Riches are good vnto him that hath no sin [in his conscience.] & pouerty is euil in the mouth of the vngodly.

26 The heart of a man changeth his countenance, whether it be good or euil.

27 A charefull countenance is a token of a good heart: for it is an hard thing to know the secrets of the thought.

CHAP. XIII.

¶ The office of the tongue. 17 Man is not a tame thing. 23 A chary is not constant in his desire.

Blessed is the man that hath not fallen by [the sword of] his mouth, & is not tormented with the sorrow of sinne.

2 Blessed is he that is not condemned in his conscience, & is not fallen from his hope in the Lord. 3 Riches are not comely for a niggard, & what should an enuious man doe with money?

4 He that gathereth together from his owne foule, heapeth together for others, that will make good cheare with his goods.

5 He that is wicked vnto himselfe, to whom will he be good? for such one can haue no pleasure of his goods.

6 There is nothing worse, then when one enuie himselfe: and this is as a reward of his wickednes.

7 And if he do any good, he doth it not knowing thereof, and against his will, and at the last he declareth his wickednes.

8 The enuious man hath a wicked looke: he turneth away his face, and despiseth men.

9 A couetous mans eye hath neuer enough of a portion, and his wicked malice withereth his own foule.

10 A wicked eye enuie the bread, and there is scarcenes vpon his table.

11 My sonne, do good to thy fife of that thou hast, and giue the Lord his due offerings.

12 Remember that death tarish not, and that the content of y graue is not shewed vnto thee.

13 Do good vnto thy friend before thou die, and according to thine habilitie stretch out thine hand, and giue him.

14 Despaynd not thy selfe of the good day, & let not the portion of y good desires ouerpasse thee.

15 Shalt thou not leaue thy traueles vnto another, & thy labours for the diuiding of y heritage?

16 Giue & take & sanctifie thy foule: Cworke thou righteousnes before thy death: for in the hel there is no meate to finde.

17 ¶ Al flesh waxeth old, as a garment, & this is y condition of al times, Thou shalt die y death.

18 As the greene leaues on a thicke tree, some fall, & some grow, so is the generation of flesh and blood: one cometh to an end, & another is borne.

19 All corruptible things shall faile, & the worker thereof shall go wicthall.

20 [Euery excellent worke shalbe iustified, and he that worketh it, shal haue honour thereby.]

21 ¶ Blessed is the man that doeth meditate honest things by wisdom, [and exerciseth himselfe in iustice,] and he that reasoneth of holy things by his vnderstanding.

22 Which considereth in his heart her waies, & vnderstandeth her secrets.

23 Goe thou after her as one that seeketh her out, and lye in waite in her waies.

24 He shal looke in at her windowes, & hearken at her doores.

25 He shal abide beside her house, and fasten a stake in her waishe: shal pitch his tent besides her.

26 And he shal remain in the lodging of good men, and shal set his children vnder her covering, and shal dwell vnder her brinches.

27 By her he shal be couered from the heat, & in her glory shal he dwell.

CHAP. XV.

¶ The roadwile that followeth him which ferueth God. 8 God reuileth and casteth off the fower. 11 God is yet the author of rain.

HE that feareth the Lord, will do good: and he that hath the knowledge of the Law, will keep it sure.

2 As an [honourable] mother shall the meeke him, and [she], as his wife married of a virgin, will receiue him.

3 With the bread [of life] and vnderstanding shall he feede him, and giue him the water of [whole some] wisdom to drinke.

4 He shall assure himselfe in her, and shall not be moued, and shall hold himselfe fast by her, and shall not be confounded.

5 She shall exalt him aboue his neighbors, and in the mids of the congregation shall she open his mouth: [with the spirit of wisdom, and vnderstanding shall she fill him, & clothe him with the garment of glory.]

6 She shall cause him to inherite ioy, and the crowne of gladnes, and an euerlasting name.

7 But foolish men will not take hold vpon her: [but such as haue vnderstanding, will meete her:] the sinners shall not see her.

8 For she is farre from pride [and deceit,] and men that lye cannot remember her: [but men of truth shall haunt her, and shall prosper euery vnto the beholding of God.]

9 Praise is not seemely in the mouth of the finner: for that is not sent of the Lord.

10 But if praise come of wisdom, [and be plenteous in a faithfull mouth] then shall the Lord vpon her.

11 Say not thou, It is through the Lord that I turne backe: for thou oughtest not to do y things that he hateth.

12 Say not thou, He hath caused me to erre: for he hath no neede of the sinfull man.

13 The Lord hateth all abomination [of error:] and they that feare God, loue it not.

14 He made man from the beginning, & left him in the hand of his counsell, [and gaue him his commandements and precepts.]

15 If thou wilt, thou shalt obserue the commandements, and testifiethy good will.

16 He hath set water & fire before thee: stretch out thine hand vnto which thou wilt.

17 Before man is life and death, [good and euil,] what him liketh shall be giuen him.

18 For the wisdom of the Lord is great, and he is mighty in power, and beholkeb all things [continually.]

19 The eyes [of the Lord] are vpon them that feare him, & he knoweth alij works of man.

20 He hath commanded no man to doe vngodly, neither hath he giuen any man licence to sinne [for he degeth not a multitude of infidels, and vnprofitable children.]

CHAP. XVI.

1 Of unhappy and wicked children. 22 Of a man can hide himselfe from God. 24 An exhortation to the receiving of instruction.

Desire not the multitude of vnprofitable children, neither delight in vngodly children: though they be many, reioice not in them, except the feare of the Lord be with them.

2 Trust not thou to their life, neither rest vpon their multitude.

3 For one that is iust, is better then a thousand such, and better it is to die without children, then to leaue behinde him vngodly children.

4 For by one that hath vnderstanding, shall the cite be inhabited: but the stocke of the wicked

shall be wasted incontinently.

5 Many such things haue I seen with mine eyes, & mine eare hath heard greater things then these.

6 In the congregation of the vngodly shall a fire be kindled, & among vnfaithfull people shall the wrath be set on fire.

7 He spared not the old gyants, which were rebellious, trusting to their owne strength,

8 Neither spared he where as Lot dwelt, those whome he abhorred for their pride.

9 He had no pitie vpon the people that were destroyed, and puffed vp in their sinnes.

10 And so he preferred y fixte hundred thousand footmen, that were gathered in the hardnesse of their heart, in afflicting them and prying them, in smiting them and healing them, with meicy, & with chastisement.

11 Therefore if there be one sinneked among the people, it is maruile if he escape vnpunished: for meicy and wrath are with him: he is ready to forgive and to poure out displeasure.

12 As his meicy is great, so is his penitence also: he iudgeth a man according to his works.

13 The vngodly shall not escape with his spoile, & the patience of the godly shall not be delayed.

14 He will giue place to al good deeds, & euery one shall find according to his works, [and after the vnderstanding of his pilgrimage.]

15 The Lord hardened Pharaos, that he should not know him, & that his works should be knowen vpon the earth vnder the heauen.

16 His meicy is knowen to all creatures: he hath separate his light from the darkenes with an adamant.

17 Say not thou, I will hile my selfe from the Lord: for who will thinke vpon me from aboue? I shall not be knowen in so great a heape of people: for what is my soule among such an infinite number of creatures?

18 Behold the heauen, & the heauen of heauens, which are for God, the depth, & the earth & all that therein is, shall be moued when he shall visit.

19 All the world which is created and made by his will, the mountaines also, & the foundaions of the earth shall shake for feare, when the Lord looketh vpon them.

20 These things do no heart vnderstand worthily, [but he vnderstandeth euery heart.]

21 And who vnderstandeth his waies? and the storme that no man can see? for the most part of his works are hid.

22 Who can declare the workes of his righteousness? or who can abide them? for his ordinance is farre off, and the trying out of all things faileth.

23 He that is humble of heart, will consider these things: but an vnwise and cronious man casteth his mind vpon foolish things.

24 My sonne, hearken vnto me, & learn knowledge, and marke my words with thine heart.

25 I will declare thee weighty doctrine, and I will instruct thee exactly in knowledge.

26 The Lord hath set his works in good order from the beginning, and part of them hath consumed from the other when he first made them.

27 He hath garnished his works for euery, and their beginnings so long as they shall endure, they are not hungry nor wearied in their labours, nor cease from their offices.

28 None of them hindreth another, neither was any of them disobedient vnto his words.

* Job. 4. 20.

* Gen. 1. 27.

* Jer. 1. 8.

* Psal. 34. 15. 16.
Job. 4. 15.

* Chap. 21. 30.

* Gen. 4. 4.

* Gen. 19. 21. 25.

* Num. 14. 11. 16.
20. 22. 31.

* Job. 1. 4.

* 2. Pet. 1. 4.
1. Tim. 6. 7.
2. Cor. 6. 18.

29 After this the Lorde looked vpon the earth and filled it with his good things.

30 With all manner of liuing beastes hath he covered the face thereof, and they returne into it againe.

CHAP. XVII.

The creation of man, and the goodness that God hath done vnto him. 10. Of others. 22. And repentance.

THe Lord hath created man of the earth, and turned him vnto it againe.

1 He gaue him the number of dayes and certaine times, and gaue him power of the things that are vpon earth.

2 He clothed them with strength, as they had neede, and made them according to his image.

3 He made all flesh to feare him, so that hee had the dominion ouer the beastes and foules.

4 *He created out of him a helper like vnto himselfe,* and gaue them discretion & tongue, and eyes, eares, and an heart to vnderstande, and fustly he gaue them a spirit, and fawently he gaue them a speech to declare his workes.

5 And he filled them with knowledge of vnderstanding, and shewed them good and euill.

6 He set his eye vpon their hearts, declaring vnto them his noble workes.

7 And gaue them occasion to reioyce perpetually in his miracles, that they should prudently declare his workes, and that the elect should praise his holy Name together.

8 Besides this, he gaue them knowledge, and gaue them the Lawe of life for an heritage, that they might knowe that they were mortall.

9 He made an euertlasting couenant with the, and shewed them his iudgements.

10 Their eyes sawe the maiestie of his glorie, and their eare heard his glorious voyce.

11 And also he said vnto them, Beware of all vnrighteousngs. * He gaue euery man also a commandement concerning his neighbour.

12 Their wayes are euert before him, and are not hid from his eyes.

13 Euery man from his youth is giuen to euill, and their stonie hearts can not become flesh.

14 Hee appoynted a ruler vpon euery people, when he diuided the nations of the whole earth.

15 * And he did chuse Israel, as a peculiar people to himselfe, whom he nourished with discipline as his first borne, and giueh him most louing light, and doth not forsake him.

16 All their workes are as the sunne before him, and his eyes are continually vpon their wayes.

17 None of their vnrighteousnesse is hid from him, but all their finnes are before the Lord.

18 And as hee is mercifull, and knoweth his workes, he doth not leaue them nor forsake them, but spareth them.

19 * Thealmes of a man, is as a thing sealed vp before him, & he kepeth the good deedes of man as the apple of the eye, and giueh repentance to their finnes, and daughters.

20 * At the last shall he arise, and reward them, and shall repay their reward vpon their heads.

21 * But vnto them that will repent, he giueh them grace to returne, and exhorteth such as faile, with patience, [and sendeth them the portion of the venie.]

22 * Returne then vnto the Lord, and forsake thy finnes: make thy prayer before his face, and take away the offence.

24 Turne againe vnto the most High: for hee will bring thee from darknesse to wholsome light: forsake thine vnrighteousnesse, and hate greatly all abomination.

25 [Knowe the righteousnesse and iudgements of God: stand in the portion that is set forth for thee, and in the prayer of the most High God, and goe in the parts of the holy world with such as be liuing and confesse God]

26 * Who can praye the most High in the hel, as doe all they that liue and confesse him?

27 [Abide not thou in the error of the vngodly, but praye the Lord before death.]

28 Thankfulnessse perisheth from the dead, as though he were not: but the liuing, and he that is founde of heart, praiseth the Lord, [and reioyeth in his mercy.]

29 Howe great is the louing kindenesse of the Lorde our God, and his compassion vnto such as turne vnto him in holines!

30 For all things can not be in men, because the sonne of man is not immortal, [& they take pleasure in the vanitie of wickednesse.]

31 What is more cleare then the sunne? yet shall it faile.

32 So flesh and blood that thinketh euill, [shall be reprocued.]

33 He seeth the power of the high heaven, and all men are but earth and ashes.

CHAP. XVIII.

The maruailous workes of God. 2. The miserie and wretchednesse of man. 9. Against God ought we not to complain. 21. The performing of vniuers.

HE that liueth for euert, * made all things together: the Lord who onely is iust, and there is none other but he, [and he remaineth a victorious King for euert.]

1 He ordereth the world with the power of his hand, and all things obey his will: for he governeth all things by his power, and diueth the holie things from the prophane.

2 To whom hath hee giuen power to expresse his workes? who will seeke out the ground of his noble acts?

3 Who shall declare the power of his greatness? or who will take vpon him to tell out his mercie?

4 As for the wonderous workes of the Lorde, there may nothing bee taken from them, neither can any thing bee put vnto them, neither may the ground of them be found out.

5 But when a man hath done his best, he must beginne againe, and when he thinketh to come to an end, he must goe againe to his labour.

6 ¶ What is man? whereto serueth hee? what good or euill can hee doe?

7 * If the number of a mans dayes be an hundred yeere, it is much: and no man hath certaine knowledge of his death.

8 As droppes of raine are vnto the sea, and as a grauell stone is in comparison of the sand, so are a thousand yeeres to the dayes euertlasting.

9 Therefore is [God] patient with them, and pouereth out his mercie vpon them.

10 He sawe and perceived, that [the arrogancy of their heart, and their ruine was euill: therefore heaped he vp his mercie vpon them, and shewed them the way of righteousness.]

11 The mercie that a man hath, reacheth to his neighbour: but the mercie of the Lord is vpon all flesh.

flesh: he chaſteth, and nutureth, and teacheth, and bringeth backe, as a ſhepherd his ſlocke.

13 He hath mercy of them & receiue diſcipline, and that diligently ſeeketh after his iudgements.

14 ¶ My ſonne, when thou doelt good, rejoyce not: and whoeuer thou giueſt, ſee no diſcomfor-
table worlde.

15 Shall not the dewe aſſwage the heate? ſo is a word better then a gift.

16 Love, is not a word better then a good gift: but a gracious man giueth them both,

17 A ſoole wil reproch churchiſhly, & a gift of the envious putteth out the eyes.

18 [Get thee right counſels before thou come to iudgement:] learne before thou ſpeake, and viſe phillicke or cuer thou be ſicke.

19 ¶ Examine thy ſelfe, before thou be iudged, and in the day of the viſitation thou ſhalt finde mercy.

20 Humble thy ſelfe before thou be ſicke, and whilſt thou mayſt yet ſinne, ſhew thy couerſion.

21 Let nothing let thee to pay thy vow in time, and deſert not vnto death to be reformed: [for the reward of God endureth for euer.]

22 Before thou prayeſt, prepare thy ſelfe, & be not as one that reſpecteth the Lord.

23 Think vpon the *wrath, that ſhal beat the end, and the houre of vengeance, when hee ſhall turne away his face.

24 * When thou haſt enough, remember the time of hunger: and when thou art rich, thinke vpon poeuerie and neede.

25 From the morning vntill the eueneng the time is changed, and al ſuch things are ſoone done before the Lord.

26 A wiſe man ſearcheth in all things, and in the dayes of tranſgreſſion he keepeth himſelfe from ſinne: but the ſoole doth not obſerue the time.

27 ¶ Euery wiſe man knoweth wiſedome, and knowledge, and prayeth him that findeth her.

28 They that haue vnderſtanding, deale wiſely in words: [they vnderſtand the truth and righteouſneſſe,] and powre out with modeſtie graue ſentences for mans life.

29 The chiefe authority of ſpeaking is of the Lord alone: for a mortall man hath but a dead heart.

30 ¶ Followe not thy luſtes, but turne thee from thine owne appetites.

31 For if thou giueſt thy ſoule her deſires, it ſhall make thine enemies that enue thee, to laugh thee to ſcorne.

32 Take not thy pleaſure in great voluptuousneſſe, and intangle not thy ſelfe with ſuch cōpanie.

33 Become not a beggar by making banquetes of that that thou haſt borrowed, and ſo leaue nothing in thy purſe, elſe thou ſhouldeſt ſlandereuſly lie in wayte for thine owne life.

CHAP. XIX.

¶ Wine and women bring men to poeuerie. 6. In thy words, uſe diſcretion. 22. The difference of the wiſedome of God and man. 27. Wherby thou mayeſt know what is in man.

A Labouring man that is giuen to drunkennes, ſhall not bee rich: and he that concerneth ſmall things, ſhall fall by little and little.

1 ¶ Wine and women leade wiſe men out of the way, [and put men of vnderſtanding to re-
prooch:]

2 And he that companieth adulterers, ſhal be-
come impudent: rottenneſſe & wormes ſhal haue

him to heritage, and he that is too bold, ſhal be taken away, and be made a publicke example.

4 ¶ He that is haſtie to giue creche, is light minded, and he that erreth, ſinneth againſt his owne ſoule.

5 Who ſo reioiceth in wickedneſſe, ſhall be puniſhed: [he that hereb to be reformed his life ſhal be ſhortened, and he that abhorreth babbling of words, quencheth wickedneſſe:] but he that reſiſteth pleaſures, crowneth his owne ſoule.

6 He that refraineth his tongue, may liue with a troubleſome man, and he that hateth babbling, ſhall haue leſſe euill.

7 Recheiſe not to another, that which is tolde vnto thee: ſo thou ſhalt not be hindred.

8 Declare not other mens manners, neither to friend nor foe: and if the ſinne appertaine not vnto thee, reueile it not.

9 For hee will hearken vnto thee, and marke thee, and when hee findeth opportunitie, hee will hate thee.

10 ¶ If thou haſt heard a worde [againſt thy neighbour,] let it die with thee, and be ſure it will not burſt thee.

11 A ſoole traueleth when hee hath heard a thing, as a woman that is about to bring forth a child.

12 As an arrowe that ſticketh in ones thigh, ſo is a word in a ſooles heart.

13 ¶ Reproue a friend leaſt hee do euill, and if hee haue done it, that hee do it no more.

14 Reproue a friend that hee may keepe his tongue: and if hee haue ſpoken, that hee ſay it no more.

15 Tel thy friend his fault: for oft times a ſlander is raiſed, and giue no credence to eury word.

16 A man ſalleth with his tongue, but not with his will: * and who is he that hath not offended in his tongue?

17 Reproue thy neighbour before thou threaten him, and being without anger, giue place vnto the Law of the moſt High.

18 The feare of the Lord is the firſt degree to be receiued of him, and wiſdome obtaineth his loue.

19 The knowledge of the commandments of the Lord is the doctrine of life, and they that obey him, ſhall receiue the fruit of immortallitie.

20 The feare of the Lord is all wiſedome, & the performing of the Law is perfe& wiſedome, & the knowledge of his almighty power.

21 If a ſeruant ſay vnto his maſter, I wil not do as it pleaſeth thee, though afterward hee do it, hee ſhall diſpleaſe him that nouritheth him.

22 The knowledge of wickedneſſe is not wiſedome, neither is there prudence wheras the counſell of ſinners is: but it is euen execrable malice: & the ſoole is voyd of wiſedome.

23 He that hath final vnderſtanding, & feareth God, is better then one that hath much wiſedome, and tranſgreſſeth the Law of the moſt High.

24 There is a certaine ſubtiltie: it is fine, but it is vnrighteous: & there is that wreſteth the open and manifeſt Law: yet there is that is wiſe and iudgeth righteouſly.

25 There is ſome that being about wicked purpoſes, doe bowe downe themſelues, and are ſad, whoſe inward parts burne altogether with deceit: hee looketh down with his face, & faimeth himſelfe deafe: yet before thou perceiue, hee will be vpon thee to hurt thee.

* Eccl. 11. 12.

* Eccl. 7. 17. 26.

* Eccl. 12. 15.

* Eccl. 12. 15.

* Eccl. 12. 15.

* Eccl. 12. 15.

* Rom. 6. 6. and
Eccl. 12. 15.

* Gen. 19. 33.
Eccl. 12. 15. 26.

36 And though be so weake that he can do thee no harme, yet when he may find opportunitie, he will do euill.

37 ¶ A man may be known by his looke, and one that hath vnderstanding, may be perceiued by the marking of his countenance.

38 * A mans garment, and his excessive laughter, and going declare what person he is.

CHAP. XX.

Of correction and repentance. 6 To shake and keepe silence in sinne. 17 The fall of the wicked. 23 Of iung. 24 The sheefe and the mountain. 28 Gifts handle the eyes of the wife.

THere is some rebuke that is not comely: a gaine, some man holdeth his tongue, and he is wise.

1 It is much better to reprove than to beare euill will: and hee that acknowledgeth his fault, shall be preferred from hurt.

3 As * when a gelded man through lust would defile a maide, so is he that vseth violence in iudgement.

4 Howe good a thing is it, when thou art reprov'd, to shew repentance! for so shalt thou escape wilfull sinne.

5 Some man keepeth silence, and is found wise, and some by much babbling becommeth hateful.

6 Some man holdeth his tongue, because he hath not to answer: and some keepeth silence, waiting a convenient * time.

7 * A wife man will holde his tongue till he see opportunitie: but a trifler and a foole will regard no time.

8 Hee that vseth many wordes, shall be abhorred, and he that taketh authoritie to himselfe, shall be hated.

9 Some man hath oft times prosperity in wicked things, and *sometimes* a thing that is found, bringeth losse.

10 There is some gift that is not profitable for thee, & there is some gift, whose reward is doubtful.

11 Some man humbly leth himselfe for glories sake, and some by humblenes listeth vp the head.

12 Some man buich much for a litle price: for the which he payeth seven times more.

13 * A wife man with his wordes maketh him selfe to be loued, but the merry tales of fooles shall be powred out.

14 The gift receiued of a foole, shall doe thee no good, neither yet of the enuious for his importunitie: for he looketh to receiue many things for ore: he giueth litle, and he vpbraideth much: he openeth his mouth like a towne crier: to day he lendeth, to morrow asketh he againe, and such one is to be hated of God and man.

15 The foole saith, I haue no friend, I haue no thanke for all my good deedes: and they that care my bread, speake euill of me.

16 How oft, and of how many shall he be laughed to scorn? for he comprehendeth not by right iudgement that which he hath: and it is all one as though he had it not.

17 The fall on a pavement is very sudden: so shall the fall of the wicked come hastily.

18 A man without grace is as a foolish tale which is oft tolde by the mouth of the ignorant.

19 A wise sentence loseth grace when it cometh out of a fooles mouth: for he speaketh not in due season.

20 Some man sinneth not because of pouertie, and yet is not grieved when he is alone.

21 Some man there is that destroyeth his own soule, because he is ashamed, and for the regard of persons loseth it.

22 Some man promisseth vnto his friend for shame, and getteth an enemy of him for naught.

23 * A lie is a wicked thing in a manyer: as it * *Chap. 25. 30.* oft in the mouth of the vnwise.

24 A theefe is better, then a man that is accused: for he tollie: but they both shall haue destruction to heritage.

25 The conditions of lyars are vn honest, and their shame is euer with them.

26 A wise man shall bring himselfe to honour with his wordes, and he that hath vnderstanding, shall please great men.

27 * He that tilleth his land, shall increase his heape [he that worketh righteousness, shall be exalted,] and he that pleaseth great men, shall haue pardon of his iniquitie. ** Prov. 12. 11. and 28. 19.*

28 * Rewards and gifts blinde the eyes of the wife: and make them durme, that they cannot re- ** 2. Cor. 12. 8. Rom. 16. 19.* proue faults.

29 Wisdome that is hid, and treasure that is boarded vp, what profit is in them both?

30 Better is he that keepeth his ignorance secret, then a man that hideth his wisdom.

31 The necessary patience of him, that followeth the Lorde, is better then he that governeth his life without the Lorde.

CHAP. XXI.

1 Not to continue in sinne. 9 The prayer of the afflicted. 6 To hate to be reprov'd. 27 The mouth of the wife man. 26 The thought of the flesh.

M*Y sonne, hast thou sinned? doe so no more, but pray for the fore finnes [that they may be forgiven thee.] ** Chap. 9. 9. Psal. 4. 13. 13. 30.*

2 Flee from sinne, as from a serpent: for if thou comest to neere it, it will bite thee: the teeth thereof are as the teeth of a lion, to slay the soules of men.

3 All iniquity is as a two edged sword, the wounds whereof cannot be healed.

4 Strife and iniuries waite riches: so the house of the proude shall be desolate.

5 * The prayer of the poore going out of the mouth, cometh vnto the eares of the Lord, and iustice is done him incontinently. ** Ezech. 3. 22. and 22. 32.*

6 Who so hateth to be reformed is in the way of sinners: but he that feareth the Lorde, conuerteth in heart.

7 An eloquent talker is knowne as farre off but he that is wise, perceiueh when he falleth.

8 Who so buildeth his house with other mens money, is like one that gathereth stones to make his graue.

9 * The congregation of the wicked is like * *Chap. 12. 4.* towne wrapped together: their ende is a flame of fire to delroy them.

10 The way of sinners is made plaine with stones, but at the ende thereof is hell, [darknesse and paines.]

11 He that keepeth the Law of the Lord, letteth his owne affections thereby: and the increase of wisdom is the end of the feare of God. *Dr. Jeremie the vnderstanding sheweth.*

12 He that is not wise, will not suffer himselfe to be taught: but there is some wit that increaseth bitternesse.

13 The knowledge of the wise shall abound like water that runneth ouer, and his counsell is like a pure fountaine of life.

14 * The inner parts of a foole are like a bro- ** Thy. 32. 20.*

ken vessel he can keepe no knowledge whiles he liueth.

15 When a man of vnderstanding heareth a wife worde, hee will commend it, and increase it; but if an ignorant man heare it, he will disallow it, and cast it behind his backe.

16 The talking of a foole is like a burden in the way, but there is comeltnesse in the talke of a wise man.

17 They inquire at the mouth of the wife man in the congregation, and they shall ponder his words in their heart.

18 As is an house that is destroyed, so is wife-dome vnto a foole, and the knowledge of the wife is as words without order.

19 Doctrine vnto fooles is as fetters on the feete, and like manicles vpon the right hand.

chap. 19. 27. 28.

20 *A foole listeth vp his voyce with laughter, but a wise man doeth (carce smile secretly.

21 Learning is vnto a wife man a iewel of gold, and like a bracelet vpon his right arme.

22 A foolish mans foote is soone in [his neighbours] house: but a man of experience is ashamed to looke in.

23 A foole will peepe in at the doore into the house: but he that is wel nurtured, will stand wout.

24 It is the poynt of a foolish man to hearken at the doore: for hee that is wise, will be grieved with such dishonour.

25 The lippes of talkers will bee telling such things as pertaine not vnto them, but the wordes of such as haue vnderstanding, are weighed in the balance.

26 The heart of fooles is in their mouth: but the mouth of the wise is in their heart.

27 When the vngodly curseth Satan, hee curseth his owne soule.

chap. 18. 19.

28 *A backbiter defileth his owne soule, and is hated wherfoeuer he is: [but he that keepeth his tongue, and is discrete, shall come to honour.]

C H A P. XXII.

2 Of the beggar. 12 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

A slouthfull man is like a filthy stone, which euery man mocketh at for his shame.

2 A slouthfull man is to bee compared to the dongue of oxen, and euery one that taketh it vp, will shake it out of his hand.

3 An euill nurtured sonne is the dishonour of the father: & the daughter is least to bee esteemed.

4 A wife daughter is an heritage vnto her husband: but the that liueth dishonestly, is her fathers heauinesse.

5 Shee that is bold, dishonoureth both her father and her husband, [and is not inferior to the vngodly.] but they both shall despise her.

6 A tale out of time is as musick in mourning: but wise dome knoweth the seasons of correction and doctrine.

7 Who so teacheth a foole is as one that gleweth a postheard together, & as he that waketh one that sleepe, from a sound sleepe.

8 If children liue honestly, & haue wherewith, they shall put away the shame of their parents.

9 But if children be proud, with hautes and foolishnes they defile y nobilitie of their kindred.

10 Who so telleth a foole of Wisedome, is as a man, which speaketh to one that is asleepe: when he hath lost his tale, he saith, What is the matter?

chap. 22. 10.

11 * Weepe for the dead, for he hath lost the

light: so weepe for the foole, for he wanteth vnderstanding: make small weeping for the dead, for he is at rest: but the life of the foole is worse then the death.

12 Seuen dayes doe men mourne for him that is dead: but the lamentation for the foole, and vngodly [should endure] all the dayes of their life.

13 Talke not much with a foole, and goe not to him that hath no vnderstanding: * beware of him, lest it turne thee to paine, and least thou be defiled when he shaketh himselfe. Depart from him, and thou shalt find rest, and shalt not receiue sorow by his foolishnesse.

14 What is heavier then lead? and what other name should a foole haue?

15 * Sand and salt, and a lump of yron is easier to beare, then an vnwise, [foolish and vngodly man.]

16 As a frame of wood ioyned together in a building cannot bee loosed with shaking, so the heart that is stablished by aduised counsell shall feare at no time.

17 The heart that is confirmed by discrete wisdom, is as a faire plaister on a plaine wall.

18 As reeds that are set vp on he, cannot abide the winde, so the fearefull heart with foolish imagination can endure no feare.

19 He that hurteth the eye, bringeth fourth teares, and he that hurteth the heart bringeth forth the affliction.

20 Who so casteth a stone at the birds, frayeth them away: and hee that vpbraideth his friende, breaketh friendship.

21 Though thou drewest a sword at thy friend, yet despair not: for there may be a returning to fauour.

22 If thou haue opened thy mouth against thy friend, feare not: for there may be a reconciliation, so that vpbraiding or pride or disclosing of secrets or a traiterous wounde doe not let: for by these things euery friend will depart.

23 Be faithful vnto thy friend in his pouertie, that thou maiest reioyce in his prosperitie. Abide stedfast vnto him in the time of his trouble, that thou maiest be heire with him in his heritage: for pouertie is not alwayes to be contemned, nor the rich that is foolish, to be had in admiration.

24 As the vapour and smoke of the chimney goeth before the fire, so euill words [rebukes and threatnings] goe before bloodshedding.

25 I will not be ashamed to defend a friend: neither will I hide my selfe from him, though he should doe me harme: whosoever beareth it, shall beware of him.

26 Who shall set * a watch before my mouth, & a seale of wisdom vpon my lips, that I fal not suddenly by them, & that my tongue destroy me not?

C H A P. XXIII.

1 A mirror of the author. 12 Of the blacke and white communication. 13 Of the three kinds of power. 14 Many proceed of adulterie. 15 Of the feare of God.

○ Lorde, father and gouernour of al my whole life, leaue me not to their counsell, and let me not fall by y them.

2 Who will correct my thought, and put the doctrine of wisdom in mine heart, that they may not spare me in mine ignorance, neither let y their faultes passe?

3 Least mine ignorances increase, & my finnes abound

for my sinnes.

that is, of the tongue and lippes.

abound to my destruction, and least I fall before mine adversary, and mine enemies rejoice ouer me, whose hope is farre from thy mercy.

4 O Lord, Father and God of my life, [leau me not in their imagination:] neither giue me a proud looke, but turne away from thy seruants a stout minde.

5 Take from me vaine hope, & concupiscence, and reiecte him in obedience, that desireth continually to serue thee.

6 Let not the greedines of the belly, nor lust of the flesh hold me, and giue not me thy seruant ouer into an impudent minde,

7 Hears, O ye children, the instruction of a mouth that shal speake truth: who so keepeth it, shal not perish through his lips, [nor bee hurt by wicked workes.]

8 The sinner shall be taken by his owne lips: for the euill speaker and the proud doe offend by them.

9 * Accustome not thy mouth to swearing: [for in it there are many falles,] neither take vp for a custome the naming of the Holy one: [for thou shalt not be vnpanished for such things.]

10 For as a seruant which is oft punished, cannot be without some feare, so he that sweareth, & nameth God continually, shall not be faultlesse.

11 A man that vseth much swearing, shall be filled with wickednes, and the plague shal neuer goe from his house: when he shal offend, his fault shal be vpon him, and if he knowledge not his sinne, he maketh a double offence: and if he sweare in vaine, he shal not be innocent, but his house shall be full of plagues.

12 There is a word which is clothed with death: God grant that it bee not found in the heretage of Iacob: but they that feare God, eschew al such, and are not wrapped in sinne.

13 Vse not thy mouth to signorant rashnes: for therein is the occasion of sinne.

14 Remember thy father & thy mother whe thou art set among great men, lest thou be forgotten in their sight, and so through thy cu'some become a foule, and wish that thou haddest not bene borne, and curse the day of thy nativity.

15 * The man that is accustomed to opprobrious wordes, will neuer be reformed all the daies of his life.

16 There are two sorts [of men] that abound in sinne, and the third bringeth wrath [and destruction:] a mind hot as fire, that cannot be quenched till it be consumed: an adulterous man that giueth his body no rest, till he haue kindled a fire.

17 [Al] bread is sweete to a whoremonger: he will not leaue off till he perish.)

18 A man that breaketh wedlocke, and thinketh this in his heart, * Who seeth me? I am compassed about with darkenes: the walles couer me: no body seeth me: whome neede I to feare? the most High will not remember my sinnes.

19 Such a man only seareth the eyes of men, and knoweth not that the eyes of the Lord are ten thousand times brighter then the sunne, beholding all waies of men, [& the ground of the deere,] and considereth the most secret parts.

20 He knew al things of euer they were made, and after they be brought to passe also, he looketh vpon them all.

21 * The same man shall be punished in the streets of the citie, [and shalbe chastid like a yong

horsefoale,] and when hee thinketh not vpon it, he shal be taken: [thus shal he be put to shame of eury man, because he would not vnderstand the feare of the Lord.]

22 And thus shal it go also with eury wife, that leaueh her husband, and getteth inheritance by another.

23 * For first she hath disobeyed the Lawe of the most High, and secondly she hath trespassed against her owne husband, and thirdly, she hath played the whore in adultery, and gotten her children by another man.

24 She shalbe brought out into the congregation, & examination shalbe made of her children.

25 Her children shall not take roote, and hee branches shall bring forth no fruit.

26 A shamefull report shall the leaue, and her reproch shall not be put out.

27 And they that remaine, shall knowe that there is nothing better then the feare of the Lord, & that there is nothing sweeter then to take heed vnto the commandments of the Lord.

28 It is great glorie to follow the Lord, and to be receiued of him is long life.

CHAP. XXIIII.

A prayer of wisdom proceeding forth of the mouth of God, & of her work and place where she resteth, so she is giuen to the children of God.

Wisdom shall praise her selfe, [and be honoured in God,] and reioice in the middles of her people.

1 In the congregation of the most High shall she open her mouth, & triumph before his power.

2 [In the middles of her people shall she be exalted, and wondered at in the holy assemblie.

3 In the multitude of the chosen she shall be commended, & among such as be blessed, she shal be praised, and shal say.]

4 I am come out of the mouth of the most High, [first borne before all creatures.

5 I caused the light that sayeth not, to arise in the heauen, [and couered the earth as a cloude.

6 My dwelling is about in the height, and my throne is in the pillar of the cloude.

7 I alone haue gone round about the compasse of heauen, and haue walked in the bottome of the depth.

8 I possessed the waues of the sea, and all the earth, and all people, & nation, [and with my power haue I troden downe the hearts of all, both high and low.]

9 In al these things I fought rest, and a dwelling in some inheritance.

10 So the creator of all things gaue me a commandment, & he that made me, appointed me a tabernacle, and said, Let thy dwelling be in Iacob, and take thine inheritance in Israel, and roote thy selfe among my chosen.

11 * He created me from the beginning, & before the world, and I shall neuer faile: * In the holy habitation haue I serued before him, and so was I established in Sion.

12 * In the welbeloued citie gaue he me rest, & in Ierusalem was my power.

13 I tooke roote in an honourable people, euen in the portion of the Lords inheritance.

14 I am set vp on hie like a cedar in Libanus, & as a cypres tree vpon the mountaines of Hermon.

15 I am exalted like a palme tree about the banks, and as a rose plant in Iericho, as a sayre olive

olive tree in a pleasant felde, and am exalted as a plane tree by the water.

17 I smelled as the cinnamon, and as a bag of spices: I gave a sweet odour as the best mirhe, as galbanum, and onyx, and sweet storax, & perfume of incense in an house.

18 As the terebith, haue I stretched out my branches, and my branches are the branches of honour and grace.

* Job 15. 18.

19 *As the vine haue I brought forth [fruit] of sweete fauour, and my flowers are the fruite of honour and riches.

20 I am the mother of beautiful loue, and of feare, and of knowledge, and of holy hope: I giue eternall things to all my children to whom God hath commanded.

21 [In me is all grace of life and trueth: in me is all hope of life and vertue.]

22 Come vnto me al ye that be desirous of me, and fill your selues with my fruites.

* Psal. 119. 10, 11.

23 *For the remembrance of me is sweeter then hony, and mine inheritance [sweeter] then the honycombe: [the remembrance of me endureth for euermore.]

24 They that eate me, shall haue the more hunger, and they that drinke me, shall thirst the more.

25 Who so hearkeneth vnto me, shall not come to confusion, and they that worke by me, shall not offend: [they that make meto be knowne, shall haue euerslasting life.]

* Exod. 30. 1
and 34. 3
Leuit. 24. 1, and
29. 6.

26 All these things are the booke [of life,] & the couenant of the most high God, [& the knowledge of the trueth,] *and the Law that moyses [in the precept: of righteousness] commanded for an heritage vnto the house of Iacob, [and the promises pertaining vnto Israel.]

27 Be not weary to behaue your selues valiantly with the Lord, that he may also confirme you: cleaue vnto him: for the Lord almighty is but one God, and besides him there is none other Saviour.

28 [Out of Dauid his seruante he ordained to rayse vp a most mighty King that should sit in the throne of honour for euermore.]

* Gen. 1. 26.

29 Hee filleth all things with his wisdom, as *Physon, and as Tygris, in the time of the newe fruites.

* Job. 3. 15.

30 He maketh the vnderstanding to abound like Euphrates, and as * Iorden, in the time of the haruest.

31 He maketh the doctrine of knowledge to appeare as the light, and ouerfloweth as Geon in the time of the vintage.

32 The first man hath not known her perfectly: no more shall the last seeke her out.

33 For her considerations are more abundant then the sea, and her counsell is profounder then the great deepe.

34 I wisdom [haue cast out floods:] I am as an atme of the riuer: I run into Paradise as a water conculit.

35 I sayd, I will water my faire garden, and will water my pleasant ground: and loe, my ditch became a flood, and my flood became a sea.

36 For I make doctrine to shine as the light of the morning, and I lighten it for euer.

37 [I will pearce thorow al the lower parts of the earth: I will looke vpon all such as be a sleepe, and lighten all them that trust in the Lord.]

38 I will yet poure out doctrine, as prophetic, and leaue it vnto all ages for euer.

39 *Beholde that I haue not laboured for my selfe onely, but for all them that seeke wisdom.

CHAP. XXV.

1 Of those things which please God, and of those which he hateth. 2 Of those things that be not to be suspected. 34 Of the malice of a woman.

Three things reioice mee, and by them am I beautified before God and men: *the vniy of brethren, the loue of neighbours, a man and wife that agree together.

* Gen. 2. 2, 3
Rom. 12. 10.

2 ¶ Three sortes of men my soule hateth, and I utterly abhorre the life of them: a poore man that is proud: a rich man that is a lyar, and an old adulterer that docteth.

3 ¶ If thou hast gathered nothing in thy youth, what canst thou find in thine age?

4 ¶ Oh, howe pleasant a thing is it when gray headed men minister iudgement, and when the elders can giue good counsell!

5 Oh, how comely is wisdom vnto aged men, and vnderstanding and prudency to men of honour!

6 The crown of old men is to haue much experience, and the feare of God is their glory.

7 ¶ There be nine things, which I haue iudged in mine heart to be happy, and the tenth will I pronounce with my tongue: a man that while he liueth, hath ioy of his children, and seeth the fall of his enemies.

8 ¶ Wel is him that dwelleth with a wife of vnderstanding, * and that hath not fallen with his tongue, and that hath not serued such as are vaworthy of him.

* Eccl. 1. 1, and
18. 14.
Leuit. 24. 1.

9 Wel is him that findeth prudencie, & he that speaketh in the eares of them that will heare.

10 ¶ Oh, how great is he that findeth wisdom! yet is there none about him, that feareth the Lord.

11 The feare of the Lord passeth all things in clearenesse.

12 [Blessed is the man vnto whom it is granted to haue the feare of God,] vnto whom shall he be likened that hath attained it?

13 The feare of the Lord is the beginning of his loue, & faith is beginning to be ioined vnto him.

14 ¶ The greatest heauines is the heauines of the heart, and the greatest malice is the malice of a woman.]

15 Giue me any plague saue only the plague of the hart, & any malice saue y malice of a woman:

16 Or any assault, saue the assault of them that hate, or any vengeance, saue the vengeance of the enemy.

17 There is not a more wicked head then the head of a serpent, and there is no wrath about the wrath of an enemy.

[Or, woman
Prov. 21. 10.]

18 *I had rather dwell with a lion and dragon, then to keepe house with a wicked wife.

19 The wickednes of a woman changeth her face, & maketh her countenance black as a becke.

[Prov. 31. 26.]

20 Her husband is sitting among his neighbours because of her he sigheth sore or he beware.

21 All wickednesse is but litle to the wickednesse of a woman: let the portion of the sinner fall vpon her.

22 As the climbing vp of a fandie way is to the fete of the aged, so is a wife full of wordes to a quiet man.

23 *Stumble not at the beauty of a woman, and desire her not for thy pleasure.

* Eccl. 7. 2,
1. Cor. 13. 1, and
13. 8.

24 If a woman nourish her husband, he is angry and

and impudent and full of reproch.

25 A wicked wife maketh a sore heart, an heauie countenance, and a wounded minde, weake hands and feeble knees, and cannot comfort her husband in heauinesse.

26 Of the woman came the beginning of sinne, and through her we all die.

27 Giue the water no passage, [no not a little,] neither giue a wicked woman libertie to goe out.

28 If she walke not in thine obedience, [thee shalt confound thee in the sight of thine enemies.] Cut her off then from thy flesh, giue her, and forsake her.

C H A P. XXVI.

a. The praise of a good woman. 5. Of the fruit of three things, and of the fourth. 6. Of the ielous and drunken woman. 9. Of two things that cause sorrow, and of the charge which womenes weare.

Blessed is the man that hath a vertuous wife: for the number of his yeeres shall be double.

2 An honest woman reioyceth her husbande, and she shall fill the yeeres of his life with peace.

3 A vertuous woman is a good portion, which shall be giuen for a gift vnto such as feare γ Lord.

4 Whether a man be rich or poore, he hath a good heart toward the Lord, and they shall at all times haue a cheerefull countenance.

5 ¶ There be three things that mine heart feareth, and my face is afraide of the fourth: treason in a citie: the assembly of the people, and false accusation: all these are heauier then death.

6 ¶ But the sorrow and griefe of the heart is a woman that is ielous ouer another: and the that commueth with all, is a scourge of the tongue.

7 An euill wife is as a yoke of oxen that draweth wayes: he that hath her, is as though he held a scorpion.

8 A drunken woman and such as cannot be tamed, is a great plague: for she cannot couer her owne shame.

9 The whoredome of a woman may be knowne in the pride of her eyes, and eye liddes.

10 ¶ If thy daughter be not shamefast, hold her straitly, lest she aluse her selfe through our much libertie.

11 Take heede of her that hath an vnshamefast eye: and marueile not if the trespassse against thee.

12 As one that goeth by the way, and is thirsty, so shall she open her mouth, and drinke of euery next water: by euery hedge shall she sit downe, and open her quinner against euery arrow.

13 The grace of a wife reioyceth her husband, and feedeth his bones with her vnderstanding.

14 A peaceable woman and of a good heart is a gift of the Lorde, and there is nothing so much worth as a woman well instructed.

15 A shamefast & faithfull woman is a double price, and there is no weight to be compared vnto her continent minde.

16 As the Sun when it riseth in the high places of the Lorde, so is the beautie of a good wife the ornament of her house.

17 As the cleere light is vpon the holy candle-sticke, so is the beautie of the face in a ripe age.

18 As the golden pillars are vpon the sockets of shiner: so are faire feete with a constant minde.

19 [Perpetual are the foundations that he laid vpon a strong rocke: so are the commandements of God in the heart of a holy woman.]

20 My sonne, keepe the strength of thine age

stable, and giue not thy strength to strangers.

21 When thou hast gotten a fruitfull possession through all the fieldes, sowe it with thine owne seedes, trusting in thy nobilitie.

22 So thy stocke that shall liue after thee, shall grow, trusting in γ great liberality of thy nobilitie.

23 An harlot is compared to a sowe: but the wife that is married, is counted as a towre against death to her husband.

24 A wicked woman is giuen as a rewarde to a wicked man: but a godly woman is giuen to him that feareth the Lord.

25 A shameles woman contemmeth shame: but a shamefast woman will reuerence her husband.

26 A shameles woman is compared to a dog: but she that is shamefast, reuerenceth the Lord.

27 A woman that honoureth her husband, shall be iudged wife of all: but the that despiseth him, shall be blased for her pride.

28 A loud crying woman and a balbler let her be sought out to driue away the enemies: the mind of euery man that liueth with such, shall be conuersant among the troubles of waite.

29 There be two things γ grieue mine heart, and the third maketh me angrie: a man of warre that suffereth prouertie and men of vnderstanding that are not sethy: and when one departeth from righteousness vnto sinne: the Lorde appointeth such to the sword.

30 [There be two things, which me thinke to be hard and perillous.] A marchant cannot lightly keepe him from wrong, and a vitailer is not without sinne.

C H A P. XXVII.

1. Of the poore that would be rich. 2. The prohibition of the men that feareth God. 12. The vnconstancie of a heale. 15. The secrets of friends are not to be reueled. 26. The wicked imagines what which turneth vpon himselfe.

Because of pouerty haue many sinned: and γ he that seeketh to be rich, turneth his eyes aside.

2 As a naille in the wall sticketh fast between the ioynts of the stones, so doth sinne sticke betweene the selling and the buying.

3 If he holde him not diligently in the feare of the Lord, his house shall soone be ouerthrowen.

4 As when one sitteth, the filthinesse remaineth in the sieue, so the filth of man remaineth in his thought.

5 The forniceproueth the porters vessel: γ [so γ *Prov. 27. 21.* doth [tentation] trie mens thoughts.

6 ¶ The fruit declareth if the tree haue bene γ [so *Matth. 7. 17.* trimmed: so the word [declareth] what man hath in his heart.

6 Praise no man except thou haue heard his talke: for this is the triall of men.

8 ¶ If thou followest righteoufnes, thou shalt get her, and put her on as a faire garment, [and shalt dwell with her, and she shall defend thee for euer: and in the day of knowledge thou shalt find stedfastnesse.]

9 The birds resort vnto their like: so doth the truth turne vnto them, that are practised in her.

10 As the lion waiteth for the beast, γ so doth sinne vpon them that doe euill.

11 The talking of him that feareth God, is all wisdom: as for a foole, he changeth as the moon.

12 If thou be among the vndercreete, obserue the time, but haunt still the assemblee of them that are wise.

13 The talking of fooles is grieuous, and their sport

sport is in the pleasure of sinne.

14 * The talk of him that sweareth much, maketh the haire to stand vp: and to strue with such, floppeth the eares.

15 The strife of the proude is blood shedding, and their scouldings are grievous to heare.

16 * Who so discouereth secrets, loseth his eredit, and findeth no friend after his will.

17 Loue thy friend, and be faithful vnto him: but if thou bewraiest his secrets, thou shalt not get him againe.

18 For as a man destroyeth his enemy, so doest thou destroy the friendship of thy neighbour.

19 As one that letteth a birde goe out of his hand, so if thou giue ouer thy friend, thou canst not get him againe.

20 Follow after him no more, for he is too far off: he is as a roe escaped out of the snare: [for his soule is wounded.]

21 As for wounds, they may bee bound vp againe, and an euill worde may be reconciled: but who so bewrayeth the secrets of a friend, hath lost all his credit.

22 * He that winketh with the eyes, imagineth euill: and he that knoweth him will let him alone.

23 When thou art present he wil speake sweetly, and praise thy wordes: but at the last hee will turne his tale, and slander thy saying.

24 Many things haue I hated, but nothing so euill as such one: for the Lord also hateth him.

25 Who so casteth a stone on him, casteth it vpon his owne head: and he that smiteth with guile, maketh a great wound.

26 Who so diggeth a pit, shall fall therein, [and he that layeth a stone in his neighbours way, shall stumble thereon,] and he that layeth a snare for another shall be taken in it himselfe.

27 He that worketh euill, shall be wrapped in euill, and shall not know from whence they come vnto him.

28 Mockerie and reproch follow the proude, and vengeance lurketh for them as a lyon.

29 They that reioyce at the fall of the righteous, shall be taken in the snare, and anguish shall consume them before they dye.

30 Despise and anger are abominable thinges, and the sinfull man is subiect to them both.

CHAP. XXVIII.

1 We ought not to desire vengeance, but to forgive the offender.

2 He that seeketh vengeance shall finde vengeance of the Lord, and he will surely keepe his finnes.

3 [Forgiue thy neighbour the hurt that he hath done to thee, for thou shalt thy finnes be forgiven thee also, when thou prayest.]

4 Should a man beare hatred against man, and desire forgiveness of the Lord?

5 Hee will shew no mercie to a man, which is like himselfe: and will hee aske forgiveness of his owne finnes?

6 If he that is but flesh, nourish hatred [& aske pardon of God, who will intreate for his finnes?]

7 Remember the end, & let enimity passe: imagine not death and destruction to another through anger, but perseuere in the commandments.

8 Remember the commandments: so shalt thou not be rigorous against thy neighbour: [consider diligently the covenent of the most High, and forgive his ignorance.]

8 * Beware of strife, and thou shalt make thy finnes fewer: for an angry man kindleth strife.

9 And the sinfull man disquieteth friends, and bringeth in false accusations among them that bee at peace.

10 * As the matter of the fire is, so it burneth, & mans anger is according to his power: and according to his riches his anger increaseth, & the more vehement the anger is, the more is he inflamed.

11 An hasty brawling kindleth a fire, and an hasty fighting sheddeth blood: [a tongue that beareth false witness, bringeth death.]

12 If thou blowe the sparke, if thou shalt burne: if thou spit vpon it, it shall be quenched, & both these come out of the mouth.

13 * Abhorre the slanderer & double tongued: for such haue destroyed many that were at peace.

14 The double tongue hath disquieted many, and driuen them from nation to nation: strong cities hath it broken downe, and ouerthrowen the houses of great men: [the strength of the people hath it brought downe, and bene the decay of mighty nations.]

15 The double tongue hath cast out many vertuous women, and robbed them of their labours.

16 Who so hearkeneth vnto it, shall neuer find rest, and neuer dwell quietly.

17 The stroke of the rod maketh markes in the flesh, but the stroke of the tongue breaketh the bones.

18 There bee many that haue perished by the edge of the sword, but not so many as haue fallen by the tongue.

19 Well is him that is kept from an euill tongue, and cometh not in the anger thereof, which hath not drawn in that yoke, neither hath bene bound in the bandes thereof.

20 For the yoke thereof is a yoke of yron, and the bandes of it are bandes of braile.

21 The death thereof is an euill death: hell were better than such one.

22 It shall not haue rule ouer them that feare God, neither shall they be burnt with the flame thereof.

23 Such as forsake the Lord, shall fall therein: and it shall burne them, and no man shall be able to quench it: it shall fall vpon them as a lyon, and deuoure them as a leopard.

24 Hedge thy possession with thornes, & make doores and barres for thy mouth.

25 Binde vp thy silver and gold, & weigh thy words in a balance, and make a doore and a barre, [and a sure bridle] for thy mouth.

26 Beware that thou slide not by it, and so fall before him that lieth in waite, [and thy fall be incurable euen vnto death.]

CHAP. XXIX.

1 Do not be angry, and do not be angry: 15 Of a faithful man answering for his friend, 24 The poor mans life.

2 He that will shewe mercie, lendeth to his neighbour: and he that hath power ouer himselfe, keepeth the commandments.

3 Lend to thy neighbour in time of his neede, and pay thou thy neighbour again in due season.

4 Keepe thy word, and deale faithfully with him, and thou shalt alway finde the thing that is necessary for thee.

5 Many when a thing was lent them, reckoned it to be found, and grieved them that had helped them.

* Chap. 23, 24, 25.

* Chap. 19, 20, and 22, 23.

* Prov. 20, 10.

* Psal. 15, v. 16, 27, eccle. 20, 8.

* Deut. 24, 29, Rom. 12, 10.

Man ought not to seeke vengeance.

* Math. 6, 14.

* The tongue, 1 Chap. 20, 24.

10 Prov. 20, 29.

* Deut. 15, 25.

5 Till they receiue, they kisse his hands, and for their neighbours good they hubble their voice: but when they should pay again, they prolong the terme, and giue a careless answer, and make excuses by reason of the time.

6 And though he be able, yet giueth he scarce the halfe againe, & reckoneth the other as a thing found: els he deceiuet him of his money, & maketh him an enemy without an accuse: he paith him with cursing and rebuke, & giueth him euill words for his good deed.

7 There be many which refuse to lend because of this inconuenience, fearing to bee defiaued without cause.

8 Yet haue thou patience with him that humblyeth himselfe, and deferre not mercy from him.

9 Helpe the poore for the commandements sake, and turne him not away, because of his povertie.

10 Lose thy money for thy brothers & neighbours sake, and let it not rust vnder a stone to thy destruction.

11 * Bestow the treasure after the commandement of the most High, & it shall bring thee more profite then gold.

12 Lay vp thine * almes in thy secret chambers, and it shall keepe thee from all affliction.

13 [A mans almes is as a purle with him, and shall keepe a mans fauour as the apple of the eye, and afterward shall it arise, and pay euery man his reward vpon his head.]

14 It shall fight for thee against thine enemies, better then the shield of a strong man, or speare of the mighty.

15 An honest man is [suerty for his neighbour: but he that he is impudent, forsaketh him.

16 Forget not the friendship of thy suerty: for he hath layd his life for thee.

17 The wicked defiecieth the good deed of his suerty.

18 The wicked will not become suerty: and he that is of an vnthankfull minde, forsaketh him that deliuered him.

19 [Some man proueth for his neighbour: and when he hath lost his honestie, he will forsake him.]

20 Suretiship hath destroyed many a rich man, and remoued them as the waues of the sea: mighty men hath it driuen away from their houses, and caused them to wander among strange nations.

21 A wicked man transgressing the commandements of the Lord shall fall into suretiship: and he that medleth much with other mens businesse, is intangled in controuersies.

22 * Helpe thy neighbour according to thy power, and beware that thou thy selfe fall not.

23 * The chiefe thing of life is water, & bread, and clothing, and lodging to couer thy shame.

24 [The poore mans life in his owne lodg is better then delicate fare in another mans.

25 Be it little or much, holde thee contented, though he house speake not euill of thee.

26 For it is a miserable life to go from house to house: for where thou art a stranger, thou darst not open thy mouth.

27 Thou shalt lodge & feede vnthankfull men, and after shalt haue bitter wordes for the same, saying,

28 Come thou stranger, & prepare the table and feede me of that thou hast ready.

29 Giue place, thou stranger, to an honourable man: my brother cometh to be lodged, and I haue neede of my house.

30 These things are heauy to a man that hath vnderstanding, the vprising of the house, and the reproch of the lender.

CHAP. XXX.

1 Of the correction of children. 14 Of the commodity of health. 17 Death is better then a frowfull life. 22 Of the ioy and iurament of the heart.

He that loueth his sonne, * causeth him oft to feelee the rodde, that he may haue ioy of him in the ende.

2 He that chastiseth his sonne, shall haue ioy in him, and shall reioice of him among his acquaintance.

3 He that teacheth his sonne, griueth the enemies, & before his friends he shall reioice of him.

4 Though his father die, yet is he as though he were not dead: for he hath left one behind him that is like him.

5 In his life he saw him, and had ioy in him, & was not sory in his death, [neither was he ashamed before his enemies.]

6 He left behind him an auenger against his enemies, and one that shoulde shew fauour vnto his friends.

7 He that flattereth his sonne, bindeth vp his wounds, and his heart is griued at euery cri.

8 An vntamed horse will be stubborne, and a wanton child will be full.

9 If thou bring vp thy sonne delicately, he shall make thee afraid: and if thou play with him, he shall bring thee to heauinesse.

10 Laugh not with him, lest thou be sory with him, and lest thou gnash thy teeth in the ende.

11 * Giue him no liberty in his youth, & winke not at his follie.

12 Powe downe his necke while he is yong, & beate him on the sides while he is a childe, lest he waxe stubborne, and be disobedient vnto thee, & forbearing sorow to thine heart.

13 Chastise thy childe, and be diligent therein, lest his shame griue thee.

14 [Better is the poore, being whole & strong, then a rich man that is afflicted in his body.

15 Health and strength is aboue all gold, and a whole body aboue infinite treasure.

16 There is no riches aboue a sound body, and no ioy aboue the ioy of the heart.

17 Death is better then a bitter life, [and long rest,] then continuall sicknesse.

18 The good things are powred on a mouth shut vp, are as messes of meate set vpon a graue.

19 What good doth the offering vnto an idole? for he can neither eate nor smell: so is hee that is persecuted of the Lord, [and beareth the rewarde of iniquitie.]

20 He seeth with his eyes, & groweth like * a gelded man that lieth with a virgin and fighteth.

21 * Giue not ouer thy mind vnto heuinesse, and vex not thy selfe in thine owne counsell.

22 The ioy of the heart is the life of man, and a mans gladnesse is the prolonging of his dayes.

23 Loue thine owne soule, and comfort thine heart: driue sorow farre from thee: for sorow hath slaine many, and there is no profite therein.

24 Enuie and wrath shorten the life, and carefullnesse bringeth age before the time.

25 A noble and good heart will haue consideration of his meate and dyet.

CHAP.

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*Prou. 13:24,
and 23:13.

*Dmi. 6:7.

*Chap. 7:13.

[The praise of
health.

*Chap. 3:23.

*Prou. 12:3, 5, and
15:13-17:22.

C H A P. XXXI.

Of countenance. 2. Of them that take paine to gather riches. 3. The prayer of a rich man without a fault. 12. The anguish for drunkenness, and followe solennes.

*Countenance.
1. Tim. 6. 9, 10.*

Waking after riches pineth away the body, and the care thereof driueth away sleepe:
1 This waking care breaketh the sleepe, as a great sickness breaketh the sleepe.

2 The rich hath great labour in gathering riches together: and in his rest he is filled with pleasures.

3 The poore labourer in liuing poorely, and when he leaueh off, he is still poore.

4 He that loueth gold, shall not be justified, & he that followeth corruption shall haue enough thereof.

** Chap. 8. 2.*

5 Many are destroyed by the reason of golde, and haue found their destruction before them.

6 It is as a stumbling blocke vnto them that sacrifice vnto it, and every foole is taken therewith.

** Lat. 4. 24.*

7 Blessed is the rich which is found without blemish, and hath not gone after golde, [nor hoped in money and treasures.]

8 Who is he, and we will commend him? for wonderful things hath he done among his people.

9 Who hath bene triad thereby, and founde perfect? let him be an example of glory, who might offend, and hath not offended, or doe cuill, and hath not done it.

10 Therefore shall his goods be established, and the congregation shall declare his almes.

Temperancia.

11 If thou sit at a costly table, open not thy mouth wide vpon it, and say not, Beholde much meate.

12 Remember that an euill eye is a shrew: and what thing created is worse than a wicked eye? for it weepeth for every cause.

13 Stretch not thine hand wherefoeuer it looketh, and druff it not with it into the dish.

14 Consider by thy selfe him that is by thee, & marke euery thing.

15 Eat modestly that which is set before thee, and deuoure not, lest thou be hated.

16 Lettue thou off first for natures sake, & be not insatiable, lest thou offend.

17 When thou sittest among many, reach not thine hand out first of all.

** Chap. 37. 9.*

18 How little is sufficient for a man well taught? and thereby he belcheth not in his chamber, [nor seeth any paine.]

19 A wholesome sleepe commeth of a temperate belly: he riseth vp in the morning, and is well at ease in himselfe: but paine in watching and cholerike diseases, and pangs of the belly are with an vnstable man.

20 If thou hast bene forced to eat, arise, goe forth, vnto it, and then take thy rest: [so shalt thou bring no sickness to thy body.]

21 My sonne, heare me, and despite me not, & at the last thou shalt finde as I haue told thee: in all thy works be quick, so shall there no sickness come vnto thee.

** Prov. 13. 9.
* Ecclesiasticus.*

22 Who so is libellous in his meate, men shall blesse him: and the reuerendy of his honesty shall be beloved.

23 But against him that is a niggard of his meate, the whole ciuie shall murmur: the testimonies of his niggardnes shall be sure.

** Iudith 13. 21.*

24 Shew not thy valiantnes in wine: for wine hath destroyed many.

25 The furnace proueth the edge in the tempe-

ring: so doeth wine the hearts of the proud by drunkennesse.

26 Wine soberly drunken, is profitable for the life of man: what is his life that is overcome with wine?

** Psal. 104. 15.
* Prov. 31. 6, 7.*

27 Wine was made [from the beginning] to make men glad, [and not for drunkennesse.] Wine measurably drunken, and in time, bringeth gladnesse and cheerefulness of the minde.

28 But wine drunken with excesse, maketh bitternesse of mind with brawlings and scouldings.

29 Drunkennesse encreaseth the courage of a foole, till he offend: it diminisheth his strength & maketh woundes.

30 Rebuke not thy neighbour at the wine, & despite him not in his mirth: giue him no despitefull wordes, and presse not vpon him with contrarie wordes.

C H A P. XXXII.

1. An hortation to modestie. 2. Let the ancient speak. 14. To giue thanks after the repast. 15. Of the feast, feast and conscience in God.

If thou be made the master of the feast, list not thy selfe vp, but be among them, as one of the rest: take diligent care for them, and so sit downe.

Humblete.

2 And when thou hast done all thy dutie, sit downe, that thou mayest be merie with them, and receiue a crowne for thy good behauiour.

3 Speake thou that art the elder: for it becometh thee, but with sound iudgement, and kinder not much.

4 Powe not out wordes, where there is no iudgement, and shew not forth wisdom out of time.

** Eccl. 3. 1.*

5 The consent of musicians at a banquet, is as a signet of cartuncle set in gold.

** Eccl. 3. 1.*

6 And as the signet of an Emeraude well trimmed with gold, so is the melodie of musicke in a pleasant banquet.

7 [Giue care, and be still, and for thy good behauiour thou shalt be loued.]

8 Thou that art yong, speake if neede bee, and yet scarcely when thou art twice asked.

9 Comprehend much in few wordes: [in many things be as one that is ignorant:] be as one that vnderstandeth, and yet hold thy tongue.

10 If thou be among great men, compare not thy selfe vnto them: and when an elder speaketh, babble not much.

** Job 35. 6.*

11 Before the thunder goeth lightening, & before a shamefast man goeth fauour.

12 Stand vp betimes, and be not the last: but get thee home without delay.

13 And there take thy pastime, & do what thou wilt, so if thou do none euill, or vse proud words.

14 But aboute all things, giue thanks vnto him that hath made thee, & replenished thee with his goods.

15 Who so feareth the Lord, will receive his doctrine, & they that reuerently shall find fauour.

16 He that seeketh the Law, shall be filled therewith: but the hypocrite will be offended therat.

17 They that feare the Lord, shall finde that which is righteous, & shall kinde iustice as a light.

18 An vngodly man will not be reformed, but findeth out excuses according to his will.

19 A man of vnderstanding despiteeth not easily: but a lewd and proud man is not touched with feare, even when he hath done rashly.

20 [My sonne,] doe nothing without aduise-ment: so that it not repent thee after the deede.

21 Go not in thy way where thou maist fall, nor where

where thou maist stumble among the stones, nei-
der trust thou in the way that is plaine;
12 And beware of thine owne children, [& take
heed of them that be thine owne thou shalt hold.]
13 In every good worke be of a faithful heart:
for this is the keeping of the commandements.
14 Who so beleueth in the Lorde, & keepeth
the commandements, and hee that trusteth in the
Lorde, shall take no hurt.

CHAP. XXXIII.

The deliverance of him that flourisheth God. 4 The answer of
the wisd. 15 Man is in the hand of God, as the clay in the
hand of the potter. 23 Of euill seruants.

Here shall no euill come vnto him that feareth
the Lorde: but when he is in temptation, he will
deliuer him againe.

1 A wife man hateth not the Law: but hee that
is an hypocrite therein, is as a ship in a storme.

2 A man of vnderstanding walketh faithfully
in the Law, and the Law is faithfull vnto him.

3 As the question is made, prepare the an-
swere, and so shalt thou be heard: be sure of the
matter, and so to answer.

4 The heart of the foolish is like a cartwheel:
and his thoughts are like a rolling axeltree.

5 As a wild horse neyeth vnder euery one that
sitteth vpon him, so is a scornfull friend.

6 Why doeth one day excell another, seeing
that the light of the dayes of the yeece come
of the sunne?

7 The knowledge of the Lorde hath parted
them asunder, and he hath by them disposed the
times and solemne feasts.

8 Some of them hath he chosen and sanctified,
and some of them hath he put among the dayes to
number.

9 And all men are of the * ground, and Adam
was created out of the earth: but the Lorde hath di-
uided them by great knowledge, and made their
wayes diuers.

10 Some of them hath he blessed & exalted,
and some of them hath he sanctified, & appropriat
to himselfe: but some of them hath he cursed, and
brought them low, & put them out of their estate.

11 * As the clay is in the potters hand, to or-
der it at his pleasure, so are men also in the hand
of their Creator, so that he may reward them as li-
keth him best.

12 Against euill is good, and against death is
lifeso is the godly against the sinner, and the vn-
godly against the faithfull.

13 So in all the works of * most high thou shalt
see that there are euertwo, one against another.

14 I am awaked vp last of al, as one that ga-
thereth after them in the vintage. In the blessing
of the Lorde I am increased, and haue filled my
wine presse, like a grape gatherer.

15 * Behold, how I haue not laboured only for
my selfe, but for all them that seeke knowledge.

16 Hear me, O ye great me of * people, & hea-
ren with your eares, ye rulers of * Congregation.

17 Giue not thy sonne and wife, thy brother &
friend, power ouer thee while thou liuest, & giue
not away thy substance to another, lest it repent
thee, and thou increate for the same againe.

18 As long as thou liuest, and hast breath, giue
not thy selfe ouer to any person.

19 For better it is that thy children should
pray vnto thee, then that thou shouldst looke vp
to the hands of thy children.

20 In all thy workes be excellent, that thine
honour be neuer stained.

21 At the time when thou shalt end thy daies,
and finish thy life, distribute thine inheritance.

22 ¶ The fodder, the whip, and the turden be-
long vnto the asse: and meate, correction and
worke vnto thy seruant.

23 If thou set thy seruant to labour, thou shalt
find rest: but if thou let him go idle, he shall seeke
libertie.

24 The yoke and the whip bowe downe the
hard necke: so tame diuie euill seruant with the
whips and correction.

25 Send him to labour, that he go not idle: for
idleness bringeth much euill.

26 Set him to work, for * he belongeth vnto him-
selfe: he be not obedient, if put on more heauy fetters.

27 But be not excessive toward any, and with-
out discretion doe nothing.

28 * If thou haue a faithful seruant, let him bee
vnto thee as thine owne soule: for in blood hast
thou gotten him. If thou haue a seruant, increate
him as thy brother: for thou hast need of him, as of
thy selfe. If thou increate him euill, and he runne
away, wilt thou seeke him?

CHAP. XXXIII.

Of dreames. In the power of his stout fierd God. 18 The offering
of the wicked. 22 The hatred of the words. 27 God doeth and
allow the workes of a faithful man.

The hope of a foolish man is vaine and false,
[& dreames make fooles to haue wings.]

1 Who so regardeth dreames, is like him that wil
take hold of a shadow, and follow after the wind.

2 Euen so is it with the appeerings of dreames,
as the likenesse of a face is before another face.

3 Who can be cleansed by the vncleane? or
what truth can be spoken of a liar?

4 Southsayings, witchcraft, & dreaming is but
vanitie, and a mind that is occupied with fantasies,
is as a woman that traualleth.

5 Where as such vilions come not of the most
High to trie thee, let not thine heart vpon them.

6 For dreames haue deceived many, and they
haue failed that put their trust therein.

7 The Lawe shall be fulfilled without lies, and
wisdom is sufficient to a faithfull mouth: [what
knowledge hath he that is not tried?]

8 A man that is instructed, vnderstandeth
much, and he that hath good experience, can talk
of wisdom.

9 He that hath no experience, knoweth litle,
and he that erreth, is full of craft.

10 When I waded to & fro, I saw many things,
& mine vnderstanding is greater then I can expresse.

11 I was oft times in danger of death, yet I was
deliuered by these things.

12 ¶ The spirit of those that feare the Lorde, shall
liue: for their hope is in him that can helpe them.

13 Who so feareth the Lorde, feareth no man,
neither is afraid: for he is his hope.

14 Blessed is the soule of him that feareth the
Lorde: in whom putteth hee his trust? who is his
strength?

15 * For the eyes of the Lorde haue respect vnto
them, that loue him: he is their * mighty protecti-
on, and strong ground, a defence from the heate,
and a shadow for the noone day, a succour from
lumbling, and an helpe from falling.

16 He setteth vp the * rule, and lighteneth the
eyes: he giueth health, life and blessing.

18 ¶ He

Howe haue we
ordered in olds
time.

* Chap. 7. 20.

[Dreames.]

[The feare of the
Lorde.]

* p. 161. 23. 18.
* p. 161. 24. 19.

* Prov. 21. 17.

18 ¶ He that * giueth an offering of vnrighteous goods, offereth a mocking sacrifice, & the gift of the vnrighteous please not him.

¶ The offerings of the wicked and their prayer.
* Prov. 15. 8.

19 [But the Lord is theirs only, that patiently bide him in the way of truth & righteousness.]
20 The most High doth not allow the || offerings of the wicked, * neither is he pacified for sin by the multitude of sacrifice.

* Deut. 34. 14, 15.
* Chap. 7. 10.

21 Who so bringeth an offering of the goods of the poore, doeth as one that sacrificeth the sonne before the fathers eyes.

22 The bread of the needfull is the life of the poore: he y^e defraudeth him therof, is a murderer.

23 He that taketh away his neighbours liuing, slayeth him, * and he that defraudeth the labourer of his hire, is a bloodshedder.

* Num. 19. 11, 12.

24 ¶ When one buildeth, & another breaketh downe, what profite haue they then but labour?

* 1. Pet. 2. 30.
21, 22.

25 When one prayeth, and another curseth, whose voyce will the Lord heare?

26 * He y^e walseth himself because of a dead body, & toucheth it again, what auaileth his washing?

27 * So is it with a man that fasteth for his sins, and committeth them againe: who will heare his prayer? or what doeth his fasting helpe him?

CHAP. XXXV.

1 *Of vs sacrifices. 24. The prayer of the fatherless, & of the widow, and how that humilitie helpeth.*

* 1. Sam. 19. 23.
107. 7. 25, 26.
¶ True sacrifices.

V Ho so keepeth the Lawe, * bringeth offerings yno^u he that holdeth fast the commandments, offereth an offering of saluation.

* Psal. 4. 8.

2 He that is thankfull to them that haue well distressed, offereth fine floure: * and he that giueth almes, sacrificeth praise.

* Eccl. 19. 15. and
34. 20. 107. 16. 16.

3 To depart from euill, is a thankfull thing to the Lord, and to forsake vnrighteousnesse, is a reconciling vnto him.

* Gen. 4. 4, 5.

4 * Thou shalt not appeare emptie before the Lord.

5 For all these things are done because of the commandment.

* 2. Cor. 9. 7.

6 * The offering of the righteous maketh the altar fat, and the smell thereof is sweet before the most High.

* Job. 4. 8.

7 The sacrifice of the righteous is acceptable, and the remembrance thereof shall neuer be forgotten.

* Eccl. 22. 27, 28.
107. 15. 21.

8 Giue the Lord his honour with a good and liberall eye, and diminish not the first fruites of thine hands.

* Deut. 10. 17.
2. Chron. 19. 7. 107. 34.
19. 107. 6. 7. 42.

9 * In all thy gifts shew a ioyfull countenance, and dedicate thy riches with gladnesse.

* Eccl. 1. 10.
1. 11.
1. 12.
1. 13.
1. 14.
1. 15.
1. 16.
1. 17.

10 Giue vnto the most High according as he hath enriched thee, * and looke what thine hande is able, giue with a cheerefull eye.

11 For the Lord recompeneth, and wil giue thee seuen times as much.

12 * Diminish nothing of thine offering: for he wil not recieue it, and abstaine from wrongful sacrifices: for the Lord is the iudge, and regardeth no mans person.

13 He accepteth not the person of the poore, but he heareth the prayer of the oppressed.

14 He despiteth not the desire of the fatherles, nor the widow, when the power is out her prayer.

15 Doth not the teares run down the widows cheeks, & her cry is against him that causeth them: [for if her cheeks do they go vp vnto heauen, & the Lord which heareth them, doeth accept the.]

¶ He y^e giueth the Lord, shall be accepted with

fauour, and his prayer shall reach vnto the clouds.

17 The prayer of him that humbleth himselfe, reacheth vnto the cloudes, and crieth not till it come neere, and wil not depart till the most High haue respect thereunto to iudge righteously, and to execute iudgement.

18 And the Lord wil not be slacke, nor the Almighty wil tarry long from them, till he hath visited in funder the loynes of the vnmercifull, and auenged himselfe of the heathen, till he haue taken away the multitude of the cruell, and broken the scepter of the vnrighteous, till hee giue eury man after his workes, and reward them after their deuiſes, till he haue iudged the cause of his people, and comforted them with his mercie.

19 Oh, howe faire a thing is mercy in the time of anguish and trouble. It is like a cloude of raine, that cometh in the time of a drouth.

CHAP. XXXVI.

1 *A prayer to God in the person of all faithful men, against those that persecute his church. 22. The praise of a good woman.*

H Aue mercy vpo vs, O Lord God of all things, and behold vs, & [shew vs the light of thy mercies.]

2 And sende thy feare || among the nations, which seeke not after thee, [that they may knowe that there is no God but thou, and that they may shew thy wonderous works.]

3 Lift vp thine || hand vpon the strange nations, that they may see thy power.

4 As thou art sanctified in vs before them, so be thou magnified among them before vs.

5 That they may know thee, as we know thee: for there is none other God, but only thou, O Lord.

6 Renew the signes, and change the wonders: shew the glory of thine hand, and thy right armes, that they may shew forth thy wonderous actes.

7 Raise vp thine indignatioⁿ, & poure out wrath: take away the aduersarie, and smite the enimie.

8 Make the time short: remember thine othe, that thy wonderous works may be praised.

9 Let the wrath of the fire consume them that escape, & let the perill that oppresse the people.

10 Smite in funder the heads of the princes that be our enemies, & say, There is none other God but we.

11 Gather al the tribes of Iacob together, [that they may know that there is none other God but only thou, & that they may shew thy wonderous works,] & inherit thou them as fro^m the beginning.

12 O Lord, haue mercy vpon the people, that is called by thy Name, and vpon Israel: * whome thou hast likened to a first borne sonne.

13 Oh, be mercifull vnto Ierusalem the citie of thy Sanctuarie, the citie of thy rest.

14 Fill Sion, that it may magnifie thine oracles, and fill thy people with thy glory.

15 Giue wines vnto those that thou hast possessed from the beginning, & raise vp the prophets that haue bene shewed in thy Name.

16 Rewarde them that w^{ill} be for thee, that thy Prophets may be found faithfull.

17 O Lord, heare the prayer of thy seruants according to y^e blessing of Aaron ouer thy people, [and guide thou vs in the way of righteousness.]

that al they which dwell vpon the earth, may know that thou art the Lord the eternal God.

18 ¶ The belly deuoureth all meates, yet is one meate better then another.

19 As the thore tasteth venison, so doth a wise minde discern falsse wordes.

20 A frowny heart bringeth griefe, but a man of experience will resist it.

21 A woman is apt to receiue every man: yet is one daughter better then another.

22 The beauty of a woman cheereh the face, and a man loneth nothing better.

23 If there be in her tongue gentleness, meeknesse, and wholefome talk, then is not her husband like other men.

24 He that hath gotten a [vertuous] woman, hath begun to get a possession: she is an helpe like vnto house, and a pillar to rest vpon.

25 Where no hedge is, there the possession is spoiled; and he that hath no wife, wandereth to and fro, mourning.

26 Who will trust a theefe that is alway ready and wandereth from town to towne? and likewise him that hath no rest, and logeth, where he the night taketh him?

CHAP. XXXVII.

1 How a man should know friends and companions. 2 To keepe his company that feareth God.

3 Every friend faith, I am a friend vnto him also: but there is some friend, which is only a friend in name.

4 Remaineth there not beuaines vnto death, when a companion and friend is turned to an enemy?

5 O wicked presumption, from whence art thou springing vp to couer the earth with deceit?

6 There is some companion which in prosperity reioyceth with his friend: but in the time of trouble he is against him.

7 There is some companion that helpeth his friend for the bellies sake, & taketh vp the tuckler against the enemy.

8 Forget not thy friend in thy mind, and thinke vpon him in thy riches.

9 Seeke no counsel at him of whom thou art suspected, and disclose not thy counsel vnto such as hate thee.

10 Every counsellor praiseth his own counsel: but there is some that counselleth for himselfe.

11 Beware of the counsellor, & be advised to follow where thou wilt use him: for he will counsel for himselfe, least he call the loss vpon thee.

12 And say vnto thee, Thy way is good, and afterward he stand against thee, and looke what shall become of thee.

13 Alaske no counsel for religion of him, that is without religion; nor of justice, of him that hath no iustice; nor of a woman touching her of who she is honest, nor of a coward in matters of war, nor of a merchant concerning exchange, nor of a buier for the sale, nor of an envious man touching thankfulness, nor of the vniuersall touching kindness, [nor of an vn honest man of honesty, nor of a slothfull for any labour, nor of an hireling for a finishing of a worke, nor of an idle seruant for much business, hearken not vnto thee in any matter of counsel.]

14 But be continuall with a godly man whom thou knowest to keepe the commandments of the Lord; whose mind is according to thy minde, and is try for thee when thou stumblest.

15 Take counsel of thine own heart: for there is no man more faithfull vnto thee, then it.

16 For a mans minde is sometime more accustomed to shew more then seven watchmen that sit about in an he tower.

17 And about all this pray to the most High, that he will direct thy way in truth.

16 Let reason goe before every enterprise, and counsell before every action.

17 The [changing] of the countenance is a signe of the changing of the heart: foure things appeare, good and euill, life and death: but the tongue hath euer more the gouernement ouer them.

18 Some man is witty, and hath instructed many; and yet is vnprofitable vnto himselfe.

19 Some man will be wise in words, and is hated; yea, he is destitute of all good.

20 Because grace is not given him of the Lord: for he is destitute of all wisdom.

21 Another is wise for himselfe, and the fruits of vnderstanding are faithful in his mouth.

22 A wise man is instructed in his people, and the fruits of his wisdom faile not.

23 A wise man shall be plentifully blessed, and all they that see him, shall thinke him blessed.

24 The life of man standeth in the number of dayes: but the dayes of Israel are innumerable.

25 A wise man shall obtaine credite among his people, and his name shall be perpetual.

26 My sonne, proue thy soule in thy life, and see what is euill for it, and permitt it not to doe it.

27 For all things are not profitable for a man; neither hath every soule pleasure in every thing.

28 Be not greedy in all desires, and be not too hasty vpon all meates.

29 For excess of meates bringeth sickness, and gluttonie cometh into cholerike diseases.

30 By forsake haue many perished: but he that dieteth himselfe prolongeth his life.

CHAP. XXXVIII.

1 A Physicion is commendable. 2 To burne the dead, 3 The wisdom of him that is learned.

4 Honour the Physicion with that honour that is due vnto him, because of necessity: for the Lord hath created him.

5 For of the most High cometh healing, and he shall receiue gifts of the King.

6 The knowledge of the Physicion lieth vp his head, and in the sight of great men he shall be in admiration.

7 The Lord hath created medicines of the earth, and he that is wise, will not abhorre them.

8 Was not the water made sweet with wood, that men might knowe the vertue thereof?

9 So he hath giuen men knowledge, that he might be glorified in his wondrous works.

10 With such doeth he heale men, and taketh away their paines.

11 Of such doeth the Apothecary make a confession, and yet he cannot finish his owne works: for of the Lord cometh prosperitie and wealth ouer all the earth.

12 My sonne, faile not in thy sickness, but pray vnto the Lord, and he will make thee whole.

13 Tesse off from sinne, and order thine hands aright, and cleanse thine heart from all wickednesse.

14 Offer sweete incense, and fine floure for a remembrance: make the offering fat, for thou art not the first offerer.

15 Then giue place to the Physicion: for the Lord hath created him: let him not goe from thee, for thou hast neede of him.

16 The houre may come, that their enterprises may haue good successe.

17 For they also shall pray vnto the Lord, that they may haue good successe.

18 For they also shall pray vnto the Lord, that they may haue good successe.

Mr. wisdom.

of temperance.

Chap. 31. 19. 20.

for, take it to the.

of Physicions and physicks.

Exod. 35. 25.

1/4. 28. 29.

God bestoweth his benedictions, & we must render a portion thereof to such use as he.

he would prosper that, which is given for ease, and their physicke for the prolonging of life.

15 He that sinneth before his maker, let him fall into the hands of the physition.

¶ Chap. 31. 11.
¶ Of mourning.

16 My sonne, powre forth teares ouer y dead, and begin to mourne, as if thou hadst suffered great harme thy selfe, & then couer thy body according to his appointment, & neglect not his buriall.

¶ Or, for custom.

17 Make a grieuous lamentation, & be earnest in mourning, and vnto lamentation, as he is worthy, and that, a day or two, lest thou be euill spoken of, and then comfort thy selfe for thine heauines.

¶ Prov. 19. 13.
and 17. 13.

18 * For of heauinesse commeth death, and the heauines of the heart breaketh the strength.

19 Of the affliction of the heart commeth sorrow, and the life of him that is afflicted, is according to his heart.

20 Take no heauines to heart: driue it away and remember the last end.

21 Forget it not: for there is no turning againe: thou shalt doe him no good, but hurt thy selfe.

22 Remember his iudgement: thine also shalt likewise, vnto me yesterday, & vnto thee to day.

¶ 1 Sam. 19. 20.

23 * Seeing the deal is at rest, let his remembrance rest, and comfort thy selfe againe for him, when his spirit is departed from him.

24 ¶ The wisdom of a learned man commeth by vnto well his vacant time: and he that ceaseth from his owne matters and labour, may come by wisdom.

25 How can he get wisdom that holdeth the plough, and he that hath pleasure in the plough, and in diuing oxen, and is occupied in their labours, and talketh but of the breed of bullocks?

26 He giueth his minde to make furrowes, and is diligent to giue the kine fodder.

27 So is it of euery carpenter, and workemaster that laboureth night and day: and they that cut, and graue seales, and make sundry diuicities, and giue themselves to counterfaite imagerie, and watch to performe the worke.

28 The smith in like manner abideth by his anvil, and doeth his diligence to labour the yron: the vapour of the fire drieth his flesh, and hee must fight with the heat of the fornaice: the noyse of the hammer is euer in his eares, and his eyes looke still vpon the thing that hee maketh: hee setteth his mind to make vp his workes: therefore hee watcheth to polish it perfectly.

29 So doeth the potter sit by his work: he turneth the wheele about with his feete: he is carefull alway at his work, & maketh his work by number.

30 He fashioneth the clay with his arme, and with his feete he tempereth the hardnes thereof: his heart imagineth how to couer it with lead, and his diligence is to cleanse the ouen.

31 All these hope in their hands, and euery one bestoweth his wisdom in his worke.

32 Without these cannot the cities be maintained, nor inhabited, nor occupied.

33 And yet they are not asked their iudgement in the counsell of the people, neither are they he in the congregation, neither sitte they vpon the iudgement seates, nor vnderstand the order of iustice: they cannot declare matters according to the forme of the Law, and they are not meete for hard matters.

34 But they mainteine the state of the world, and their desire is concerning their worke and occupation.

CHAP. XXXIX.

1 A wise man, in the works of God, his pleasure the good, good things profiteth vnto the soul: good things are end.

HE onely that appeeth his minde to the Law of the most high, and is occupied in the meditation thereof, seeketh out the wisdom of all the ancient, and exerciseth himselfe in the prophecies.

¶ Or, use wisdom.

2 He keepeth the sayings of famous men, and entrench in also to the secrets of darke sentences.

3 He seeketh out the myserie of graue sentences, and exerciseth himselfe in darke parables.

4 He shall serue among great men and appeare before the prince: he shall traueile through strange countries: for he hath tried the good and the euill among men.

5 He will giue his heart to resort earely vnto the Lorde that made him, and to pray before the most High, and will open his mouth in prayer, and pray for his sinnes.

6 When the great Lord will, hee shall be filled with the Spirit of vnderstanding, that hee may powre out wise sentences, and giue thanks vnto the Lord in his prayer.

7 He shall direct his counsell, and knowledge, so shall hee meditate in his secrets.

¶ Or, shall Lord.

8 He shall forth his science and learning, and reioyce in the Lawe and covenant of the Lord.

9 Many shall commend his vnderstanding, and his memorie shall neuer be put out, nor depart away: but his name shall continue from generation to generation.

10 * The congregation shall declare his wisdom, and shew it.

¶ Or, shall it.

11 Though he be dead, he shall leaue a greater fame then a thousand: and if he liue still, hee shall get the fame.

12 Yet will I speake of mee things: for I am full as the moone.

13 Hearken vnto me, ye holy children, & bring forth fruite, as the rose that is planted by the brookes of the field,

14 And giue yea sweete smell as incense, and bring forth flowres as the lily: giue a smell & sing a song of praise: blese the Lord in all his works.

¶ Or, shall.

15 Giue honour vnto his Name, & shew forth his praise with the songs of your lippes, and with harpes, and ye shall say after this manner,

16 * All the works of the Lord are exceeding good, and all his commandements are done in due season.

¶ Or, shall it.

17 And none may say, What is this? wherefore is that? for at time convenient they shall all be fought out: at his commandement the water stood as an heape, and at the word of his mouth the waters gathered themselves.

18 His whole fauour appeared by his commandement, and none can diminish that which he wil giue.

19 The works of all flesh are before him, and nothing can be hid from his eyes.

20 Hee seeth from euertlasting to euertlasting, there is nothing wonderfull vnto him.

21 A man need not to say, What is this? wherefore is that? for he hath made all things for their owne vse.

22 His blessing shall run ouer as the streame, and moisten the earth like a flood.

23 As he hath turned the waters into saltnesse, so shall the heathen feelee his wrath.

24 As his waies are plaine and right vnto the
end, so are they stumbling blockes to the wicked.

25 ¶ For the good, are good things created frō
the beginning, and euil things for the sinners.

26 ¶ The principall things for the whole vse of
mans life is water, fire, and iron, & salt, and meale,
wheat and hony, & milke, the blood of the grape,
and oyle and clothing.

27 All these things are for good to the godly:
but to the sinners they are turned vnto euil.

28 There be spirits y created for vengeance,
which in their rigor lay on sure strokes: in y time
of destruction they shew forth their power, and
accomplish the wrath of him that made them,

29 ¶ Fire and haile, and famine, and death: all
these are created for vengeance.

30 The teeth of wild beasts, and the scorpions,
and the serpents, & the sword execute vengeance
for the destruction of the wicked.

31 They shalbe glad to do his commandments:
and when need is, they shalbe ready vpon earth:
and when their houre is come, they shal not ouer-
passe the commandment.

32 Therefore haue I taken a good courage vnto
me from the beginning, and haue thought on
these things, and haue put them in writing.

33 ¶ All the works of the Lord are good, and
he giueth euery one in due season, & when need is:

34 So that for man need not to say, This is worse
the that for in due season they are al worthy praise.

35 And therefore praise the Lord with whole
heart & mouth, and blesse the Name of the Lord.

CHAP. XL

1 ¶ Many miseries in mans life. 1. ¶ Of the blessing of the righte-
ous, and prerogative of the fauor of God.

¶ Reall triuialie created for all men, and an
heavy yoke vpon the sonnes of Adam, and on
the day that they go ou. of their mothers wombe,
till the day that they retorne to the mother of all
things.

2 ¶ Namely their thoughts, and feare of y heart,
and their imagination of the things they waite for,
and the day of death.

3 Frō him that sitteth vpon y glorious throne,
vnto him that is beneath in the earth and ashes:

4 From him that is clothed in blew silke, and
wreath a crown, euen vnto him that is clothed in
simple linnen.

5 Wrath and enuie, trouble and vnquietnesse,
and feare of death, and rigor, and strife, & in the
time of rest the sleepe in the night vpon his bed,
change his knowledge.

6 A little or nothing is his rest, & afterward in
sleeping he is as in a watchtower in the day: he is
troubled with the visions of his heart, as one that
wineth out of a battell.

7 And when al is safe, he awaketh, and maruei-
leth that the feare was nothing.

8 Such things come vnto all flesh, both man &
beast, but seven fold to the vngodly:

9 Moreouer, ¶ death and blood, and strife, and
sword, oppressiō, famine, destructiō, & punishmēt.

10 These things are al created for the wicked,
and for their sakes came the ¶ flood also.

11 ¶ All things that are of the earth, shal turne to
earth again: and they that are of the ¶ waters, shal
turne into the sea.

12 ¶ All bribes and vnrighteousnesse shal be put
away: but iusticiū shal endure for euer.

13 The substance of the vngodly shal be dried

vp like a river, and they shall make a sound like a
great thunder in the raine.

14 When he openeth his hand, he reioiceth:
but all the transgressors shal come to nought.

15 The children of the vngodly shal not ob-
taine many branches: for the vnclene rooms are as
vpon the high rocks.

16 Their tender stalks by what water soeuer it
be or water banke, it shal be pulled vp before al
other herbes.

17 ¶ Friendlinesse is a most plentiful garden of
pleasure, and mercy endureth for euer.

18 ¶ To labour and to bee content with that a
man hath, is a sweete life: but he that findeth a trea-
sure, is aboute them both.

19 Children, and the building of the citie mak-
eth a perpetuall name: but an honest woman is
counted aboute them both.

20 Wine and musike reioice the heart: but
the loue of wisdom is aboute them both.

21 The pipe and the psalterion make a sweete
noyse: but a pleasant tongue is aboute them both.

22 Thine eye desireth fauour and beauty: but
a greene seede time, rather then them both.

23 A friend, and companion come together at
opportunity: but aboute them both is a wife with
her husband.

24 Friends & help are good in the time of trou-
ble, but almes shal deliuer more then them both.

25 Gold and siluer fasten the feete: but coun-
sell is esteemed aboute them both.

26 Riches and strength lift vp the mind: but the
feare of the Lord is aboute them both: there is no
want in the feare of the Lord, and it needeth no
helpe.

27 The feare of the Lord is a pleasant garden of
blessing, and there is nothing so beautiful as it is.

28 ¶ My sonne, leade not a beggars life: for bet-
ter it were to die then to beg.

29 The life of him that dependeth on another
mans table, is not to be counted for a life: for he
tormenteth himselfe after other mens meat: but a
wise man & wellnourished, will beware thereof.

30 Begging is sweete in the mouth of the vn-
thamesfull, and in his belly there burneth a fire.

CHAP. XLI.

1 ¶ Of the remembrance of death. 2 ¶ Death is not to be feared. 3
A curse vpon them that forsake the law of God. 12 ¶ Good
name and fame. 13 ¶ An exhortation to giue herde vnto wife
dome. 17 ¶ Of what things a man ought to be aftermed.

¶ Death, how bitter is the remembrance of these
to a man that lieth at rest in his possessions,
vnto the man that hath nothing to vex him, and
that hath prosperitie in all things: yea, vnto him
that yet is able to receiue meate!

2 O death, how acceptable is thy iudgēt vnto
the needful, & vnto him whose strength faileth,
and that is now in the last age, & is vexed with all
things, & to him y dispaireth, & hath lost patience!

3 Feare not the iudgment of death: remem-
ber the that haue bin before thee, & that come after
this is the ordinance of the Lord ouerall flesh.

4 And why wouldst thou be against the plea-
sure of the most High? whether it be true or an
hundred or a thousand yeres, there is no defence
for life against the graue.

5 ¶ The children of the vngodly are abomi-
nable children, and so are they that keepe compa-
nie with the vngodly.

6 The inheritance of vngodly children shal pe-
rill, & their posterity shal haue a perpetuall shame.

Xy 2

T The

7 The children complaine of an vngodly father, because they are reproched for his sake.

8 Woe be vnto you, O ye vngodly, which haue forsaken the Law of y most high God: for though you increase yet shall you perish.

9 If ye be borne, ye shall be borne to cursing: if ye die, the curse shall be your portion.

* Chap. 40. 11

10 * Al that is of the earth shall turne to earth againe: so the vngodly goe from the curse to destruction.

11 Though men mourne for their body, yet the wicked name of the vngodly shall be put out.

12 Haue regard to thy name: for that shall continue with thee aboue a thousand treasures of gold.

13 A good life hath the dayes numbered: t it is a good name endureth euer.

A good name.

* Chap. 30. 39

14 My children keepe wisdom in peace: * for wisdom that is hid, & a treasure that is not seene, what profit is in them both?

15 A man that hideth his foolishness, is better then a man that hideth his wisdom.

Of shamefastness.

16 Therefore beare reuerence vnto my words: for it is not good in all things to be shamed: neither are all things allowed as faithfull in all men.

17 Be ashamed of whoredom before father & mother: be ashamed of lies before the prince and men of authority:

18 Of sinne before the Iudge and ruler: of offence before the congregation and people: of vnrigheteousnes before a companion and friend.

19, 18, 18

19 And of theft before the place where thou dwellest, and before the truth of God & his covenant, and to leane with thine elbowes vpon the bread, or to be reprooued for giuing or taking,

20 And of silence vnto them that salute thee, and to looke vpon an harlot,

21 And to turne away thy face from thy kinsman: or to take away a portion or a gift, or to be euil minded towards another mans wife,

22 Or to sollicite any mans maid, or to stand by her bed, or to reproch thy friends with words,

23 Or to vpbraid when thou giest any thing, or to report a matter that thou hast heard, or to reuile secrete words.

24 Thus mayest thou wel be shamefast, & shall finde fauour with all men.

C H A P. XLII.

1 The Law of God must be taught. 9 A daughter, 14 A woman, 18 God knoweth all things: yet, purre the secrets of thine heart.

In what things we ought not to be ashamed.

O F these things be not thou ashamed, neither haue regard to offend for any person:

2 Of the Law of the most High and his covenant, and of iudgement to iustifie the godly:

3 Of the cause of thy companion, and of strangers: or of distributing thy heritage among friends:

4 To be diligent to keepe true balance, and weight, whether thou haue much or little:

5 To sell marchandise at an indifferent price, and to correct thy children diligently, and to beat an euil (rurant to the blood:

6 To set a good locke where an euill wife is, & to locke where many hands are:

7 If thou giue any thing by number, & weight to put al in writing, both that that is giuen out, & that that is receiued againe:

8 To teach the vnlearned, & the vniue, & the aged, that cōtend aginst the yong: thus shalt thou be wel instructed, and approved of all men liuing.

10, 9, 10, 10

9 * The daughter shall maketh the father to watch secretly, and the carefulnes that he hath for her,

taken away his sleepe in youth, lest she should passe the flower of her age: and when she hath an husband least shee should be hated:

10 In her virginite, least she should be defiled, or gotten with child in her fathers house, & when she is with her husband, lest the misbetraue herself: & when she is married, lest she continue vnfruitful.

11 * If thy daughter be vnshamefast, keepe her straightly, lest the cause thine enemies to laugh thee to scorne, and make thee a common tale in the cite, and defame thee among the people, and bring thee to publicke shame.

12 * Behold not euery bodys beauty, and companion not among women.

13 For as the moth commeth out of garments: so doeth wickednes of the woman.

14 The wickednes of a man is better then the good intreatie of a woman, to wit, of a woman that is in shame and reproche.

15 * I will remember the works of the Lord, & declare the thing that I hate: senceby the word of the Lord are his works.

16 The sun y thineth, lookeh vpon al things, & al the worke therof is full of y glory of the Lord.

17 Hath not the Lord appointed that his Saines should declare al his wondrous works, which the almighty Lord hath stablished to cōfirm al things by in his maiestie?

18 He seeketh out the depth, & the heart, & he knoweth their practises: for the Lord knoweth all science, & he beholdeth the signes of the world.

19 He declareth the things that are past, and for to come, and discloseth the pates of things that are secrete.

20 * No thought may escape him, neither may any word be hid from him.

21 He hath garnished the excellent works of his wisdom, and he is from euertlasting to euertlasting, & for euer vnto him may nothing be added, neither can he be diminished: he hath no need of any counsellor.

22 Oh, how delectable are all his works, and to be considered euen vnto the sparks of fire!

23 They liue all, and endure for euer: and whensoever need is, they are all obedient.

24 They are double, one againt another: he hath made nothing that hath any fault.

25 The one commendeth the goodness of the other, and who can be satisfied with beholding Gods glory?

10, 11, 11, 11

C H A P. XLIII.

The summe of the creation of the world of God.

T His be ornament: the cleere firmament, the beauty of the heauen so glorious to behold,

2 The Sun also a marvellous instrument when it appeareth, it declareth, at his going out, the work of the most High.

3 At noone it burneth the countrey, and who may abide for the heate thereof?

4 The sunne burneth the mountaines three times more then hee that keepeth a furnace with continuall heate: it casteth out the fire vapours, and with the shining beames blindeth the eyes.

5 Great is the Lord that made it, and by his commandement he caused it to runne hastily.

6 * The moone also hath he made to appeare according to her season, that it should be a declaration of the time, and a signe for the world.

7 * The feasts are appointed by the moone: the light thereof diminisheth vnto the end.

11, 11, 11, 11

8 The

8 The moneth is called after the name thereof, and groweth wonderfully in her changing.

9 It is a campe pitched on high, shining in the firmament of heauen: the beautes of heauen are the glorious starres, and the ornament that shineth in the high places of the Lord.

10 By the commandement of ¶ Holy one they continue in their order, & faile not in their watch.

11 ¶ Look vpon the raine: owe, and praise him that made it: very beautifull it is in the brightness thereof.

12 ¶ It compasseth the heauen about with a glorious circle, and the handes of the most high haue bended it.

13 ¶ Through his commandement he maketh the snowe to halle, and sendeth swiftly the lighting of his iudgement.

14 Therefore he openeth his treasures, and the clouds flie forth as the fowles.

15 In his power hath hee strengthened the clouds, and broken the hailestones.

16 The mountains leap at the sight of him: the South wind bloweth according to his will.

17 The found of his thunder beareth the earth: so doth the storme of the North: the whirlwind also, as birds that flie, scattereth the snowe, and the falling downe thereof is as the grathoppers that light downe.

18 The eye maruileth at the beautes of the whitenesse thereof, and the heart is astonied at the raine of it.

19 Hee also powreth out the frost vpon the earth like salt, and when it is frozen, it sticketh on the tops of pales.

20 When the cold Northwinde bloweth, an yet is frozen of the water, it abideth vpon all the gatheringes together of water, and clootheth the waters as with a brestplate.

21 It deuoureth the mountains, & burneth the wilderness, & destroierth that that is green, like fire.

22 The remedie of all these is when a cloude commeth hastily, and when a dewe commeth vpon the heate, it refresheth it.

23 [By his worde he stilleth the winde] by his counsell hee appeareth the deepe, and plungeth ylands therein.

24 They that faile ouer the sea tell of the perils thereof, and when we heare it with our eares, we maruile thereat.

25 For there be strange and wonderous works, diuers maner of beaues, and the creation of whales.

26 Through him are all things directed to a good end, and are established by his word.

27 And when we haue spoken much, we cannot attaine vnto them: but this is the summe of all, that he is all.

28 What power haue we to praise him? for he is aboute all his works.

29 The Lord is terrible, and very * great, and maruillous is his power.

30 Praise the Lord, and magnifie him as much as ye can, yet dooth hee farre exceede: exalt him with all your power, and be not wearie, yet can ye not attaine vnto it.

31 * Who hath seene him, that he might tel vs? and who can magnifie him as he is?

32 For there are hidde yet greater things then these be, & we haue seene but a few of his works.

33 For the Lord hath made all things, and giueth wisdom to such as feare God.

The praise of our sainte holy man, Enoch, Noe, Ardam, Iaac, and Iacob.

Let vs now commend the famous men, and our fathers of whom we are begotten.

2 The Lord hath gotten great glory by them, & that through his great power from the beginning.

3 They haue borne rule in their kingdomes, and were renowned for their power, and were wise in counsell, and declared prophecies.

4 * They governed the people by counsell and by the knowledge of learning meet for the people, in whose doctrine were wise sentences.

5 They inuented the melody of musick, and expounded the verses that were written.

6 They were rich and mighty in power, and liued quietly at home.

7 All these were honourable men in their generations, & were wel reported of in their times.

8 There are of them that haue left a name behind them, so that their praise shalbe spoken of.

9 There are some also which haue no memorial, * and are perished as though they had neuer bene, and are become, as though they had neuer bene borne, and their children after them.

10 But the former were mercifull men, whose righteousnesse hath not bene forgotten.

11 For whose posterity a good inheritance is reserved, and their seed is contained in the couenant.

12 Their stocke is conieined in the couenant, and their posteritie after them.

13 Their seedes shal remaine for euer, and their praise shal neuer be taken away.

14 Their bodies are buried in peace, but their name liueth for euer more.

15 * The people speake of their wisdom, and the congregation talke of their praise.

16 ¶ Enoch pleased the Lord God: therefore was he translated for an example of repentance to the generations.

17 ¶ * Noe was found perfit, and in the time of wrath he had a reward: therefore was he left as a remnant vnto the earth, when the flood came.

18 An euerlasting couenant was made with him, that all flesh should * perih no more by the flood.

19 ¶ Abraham was a * great father of many people: in glory was there none like vnto him.

20 He kept the Law of the most High, and was in couenant with him, & he set the couenant * in his flesh, and in tentation he was found faithfull.

21 Therefore he assured him by an * othe, that he would blesse the nations in his seede, & that he would multiply him as the dust of the earth, and exalt his seede as the starres, and cause them to inherit from sea to sea, and from the Riuer vnto the end of the world.

22 * With ¶ Iaac did he confirme likewise for Abraham his fathers sake, the blessing of all men, and the couenant.

23 And caused it to rest vpon the head of ¶ Iacob, and ¶ made himself known by his blessings, and gaue him an heritage, and diuided his portions, * and parted them among the twelue tribes.

24 And hee brought out of him a ¶ mercifull man, which found fauour in the sight of all flesh.

C H A P. XLV.

The praise of Moyses, Aaron, and Pharo.

And ¶ Moyses, the * beloued of God and men, *brengeth he forth*, whose remembrance is blessed.

princes our his people.

14 By the Law of the Lord he iudged the congregation, and the Lord had respect vnto Iacob.

15 This prophet was approued for his faithfulness, and he was knowne faithfull in his words and visions.

16 *He called vpon the Lord Almighty, when his enemies pressed vpon him on euery side, when he offered the sucking lambe.

17 And the Lord thundred from heauen, and made his voice to be heard with a great noyse.

18 So he despoiled the princes of the Tyrians, and all the rulers of the Philistines.

19 *And before his long sleepe he made protestation in the sight of the Lord, and his anointed, that he tooke no substance of any man, no nor so much as a shooe, and no man could accuse him.

20 *After his sleepe also he tolde of the kings death, and from the earth lift he vp his voice, and prophesied that the wickednesse of the people should perish.

CHAP. XLVII.

The praise of Nathan, Dauid and Salomon.

After him rose vp **Nathan** to prophesie in the time of Dauid.

2 For as the fat is taken away from the peace offering, so was **Dauid** chosen out of the children of Israel.

3 *He played with the lions, as with kids, and with beares, as with lambes.

4 *Slew he not a gyant when he was yet but yong, and tooke away the rebuke fro the people, when he lift vp his hand with the stone in the sling, to beate downe the pride of Goli?

5 For he called vpon the most high Lord, which gaue him strenght in his right hand, to slay that mighty warrior, and that he might set vp the home of his people againe.

6 *So he gaue him the praise of ten thousand, and honoured him with **great praises**, and gaue him a crowne of glory.

7 *For he destroyed the enemies on euery side and rooted out the Philistines his aduersaries, and brake their home in sunder vnto this day.

8 In all his works he praised the Holy one, and the most High with honourable words, and with his whole heart he sung songs, and loued him **made him**.

9 *He set fingers also before the altar, and according to their tune he made sweete songs, that they might praise **God** daily with their songs.

10 He ordeined to keepe the feast daies comely, and appointed the times perfectly, that they might praise the holy Name of God, and make the Temple to sound in the morning.

11 *The Lord tooke away his finnes, and exalted his home for euer: he gaue him the couenant of the kingdom, & the throne of glory in Israel.

12 After him rose vp a wise woman, who by him dwelt in a large possession.

13 **Salomon** reigned in a peaceable time, & was glorious: for God made quiet round about, that he might build an house in his Name, & prepare the Sanctuary for euer.

14 *How wise wast thou in thy youth, and wast filled with vnderstanding as with a flood!

15 Thy mind couered the whole earth, & hast filled it with graue and darke sentences.

16 Thy Name went abroad in the yles, & for thy peace thou wast beloued.

17 *The countries marvelled at thee for thy songs, & proverbes, & similitudes, & interpretations.

18 By the Name of the Lord God, which is called the God of Israel, thou hast gathered gold as **King** 10. 27. time, and hast had as much silver as lead.

19 *Thou diddest bow thy loynes to women, and wast overcome by thy body.

20 Thou diddest staine thine honour, and hast defiled thy posteritie, and hast brought wrath vpon thy children, and hast felt sorowe for thy follie.

21 *So the kingdom was deuided, & Ephraim began to be a rebellious kingdom.

22 *Neither helpe the Lord left not off his mercy, neither was he destroyed for his works, neither did he abolish **posteriority** of his elect, nor tooke away the seed of him that loued him, but he left a remnant vnto Iacob, and a roote of him vnto **Dauid**.

23 Thus rested Salomon with his fathers, & of his seed he left behind him **Roboam**, euen **the foolishnes** of the people, and one that had no vnderstanding, *who turned away **people** through his counsell, and **Ieroboam** the sonne of Nabat, *which caused Israel to sin, and shewed Ephraim the way of sinne,

24 So that their finnes were so much increased, that they were diuen out of the land.

25 For they fought out all wickednes, till the vengeance came vpon them.

CHAP. XLVIII.

The praise of Elias, Elisha, and Joram.

Then floode vp **Elias** the Prophet as a fire, & his word burnt like a lamp.

2 He brought a famine vpon them, and by his zeale he diminished them: [for they might not away with the commandements of the Lord.]

3 By the word of the Lord he shut the heauen *and three times brought he the fire fro heauen,

4 O **Elias**, how honorable art thou by thy wondrous deeds! who may make his ost to be like thee!

5 *Which hast raised vp the dead fro death, & by the word of the most High out of the graue:

6 Which hast brought Kings vnto destruction, and the honorable from their seate:

7 Which heardest the rebuke of the Lord in **Sinai**, *and in **Horeb** the iudgment of the vengeance:

8 *Which daddest anoint Kings that they might **grecome**, and Prophets to be thy successors:

9 *Which wast taken vp in a whirle winde of fire, and in a chariot of fierie horses:

10 Which wast appointed *to reprove in due season, and to pacifie the wrath of the Lords iudgment before it kindled, and to turne the hearts of the fathers vnto **children**, & to set vp the tribes of **Israel**.

11 Blessed were they that saw thee, and slept in loue: for we shall line.

12 *When **Elias** was couered with the storme, **Elisha** was filled with his spirit: while he liued, he was not moued for any prince, neither could any bring him into subiection.

13 Nothing could overcome him, *and after his death his body prophesied.

14 He did wonders in his life, and in death were his works marueilous.

15 For altho the people repented not, neither departed they from their finnes: *till they were carried away prisoners out of their land, & were scattered through all the earth, so that there remained but a very few people with the prince vnto the house of **Dauid**.

high with prayer before him that is mercifull, till the honour of the Lord were performed, and they had accomplished his seruice.

20 Then went he downe and stretched out his hands ouer the whole congregation of 3 children of Israel, that they should giue praise with their lips vnto the Lord, and reioyce in his name.

21 He began againe to worship, that he might receiue the blessing of the most High.

22 Now therefore giue praise all ye vnto God that worketh great things euery where, which hath increased our dayes from the wombe, and dealt with vs according to his mercy,

23 That he would giue vs ioyfulness of heart, and peace in our dayes in Israel, as in old time,

24 That he would confirme his mercie with vs, and deliuer vs at his time.

25 ¶ There be two maner of people that mine heart abhorreth, and the third is no people:

26 They that sit vpon the mountaine of Samaria, the Philistines, and the foolish people that dwell in Sicius.

27 ¶ Iesus the sonne of Syrach, the sonne of Eleazar of Ierusalem, hath written the doctrine of vnderstanding and knowledge in this booke, and hath powred out the wisdom of his heart.

28 Blessed is he that exerciseth himselfe therein: and he that laith vp these in his heart, shall be wise.

29 For if he do these things, he shall be strong in all things: for he stretch his steps in the light of the Lord, which giueth wisdom to the godly. The Lord be praised for euermore. So be it, so be it.

CHAP. II.

A prayer of Iesus the sonne of Syrach.

¶ I Will confesse thee, O Lord and Kings, & praise thee, O God, my sauour: I will giue thanks vnto thy name.

1 For thou art my defender & helper, and hast preferred my body from destruction, and from the snare of the slanderous tongue, and from the lips that are occupied with lies: thou hast holpen me against mine aduersaries,

2 And hast deliuered me according to thy multitude of thy mercy, and for thy Names sake, from the roaring of them that were ready to deuoure me, & out of the hands of such as sought after my life, and from the manifold afflictions, which I had,

3 And from the fire that choked me round about, & from the mids of the fire that I burned not,

4 And from the bottome of the belly of hell, from an vnquiet tongue, from lying words, from false accusation to the King, and from the slander of an vnrighteous tongue.

5 [My soule shall praise the Lord vnto death:] for my soule drew neere vnto death: my life was neere to the hell beneath.

7 They compassed me on euery side, and there was no man to help me: I looked for the succour of men, but there was none.

8 Then thought I vpon thy mercie, O Lord, and vpon thine actes of olde, how thou deliuerest such as waite for thee, and sauest them out of the hands of the enemies.

9 Then lifted I vp my prayer from the earth, and prayed for deliuerance from death.

10 I called vpon the Lord the Father of my Lord, that he would not leaue me in the day of my trouble, & in the time of the need without helpe.

11 I will praise thy Name continually, and will sing praise wth thanksgiving: & my prayer was heard.

12 Thou haucdst me from destruction, and deliuerdst me from the euill time: therefore will I giue thanks and praise thee, and blesse the Name of the Lord.

13 When I was yet yong, or cuer I went abroad, I desired wisdom openly in my prayer.

14 I praised for her before the Temple, & sought after her vnto farr countries, & she was as a grape that waxeth ripe out of the flower.

15 Mine heart reioycied in her: my foote walked in the right way, & from my youth vp sought I after her.

16 I bowed somewhat downe mine eare, and receiued her, and gave me much wisdom:

17 And I profited by her: therefore wil I ascribe the glory vnto him, that giueth me wisdom.

18 For I am aduised to doe thereafter: I will be iolous of that that is good: so shall I not be confounded.

19 My soule hath wrestled with her, and I haue examined my workes: I lifted vp mine hands on hie, and considered the ignorances thereof.

20 I directed my soule vnto her, & I found her in purenesse: I haue had my heart ioyned with her from the beginning: therefore shall I not be forsaken.

21 My bowels are troubled in seeking her: therefore haue I gotten a good possession.

22 The Lord hath giuen me a tongue for my reward, wherewith I will praise him.

23 Draw neere vnto me, ye vnlearned, & dwell in the house of learning.

24 Wherefore are ye slow? and what say you of these things, seeing your soules are very thirsty?

25 I opened my mouth, and said, Buy her for you without money.

26 Bow downe your necke vnder the yoke, & your soule shall receiue instruction: she is ready that ye may find her.

27 Behold with your eyes, how that I haue had but little labour, and haue gotten vnto mee much rest.

28 Get learning with a great summe of money: for by her ye shall possesse much gold.

29 Let you: soule reioyce in the mercy of the Lord, and be not ashamed of his praise.

30 Doe your dutie betimes, and hee will giue you a reward at his time.

BARUCH.

CHAP. I.

¶ Baruch wrote a booke during the captiuitie of Babylon, which he read before Jeremias and all the people. 10 The Jewes first the booke with many waies Ierusalem to their owne destruction, to the intent that they should pray for them.

¶ Neither are the wordes of the booke, which Baruch the sonne of Nerias, the sonne of Masias, the sonne of Sedecias, the sonne of Iuladiaz, the sonne of Hel-

ias wrote in at Babylon,

2 In the fift yeere, and in the seuenth day of the moneth, what time as the Chaldeans took Ierusalem, and burnt it with fire.

3 And Baruch did read the wordes of this booke, that Techonias the sonne of Ioacim king of Iuda might heare, and all the people that were come to heare the booke,

4 And



4 And in the audience of the gouernour, & of the Kings sonnes, and before the Elders, & before the whole people, from the lowest vnto the highest, before all them that dwelt at Babylon by the river Iſſud.

5 Which when they heard it, wept, fasted, and made prayers before the Lord.

6 They made a collection also of money, according to euery mans power,

7 And sent it to Ierusalem vnto Ioachim the sonne of Helcias the sonne of Salom priest, and vnto the other priests, and to all the people which were with him at Ierusalem,

8 When he had receiued y vessels of the Tēple of the Lord, y were taken away out of y Tēple, to bring the againe into y land of Iuda, y tenth day of the moneth of Sivan, *10 was silver vessels, which Sedecias the sonne of Iosias King of Iuda had made,*

9 After that Nabuchodonosor King of Babylon hadled away Ieconias from Ierusalem, & his princes, and his nobles, prisoners, and the people, and caryed them to Babylon.

10 And they sayd, Behold, we haue sent you money, wherewith ye shall buy burnt offerings for sinne, and incense, and prepare aymeat offering, and offer vpon the altar of the Lord our God,

11 And pray for the life of Nabuchodonosor King of Babylon, and for the life of Baltasar his sonne, that their daies may be vpon earth, as the dayes of heauen,

12 And that God would giue vs strength and lighten our eyes, that we may liue vnder the shadow of Nabuchodonosor King of Babylon, & vnder the shadow of Baltasar his sonne, that we may long do them seruice, & find fauour in their sight.

13 Pray for vs also vnto the Lord our God, (for we haue sinned against the Lord our God, and vnto this day the fury of the Lord and his wrath is not turned from vs.)

14 And reade this booke (which we haue sent to you to be reherald in the Temple of the Lord) vpon the feast daies, and at time conuenient.

15 Thus shal ye say, * To the Lord our God be-
longeth righteousnes, but vnto vs the confusion of our faces, as it is come to passe this day vnto the of Iuda, and to the inhabitants of Ierusalem,

16 And to our Kings, and to our Princes, & to our Priests, and to our Prophets, & to our fathers,

17 Because we haue * sinned before the Lorde our God,

18 And haue not obied him, neither hearkened vnto the voice of the Lord our God, to walke in the commandements that he gaue vs openly.

19 From y day that the Lord brought our fathers out of the land of Egypt, euen vnto this day, we haue bene disobediet vnto the Lord our God, and we haue bene negligent to heare his voice.

20 * Wherefore these plagues are come vpo vs, and the curse which the Lord appointed by Moses his seruant at the time that he brought our fathers out of y land of Egypt, to giue vs a land that floweth with milke & hony, as appeareth this day.

21 Neuerthelesse, we haue not hearkened vnto the voice of the Lord our God, according to all y words of the Prophets, whom he sent vnto vs.

22 But euery one of vs followed y wicked imagination of his owne heart, to serue strange gods, and to do euil in the sight of the Lord our God.

C H A P. II.

1. The Trues confesse that he suffer ingly for their sinnes. The

some confesse of the Christian. 10 The Trues desire to know the wrath of God turned from them. 22 He promitteth that he will call againe the people from captiuitie, and giue them a new and euerglasting Testament.

Therefore the Lord our God hath performed his word, which he pronioiced against vs, and against our iudges that gouerned Israel, & against our Kings, and against our princes, and against the men of Israel and Iuda,

2 To bring vpon vs great plagues, such as neuer came to passe vnder the whole heauen, as they that were done in Ierusalem, according to things that were * written in the Law of Moyses,

3 That some among vs should eat y flesh of his own sonne, & some the flesh of his own daughter,

4 Moreouer, he hath deliuered the to be in subiection to all the kingdomes, that are round about vs, to bee as a reproch and desolation among all the people round about whome the Lorde hath scattered them.

5 Thus they are brought beneath and not aboue, because wee haue sinned against the Lord our God, and haue not heard his voice.

6 * To the Lord our God aspertaineth righte-
ousnes, but vnto vs and to our fathers open shame, as appeareth this day.

7 For all these plagues are come vpon vs, which the Lord hath pronounced against vs.

8 Yet haue wee not prayed before the Lorde, that we might turne euery one from the imagnations of his owne wicked heart.

9 So the Lord hath watched ouer the plagues, and the Lord hath brought them vpon vs: for the Lord is righteous in all his works, which he hath commanded vs.

10 Yet we haue not hearkened vnto his voice, to walke in the commandements of the Lord that he hath giuen vnto vs.

11 * And now, O Lord God of Israel, that hast brought thy people out of the land of Egypt with a mighty hand, and an hie arme, & with signes, and with wonders, and with great power, and hast gotten thy selfe a Name, as appeareth this day,

12 O Lord our God, we haue sinned: we haue done wickedly: we haue offended in all thine ordinances.

13 Let thy wrath turne from vs: for we are but a fewe left among the heathen, where thou hast scattered vs.

14 Heare our prayers, O Lord, and our petitions, and deliuer vs for thine owne sake, and giue vs fauour in the sight of thee, which haue led vs away.

15 That all the earth may know that thou art the Lord our God, and that thy Name is called vpon Israel and vpon their posteritie.

16 Therefore looke downe from thine holie Temple and thinke vpon vs: enclie thine care, O Lord, and heare vs.

17 * Open thine eyes, and behold: for the dead that are in the graues, and whose soules are out of their bodies, * giue vnto the Lord neither praise, nor righteousnes.

18 But the soule that is vexed for the greatest of sinne, and he that goeth crookedly, and weakly, and the eyes that faile, and the hungrie soule will giue thee praise and righteousnes, O Lord.

19 For we doe not require mercie in thy sight, O Lord our God, for the righteousnes of our fathers, or of our Kings,

20 But because thou hast sent out thy wrath & indigna-

10r, 20d,

10r, 11an

10r, 11an, for
Manna, for
Manna, which
was the morning
and morning fe-
cundity.

* Chap. 2.

* Dan. 3.

* Dan. 12. 15.

* Dan. 12.

* Chap. 15.

* Dan. 15.

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indignation vpon vs, as thou hast spoken by thy seruants the Prophets, saying,

21 Thus saith the Lord, Bowe downe your Shoulders, & serue the King of Babylon: so shal ye remaine in the land that I gaue vnto your fathers.

22 But if yee will not heare the voyce of the Lord, to serue the King of Babylon,

23 I wil cause to cease in the cities of Iuda, and in Ierusalem, I will cause to cease the voyce of mirth, and the voyce of ioy, and the voyce of the bridegrome, and the voyce of the bride, and the land shall be desolate of inhabitants.

24 But we would not hearken vnto thy voyce, to serue the King of Babylon: therefore hast thou performed the words that thou spakest by thy seruants the Prophets: namely, that the bones of our Kings, and the bones of our fathers should be carried out of their places.

25 And lo, they are cast out to the heate of the day, and to the colde of the night, and are dead in great miserie with famine, and with the sword, and in banishment.

26 And the Temple wherein thy Name was called vpon, thou hast brought to the state, as appeareth this day, for the wickednesse of the house of Israel, and the house of Iuda.

27 O Lord our God, thou hast intreated vs, according to equitie, and according to all thy great mercie,

28 As thou spakest by thy seruant Moyses, in the day when thou diddest command him to write thy Law before the children of Israel, saying,

29 If ye will not obey my voyce, then shall this great swarme and multitude be turned into a very few among the nations where I will scatter them.

30 For I know that they will not heare me: for it is a stiffnecked people: but in the land of their captiuitie they shall remember themselves,

31 And know that I am I Lord their God: then will I giue them an heart to vnderstand, & cares.

32 And they shall heare, and praise me in the land of their captiuitie, & thinke vpon my Name.

33 Then shal they turne them from their hard backs, and from their euill works: for they shall remember the way of their fathers, which sinned before the Lord.

34 And I will bring them againe into the land, which I promised with an othe vnto their fathers, Abraham, Isaac and Iacob, and they shal be lords of it: and I will increase them, and they shal not be diminished.

35 And I will make an euertlasting couenant with them, that I will be their God, and they shall be my people: and I will no more drie my people of Israel out of the land that I haue giuen them.

C H A P. III.

1 The people continueth in their prayer begetts for their deliuerance. 2 He proueth wisdom vnto the people, shewing, that so great aduantage cometh vnto them for the desiring thereof. 36 Only God was the fader of wisdom. 37 Of the incarnation of Christ.

O Lorde Almightye, O God of Israel, the foule that is in trouble, and the spirit that is vexed, cryeth vnto thee.

2 Heare, O Lord, and haue mercy: for thou art mercifull, and haue pite vpon vs, because we haue sinned before thee.

3 For thou endurest for euer, & we vterly perishe

4 O Lorde Almightye, the God of Israel, heare now the prayer of the dead Israelites, and of their children, which haue sinned before thee, and not

hearkened vnto the voyce of thee their God, wherefore these plagues hang vpon vs.

5 Remember not the wickednesse of our fathers, but thinke vpon thy power, and thy Name at this time.

6 For thou art the Lord our God, and thee, O Lord, will we praise,

7 And for this cause hast thou put thy feare in our hearts, that we should call vpon thy Name, and praise thee in our captiuitie: for we haue considered in our minds all the wickednes of our fathers, that sinned before thee.

8 Behold, we are yet this day in our captiuitie, where thou hast scattered vs, to be a reproch and a curse, and subiect to painments, according to all the iniuries of our fathers, which are departed from the Lord their God.

9 O Israel, heare y commandmēt of life: hearken vnto them, that thou maiest learne wisdom.

10 What is the cause, O Israel, that thou art in thine enemies land, and art waxen old in a strange countrey?

11 And art desiled with the dead? & art counted with them, that goe downe to the graues?

12 Thou hast forsaken y fountain of wisdom.

13 For if thou hadst walked in the way of God,

thou shouldst haue remained safe for euer.

14 Learne where is wisdom, where is strength, where is vnderstanding, that thou maist know also from whence cometh long continuance, and life, and where the light of the eyes, and peace is.

15 Who hath found out her place: for who hath come into her treasures?

16 Where are the princes of the heathen, and such as ruled the beasts vpon the earth?

17 They that had their pasture with the foules of the heauen, y boarded vp silver & gold, wherein men trust, & made none end of their gathering?

18 For they y coined silver, & were lo carefull of their worke, & whose instruction had none end,

19 Are come to nought, & gone down to hell, and other men are come vp in their steads.

20 When they were yong, they saw the light, and dwelt vpon the earth: but they vnderstood not the way of knowledge,

21 Neither perceued the pathes thereof, neither haue their children receiued it: but they were farre off from that way.

22 It hath not bin heard of in the land of Chanaan, neither hath it bene seene in Theman,

23 Nor the Agarines y sought after wisdom vpon the earth, nor the marchants of Nerran, & of Theman, nor y expoulers of fables, nor y searchers out of wisdom haue known the way of wisdom, neither doe they thinke vpon the pathes thereof.

24 O Israel, how great is the house of God: and how large is the place of his possession!

25 It is great, and hath none end: it is hie, and vnmeasurable.

26 There were the gyants, famous from the beginning, that were of so great stature, and so expert in warre.

27 Those did not the Lord chuse, neither gaue he the way of knowledge vnto them.

28 But they were destroyed, because they had no wisdom, & perished through their own foolishnes.

29 Who hath gone vp into heauen, to take her, and brought her down from the cloudes?

30 Who hath gone out the sea to finde her, and hath brought her, rather then fine golde?

31 No man knoweth her wayes, neither considereth her paths.

32 But he that knoweth all things, knoweth her, and he hath found her out with his vnderstanding: this same is hee which hath prepared the earth for euermore, & hath filled it wth foure footed beastes.

33 When he sendeth out the light, it goeth: and when he calleth it againe, it obeyeth him wth feare.

34 And the starres shine in their watch, and reioyce. When he calleth them, they say, Here we be: and so with cheerefulness they shewe light vnto him that made them,

35 This is our God, and there shall none other be compared vnto him.

36 Hee hath found out all the way of knowledge, and hath giuen it vnto Iakob his seruant, and to Israel his beloved.

37 Afterward hee was seene vpon earth, and dwelt among men.

CHAP. IIII.

1 The reward of them that keep the Lawes, and the punishment of them that despise it. 2 A comforting of the people being in captiuitie. 3 A complaint of Ierusalem, and vnder the figure thereof of the Church. 25 A consolation and comforting of the same.

THis is the booke of the commandements of God, and the Law that endureth for euer: all they that keepe it, shall come to life: but such as forsake it, shall die.

1 Turne thee, O Iacob, and take holde of it: walke by this brightnesse before the light thereof.

2 Giue not thine honour to another, nor the things y^e are profitable vnto thee, to a strange nation.

3 O Israel, we are blessed: for the things that are acceptable vnto God, are declared vnto vs.

4 Be of good comfort, O my people, which art the memorial of Israel.

5 Ye are folde to the nations, not for your destruction: but because ye prouoked God to wrath, ye were deliuered vnto the enemies.

6 For ye haue displeased him that made you, offering vnto deuils, and not to God.

7 Yee haue forgotten him that created you, euen the euerslasting God, and yee haue grieved Ierusalem, that nourished you.

8 When the saw y^e wrath comming vpon you from God, she said, Hearek^e, y^e that dwell about Sion: for God hath brought me into great heauines.

9 Lste the captiuitie of my sonnes & daughters, which the Euerslasting will bring vpon them.

10 With ioy did I nourish them, but I must leaue them with weeping and mourning.

11 Let no man reioyce ouer me a widow, and forsaken of many, which for the finnes of my children am desolate, because they departed from the Law of God.

12 They would not know his righteousness, nor walke in the way of his commandements: neither did they enter into the pathes of discipline, through his righteousness.

13 Come, y^e that dwell about Sion, and call to remembrance the captiuitie of my sonnes & daughters, which y^e Euerslasting hath brought vpon them.

14 For hee hath brought vpon them a nation from farre, an impudent nation, and of a strange language.

15 Which neither reuerence the aged, nor pitty the yong: thefe haue caried away the deare beloved of the widowes, leauing me alone, and destitute of my daughters.

16 But what can I helpe you?

18 Surely he that hath brought these plagues vpon you, can deliuer you from the hands of your enemies.

19 Go your way, O children, go your way: for I am left desolate.

20 I haue put off the clothing of peace, & put vpon me the sackcloth of prayer, and so long as I liue, I will call vpon the Euerslasting.

21 Be of good comfort, O children: the Lord God, and he will deliuer you from the power, and hand of the enemies.

22 For I haue hope of your saluation through the Euerslasting, and ioy is come vpo me from the Holy one, because of the mercy which shal quickly come vnto you from our Euerslasting Saviour.

23 For I sent you away with weeping, & mourning: but with ioy and perpetual gladnes will God bring you againe vnto me.

24 Like as now y^e neighbours of Sion saw your captiuitie, so shal they also see shortly your saluation from God, which shall come vnto you with great glory and brightnesse from the Euerslasting.

25 My children, suffer patiently the wrath that is come vpo you from God: for thine enemy hath persecuted thee, but shortly thou shalt see his destruction, and shalt treade vpon his necke.

26 My darlings haue gone by rough wayes, & were led away as a flocke: that is scattered by the enemies.

27 Be of good comfort, my children, and crie vnto God: for hee that led you away, hath you in remembrance.

28 And as it came into your mind to go astray from your God, so endeavour your selues tenne times more, to turne againe and to seeke him.

29 For he that hath brought these plagues vpon you, will bring you euerslasting ioy againe, with your saluation.

30 Take a good heart, O Ierusalem: for hee which gaue thee that name, wil comfort thee.

31 They are miserable that afflict thee, and such as reioyce at thy fall.

32 The cities are miserable whom thy children serue: miserable is she that hath taken thy sonnes.

33 For as she reioiced at thy decay, & was glad of thy fall, so shal she be sorry for her own destruction.

34 For I will take away y^e reioicing of her great multitude, & her ioy shal be turned into mourning.

35 For a fire shall come vpon her from the Euerslasting, long to endure, and she shall be inhabited of deuils for a great season.

36 O Ierusalem, look toward y^e East, & behold the ioy that cometh vnto thee from thy God.

37 Lo, thy sonnes (whom thou hast let go) come gathered together from the East vnto the West, reioicing in the word of the Holy one vnto the honour of God.

CHAP. V.

1 An admonition vnto the people, for the returne of her people, and vnder the figure thereof of the Church.

Put off thy mourning clothes, O Ierusalem, and thine affliction, and decke thee with the worship and honour, that cometh vnto thee from God, for euermore.

2 Put on the garment of righteousness, that cometh from God, and set a crown vpon thine head of the glory of the Euerslasting.

3 For God will declare thy brightnes to every countrey vnder the heauen.

4 And God will name thee by this name for euer.

lent, The peace of righteousness, and the glory of the worship of God.

5 Arise, O Ierusalem, and stand vp on hie, and looke about thee toward the East, and behold thy children gathered from the East vnto the West by the word of the holy one, reioicing in the remembrance of God.

6 For they departed from thee on foote, and were led away by their enemies: but God will bring them againe vnto thee, exalted in glory, as children of the kingdom.

7 For God hath determined to bring downe every high mountain, & the long enduring rocks, and to fill the valleys, to make the ground plaine, that Israel may walke safely vnto the honor of God.

8 The woods and all sweete smelling trees shall ouershadow Israel at the commandement of God.

9 For God shall bring Israel with ioy in the light of his maiestie, with the mercie and righteousness that cometh of him.

CHAP. VI.

A COPY OF THE EPISTLE THAT

Ieremias sent vnto them that were led away captiues into Babylon by the King of the Babylonians, to certifie them of the thing that was commanded him of God.

Behold of the finnes, that ye haue committed against God, ye shall be led away captiues vnto Babylon, by Nabuchodonosor, King of the Babylonians.

3 So when ye be come into Babylon, ye shall remaine there many yeres, and a long season, euery seven generations, and after that will I bring you away peaceably from thence.

4 Now shall ye see in Babylon gods of siluer, and of gold, & of wood, borne vpon mens shoulders, to cause the people to feare.

5 Beware therefore that ye in no wise be like the strangers, neither be ye afraid of them, when ye see the multitude before them and behind them worshipping them.

6 But say ye in your hearts, O Lord, wee must worship thee.

7 For mine Angel shall be with you, and shall care for your soules.

8 As for their tongue, it is polished by the carver, and they themselves are gilted, & laid ouer with filuer: yet are they but lies, & cannot speake.

9 And as they take gold for a maide that loveth to be deckt,

10 So make they crownes for the heads of their gods: sometimes also the Priests themselves couey away the gold, and siluer from their Gods, and bestow it vpon themselves.

11 Yea, they giue of the same vnto the harlots, that are in their houses: againe, they decke these gods of siluer, and gods of gold, and of wood with garments like men.

12 Yet cannot they be preferred from rust and wormes.

13 Though they haue covered them with clothing of purple, and wipe their faces because of the dust of the Temple, whereof there is much vpon them.

14 One holdeth a scepter, as though he were a certaine iudge of the country: yet can he not slay such as offend him.

15 Another hath a dagger or an axe in his right hand: yet is he not able to defend himselfe from battell, nor from theenes: so then it is euident, that they be no gods.

15 Therefore feare them not: for as a vessel that a man vseth, is nothing worth when it is broken,

16 Such are their gods: when they be set vp in their temples, their eyes be full of dust by reason of the feet of those that come in:

17 And as the gates are shut in round about vpon him that hath offended the king: or as one that should be led to be put to death, so the Priests keepe their temples with doores, and with lockes, and with barres, lest their gods should be spoyled by robbers.

18 They light vp candles before them: yea, more then for themselves, whereof they cannot see one: for they are but as one of the postes of the temple.

19 They cōfesse, yea, even their hearts are gnawen vpon: but when the things, that creepe out of the earth, eat them and their clothes, they feele it not.

20 Their faces are blacke through the smoke that is in the temple.

21 The owles, swallows and birds flie vpon their bodies, and vpon their heads, yea, and the cats also.

22 By this ye may be sure, that they are not gods: therefore feare them not.

23 Notwithstanding the golde that is about them to make them beaurifull, except one wipe off the rust, they cannot shine: neither when they were molten: did they feele it.

24 The things wherein is no breath, are bought for a most high price.

25 They are borne vpon mens shoulders, because they haue no feet, whereby they declare vnto men, that they be nothing worth: yea, and they that worship them, are ashamed.

26 For if they fall to the ground at any time, they cannot rise vp againe at themselves, neither if one set them vp right, can they moue of themselves, neither if they be bowed downe, can they make themselves straight: but they get gifts before them, as vnto dead men.

27 As for the things that are offered vnto the, their Priests sell them, & abuse them: likewise also the women lay vp of the same: but vnto the poore and sicke they giue nothing.

28 The menstruous women, and they that are in childbed, touch their sacrifices: by these things ye may know that they are no gods: these the not.

29 From whence cometh it then, that they are called gods? because the women bring gifts to the gods of siluer, and gold, and wood.

30 And the Priests sit in their temples, hauing their clothes rent, whose heads and beards are shauen, and being bare headed,

31 They roare, and cry before their gods, as men doe at the feast of one that is dead.

32 The Priests also take away of their garments, and clothe their wives and children.

33 Whether it be euill that one doth vnto the good, they are not able to recompence it: they can neither set vp a King nor put him downe.

34 In like maner they can neither giue riches, nor money: though a man make a vow vnto them and keepe it not, they will not require it.

35 They can save no man from death, neither deliuer the weake from the mighty.

36 They cannot restore a blind man to his sight, nor helpe any man at his neede.

37 They can shewe no mercy to the widowe, nor doe good to the fatherlesse.

38 Their gods of wood, gold, and siluer are as stones, that be hewen out of the mountaine, and they

*/2145.7

they that worship them shall be confounded.

39 How should a man then thinke or say that they are gods?

40 Moreover the Chaldeans themselves dishonour them: for when they see a dumbe man, that can not speake, they present him to Bel,

41 And desire that hee would make him to speake, as though he had any feeling: yet they that vnderstande these things, cannot leaue them: for they also haue no sense.

42 Furthermore the women, girded with coards, sit in the streetes, and burne strawe.

43 And if one of them be drawn away, and lie with any such as come by, these casteth her neighbour in the teeth, because she was not so worthily reputed, nor her corde broken.

44 Whatsoeuer is done among them, is lies: how may it be thought or sayd, that they are gods?

45 Carpenters and goldsmiths make them, neither be they any other thing, but euen what the workeman will make them.

46 Yea, they that make them, are of no long continuance: how should then the things that are made of them, be gods?

47 Therefore they leaue lies, and shame for their posteritie.

48 For when there cometh any war or plague vpon them, the priests imagine with themselves where they may hide themselves with them.

49 How then can men not perceiue, that they be no gods, which can neither defend themselves from warre nor from plagues?

50 For seeing they be but of wood, & of siluer, and of gold, men shall know hereafter that they are but lies, and it shall be manifest to all nations, and Kings, that they be no gods, but the works of mens hands, and that there is no worke of God in them.

51 Whereby it may be knowne, that they are no gods.

52 They can see vp no King in the land, nor giue raine vnto men.

53 They can giue no sentence of a matter, neither preserue fro iniurie, they haue no power, but are as crows betwene the heauen and the earth.

54 When there falleth a fire vpon the house of those gods of wood, and of siluer, and of gold, the priests will escape and saue themselves, but they burne as the balles therein.

55 They cannot withstand any King or enemies: how can it be thought or said, that they be gods?

56 Moreover these gods of wood, of gold, and of siluer, can neither defend themselves fro theues nor robbers.

57 For they that are strongest, take away their gold and siluer, and apparill, wherewith they be clothed: and when they haue it, they get them away: yet can they not helpe themselves.

58 Therefore it is better to be a King, & so to shew his power, or els a profitable vessel in a house, whereby he that oweth it, might haue profit, then such false gods: or to bee a doore in an house, to keepe such things safe as be therein, then such false gods: or a pillar of wood in a palace, then such false gods.

59 For the sunne, and the moone, & the starres that shine, when they are sent downe for necessary uses, obey.

60 Likewise also, lightening, when it shineth, it is euident: & the wind bloweth in euery country.

61 And when God commandeth the cloudes to go about y whole world, they do as they are bidded.

62 When the fire is sent downe from aboue to destroy hillies and woods, it doth that which is commanded: but these are not like any of these things, neither in forme, nor power.

63 Wherefore men should not thinke, nor say that they be gods, seeing they can neither giue sentence in iudgement, nor do men good.

64 For so much now as ye are fire, that they be no gods, feare them not.

65 For they can neither curse nor blesse Kings:

66 Neither can they shew signes in the heauen among the heathen, neither shine as the moone.

67 The beasts are better then they: for they can get them vnder a couert, & do themselves good.

68 So yee may be certified that by no manner of meanes, they are gods: therefore feare them not.

69 For as a stercow in a garden of cucumbers, keepeth nothing, so are their gods of wood, and of siluer, and of golde:

70 And likewise their gods of wood, and gold and siluer are like to a white thorne in an orchard, that euery bird sitteth vpon, and as a dead bodie that is cast in the darke.

71 By the purple also and brightnes, which fadeth vpon them, yee may vnderstand, that they be no gods: yea, they themselves shall be consumed at the last, and they shall be a shame to the country.

72 Better therefore is the iust man, that hath none idoles: for he shall be far from reproch.

The song of the three holy children, which followeth

in the third chapter of Daniel after this place, They fell downe bound into the middes of the hote fire furnace.

C H A P. I.

29. The praise of Agarias. 48. The cruelty of the King. 49. The flame deuoureth the Chaldeans. 50. The Angels of the Lord was in the furnace. 51. The three children praise the Lord, and prouoke all creatures to the same.

29 And they walked in the middes of the flame, praising God, & magnified the Lord.

30 The Azarias stood vp, & praised on this manner, & opening his mouth in the mids of the fire, said,

31 Blessed be thou, O Lord God of our fathers: thy Name is worthy to be praised and honoured for euermore.

32 For thou art righteous in all thy things, that

thou hast done vnto vs, and al thy works are true, and thy waies are right, and al thy iudgements certaine.

33 In all the things that thou hast brought vpon vs, and vpon Ierusalem, the holy cite of our fathers, thou hast executed true iudgements: for by right and equirie hast thou brought al these things vpon vs, because of our sinnes.

34 For we haue sinned and done wickedly, departing fro thee: in all things haue we trespassed,

35 And not obeyed thy commandements, nor kept them, neither done as thou hast commanded vs, that we might prosper.

36 Wherefore in all that thou hast brought vpon

apoc. 11. 13. 14.



upon vs and in every thing that thou hast done to vs, thou hast done them in true iudgement :

32 As in delivering vs into the hands of our wicked enemies, and most hateful traitours, and to an vnrighteous King, and the most wicked in all the world.

33 And now wee may not open our mouthes: we are become a shame and reproofe vnto thy seruants, and so them that worship thee.

34 Yet for thy names sake, we beseech thee, giue vs not vp for cuer, neither breake thy couenant,

35 Neither take away thy mercie from vs, for thy beloued Abrahams sake, and for thy seruant Isaacs sake, and for thine holy Israels sake,

36 To whom thou hast spoken and promised, that thou wouldest multiply their seed as the starres of heauen, & as the sand that is vpon the sea shore.

37 For wee, O Lord, are become lesse then any nation, and he kept vnder this day in all the world, because of our sinnes.

38 So that now we haue neither prince nor prophet, nor gouernour, nor burnt offerings, nor sacrifice, nor oblation, nor incense, nor place to offer the first fruits before thee, that we might finde mercie,

39 Nethertheless in a contrite heart, and an humble spirit, let vs be receiued,

40 As in the burnt offering of rams & bullocks, and as in ten thousand of fat lambs, so let our offering bee in thy sight this day, that it may please thee: for there is no confusion vnto them that put their trust in thee.

41 And now we follow thee with all our heart, and feare thee, and seeke thy face.

42 Put vs not to shame, but deale with vs after thy louing kindenesse, and according to the multitude of thy mercies.

43 Deliuer vs also by thy miracles, and giue thy Name the glory, O Lord,

44 That all they which doe thy seruants euill, may be confounded: euen let them be confounded by thy great force and power, and let their strength be broken,

45 That they may know, that thou only art the Lord God, and glorious ouer the whole world.

46 ¶ Now the kings seruants that had cast them in, ceased not to make the ouen hote with naphtha, and with pitch, and with tow, and with fagots,

47 So that the flame went out of the furnace fowry and nine cubites.

48 And it brake forth, and burnt those Chaldeans, that it found by the furnace.

49 But the Angel of the Lord went down into the furnace with them that were with Azarias, and smote the flame of the fire out of the furnace,

50 And made in the middes of the furnace like a moist hissing winde, so that the fire touched the nose at all, neither grieved nor troubled them.

51 The three three (as out of one mouth) praised & glorified, & blessed God in the furnace, saying,

52 Blessed be thou, O Lord God of our fathers, and prayed, and exalted about all things for cuer, and blessed be thy glorious and holy Name, and praised about all things, and magnified for cuer.

53 Blessed be thou in the Temple of thine holy glory, & praised about all things, and exalted for cuer.

54 Blessed be thou that beholdest the depths, and sittest vpon the Cherubims, and praised about all things, and exalted for cuer.

55 Blessed be thou in the glorious Throne of

thy kingdome, and praised about all things, and exalted for cuer.

56 Blessed be thou in the firmament of heauen, and praised about all things & glorified for cuer.

57 Al ye works of the Lord, blessed ye the Lord: praise him, & exalt him about all things for cuer.

58 O *heauens, blessed ye the Lord: praise him, and exalt him about all things for cuer. *Psal. 148. 4.

59 O Angels of the Lord, blessed ye the Lord: praise him, & exalt him about all things for cuer.

60 Al ye waters that be about the heauen, blessed ye the Lord: praise him, and exalt him about all things for cuer.

61 Al ye powers of the Lord, blessed ye the Lord: praise him, & exalt him about all things for cuer.

62 O sunne & moone, blessed ye the Lord: raise him, and exalt him about all things for cuer.

63 O starres of heauen, blessed ye the Lord: praise him, and exalt him about all things for cuer.

64 Euery shewe and dewe, blessed ye the Lord: praise him, and exalt him about all things for cuer.

65 All ye winds, blessed ye the Lord: praise him, and exalt him about all things for cuer.

66 O fire and heate, blessed ye the Lord: praise him, and exalt him about all things for cuer.

67 O winter and summer, blessed ye the Lord: praise him, & exalt him about all things for cuer. *10. col. d.*

68 O dewes and stormes of snowe, blessed ye the Lord: praise him, and exalt him about all things for cuer. *10. f. d.*

69 O frost and colde, blessed ye the Lord: praise him, and exalt him about all things for cuer.

70 O yce and snowe, blessed ye the Lord: praise him, and exalt him about all things for cuer.

71 O nights and daies, blessed ye the Lord: praise him, and exalt him about all things for cuer.

72 O light and darkenesse, blessed ye the Lord: praise him, & exalt him about all things for cuer.

73 O lightnings and clouds, blessed ye the Lord: praise him, and exalt him about all things for cuer.

74 Let the earth besse the Lord: let it prayse him, and exalt him about all things for cuer.

75 O mountains, and hilles, blessed ye the Lord: praise him, and exalt him about all things for cuer.

76 All things that grow on the earth, blessed ye the Lord: praise him, and exalt him about all things for cuer.

77 O fountaines, blessed ye the Lord: praise him, and exalt him about all things for cuer.

78 O sea and floods, blessed ye the Lord: praise him, and exalt him about all things for cuer.

79 O whales, and all that moue in the waters, blessed ye the Lord: praise him, and exalt him about all things for cuer.

80 All ye soules of heauen, blessed ye the Lord: praise him, & exalt him about all things for cuer.

81 All ye beafts and cattel, blessed ye the Lord: praise him, & exalt him about all things for cuer.

82 O children of men, blessed ye the Lord: praise him, and exalt him about all things for cuer.

83 Let Israel besse the Lord, praise him, and exalt him about all things for cuer.

84 O Priests of the Lord, blessed ye the Lord: praise him, and exalt him about all things for cuer.

85 O seruants of the Lord, blessed ye the Lord: praise him, & exalt him about all things for cuer.

86 O spirits and soules of the righteous, blessed ye the Lord: praise him, and exalt him about all things for cuer.

87 O Saints and humble of heart, blesse ye the Lord: praise him, and exalt him aboue all things for euer.

88 O Ananias, Azarias, & Misael, blesse ye the Lord: praise him, and exalt him aboue all things for euer: for he hath deliuered vs fro the hel, & saued vs from the hand of death, and deliuered vs out of

the mids of the fornace, and burning flame: euen out of the middes of the fire hath he deliuered vs.

89 Confesse vnto the Lord, that he is gracious: for his mercie endureth for euer.

90 All ye that worship β Lord, blesse the God of gods: praise him, and acknowledge him: for his mercie endureth world without end.

THE HISTORIE OF \parallel SUSANNA, which some ioyneto the ende of Daniel, and make it the thirteenth Chapter.

172, 181, 182.

8 The two gouernours are taken with the houre of Susanna. 19 They take her about in the garden. 20 They solicite her to wickedness. 21 She chuseth rather to obey God, though it be to the danger of her life. 22 She is accused. 23 Daniel doth deliuer her. 24 The gouernours are put to death.



Here dwelt a man in Babylon called Ioachim,

2 And hee tooke a wife, whose name was Susanna, the daughter of Helcias, a very faire woman, and one that feared God.

3 Her father and her mother also were godly people, and taught their daughter according to the Law of Moyses.

4 Now Ioachim was a great rich man, and had a faire garden ioyning to his house, and to him resorted the Iewes, because he was more honourable than all others.

5 The same yeeere were appointed two of the ancients of the people to bee Iudges, such as the Lord speakech of, that the iniquity came from Babylon, and from the ancient Iudges, which seemed to rule the people.

6 These haunted Ioachims house, and all such as had any thing to doe in the Law, came thither vnto them.

7 Now when β people departed away at noon, Susanna went into her husband's garden to walke.

8 And the two Elders sawe her that she went in daily and walked, so that their lust was inflamed toward her.

9 Therefore they turned away their mind, and cast downe their eyes, that they should not see heauen, nor remember iust iudgements.

10 And althet they both were wounded with her loue, yet durst not one shew another his grief.

11 For they were ashamed to declare their lust, that they desired to haue to doe with her.

12 Yet they watched diligently from day to day to see her.

13 And the one saide to the other, Let vs goe now home, for it is dinner time.

14 So they went their way, and departed one from another: yet they returned againe, and came into the same place, and after that they had asked one another the cause, they acknowledged their lust: then appointed they a time both together when they might finde her alone.

15 Now when they had spied out a conuenient time, that she went in, she her maner was, with two maides onely, and thought to walk her selfe in the garden (for it was an hote season)

16 And there was no body there, save the two Elders that had hid thesclues, & watched for her.

17 She said to her maides, Bring me oile & sope, and shut the garden doores, that I may walk me,

18 And they did as she bade them, and shutte the garden doores, and went out themsclues at a backed doore, to fet the thing that she had commanded them: but they saw not the Elders, because they were hid.

19 Now when the maides were gone forth, the two Elders rose vp and came vnto her, saying,

20 Behold, the garden doores are shut, that no man can see vs, and wee burne in loue with thee: therefore consent vnto vs, and lie with vs.

21 If thou wilt not, we will beare witness against thee, that a yong man was with thee: and therefore thou shalt send away thy maides from thee.

22 Then Susanna stood, & said, I am in trouble on euery side: for if I do this thing, it is death vnto me: and if I do it not, I cannot escape your hands.

23 It is better for me to fall into your hands, & not doe it, then to sinne in the sight of the Lord.

24 With that Susanna cried with a loud voyce, and the two Elders cried out against her.

25 Then ran β one, & opened the garden doore.

26 ¶ So when the seruants of the house heard the cry in the garden, they rushed in at the backed doore, to see what was done vnto her.

27 But when the Elders had declared their matter, the seruants were greatly ashamed: for there was neuer such a report made of Susanna.

28 On the morowe after, came the people to Ioachim her husband, and the two Elders came also, full of mischieuous imagination against Susanna, to put her to death.

29 And saide before the people, Send for Susanna the daughter of Helcias Ioachims wife. And immediately they sent.

30 So shee came with her father and mother, her children and all her kindred.

31 Now Susanna was very tender, and faire of face.

32 And these wicked men commanded to vncouer her face (for shee was couered) that they might so be satished with her beaurie.

33 Therefore they that were about her, and all they that knew her, wept.

34 Then the two Elders stood vp in the mids of the people, and laid their hands vpon her head.

35 Which wept & looked vp toward heauen for her heart trusted in the Lord.

36 And the Elders said, As we walked in β garden alone, she came in with two maides, whom she sent away from her, and shut the garden doores.

37 Then a yong man which there was hidde, came vnto her, and lay with her.

38 Then wee which stood in a corner of the garden, seeing this wickednes, ranne vnto them, and we saw them as they were together.

39 But wee could not holde him: for he was

fleege

stronger the we, & opened 3 doore, & leaped out.
40 Now when we had taken this woman, we would tell vs: what yong man this was, but she would not tell vs: of these things are we witnessles.

41 Then the assembly beleued them, as though that were the Elders and Iudges of the people: so they condemned her to death.

42 Then Sufanna cried out with a loud voyce, & said, O ouerlasting God, that knowest the secrets, and knowest all things afore they come to passe,

43 Thou knowest, that they haue borne false witness against me, and beheld, I must die, whereas I neuer did such things as these men haue maliciously inuented against me.

44 And the Lord heard her voyce.

45 Therefore when she was led to be put to death, the Lord raised vp the holy spik of a yong childe, whose name was Daniel.

46 Who cried with a loud voyce, I am cleane from the blood of this woman.

47 Then all the people turned them towarde him, and said, What meane these words that thou hast spoken?

48 Then Daniel stood in the middes of them, & said, Are ye such fooles, O Israelites, that without examination, or knowledge of the trueth, yee haue condemned a daughter of Israel?

49 Returne againe to iudgement, for they haue borne false witness against her.

50 Wherefore the people turned againe in all haste, & the Elders said vnto him, Come, sit down among vs, and shew it vs, seeing God hath giuen thee the office of an Elder.

51 Then said Daniel vnto the, Put these two aside, one far from another, & I will examine them.

52 So when they were put asunder one from another, he called one of them and saide vnto him, O thou that art olde in a wicked life, now thy sinnes which thou hast committed aforetime, are come to light.

53 For thou hast pronounced false iudgements, and hast condemned the innocent, and hast let the

guiltie goe free, albeit the Lord saith, * The innocent and righteous shalt thou not slay. * *Eccles. 3. 7.*

54 Now then if thou hast seene her, tell me, vnder what tree sawest thou them companying together? Who answered, Vnder a lentilke tree.

55 Then saide Daniel, Verily thou hast liyd against thine owne head: for loe, the Angell of God hath receiued the sentence of God, to cut thee therein.

56 So put he him asile, and commatnded to bring the other, and said vnto him, O thou seed of Chanaan, and not of Iuda, beauty hath deceiued thee, and lust hath subuerted thine heart.

57 Thus haue ye dealt with the daughters of Israel, and they for feare companied with you: but the daughter of Iuda would not abide your wickednesse.

58 Nowe therefore tell mee, vnder what tree diddest thou take them companying together? Who answered, Vnder a Prime tree.

59 Then said Daniel vnto him, Verily thou hast also liyd against thine head: for the Angell of God waiteth with the sword to cut thee in two, and so to destroy you both.

60 With that all the whole assembly cryed with a loud voyce, and praised God which saueh them that trust in him.

61 And they arose against the two Elders, (for Daniel had consist them of false witness by their owne mouth)

62 * And according to the Law of Moyses they dealt with them, as they dealt wickedly against their neighbour, and put them to death. Thus the innocent blood was iusted the same day. * *Deut. 19. 19. Prov. 19. 5.*

63 Therefore Helcias and his wife praised God for their daughter Sufanna, with Iocaim her husband, and all the kindred, that there was no dishonesty found in her.

64 From that day forth was Daniel had in great reputation in the sight of the people.

65 And King Ashtages was laid with his fathers, and Cyrus of Persia reigned in his stead.

THE HISTORIE OF BEL

and of the Dragon, which is the fourteenth Chapter of Daniel after the Latine.

Now when King Ashtages was laid with his fathers, Cyrus the Persian receiued his kingdome.

2 And Daniel did eate at the Kings table, and was honoured aboute till his friends.

3 Now the Babylonians had an idole, called Bel, and there were spent vpon him euery day twelue great measures of fine flour, and fourtie sleepes, and fixe great i pots of wine.

4 And the king worshipped it, & went daily to honour it: But Daniel worshipped his owne God, and the King said vnto him, Why doest thou not worship Bel?

5 Who answered, said, Because I may not worship idoles made with handes; but the liuing God, which hath created the heauen and the earth, and hath power vpon all flesh.

6 Then said the King vnto him, Thinkest thou not that Bel is a liuing God? seest thou not how much he eath and drinketh euery day?

7 Then Daniel smiled and said, O king, be not deceiued: for this is but clay within, and brasse without, and did neuer eate any thing.

8 So the King was wroth, and called for his Priests, and said vnto them, if ye tell me not, who this is that eateh vp these expences, ye shall die.

9 But if yee can certifie mee that Bel eateh them, then Daniel shall die: for hee hath spoken blasphemie against Bel. And Daniel said vnto the King, Let it be according to the word.

10 (Nowe the Priests of Bel were thre score and ten, beside their wives and children:) and the King went with Daniel into the Temple of Bel.

11 So Bel's Priests said, Behold, we will go out, and fet thou the meate there, O King, and let the wine be filled: then shut the doore fast, and seale it with thine owne finger.

12 And to morow when thou comest in, if thou findest not that Bel hath eaten vp all, we will suffer death, or els Daniel that hath liyd vpon vs.

13 Now they thought themselves sure more.

for vnder the table they had made a priuie entrance, and there went they in euer, and tooke away the things.

14 So when they were gone forth, the King fet meate before Bel. Now Daniel had commanded his seruants to bring albes, and these they strowed throughout all the Temple, in the presence of the king alone: then went they out & shut the doore, and sealed it with the Kings signet, & so departed.

15 Now in the night came the Priests, with their wiues and children, (as they were wont to doe) and did eate and drinke vp all.

16 In the morning betimes the king arose, and Daniel with him.

17 And the King said, Daniel, art thou whole? Who answered, yea, O King, they be whole.

18 And assoone as hee had opened the doore, the king looked vpon the table, and cried with a loud voyce, Great art thou, O Bel, and with thee is no deceit.

19 Then laughed Daniel, and held the King that he should not goe in, and saide, Behold nowe the pavement, and marke well whose footsteppes are these.

20 And the king said, I see the footsteppes of men, women, & children: therefore the king was angry.

21 And tooke the Priests, with their wiues, and children, and they shewed him the priuie doores, where they came in, and consumed such things as were vpon the table.

22 Therefore the king slew them, and deliuered Bel into Daniels power, who destroyed him and his temple.

23 ¶ Moreover in that same place there was a great Dragon, which the Babylonians worshipped.

24 And the king said vnto Daniel, Saist thou, that this is of brass & also of iron, he liueth and eateth and drinketh, so that thou canst not say, that he is no liuing god: therefore worship him.

25 Then said Daniel vnto the King, I will worship the Lord my God: for he is the liuing God.

26 But giue mee leaue, O King, and I will slay this dragon without sword or staffe. And the king said, I giue thee leaue.

27 Then Daniel tooke pitch, & fat, and haire, and did see the them together, and made lumps thereof: this he put in the Dragons mouth, and so the Dragon burst in funder. And Daniel saide, Behold, whom ye worship.

28 When the Babylonians heard it, they were wonderfull wroth, and gathered them together against the King, saying, The king is become a Jew: for he hath destroyed Bel, and hath slaine the Dragon, and put the Priests to death.

29 So they came to the King, and said, Deliuer vs Daniel, or else wee will destroy thee, and thine house.

30 Now when the king sawe that they pressed sore vpon him, and that necessitie constrained him, he deliuered Daniel vnto them:

31 Who cast him into the Lions denne, where he was fixe dayes.

32 In the denne there were seuen Lyons, and they had giuen them every day two bodies & two sheepe, which then were not giuen them, to the intent that they might deuoure Daniel.

33 ¶ Now there was in Iurie a Prophet called Abbacuc, which had made pottage, and broken bread into a bowle, and was going into the field, for to bring it to the reapers.

34 But the Angel of the Lord giul vnto Abbacuc, Goe, cary the meat that thou hast, into Babylon vnto Daniel, which is in the Lyons denne.

35 And Abbacuc said, Lord, I neuer saw Babylon, neither doe I know where the denne is.

36 Then the Angel tooke him by the crowne of the head, & bare him by the haire of the head, and through a mighty winde set him in Babylon vpon the denne.

37 And Abbacuc cried saying, O Daniel, Daniel, take the dinner that God hath sent thee.

38 Then said Daniel, O God, thou hast thought vpon me, and thou neuer failest them that feele thee and loue thee.

39 So Daniel arose, and did eate, and the Angel of the Lord set Abbacuc in his owne place againe immediately.

40 Vpon the fourth day, the king went to be-waile Daniel: and when he came to the denne, he looked in, and behold, Daniel sat in the midst of the Lyons.

41 Then cryed the King with a loude voyce, saying, Great art thou, O Lorde God of Daniel, and there is none other besides thee.

42 And he drew him out of the den, and cast them that were the cause of his destruction into the denne, and they were deuoured in a moment before his face.

THE FIRST BOOKE of the Maccabees.

CHAP. I.

1 The death of Alexander the king of Macedonia. 11 Antiochus taketh the kingdom. 12 Many of the children of Israel make covenants with the Gentiles. 21 Antiochus forbiddeth Egypt & Jerusalem to be common. 30 Antiochus falleth up into heauen.

After that Alexander the Macedonian, the sonne of Philip, went forth of the land of Chetrim, & slew Darius king of the Persians & Medes, and reigned for him, as he had before in Grecia.

3 He tooke great warres in hand, and wayne strong holds, and slew the Kings of the earth.

3 So went he thorow to the ends of the world, and tooke spoiles of many nations, in so much that the world stood in awe of him: therefore his heart

was puffed vp and was haucie.

4 Nowe when hee had gathered a mightie strong holle,

5 And had reigned ouer regions, nations, and kingdomes, they became tributaries to him.

6 After these things he fell sicke, and knewe that he should die.

7 Then hee called for the chiefe of his seruants, which had bene brought vp with him of children, and parted his kingdome among them, while he was yet aliue.

8 So Alexander had reigned twelue yeeres when he died.

9 And his seruants reigned euerie one in his rourne.

10 And they all caused themselves to be crowned

and after his death, and so did their children after them many yeeres, and much wickednes increased in the world.

11 For out of these came the wicked roote, *Antiochus Epiphanes*, the sonne of King Antiochus, which had bene an hostage at Rome, and he reigned in the hundreth and seven & thirtieth yere of the kingdome of the Greeces.

12 In those daies went there out of Israel wicked men, which caused many, saying, Let vs go, & make a covenant with the heathen, that are round about vs: for since we departed fro them, we haue had much sorrow.

13 So this deuile pleased them well.

14 And certaine of the people were ready, and went to the King, which gaue them licence to doe after the ordinances of the heathen.

15 Then set they vp a place of exercise at Ierusalem, according to the fashions of the heathen,

16 And made themselves vncircumcised, & forsooke the holy Couenant, and ioyned themselves to the heathen, and were soild to do mischiefe.

17 So when Antiochus his kingdome was set in order, he went about to reigne ouer Egypt, that he might haue the dominion of two Realmes.

18 Therefore he entred into Egypt with a mighty company, with chariots, and Elephants, & with horsemen, and with a great noise.

19 And moued war against Ptolemus King of Egypt, but Ptolemus was afraid of him, & fled, and many were wounded to death.

20 Thus Antiochus won many strong cities in the land of Egypt, and tooke away the spoiles of the land of Egypt.

21 And after that Antiochus had smitten Egypt, he turned againe in the hundreth, fortie and three yere.

22 And went vp toward Israel and Ierusalem with a mighty people.

23 And entred proudly into the Sanctuary, and tooke away the golden altar and the candlestick for the light and all the instruments thereof, & the table of the shewbread, and the pouring vessels, & the bowles, and the golden cassins and the vails, & the crownes, & the golden apparel, which was before the Temple, and brake all in pieces.

24 He tooke also the silver & gold, & the precious iewels, and he tooke the secret treasure that he found, and when he had taken away all, he departed into his owne land.

25 After he had murdered many people, & spoken very proudly.

26 Therefore there was a great lamentation in euery place of Israel.

27 For the Princes and the Elders mourned: the young women, & the young men were made feeble, and the beauty of the women was changed.

28 Euery bride frome tooke him to mourning, and shee that sate in the marriage chamber, was in heauinesse.

29 The land also was moued for the inhabitants thereof: for all the house of Jacob was covered with confusion.

30 After two yeres the King sent his chief taxepayers into the cities of Iuda, which came to Ierusalem with a great multitude.

31 Who spake peaceable words vnto them in secret, and they gaue credence vnto him.

32 Then he fell suddenly vpon the citie, and smote it with a great plague, and destroyed much

people of Israel.

33 And when he had spoiled the citie, he set fire on it, casting downe the houses thereof, and walles thereof on euery side.

34 The women and their children tooke they captiue, and led away the cattell.

35 Then fortified they the citie of David with a great and thicke wall, and with mighty towers, and made it a strong hold for them.

36 Moreover they set wicked people there, and vngodly persons, and fortified themselves therein.

37 And they stored it with weapons & vitails, and gathered the spoile of Ierusalem, and layd it vp there.

38 Thus became they a fore share and were in ambushment for the Sanctuary, and were wicked enemies euermore vnto Israel.

39 For they shed innocent blood on euery side of the Sanctuary, and defiled the Sanctuary.

40 In so much that the citizens of Ierusalem fled away because of them, and it became an habitation of strangers, being desolat to osen whom the had borne: for her owne children did leaue her.

41 Her Sanctuary was left well as a wilderness: her holy daies were turned into mourning, her Sabbaths into reproch, and her honor brought to nought.

42 As her glory had bene great, so was her dishonour, & her excellencie was turned into sorrow.

43 Also the King wrote vnto all his kingdome, that all the people should be as one, and that euery man should leaue his lawes.

44 And all the heathen agreed to the commandement of the King.

45 Yea, many of the Israelites consented to his religion, offering vnto idols, & desiling his Sabbaths.

46 So the King sent letters by the messengers vnto Ierusalem, and to the cities of Iuda, that they should follow the strange lawes of the countrey.

47 And that they should forbid the burnt offerings, & Sacrifices, & the offerings in his Sanctuary,

48 And that they should defile the Sabbaths, and the feast.

49 And pollute the Sanctuary & the holy men.

50 And to set vp altars, and grones, and chapels of idols, and offer vp swines flesh, and vnclean beastes.

51 And that they should leaue their children vncircumcised, and defile their soules with vncleanes, and pollute themselves, that they might forget the Lawe, and change all the ordinances.

52 And that whosoever would not doe according to the commandement of the King, should suffer death.

53 In like maner wrote he throughout all his kingdomes, and set ouerscers ouer all the people,

54 And he commanded the cities of Iuda to do sacrifice, criie by citie.

55 Then went many of the people vnto them by heapes, euery one that forsooke the Law, and so they committed euill in the land.

56 And they droue his Israelites into secret places, euen wher soeuer they could flee for succour.

57 The fifteenth day of Caslee, in the hundreth and nine and fortieth yere, they set vp the abomination of desolation vpon the altar, and they builded altars throughout the cities of Iuda on euery side.

58 And before the doores of the house, and in

the streetes they burnt incense,

59 And the bookes of the Law which they found, they burnt in the fire, and cut in pieces.

60 Whosoever had a booke of the Testament found by him, or whosoever confented vnto the Lawe, the Kings commandement was, that they should pitch him to death by their authoritie.

61 And they executed these things euery moneth vpon the people of Israel that were founde in the cities.

62 And in the five and twentieth day of the moneth, they did sacrifice vpon the altar, which was in the head of the altar of sacrifices.

63 And according to the commandement, they put certaine women to death, which had caused their children to be circumcised.

64 And they hanged vp their children at their neckes, and they spoiled their houses, and slew the circumcisers of them.

65 Yet were there many in Israel, which were of courage, and determined in themselves, that they would not cease euery thing.

66 But chose rather to suffer death, then to be defiled wth those meate: so because they would not break the holy covenant, they were put to death.

67 And this tyranny was very fore vpon the people of Israel.

CHAP. II.

1 The mourning of Mattathias and his sonnes for the destruction of the holy citie. 2 They refuse all sacrifice vnto idols. 3 The zeale of Mattathias for the Law of God. 4 They are slaine and will not fight of mee because of the Sabbath day. 5 Mattathias dying, commandeth his sonnes to fight in the word of God after the example of his fathers.

Joseph. Antig. 12. cap. 7.

IN those daies Hodeo vp Mattathias the Priest, the sonne of Ioannes, the sonne of Simcon, of the sonnes of Ioarib of Ierusalem, & dwelt in Modin.

2 And he had five sonnes, Ionian called Gaddis,

3 Simon called Thassi,

4 Iudas which was called Maccabeus,

5 Eleazar called Abaron, and Ionathan, whose name was Apphus.

6 Now he sawe the blasphemies, which were committed in Iuda and Ierusalem.

7 And he said, Wo is me: wherefore was I borne, to see this destruction of my people, and the destruction of the holy citie, and thus to sit still? it is deliuered into the hands of the enemies.

8 And the Sanctuary is in the hands of strangers: her Temple is as a man that hath no renoume.

9 Her glorious vessels are caried away into captiuitie: her infants are slaine in the streetes, and her young men are fallen by the sword of the enemies.

10 What people is it, that haue not some possession in her kingdome, or hath not gotten of her spoyle?

11 All her glory is taken away: of a free woman, she is become an handmaid.

12 Behold, our Sanctuary and our beauty, and honour is desolate, & the Gentiles haue defiled it.

13 What helpeh it vs then to liue any longer?

14 And Mattathias rent his clothes, he, and his sonnes, and put sackcloth vpon them, and mourned very fore.

15 ¶ Then came men from the King to the citie of Modin to compell them to forsake God, & to sacrifice.

16 So many of the Israelites confented vnto them: but Mattathias & his sonnes assembled together.

17 Then spake the Commissioners of the King, and said vnto Mattathias, thou art the chiefe and an honorable man, and great in this citie, and hast many children and brether.

18 Come thou therefore first, & fulfil the Kings commandement, as all the heathen haue done, and also the men of Iuda, and such as remain at Ierusalem: so shalt thou and thy family be in the Kings fauour; & thou and thy children shall be enriched with siluer and gold, and with many rewards.

19 Then Mattathias answered and said with a loude voice, Though all nations that are vnder the Kings dominion, obey him, & fall away euery man from the religion of their fathers, and consent to his commandements.

20 Yet will I and my sonnes, and my brether, walke in the covenant of our fathers.

21 God be mercifull vnto vs, that we forsake not the Law and the ordinances.

22 We will not hearken vnto the Kings words to transgresse our religion, neither on y^e right side, nor on the left.

23 And when hee had left off speaking these words, there came one of the Iewes, in y^e sight of al to sacrifice vpon the altar which was at Modin, according to the Kings commandement.

24 Now when Mattathias saw it, he was so inflamed with zeale, that his reimes shooke; and his wrath was kindled according to the ordinance of the Law: therefore he ran vnto him, and killed him by the altar.

25 And at the same time he slew the Kinges commissioner that compelled him to do sacrifice, and destroyed the altar.

26 Thus bare he zeale to y^e Law of God. *Nas. 35, 3.

27 ¶ Then cryed Mattathias with a loud voice in the citie, saying, Whosoever is zealous of the Law, and will stand by the coucnant, let him come forth after me.

28 So hee and his sonnes fled into the mountaynes, and left all that they had in the citie.

29 Then many that sought after iustice and iudgement,

30 Went downe into the wilderness to dwell there, both they and their children, & their wives, and their cattell: for the afflictions increased fore vpon them.

31 ¶ Nowe when it was tolde vnto the Kings seruants, and to the parisons, which were in Ierusalem in the tyme of Dauid, that men had broken the kings commandement, and were gone downe into the secret places in the wilderness,

32 Then many pursued after them: and hauing ouertaken them, they camped against them, and set the battell in aray against them on the Sabbath day.

33 And said vnto them, Let this now be sufficient: come forth and do according to the commandement of the King, and ye shall liue.

34 But they answered, We will not goe forth, neither will we doe the Kings commandement, to defile the Sabbath day.

35 Then they gaue them the battell.

36 But the other answered them nothing, neither cast any one stone at them, nor stopped the priuie places.

37 But said, We will die all in our innocencie: the heauen and earth shall testify for vs, that ye destroy vs wrongfully.

38 Thus they gave them the battell vpon the Sabbath, and slew both men and carrell, their wiues and their children to the number of a thousand people.

39 ¶ When Mattathias and his friends vnderstood this, they mourned for them greatly,

40 And said one to another, If we al do as our brethren haue done, and fight not against the heathen for our liues, and for our Lawes, shall they incontinently destroy vs out of the earth.

41 Therefore they concluded at the same time, saying, Whosoever shall come to make battell with vs vpon the Sabbath day, we will fight against him, that we die not all, as our brethren that were murdered in the secret places.

42 Then came vnto them the assembly of the Aſideans, which were of the strongest men of Iſrael, all which as were well minded toward the Law.

43 And all they that were ſet for perfection, ioynted themselves vnto them, and were an helpe vnto them.

44 So they gathered a power, & smote the wicked men in their wrath, & the vngodly in their anger: but the rest fled vnto the heauen, & escaped.

45 Then Mattathias and his friends went about, and destroyed the altars,

46 And circumciſed the children by force that were vncircumciſed, as many as they found within the coaſtes of Iſrael,

47 And they purſued after the proud men: and this act prospered in their hands.

48 So they recovered the Law out of the hand of the Gentiles, and out of the hand of Kings, and gaue no place to the wicked.

49 Now when the time drew neere that Mattathias ſhould die, he ſaid vnto his ſonnes, Now is pite and perſecution increaſed, and the time of deſtruction, and the wrath of indignation.

50 Now therefore, my ſonnes, be ye zealous of the Law, and giue your liues for the couenant of our fathers.

51 Call to remembrance what actes our fathers did in their time: ſo ſhall ye receiue great honour and an euerlaſting name.

52 ¶ Was not Abraham found faithfull in temptation, & it was imputed vnto him for righteouſneſſe?

53 ¶ Ioseph in the time of his trouble kept the commandment, and was made the lord of Egypt.

54 ¶ Phinees our father, became he was zealous and ſeruent, obtained the couenant of the euerlaſting Prieſthood.

55 ¶ Ieſus for fulfilling the word, was made the gouernour of Iſrael.

56 ¶ Caleb, becauſe he bare witneſſe before the Congregation, receiued the heritage of the land.

57 ¶ Dauid, becauſe of his mercie obtained the throne of the kingdome for euermore.

58 ¶ Elias, becauſe he was zealous, and ſeruent in the Law, was taken vp euen vnto heauen.

59 ¶ Ananias, Azarias and Miſael by their faith were deliuered out of the flame.

60 ¶ Daniel becauſe of his innocencie, was deliuered from the mouth of the Lions.

61 And thus ye may conſider throughout all ages, that whoſoever put their truſt in him, ſhall not want ſtrength.

62 ¶ Feare not yet then the wordes of a ſinfull man: for his glory is but dung and wormes.

63 To day is he ſet vp, and to morrow he ſhall not be found: for he is turned into his duſt, & his

purpose perſiſteth.

64 ¶ Wherefore my ſonnes, take good hearts and ſlew your ſclues men for the Law: for by it ſhall you obtaine glory.

65 And behold, I know that your brother Simon is a man of counſel: giue care vnto him alway: he ſhall be a father vnto you.

66 And Judas Maccabeus hath bene mighty & ſtrong, euen from his youth vp: let him bee your captain, and fight you the battell for the people.

67 Thus ſhall ye bring vnto you all thoſe that obſcure the Law, and ſhall auenge the iniuries of your people.

68 ¶ Recompence fully the heathen, & giue your ſclues to the commandment of the Law.

69 So he bleſſed them, and was laide with his fathers.

70 And died in the hundreth, ſourte and fixe yeere, and his ſonnes buried him in his fathers ſepulchre at Modin, and al Iſrael made great lamentation for him.

CHAP. III.

1 Judas in ſpide ruler ouer the Iewes. 11 He killith Apollonius and ſleweth the priuies of Syria. 43 The conſtitution of Iudas toward God. 53 Iudas determiueth to fight againſt Lyſias, whom Antiochus had made captaine ouer Iuſeph.

Then Judas his ſonne, called Maccabeus, roſe vp in his place.

2 And all his brethren helped him, and al they that held with his father, and ſought with courage the battell of Iſrael.

3 So he gaue his people great honour: he put on a breſtplate as a gyant, & armed himſelfe, and ſet the battell in aray, and defended the camp with the ſword.

4 In his acts he was like a Lion, and as a Lions whelp roaring after the pray.

5 For he purſued the wicked, & ſought them out, and burnt vp thoſe that vexed his people.

6 So that the wicked fled for feare of him, and all the workers of iniquitie were put to trouble: and ſaluation prospered in his hand.

7 And he grieved diuers Kings, but Iacob reioyced by his actes, and his memorie is bleſſed for ever.

8 He went alſo thorow the cities of Iuda, and destroyed the wicked out of them, and turned away the wrath from Iſrael.

9 So was he renowned vnto the ends of the earth, and hee aſſembled together thoſe that were ready to periſh.

10 ¶ But Apollonius gathered 5 Gentiles, and a great hoſt out of Samaria, to fight againſt Iſrael.

11 Which whē Iudas perceiued, he went forth to meete him, and ſmote him, & ſlew him, ſo that many fell downe ſlaine, and the reſt fled.

12 So Iudas tooke their ſpoiles, & tooke alſo Apollonius ſword, and fought with it all his life long.

13 ¶ Now when Seron a prince of the armie of Syria, heard that Iudas had gathered vnto him the Congregation, & Church of the faithfull, and went forth to the warre,

14 He ſaid, I will get me a name, and wil be glorious in the realme: for I will go fight with Iudas and them that are with him, which haue deſpiſed the Kings commandment.

15 So he made him ready to go vp, & there went with him a mighty hoſte of the vngodly to helpe him, and to be auenged of the children of Iſrael.

16 And when he came neere to the going vp of Bethborton, Iudas went forth to meete him with a small company.

17 But when they saw the armie coming against them, they said to Iudas, How are we able, being so few, to fight against so great a multitude, and so strong, seeing we be so weary, and have fasted all this day?

18 Then said Iudas, It is an easie thing for many to be shut vp in the hands of fewe, and there is no difference before the God of heauen, to deliuer by a great multitude, or by a small company.

19 For the victory of the battell standeth not in the multitude of the host, but the strength cometh from heauen.

20 They come against vs with a cruel & proud multitude to destroy vs, and our wiues, and our children, and to rob vs.

21 But we doe fight for our liues, and for our Lawes.

22 And God himselfe wil destroy them before our face: therefore be not ye afraid of them.

23 And when he had left off speaking, he leapt suddenly vpon them: so was Seron and his hoste destroyed before him.

24 And they pursued them fro the going down of Bethborton vnto the plaine: where there were slaine eight hundred men of them, & the residue fled into the land of the Philistims.

25 Then the feare and terrour of Iudas and his brethren fel vpon the nations round about.

26 So that his fame came vnto the King: for all the Gentiles could tell of the warres of Iudas.

27 But when King Antiochus heard these tidings, he was angry in his minde: wherefore he sent forth, & gathered all the power of his realme, a very strong armie.

28 And opened his treasury, and gaue his hoste a yeeres wages in hand, commanding them to be readie for a yeere for all occasions.

29 Neuerthelesse, when hee sawe that the monney of his treasures failed, and that the tributes in the country were small, because of the dissension, and plagues that hee had brought vpon the land, in taking away the lawes which had bene of olde time,

30 He feared least he should not haue now at the second time, as at the first, for the charges and gifts that he had giuen with a liberal hand afore: for in liberalitie hee fare passed the other Kings that were before him.

31 Wherefore he was heauie in his minde, and thought to goe into Persia, for to take tributes of the countrey, and to gather much money.

32 So he left Lyfias a noble man & of the Kings blood to ouerseer the Kings businesse, from the river of Euphrates vnto the borders of Egypt.

33 And to bring vp his sonne Antiochus, til he came againe.

34 Moreover, he gaue him halfe of his hoste & elephants, and gaue him the charge of all things that he would haue done.

35 And concerning those which dwelt in Iuda & Ierusalem, that he should send an armie against them, to destroy and root out the power of Israel and the remnant of Ierusalem, & to put out their memoriall from that place.

36 And to set strangers for to inhabit all their quarters, and part their land among them.

37 And the king tooke the halfe of the hoste

that remained, and departed from Antiochia his royall cite, in the yeere an hundredth fourtie and seuen, and passed the river Euphrates, and went thorow the hie countries.

38 Then Lyfias chose Ptolemies the sonne of Dorimimus, & Nicanor, and Gorgias, mighty men, and the Kings friends,

39 And sent with them fourtie thousand footmen, and seuen thousand horsemen, to go into the land of Iuda, and to destroy it, as the King commanded.

40 So they went forth with all their power, and came and pitched by Binnans in the plaine country.

41 Nowe when the marchants of the countrey heard the rumour of them, they took very much siluer and golde, and seruants, and came into the campe, to buy the children of Israel for slaves, and the strength of Syria and of strange nations ioyned with them.

42 ¶ Nowe when Iudas and his brethren sawe that trouble increased, and that the hoste drew neere vnto their borders, confiding the Kings words, whereby hee had commanded to destroy the people, and vterly abolish them,

43 They said one to another, Let vs redresse the decay of our people, and let vs fight for our people, and for our Sanctuary.

44 Then the Congregation were soone readie gathered to fight, and to pray, and to desire mercy and compassion.

45 As for Ierusalem, it was not inhabited, but was as a wilderness. There went none that was borne in it, in or out at it, and the Sanctuary was troden downe, & the strangers kept the fortress, and it was the habitation of the heathen: and the mirth of Iacob was taken away: the pipe and the harpe ceased.

46 So they gathered themselves together, and came to Maspha before Ierusalem: for in Maspha was y place where they praised aforetime in Israel.

47 And they fasted that day, and put sackcloth vpon them, and cast ashes vpon their heads, and rent their clothes.

48 And opened y book of the law, wherein the heathen sought to paint the likenes of their idoles.

49 And brought the Priestes garments, and the first finites, and the tithes, and set there the Nazarites, which accomplished their dayes.

50 And they cried with a loud voyce toward heauen, saying, What shall we doe with these? and whither shall we carie them away?

51 For thy Sanctuary is troden downe and defiled, and thy Priestes are in heauines, and brought downe.

52 And beholde, the heathen are come against vs, to destroy vs: thou knowest what things they imagine against vs.

53 How can we stand before them, except thou helpe vs?

54 Then they blew the trumpets, and cried with a loud voyce.

55 And after this, Iudas ordeined captaines ouer the people, euen captaines ouer thoulans, and captaines ouer hundredths, and captaines ouer fifties, and captaines ouer tens.

56 And they commanded them that builded houses, or married wiues, or planted vineyards, or were fearful, that they should returne euery one to his owne house, according to the Lawe.

100. 32. 5.
in 7. 7.

57 So the hoste remoued, and pitched vpon the Southside of Emmaus.

58 And Iudas sayd, Arme your selues, and be valiant men, & be ready against y morning to fight with these nations, which are gathered together against vs, to destroy vs and our Sanctuary.

59 For it is better for vs to die in battell, then to see calamities of our people & of our Sanctuary.

60 Nevertheless as the wil of God is in heauen, so be it.

C H A P. I I I I.

1. Iudas goeth against Gorgias which lieth in water. 2. He putteth Gorgias and his hoste to flight. 3. Lysias invadeth Emmaus. 4. Thus Iudas drieth him out. 43 Iudas purifieth the Temple and dedicateth the altar.

1. Hen tooke Gorgias five thousand horse men, and a thousand of the best horsemen, and departed out of the campe by night.

2 To invade the campe of the Iewes, and to slay them suddenly: and the men of the fortreffe were his guides.

3 Now when Iudas heard it, he remoued, and they that were valiant men to imite the Kings armie which was at Emmaus.

4 Whiles yet the armie was disperfed from the campe.

5 In the meane season came Gorgias by night into Iudas campe: and when hee found no man there, he sought them in the mountaines: for sayd he, They flee from vs.

6 But also one as it was day, Iudas shewed himselfe in the field with three thousand men, which had neither harness nor swords to their minds.

7 And they saw that the armies of the heathen were strong and wel armed, and their horsemen about them, & that these were expert men of war.

8 Then sayd Iudas to the men that were with him, Feare ye not their multitude, neither be afraid of their assault.

9 Remember, how our fathers were deliuered in the Red Sea, when Pharao pursued them with an armie.

10 Therefore now let vs crie vnto heauen, and the Lord will haue mercie vpon vs, and remember the ouenament of our fathers, and will destroy this hoste before our face this day.

11 So shall all the heathen know, that there is one which deliuereth and saueth Israel.

12 Then the strangers lift vp their eyes, & saw them comming against them.

13 And they went out of their tentes into the battell, and they that were with Iudas, blew the trumpets.

14 So they ioyned together, and the heathen were discomfited and fled by the plaine.

15 But the hindmost of them fel by the sword, & they pursued the vnto Gazeton, & into y plaines of Idumea, & of Azotus, & of Iamnia, so that there were slaine of them about three thousand men.

16 So Iudas turned againe with his hoste from pursuing them.

17 And Iudas vnto the people, Be not greedy of the spoiles: for there is a battell before vs.

18 And Gorgias and the armie is here by vs in the mountaine: but I see now fast against your enemies, and overcome them: then may ye safely take the spoiles.

19 As Iudas was speaking these words, there appeared one part which looked fro the mountains.

20 But when Gorgias saw that his were fled, &

that Iudas souldiers burnt the tentes: (for y smoke that was seene, declared what was done).

21 When they sawe these things, they were fore afraid, and when they saw also that Iudas and his hoste were in the field ready to set themselves in aray.

22 They fled euery one into y land of strangers.

23 So Iudas turned againe to spoile the tentes, where he gate much gold and siluer, and precious stones, and purple of the sea, and great riches.

24 Thus they went home, & sung Psalms, and praised toward the heauen: for he is gracious, and his mercie endureth for euer.

25 And so Israel had great victory in that day.

26 ¶ Now all the strangers that escaped, came, and told Lysias all the things that were done.

27 Who when he heard these things, was fore afraid, and discouraged, because such things came not vpon Israel as he would, neither such things as the King had commanded him, came to passe.

28 Therefore the next ye following, gathered Lysias threecore thousand chosen men, and five thousand horsemen to fight against Ierusalem.

29 So they came into Iddumea, and pitched their tentes at Beth-sura, where Iudas came against them with ten thousand men.

30 And when he saw that mighty armie, he praised, and saide, Blessed be thou, O Saviour of Israel, which diddest destroy the assault of the mightie man by the hand of thy seruant Dauid, & gauest the hoste of the strangers into the hand of Ionathan, the sonne of Saul, and of his armoure bearer.

31 Shut vp this armie in the hand of thy people of Israel, and let them be confounded with their power, and with their horsemen.

32 Make them afraid, and consume their boldnes and strength, that they may be astonied at their destruction.

33 Call them downe by the sword of them that loue thee: then shall al they that know thy Name, praye thee with songs.

34 So they ioyned together, and there were slaine of Lysias hoste, five thousand men, and they fell before them.

35 Then Lysias, seeing his armie pur to flight, and the manlinesse of Iudas souldiers, & that they were ready, either to liue or die valiantly, he went into Antiochia & gathered strangers, and when he had furnished his armie, he thought againe (being prepared) to come against Iudas.

36 Then said Iudas and his brethren, Beholde, our enemies are discomfited: let vs now go vp to cleanse, and to repaire the Sanctuary.

37 So al the hoste gathered them together, and went vp into the mountaine of Sion.

38 Now when they sawe the Sanctuary layde waste, & the altar defiled, & the doores burnt vp, and the shrubs growing in the courts, as in a forest, or as on one of the mountaines, and that y Priests chambers were broken downe,

39 They rent their clothes, and made great lamentation, and cast ashes vpon their heads.

40 And fell downe to the ground on their faces, and blew an alarme with the trumpets, and cryed toward heauen.

41 Then Iudas commanded certaine of the men to fight against those which were in the castle, till he had cleansed the Sanctuary.

42 So he chose Priests that were vndeiled, such as delighted in the Law,

22 4

43 And

43 And they clement the Sanctuary, and bare out the defiled stones into an vnclene place,

44 And consulted what to doe with the altar of burnt offering, which was polluted,

45 So they thought it was best to destroy it, least it should be a reproch vnto them, because the heathen had defiled it: therefore they destroyed the altar,

46 And layd vp the stones vpon the mountain of the Temple in a conuenient place, all there should come a Prophet, to shew what should be done with them.

47 So they tooke whole stones according to the Law, and builded a newe altar according to the former,

48 And made vp the Sanctuary, and the things that were within the Temple, and the courts, and all things.

49 They made also new holy vessels, & brought into the Temple the candlestick, and the altar of burnt offerings, and of incense, and the table.

50 And they burnt incense vpon the altar, and lighted the lampes which were vpon the candlestick, that they might burne in the Temple.

51 They set also the shewbread vpon the table, and hanged vp the vailles, & finished al the workes that they had begun to make.

52 And vpon the five and twentieth day of the ninth moneth, which is called the month of Chisleu, in the hundredth and eight and fortieth yere they rose vp betimes in the morning,

53 And offered sacrifice according to the Lawe, vpon the new altar of burnt offerings, that they had made.

54 According to the time, and according to the day, that the heathen had defiled it, in the same day was it made new with songs, and harpes, and lutes, and cymbales.

55 And all the people fel vpon their faces, worshipping & praying toward the heauen him that had giuen them good successe.

56 So they kept the dedication of the altar eight dayes, offering burnt offerings with gladnes, and offered sacrifices of deliuerance and praise.

57 And deckt the forefront of the Temple with crownes of gold and shieldes, and dedicated the gates & chambers, & hanged doores vpon them.

58 Thus there was very great gladnes among the people, and the reproche of the heathen was put away.

59 So Iudas and his brethren with the whole congregation of Israel, ordeined that the daies of dedicatio of the altar should be kept in their season from yere to yere, by the space of eight daies, from the five and twentieth day of the moneth Chisleu, with mirth and gladnes.

60 And at the same time builded they vp mount Sion with hie wals, & strong towres round about, lest the Gentiles should come, and tread it down, as they had done afore.

61 Therefore they set a garison there to keepe it, and fortified Beth-fura to keepe it, that the people might haue a defence against Idumea.

CHAP. V.

¶ Iudas waspilled the brethren that got about to destroy the altar, and a holp of his brethren Simon and Jonathan, so hee overthrew the citie of Euphras, because they desired them to passe thence.

NOWe when the nations round about heard, that the altar was builded, and the Sanctuary

renued as afore, they were sore grieved.

2 Therefore they thought to destroy the generation of Iacob that was among them, and began to slay and destroy the people.

3 Then Iudas fought against the children of Elau in Idumea at I Arrabathene, because they besieged the Israelites, & he smote them with a great plague, and drue them to straits, and tooke their spoiles.

4 He thought also vpon the malice of the children of Bean, which had bene a snare and an hindrance vnto the people, when they lay in waite for them in the hie way.

5 Wherefore he shut them vp in towres, & besieged them, and destroyed them vterly, & burnt their towres with fire, with al that were in them.

6 Afterward went he against the children of Ammon, where he found a mighty power, and a great multitude with Timotheus their captaine.

7 So he had many barrels with them, but they were destroyed before him, and so hee discomfited them.

8 And tooke Gazar with the towres thereof, and so turned againe into Iudea.

9 ¶ Then the heathen that were in Galaad, gathered them together against the Israelites that were in their quarters, to slay them: but they fled to the castle of Datheman,

10 And sent letters to Iudas, & to his brethren, saying, The hearth that are about vs, are gathered against vs, to destroy vs,

11 And they make them ready for to come, & to take the fortress, whereinto we are fled, and Timotheus is captaine of their hoste.

12 Come now therefore, and deliuer vs out of their hands: for many of vs are slaine.

13 And all our brethren that were at Tubin, are slaine, and they haue taken away their wiues, and their children, & their goods, and destroyed there almost a thousand men.

14 While these letters were yet a reading, behold, there came other messengers from Galile, with their clothes rent, which tolde the same tidings.

15 And said, that they of Ptolemais, & of Ty-rus, and of Sidon, and of all Galile of the Gentiles were gathered against them to destroy them.

16 When Iudas, and the people heard these words, a great congregation came together, to consult what they might doe for thy brethren that were in trouble, and whom they besieged.

17 The said Iudas to Simon his brother, Chase thee our men, & go and deliuer thy brethren in Galile, and I and my brother Jonathan, will go into the countrey of Galaad.

18 ¶ So he left Iosephus the sonne of Zacharias, and Azarias to be captaines of the people, and to keepe the remnant of the hoste in Iudea,

19 And commanded them, saying, Take the ouersight of this people, and make no warre against the heathen, vntill we come againe.

20 And vnto Simon were giuen three thousand men to go into Galile, and to Iudas eight thousand men for the countrey of Galaad.

21 Then went Simon into Galile, and gaue diuers batteles to the heathen, and the heathen were discomfited by him.

22 And he pursued the vnto the gates of Ptolemais: & there were slaine of the heathen almost three thousand men: so hee tooke their spoiles.

23 Thus

33 Thus they refused them that were in Galilee and in Arbath with their wives, and their children, and al that they had, and brought them into Iudaea with great ioy.

34 ¶ Iudas Maccabeus also, & his brother Jonathan went ouer Iorden, & traueiled three daies journey in the wilderness,

35 Where they mette with the Nabathites, who receiued them louingly, & told them euery thing that was done vnto their brethren in the countrey of Galaad.

36 And how that many of them were besieged in Boforra and Bofor, in Alerai, & Chafbon, Maged and Carnaim (all these cities are strong & great)

37 And that they were kept in other cities of Galaad, & to morrow they are appointed to bring their hoste vnto these forts, and to take them, and to destroy them all in one day.

38 So Iudas and his hoste turned in all hast by the way of the wilderness toward Boforra, and wan the citie, and slew all the males with the edge of the sword, and tooke al their spoile, and set fire vpon the citie.

39 And in the night he remooued from thence, and went toward the fortresse.

40 And betimes in the morning when they looked vp, behold, there was an innumerable people bearing ladders, and instruments of warre, to take the forte, and had assaulted them.

41 When Iudas saw that the battel was begun, and that the cry of y^e citie went vp to heauen with trumpets, and a great sound,

42 Then he said vnto the armie, Fight this day for your brethren.

43 So he went forward behind the with three companies, and they blew the trumpets, and cryed with prayer,

44 Then the host of Timotheus knew, y^e it was Maccabeus, and they fled from him, and he smote them with a great slaughter, so that there was killed of them the same day almost eight thousand men.

45 ¶ Then departed Iudas vnto Mafpha, & laid siege vnto it, and wan it, and slew all the males thereof, and spoiled it, and set fire vpon it.

46 From thence went he and tooke Chafbon, Maged, and Bofor, and the other cities in Galaad.

47 After these things gathered Timotheus another hoste, & he camped before Raphon beyond the flood.

48 Now Iudas had sent to espie the hoste, and they brought him word againe saying, Al the heathen that be round about vs, are gathered vnto him, and the hoste is very great,

49 And hee hath hired the Arabians to helpe them, & they haue pitched their tents beyond the flood, and are ready to come & fight against thee. So Iudas went to meete them.

50 Then Timotheus said vnto the captaines of his hoste, When Iudas & his hoste come neere the flood, if he passe ouer first vnto vs, we shal not be able to withstand him: for he wil be to strong for vs.

51 But if he be afraid, and campe beyond the flood, we will go ouer vnto him, and shal preuaile against him.

52 Now when Iudas came neere to the flood, he caused the gouernors of y^e people to remaine by the flood, & commanded them, saying, Suffer none to pitch a tent, but let euery man come to y^e battell.

53 So he went first ouer toward them, & al the people after him: and al the heathen were discou-

ered before him, and cast away their weapons, and fled into the Temple that was at Carnaim.

44 Which citie Iudas wan, and burnt the Temple with al that were in it: so was Carnaim subdued, and might not withstand Iudas.

45 ¶ Then Iudas gathered al the Israelites that were in the countrey of Galaad, fiftie the least vnto the most, with their wives and their children, and their baggage, a very great hoste, to come into the land of Iuda.

46 So they came vnto Ephron, which was a great citie by the way, and strongly defended: they could not passe, neither at the right hand nor at the left, but must goe thorow it.

47 But they that were in the citie, shut the sluies in, and stopped vp the gates with stones: and Iudas sent vnto them with peaceable words, saying,

48 Let vs passe thorow your land, that we may goe into our owne countrey, and none shall hurt you: we will but onely goe thorow on foote: but they would not open vnto him.

49 Wherefore Iudas commanded a proclamation to be made throughout the host, that euery man should assault it according to his standing.

50 So the valiant men set vpon it, and assaulted the citie al that day, and al that night, and the citie was giuen ouer into his hands:

51 Who slew al the males with the edge of the sword, & destroyed it, and tooke the spoile thereof, and went thorow the citie ouer them y^e were slain.

52 Then went they ouer Iorden into the great plaine before Bethan.

53 And Iudas gathered together those y^e were behind, and gaue the people good exhortation all the way thorow, till they were come into the land of Iuda.

54 Thus went they vp with ioy and gladnesse vnto mount Sion, where they offered burnt offerings, because there were none of them slaine, but came home againe in safetie.

55 ¶ Now whilest Iudas and Jonathan were in the land of Galaad, and Simon their brother in Galilee before Ptolemais,

56 Ioseph the sonne of Zacharias, and Azarias the captaines hearing of the valiant actes, and batels which they had achieved, said,

57 Let vs get vs a name also, & go fight against the heathen that are round about vs.

58 So they gaue their hoste a commandment and went toward Iamnia.

59 But Gorgias and his men came out of the citie to fight against them.

60 And Ioseph and Azarias were put to flight, and pursued vnto the borders of Iudaea: and there were slaine that day of the people of Israel about two thousand men: so that there was a great overthrow among the people of Israel,

61 Because they were not obedient vnto Iudas, and his brethren, but thought to doe some valiant thing.

62 Also they came not of y^e flock of these men, by whose hands deliuerance was giuen to Israel.

63 But the man Iudas, & his brethren were greatly commended in the sight of all Israel, and of all the heathen, wherefoeuer their name was heard of.

64 And the people came vnto them, bidding them welcome.

65 Afterward went Iudas forth with his brethren, & fought against the children of Esau in the land toward the South, where he waieye Helron, and

*Ios. Antiq. 12.
Cap. 11. vers. 12.*

and the towres thereof, and he destroyed the castle thereof, and burnt the towres thereof round about.

107, Philipim.

66 Then removed he to go into the land of the strangers, and went thorow Samaria.

67 At the same time were the Priests of the cities slaine in the battell, which would shewe their valiantnes, and went forth to battell without counsell: and when Iudas came to Azotus in the strangers land, he brake down their altars, and burnt with fire the images of their gods, and tooke away the spoyle of the cities, and came again into the land of Iuda.

CHAP. VI.

A. Antiochus willing to save the cuse of Elimas, is driven away of the curem. 8 Hee flieth into sicke and death. 17 Hee found Antiochus made king. 30 The manner to promote elephants to fight. 43 Eleazarus valiant till. 48 The siege of Sion.

Joseph. Antiq. 12.
447, 43.

Now when King Antiochus traueled thorow the high countries, he heard that Elimas in the country of Persia was a citie greatly renowned for riches, silver and gold,

2 And that there was in it a very rich temple, where as were coverings of golde, coat armours, and harness, which Alexander King of Macedonia the sonne of Philip (that reigned first in Grecia) had left there.

3 Wherefore he went about to take the city, and to spoyle it, but he was not able, for the citizens were warned of the matter,

4 And tose vp against him in battell, and he fled and departed thence with great heavines, & came again into Babylon.

5 Moreover, there came one which brought him tidings in the countrey of Persia, that 3 armies that went against the land of Iuda, were driven away.

6 And that Lyfias, which went forth first with a great power, was driven away of the Iewes, and that they were made strong by the armour, and power, and diuers spoiles which they had gotten of the armies whom they had destroyed,

7 And that they had pulled downe the abomination, which he had set vp vpon the altar at Ierusalem, and sented the Sanctuary with high walles, as it was afore, and Beth-sura his citie.

8 So when the king had heard these words, he was astonished, and sore moued: therefore he layd him downe vpon his bed, and fell sicke for very sorrow, because it was not come to passe, as he had thought,

9 And there continued he many dayes: for his griefe was cuer more and more, so that he saw he must needs dye.

10 Therefore he sent for all his friends, & said vnto them, The sleepe is gone from mine eyes, and mine heart faileth for very care.

11 And I thinke with my selfe, Into what aduersity am I come, and into what floods of misery am I fallen now, whereas aforetime I was in prosperity, & greatly set by, by reason of my power? 12 And now doe I remember the cuses that I haue done at Ierusalem: for I tooke all the vessels of gold and of silver that were in it, and sent to destroy the inhabitants of Iuda without cause.

13 I know that these troubles are come vpon me for the same cause, and behold, I must die with great sorrow in a strange land.

14 Then called he for Philip, one of his friends, whom he made ruler of all his realme,

15 And gaue him the crowne, and his robe, and the ring, that he should instruct his sonne Antiochus, & bring him vp, till he might reign himselfe,

16 So king Antiochus died there in the hundredth, and forty and ninth yere.

17 ¶ When Lyfias knew, that the King was dead, he ordained Antiochus his sonne (whom he had brought vp) to reigne in his fathers stead, and called him Eupator.

18 Now they that were in the castle at Ierusalem, kept in the Israelites round about the Sanctuary, and fought alwaies their hurt, and the strengthening of the heathen.

19 Therefore Iudas thought to destroy them, & called all the people together to besiege them.

20 So they came together, and besieged them in the hundredth and fifty yere, and made instruments, to shoote, and other engines of warre.

21 But certain of them that were besieged, gat forth, (vnto whom some vngodly men of Israel ioyned themselves)

22 And they went vnto the King, saying, How long wilt thou cease from executing iudgement, and auenge our bretheren?

23 We haue bene ready to serue thy father, and to goe forward in those things, that he appointed, and to obey his commandements.

24 Therefore they of our nation fel from vs for this cause, and wherefoerer they found any of vs, they slew them, and spoyle our inheritance.

25 And they haue not only layd hand vpon vs, but vpon all about their borders.

26 And behold, this day are they besieging the castle at Ierusalem to take it, and haue fortified the Sanctuary, and Beth-sura.

27 And if thou doest not prevent them quickly, they will do greater things then these, and thou shalt not be able to overcome them.

28 When the King heard this, he was very angry, and called all his friends, the captaines of his armie, and his horsemen,

29 And bands that were hired, came vnto him, from the Kings that were confederate, and from the isles of the sea.

30 So the number of his army was an hundredth thousand footmen, & twenty thousand horsemen, and two and thirty elephants exercised in battell.

31 These came thorow Idumea & drew nere to Beth-sura, & besieged it a long season & made engines of war: but they came out, and burnt them with fire, and fought valiantly.

32 Then departed Iudas from the castle, and removed the host toward Beth-zacarias euer against the kings campe.

33 So the king arose very early, & brought the army and his power toward the way of Beth-zacarias, where the army set themselves in aray to the battell, and blew the trumpets.

34 And to prouoke the elephants for to fight, they shewed them the blood of grapes and mulberries.

35 And they set the beastes according to the ranges: so that by euery elephant there stood a thousand men armed with coats of maille and helmets of brasse vpon their heads, and vnto euery beaft were ordained fise hundredth horsemen of the best.

36 Which were ready at all times wherefoerer the beaft was: and whithersoer the beaft went, they went also, and departed not from him.

37 And vpon them were strong towres of wood that couered euery beaft, which were filled theron with instruments, and vpon euery one was two.

and

and thirtie men that fought in them, and the Indians that ruled him.

38 They set also the remnant of the horsemen vpon both the sides in two wings of the hoste, to flure them vp, and to keepe them in the valleys.

39 And when the sun shone vpon the golden shields, the mountaines glittered therewith, and gaue light as lampes of fire.

40 Thus part of the kings armie was spread vpon the high mountaines, and part beneath so they marched forward warily, and in order.

41 And all they that hearde the noyse of their multitude, and the marching of the company, and the rading of the harness, were astonilhed: for the armie was very great and mightie.

42 Then Iudas and his hoste entred into the battell, and they slewe fixe hundred men of the Kings armie.

43 ¶ Now whē Eleazar the sonne of I Abaron, saw one of the elephants armed with roial harner, and was more excellent then all 9 other beastes, he thought that the King should be vpon him.

44 Wherefore he leaped himselfe to deliuer his people, and to get him a perpetuall name,

45 And ran boldly vnto him through the mids of the hoste, slaying on the right hand and on the left, so that they departed away on both sides.

46 So went he to the elephants fecte, and gate him vnder him, and slewe him: then fell the elephant downe vpon him, and there he died.

47 But the other, seeing the power of the king, and the fiercenesse of his armie, departed from them.

48 ¶ And the Kings armie went vp to meete them toward Ierusalem, and the King pitched his tents in Iudea toward mount Sion.

49 Moreover, the King tooke truce with them that were in Beth-sura: but when they came out of the cite, because they had no vitailles there, and were shut vp therein, and the land had rested,

50 The King tooke Beth-sura, and set there a garison to keepe it.

51 And besieged the Sanctuarie many dayes, and made instruments to shoote, and other engins of warre, and instruments to cast fire and stones, and pieces to cast darts and slings.

52 ¶ They also made engins against their engins, and fought a long season.

53 But in the garners there were no vitailles: for it was the seventh yeere, and then they that were in Iudea, and were deliuered from the Gentiles, had eaten vp the residue of the store,

54 So that in the Sanctuarie were few men left: for the famine came so vpon them, that they were scattered euery man to his owne place.

55 ¶ Now when Lyfias heard that Philip (whō Antiochus the King, whiles he liued, had ordeyned to bring vp Antiochus his sonne, that hee might be King)

56 Was come againe out of Persia and Media, and the Kings hoste with him, and thought to take vnto him the rule of things,

57 He and his halsted, and were stirred forward by them in the castle to goe and tell the King, and the captaines of the hoste, and to others, saying, We decrease daily, & our vitailles are but small: and the place that we lay siege vnto, is strong, and the affaires of the realme depend vpon vs.

58 Now therefore let vs agree with these mē, and take truce with them, and with all their natio,

59 And graunt them to liue after their law, as they did afore: for they be grieved, and do all these things, because we haue broken their lawes.

60 So the king and the princes were content, and sent vnto them to make peace, and they receiued it.

61 When the King and the princes had made an othe vnto them, they came vpon this out of the fortress.

62 And the king went vp to mount Sion: but when he saw that the place was wel defended, hee brake his othe that he had made, and commanded to breake downe the wall round about.

63 Then departed he in all haste, and returned vnto Antiochia, where he found Philip hauing dominion of the cite: so he fought against him, and tooke the cite by force.

CHAP. VII.

1 Demetrius reigned, after hee had killed Antiochus and Lyfias. 2 He troubled the children of Israel through the counsaill of certain wicked persons. 3 The prayer of the Priests against Nicanor. 4 Iudas kills Nicanor, after hee had made a prayer.

¶ In the hundredth, and one and fiftieth yeere, de. parted Demetrius the sonne of Seleucus from Rome, and came vp with a few men vnto a city of the sea coast, and reigned there.

2 And when hee came into the possession of his fathers kingdome, his souldiers tooke Antiochus and Lyfias, and brought them vnto him.

3 But when it was told him, he said, shew mee not their faces.

4 So they put them to death. Now when Demetrius was set vpon the throne of his kingdome,

5 There came vnto him all the wicked & vngodly men of Israel, whose captaine was Alcimus, that would haue bene the hie Priest.

6 These men accused the people vnto the king, saying, Iudas and his brethren haue slaine all thy friends, and driuen vs out of our owne land.

7 Wherefore send now some man whom thou trustest, that he may goe and see all the destruction, which he hath done vnto vs, & to the kings land, and let him punish them with all their partakers.

8 Then the king chose Bacchides a friend of his, which was a great man in the realme, and ruled beyond the flood, and was faithfull vnto the king, and sent him,

9 And that wicked Alcimus, whom he made hie Priest, and commanded him to be auenged of the children of Israel.

10 So they departed, and came with a great hoste into the land of Iuda, & sent messengers to Iudas and his brethren, deceitfully with peaceable words.

11 But they beleueed not their saying: for they saw that they were come with a great hoste.

12 Then a company of the gouernours assembled vnto Alcimus and Bacchides to intreate of reasonable points.

13 And the 11 Asideans were the first that required peace among the children of Israel.

14 For, said they, He that is a Priest of the seed of Aaron, is come with this armie: therefore he will not hurt vs.

15 Then hee spake vnto them peaceably, and swore vnto them, and saide, We will doe you no harme, neither your friends:

16 And they beleueed him: but he took of the threescore men, & slewe them in one day according

Josephus Antiq. 12. chap. 3.

10. Hagabim.

¶ Psal. 79. 2.

ding to the words that were written,

17 * They haue cast the bodies of thy Saintes, and their blood round about Ierusalem, & there was no man that would bury them.

18 So there came a feare & trembling among all the people: for they said, There is neither truth nor righteousness in them: for they haue broken the appointment and othe that they made.

19 Then Bacchides removed from Ierusalem, and pitched his tent at Beth-zecha, where he sent forth and tooke many of the men that had forsaken him, and certain of the people whom he slew and cast into the great pit.

20 Then committed he the country vnto Alcimus, and left men of warre with him to helpe him: so Bacchides went vnto the King.

21 Thus Alcimus stroue for the Priesthood,

22 And all such as troubled the people, referred vnto him: in so much that they obtained the lande of Iuda, and did much hurt in Israel.

23 Now when Iudas saw all the mischiefes, that Alcimus and his company had done among the Israelites more then the heathen,

24 He went forth round about all the borders of Iudea, and punished those that were fallen away, so that they came no more abroad in the country.

25 But when Alcimus sawe that Iudas and his people had gotten the vpper hand, & knewe that he was not able to abide them, he went againe to the king, and accused them of wicked things.

26 Then the king sent Nicanor one of his chief princes, which hated Iudas deadly, and commanded him that he should destroy the people.

27 ¶ So Nicanor came to Ierusalem with a great hoste, and sent vnto Iudas, and his brethren deceitfully with friendly words, saying,

28 Let there be no warre betweene mee, and you: I will come with few men, to see how you doe, friendly.

29 So he came vnto Iudas, & they saluted one another peaceably: but the enemies were prepared to take away Iudas.

30 Nevertheless, it was tolde Iudas, that hee came vnto him vnder deceit: therefore he feared him, and would see his face no more.

31 When Nicanor perceived that his counsell was heuwyed, he went out to fight against Iudas, beside [C]arphasalama.

32 Where there were slaine of Nicanors hoste about fife thousand men: so they fledde vnto the cite of David.

33 After this came Nicanor vnto mount Sion, and some of the Priests with the Elders of the people went forth of the Sanctuarie to salute him peaceably, and to shew him the burnt offering that was offered for the King.

34 But he laughed at them, & mocked them, and counted them prophane, and spake proudly,

35 And swore in his wrath, saying, If Iudas and his hoste be not deliuered now into mine handes, if euer I come againe in safetie, I will burne vp this house. With that, he went out in a great anger.

36 Then the Priests came in, and stood before the altar in the Temple, weeping, and saying,

37 For so much as thou, O Lord, hast chosen this * house, that thy Name might be called vpon therein, and that it should bee an house of prayer, and petition for thy people,

38 Be auenged of this man and his hoste, and

let them be slaine by the sword: remember their blasphemies, and suffer them not to continue,

39 ¶ When Nicanor was gone from Ierusalem, he pitched his tent at Beth-boron, and there an hoste met him out of Syria.

40 And Iudas pitched in [A]dafa with three thousand men, where Iudas prayed, saying,

41 O Lord, * because the messengers of the King Sennacherib blasphemed thee, thine Angel went forth, and slew an hundredth, fourecore and fife thousand of them.

42 So destroy thou this hoste before vs to day, that all other may know that he hath spoken wickedly against thy Sanctuarie, and punish him according to his malice.

43 So the armies ioyned together in battell, the thirteenth day of the month Adar: but Nicanors hoste was discomfited, and he himselfe was first slaine in the battell.

44 Nowe when his armie sawe that Nicanor was slaine, they cast away their weapons, and fled.

45 But they pursued after them a daies iourney from Adafa vnto Gadera, blowing an alarme with the trumpets after them.

46 So they came forth of all the townes of Iudea round about, and rushed vpon them, and threw them from one to another, so that they fell all by the sword, and there was not one of them left.

47 Then they tooke the spoiles and the pray, and smote off Nicanors head, and his right hand, which he held vp so proudly, and brought it with them, and hanged them vp afore Ierusalem.

48 So the people reioyced greatly, and kept that day as a day of great gladnesse.

49 And they ordeined to keep yereley that day on the thirteenth day of the month Adar.

50 Thus the lande of Iuda was in rest a little while.

C H A P. VIII.

1 Iudas considering the power and policie of the Romanes, made peace with them, 22 The conditions of mansuall friendship sent to the Grekes.

¶ Iudas heard also the fame of the Romanes, that they were mighty, and valiant, and agreeable to all things that were required of them, and made peace with all them that came vnto them,

2 And that they were men of great power, and they tolde him of their batells, and their worthie actes, which they did among the Galatians whom they had conquered, and made to pay tribute,

3 And what they had done in the countrey of Spaine: how that they had wonne there the mines of siluer and gold,

4 And that by their counsel, and gentle behaviour they were rulers in euery place, though the place was farre from them, and that they had discomfited, & giuen great ouerthrowes to the kings that came against them, from the uttermost part of the earth, and that others gaue them tribute euery yere,

5 Howe they had also discomfired by battell Phillip and Peres kings of the [M]acedonians, and others that arose against them, and howe they ouercame them,

6 And how great Antiochus king of Asia that came against them in battell, huing an hundredth and twenty Elephants, with horsemen and chariots, and a very great armie, was discomfited by them,

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7 And how they tooke him alive, and ordeined him, with such as should reigne after him, to pay a great tribute, and to giue hostages, and a separate portion,

8 Euen the country of India, and Media, and Lydia, and of his best countries, which they tooke of him, and gaue them to King Eumenes.

9 Again when it was told them that the Grecians were coming to destroy them,

10 They sent against them a capitaine, which gaue them battell, & slew many of them, & tooke many prisoners with their wiues, and children, & spoiled them, and conquered their land, and destroyed their strong holdes, and subdued them to be their bondmen, vnto this day:

11 Moreover, how they destroyed, & brought into subiection other kingdomes and yles, whose euer had withstood them:

12 But that they kept amitie with their owne friends, and those that stayed vpon them: finally, that they conquered kingdomes, both farre and neere, in such that whose euer heard of their renowne, was afraid of them,

13 For whom they would helpe to their kingdomes, those reigned, and whom they would, they put downe: thus were they in most high authority.

14 Yet for all this that none of them warre a crowne, neither was clothed in purple, to be magnified thereby,

15 But that they had ordeined themselves a counsell, wherein three hundredth and twenty men consulted daily, and provided for the common fautes, to gouerne them well,

16 And that they committed their gouernment to one man euery yere, who did rule ouer all their country, to whom euery man was obedient: and there was neither hatred nor enuy among them,

17 ¶ Then Iudas chose Eupolemus the sonne of Iohn, the sonne of Accus, and Iason the sonne of Eleazer, and sent the vnto Rome to make friendship, and mutuall fellowship with them,

18 That they might take from them the yoke (for they saw that the kingdome of the Grecians would kepe Israel in bondage.)

19 So they went vnto Rome, which was a very great journey, and came into the Senate, where they spake and said,

20 Iudas Maccabecus with his brethren, and the people of Iewes hath sent vs vnto you, to make a bond of friendship, and peace with you, and ye to register vs as your partakers and friends,

21 And the matter pleased them

22 And this is the copie of the epistle that they wrote in tables of brasse, and sent to Ierusalem, that they might haue by the a memoriall of the peace, and mutuall fellowship.

23 Good successe be to the Romans, and to the people of the Iewes, by sea, & by land for euer, & the sword, and enemie be from them.

24 If there come first any warre vpon the Romans, or any of their friends thorowout all their dominion,

25 The people of the Iewes shall helpe them, as the time shall be appointed, with all their heart,

26 Also if they shall giue nothing to them that come to fight for them, nor serue them with wheat nor weapons, nor money, nor ships, as it pleaseth the Romanes, but if they shall keepe their covenants without taking any thing of them.

27 Likewise also if warre come first against the

nation of the Iewes, the Romanes shall helpe them with a good will, according as the time shall be appointed them,

28 Neither shall wheat be giuen vnto them, that take their part, nor weapons, nor monie, nor ships, as it pleaseth the Romanes, who will keepe their covenants without deceit.

29 According to these articles the Romanes made the bond with the people of the Iewes.

30 If after these points the one partie, or the other will adde or diminish, they may do it, at their pleasures, and what soeuer they shall adde, or take away, shall be ratified.

31 And as touching the euill that Demetrius hath done vnto the Iewes, we haue writte vnto him, saying, Wherefore liest thou thine heauy yoke vpon our friends, and confederates the Iewes?

32 If therefore they complain any more against thee, we will do them iustice, and fight with thee by sea and by land.

CHAP. IX.

1 After the death of Nicanor, Demetrius sendeth his army against Iudas. 18 Iudas is flour. 31 Jonathan is put in the stead of his brother. 47 The battell betwene Iudas and Bacchides. 55 Alcimus is smitten with the peasse, and with the 68 He cometh vpon Iudas by the counsel of certain wicked priuies, and is overcome. 70 The state of Jonathan with Bacchides.

IN the meane season when Demetrius had heard how Nicanor, and his host had giuen the battell, he sent Bacchides and Alcimus again vnto Iudaea, and his chief strength with them.

2 So they went forth by the way that is toward Galgala, and pitched their tents before Mefaloth which is in Arbelis, and wanit, and slew much people.

3 And in the first moneth of the hundredth, fifty and two yere, they layed their siege against Ierusalem.

4 But they raised their campe, and came to Beza, with twenty thousand men and two thousand horsemen.

5 Now Iudas had pitched his tent at Elcafa, for, Leifsa and three thousand chosen men with him.

6 And when they saw that the multitude of the armie was great, they were sore afraid, & many coueied themselves out of the hoste, so that there abode no mo of them, but eight hundred men.

7 When Iudas saw that his host failed him, and that he must needs fight, he was sore troubled in mind that he had no time to gather the together, and was discouraged.

8 Neuertheles, he said vnto them that remained, Let vs rise, and goe vp against our enemies, if peradventure we may be able to fight with them.

9 But they would haue stayed him, saying, Wee are not able: but let vs rather saue our liues: I turne backe now, seeing our brethren are departed: for shall we fight against them, that are so few?

10 Then Iudas said, God forbid, that we should do this thing, to flee from them: if our time bee come, let vs die manfully for our brethren, & let vs not staine our honour.

11 Then the host removed out of the tents, & stood against the, who had diuided their horsemen into two troups, and they that threw with slings, and the archers marched in the foreward, & they that fought in the foreward, were all valiant men.

12 And Bacchides was in the right vinge. So the armie drew neere on both sides, and blew the trumpets.

13 They

Iosaph. Antiq. 12. chap. 18.

For, Ieribeth barum

13 They of Iudas side blew the trumpets also, and the earth shooke at the noise of the armie, & the battell continued from morning to night.

14 And when Iudas saw that Bacchides and the strength of his armie was on the right side, hee tooke with him all the hardy men,

15 And drake the right wing, and followed vpon them vnto mount Azotus.

16 Now when they which were of the left wing saw that the right wing was discomfited, they followed Iudas behind, and them that were with him hard at the heels.

17 Then was there a fore battel: for many were slaine of both the parties.

18 Iudas also himselfe was killed, and the remnant fled.

19 So Ionathan and Simon tooke Iudas their brother, and buried him in his fathers sepulchre in the citie of Modin.

20 And all y^e Israelites wept for him, & mourned greatly for him, & lamented many daies, saying,

21 How is the valiant man fallen which deliuered Israel!

22 Concerning the other things of Iudas, both the battells and the valiant acts that he did, and of his worthines, they are not written: for they were very many.

23 ¶ Now after the death of Iudas, wicked men came vp in all the coasts of Israel, and there arose all such as gaue themselves to iniquitie.

24 In those daies was there a very great famine in the land, and all the countrey gaue ouer themselves with them.

25 And Bacchides did chuse wicked men, and made them lords in the land.

26 These sought out, and made search for Iudas friends, & brought them vnto Bacchides, which auenged himselfe vpon them, and mocked them.

27 And there came fo great trouble in Israel, as was not since the time that no Prophet was seene among them.

28 Then came all Iudas friends together, and said vnto Ionathan,

29 Seeing thy brother Iudas is dead, and there is none like him to go forth against our enemies, euen against Bacchides, and against them of our nation that are enemies vnto vs,

30 Therefore, this day we chuse thee, that thou mayest be our Prince and captaine in his place, to order our battell.

31 So Ionathan tooke the gouernance vpon him at the same time, and ruled in stead of his brother Iudas.

32 But when Bacchides knew it, he sought for to slay him.

33 Then Ionathan and Simon his brother, perceiving that, fled into y^e wilderness of Thecuah with all their company, and pitched their tents, by the water poole of Asphar.

34 Wh^{en} when Bacchides vnderstoode, hee came ouer Iordan with all his host vpon the Sabbath day.

35 (Now had Ionathan sent his brother Iohn, a captain of the people, to pray his friends the Nabathites, y^e they would keepe their baggage which was much.

36 But the children of y^e Ambri came out of Medaba, and tooke Iohn, & all that he had, and when they had taken y^e, went their way.

37 After this came word vnto Ionathan, and

to Simon his brother, that the children of Ambri made a great marriage, & brought the bride from y^e Medaba with great pompe: for she was daughter to one of the noblest Princes of Canaan.

38 Therefore they remembered Iohn their brother, and went vp, and hid themselves vnder the couert of the mountaine.

39 So they lift vp their eyes, & looked, and behold, there was a great noise, and much preparation: then the bridegrome came forth, and his friends and his brethren met them with timbrels, and instruments of musike, and many weapons.

40 Then Ionathans men y^e lay in ambush, rose vp against them, and slew many of them, and the remnant fled into the mountaines, so that they tooke all their spoiles.

41 Thus y^e marriage was turned to mourning, and the noise of their melody into lamentation.

42 And so when they had auenged the blood of their brother, they turned againe vnto Iordan.

43 When Bacchides heard this, he came vnto the border of Iordan with a great power vpon the Sabbath day.)

44 Then Ionathan said vnto his cosen, Let vs rise now, and fight against our enemies: for it is not to dayes in time past.

45 Behold, the battell is before vs, and behinde vs, and the water of Iordan on this side and that side, and the marish, and forest, so that there is no place for vs to turne aside.

46 Wherefore crye now vnto heauen, that ye may be deliuered from the power of your enemies: so they ioyned battell.

47 Then Ionathan stretched out his hand to smite Bacchides: but he turned aside from him and recoled.

48 Then Ionathan, & they that were with him, leapt into Iordan, & swimmmed ouer vnto the further bank: but the other would not passe thorow Iordan after them.

49 So in that day were slaine of Bacchides side about a thousand men.

50 Then he turned againe to Ierusalem, & breik vp the strong cities in Iuda, as the castle of Iericho, and Emmaus, and Bethoron, & Bethel, and Thamnatha, y^e Pharaohoi, and y^e Tepho, with high walles, with gates, and with barres.

51 And hee garisons in them, that they might see their malice vpon Israel.

52 He fortified also the citie of Beth-sura, and Gazars, and the castle, and set a garison in them with prouision of vitayles.

53 He tooke also the chiefeest mens sonnes in the countrey for hostages, and put them in the castle at Ierusalem to be kept.

54 ¶ Afterward in the hundredth fiftie & three yere, in the second moneth, Alcimus commanded, that the walles of y^e inner court of the Sanctuary should be destroyed, & he pulled down the monuments of the Prophets, & began to destroy them.

55 But at the same time Alcimus was plagued, and his enterprises were hindered, and his mouth was stopp'd: for he was smitten with a palfie, and could no more speake, nor giue order concerning his house.

56 Thus died Alcimus with great torment at the same time.

57 And when Bacchides saw that Alcimus was dead, he turned againe to the king, and so the land of Iuda was in rest two yeres.

Ysaiah. Antig.
13. chap. 1. & 3.

Ysaiah. Antig.
13. chap. 1. & 3.

Ysaiah. Antig.
13. chap. 1. & 3.

58 Then all the vngodly men held a counsell, saying, Behold, Ionathan & his company dwell at ease, and without care: wherefore let vs bring Bacchides hither, & we will take them al in one night.

59 So they went and consulted with him.

60 Who arose & came with a great hoste, and sent letters priuily to his adherents, which were in Iudea, to take Ionathan and those that were with him: but they could not, for their counsell was known vnto them.

61 And if theyooke fisie men of the country, which were the chiefe workors of this wickednes, and slew them.

62 ¶ Then Ionathan and Simon with their companie departed vnto Beth-basin which is in the wilderness, and repaired the decay thereof, and made it strong.

63 When Bacchides knew this, he gathered all his hoste, & sent word to the that were of Iudea.

64 Then came he and laid siege to Beth-basin, and fought against it a long season, and made instruments of warre.

65 But Ionathan had left his brother Simon in the cite, and went forth into the country, and came with a certaine number,

66 And slewe Odometras & his brethren and the children of Phasiron in their tents: so hee began to slay, and increased in power.

67 Simon also and his companie went out of the cite, and turne vp the instruments of warre,

68 And fought against Bacchides, & discomfited him, and vexed him sore, so that his counsell and journey was in vaine.

69 Wherefore he was very wroth at 3 wicked men, that gaue him counsell to come into the country, and slew many of them, and purposed to returne into his owne country.

70 Wherof when Ionathan had knowledge, he sent Ambassadors vnto him, to intreate of peace with him, and if the prisoners should be deliuered.

71 Which thing he accepted, & did according to his desire, & made an othe, that hee would neuer doe him harme all the daues of his life.

72 So hee restored vnto him the prisoners that he had taken aforetime out of the lande of Iuda, and so returned and went into his owne land, neither did he come any more into their borders.

73 Thus the sword ceased from Israel, & Ionathan dwelt at Machmas, & began there to gouern the people, and destroyed the vngodly men out of Israel.

CHAP. X.

Demetrius desired to haue peace with Ionathan. 38 Alexander also desired peace with the Jewes. 48 Alexander made warre against Demetrius. 50 Demetrius vs. 51 The friendship of Ptolemee and Alexander.

¶ In the hundredth and threecore yere came Alexander the sonne of Antiochus Epiphanes, and took Ptolemas, and they receiued him, and there he reigned.

2 Now when Demetrius the King heard it, he gathered an exceeding great hoste, and went forth against him to fight.

3 Also Demetrius sent letters vnto Ionathan, with loving words, as though he would preferre him.

4 For he said, We will first make peace with him, before he ioyne with Alexander against vs.

5 His he will remember all the euill that we haue done against him, and against his brethren and his nation.

6 And so he gaue Ionathan leaue to gather an hoste, & to prepare weapons, and to be confederate with him, and commanded the hostages that were in the castle, to be deliuered vnto him.

7 ¶ Then came Ionathan to Ierusalem, and read the letters in the audience of al the people, and of them that were in the castle.

8 Therefore they were sore afraid, because they heard that the king had giuen him licence to gather an armie.

9 So they that were of the castle, deliuered the hostages vnto Ionathan, who restored them to their parents.

10 Ionathan also dwelt at Ierusalem, and began to build, and repaire the cite.

11 And he commanded the workmen to build the walles, and the mount Sion round about with hewen stone, to fortifie it: and so they did.

12 Then the strangers that were in the castles, which Bacchides had made, fled.

13 So that euery man left his place, and went into his owne country.

14 Onely at Beth Sura remained certain which had forsaken the Lawe, and the commandments: for it was their refuge.

15 ¶ Now when King Alexander had heard of the promises that Demetrius had made vnto Ionathan: and when it was told him of the battels and noble acts, which hee and his brethren had done, and of the paines that they had endured,

16 He said, Might we find such a man? now therefore we will make him our friend & confederate.

17 Vpon this he wrote a letter, and sent it vnto him, with these words, saying,

18 KING ALEXANDER to his brother Ionathan sendeth salutation.

19 We haue heard of thee, that thou art a very valiant man, and worthy to be our friend.

20 Wherefore this day we ordeine thee to be the high Priest of thy nation, and to be called the kings friend: (and he sent him a purple robe, and a crowne of gold) that thou maiest consider what is for our profit, and keepe friendship toward vs.

21 So in the seuenth moneth of the hundred & threecore yere, vpon the feast day of the tabernacles, Ionathan put on the holy garment, & gathered an hoste, and prepared many weapons.

22 ¶ Which when Demetrius heard, hee was marueilous sorie, and said,

23 What haue we done, that Alexander hath preuented vs in getting the friendship of the Iewes for his strength?

24 Yet will I write and exhort them, and promise them dignities and rewards, that they may helpe me.

25 Whereupon he wrote vnto the these words, KING DEMETRIUS vnto the nation of the Iewes Ieth greeting.

26 We haue heard that ye haue kept your covenant toward vs, & continued in our friendship, and haue not ioyned with our enemies, wherof we are glad.

27 Now therefore remaine still, and keep fidelitie toward vs, & we will recompense you for the good things that ye haue done for vs,

28 And will release you of many charges, and giue you rewards.

29 And now I discharge for your sake all the Iewes from tributes, & free you from the customers offsaile, and the crowne tax: and from the third part

Or, mine.
Or, take our part.

In Eph. Antioch
13. cap. 3.

part of the feede.

30 And from the halfe of the fruite of the trees which is mine owne due tie, I so release them that from this day forth, none shall take any thing of the lande of Iuda, or of the three gouernments which are add. thereunto, as of Samaria and of Galile, from this day forth for euermore.

31 Ierusalem also with all things belonging thereto, shall be holy and free from the tents and tributes.

32 Also I release the power of the castle which is at Ierusalem, and giue it vnto the hie Priest, y he may set in it such men, as he shal chuse to keepe it.

33 Moreover I freely deliuer euery one of the Iewes y were taken away prisoners out of the land of Iuda throughout all my realme, & euery one of them shalbe free fro tributes, yea, euen their cattel.

34 And all the feastes, and Sabbaths, and newe Moones, and the dayes appointed, and the three dayes before the feast, and the three dayes after the feast, shall be dayes of freedome, and libertie for all the Iewes in my realme,

35 So that *in them* no man shal haue power to doe any thing, or to vexe any of them in any manner of cause.

36 Also thirtie thousand of the Iewes shall be writen vp in the kings hoste, & haue their wages payed them, as appertaineth to all them that are of the Kings armie: and of them shalbe ordeyned certeyne to keepe the Kings strong holds.

37 And some of them shalbe set ouer the kings most secrett affaires, and their gouernours & their Princes shalbe of themselves, and they shall liue after their owne lawes, as the King hath commanded in the land of Iuda.

38 And the three gouernments that are added vnto Iuda from the cuntry of Samaria, shalbe ioyned vnto Iuda, and they shalbe as vnder one, and obey none other power, but the hie Priest.

39 And I giue Ptolemas and the borders thereof vnto the Sanctuarie at Ierusalem, for the necessary expences of the holy things.

40 Moreover, I will giue euery yere fiftene thousand sicles of siluer of the Kings reuenues out of the places appertaining vnto me.

41 And all the ouerplus which they haue not paid for the things due, as they did in the former yeeres, from henceforth they shall giue it toward the works of the Temple.

42 And besides this, the fise thousand sicles of siluer which they receiued yereley of the account appointed for the interteiment of the Sanctuarie these yeres past, euen these things shalbe released because they appertaine to y Priests that minister.

43 Item, whosoever they be that flee vnto the Temple at Ierusalem, or within the liberties thereof, and are inderted to the King for any manner of thing, they shalbe pardoned, and all that they haue in my Realme.

44 For the building also and repairing of the workes of the Sanctuarie, expences shalbe giuen of the Kings reuenues.

45 And for the making of the walles of Ierusalem, and fortifying it round about, that the holds in Iuda may be built vp, shal also the costs be giuen out of the Kings reuenues.

46 ¶ But when Ionathan and the people heard these words, they gaue no credit vnto this, neither accepted them: for they remembered the great wickednesse that he had done in Israel, and how soon

he had vexed them.

47 Wherefore they agreed vnto Alexander for he was the first y had intreated of true peace with them, and so were confederate with him alway.

48 Then gathered King Alexander a great hoste, and camped ouer against Demetrius.

49 So the two Kings ioyned battell, ut Demetrius hoste fled, and Alexander pursued him, and preuailed against them.

50 So that fore battell continued till the sunne went downe, & Demetrius was slaine the same day.

51 ¶ Then Alexander sent Ambassadors vnto Ptolemus the king of Egypt with these words, 149b. 149c.

faying, 52 For so much as I am come againe to my Realme, and am set in the throne of my fathers, & haue gotten the dominion, and haue destroyed Demetrius, and enjoy my cuntry,

53 Seeing that I haue euen giuen him the batel, and he and his armie is discomfited by me, and I sit in the throne of his kingdome,

54 Let vs now make friendship together, and giue me now thy daughter to wife: so that I be thy sonne in law, and giue thee rewards, and vnto her things according to thy dignitie.

55 Then Ptolemus the King gaue answer, faying, Happie be the day, wherein thou art come againe vnto the land of thy fathers, and sittest in the throne of thy kingdome.

56 Now therefore wil I fulfill thy writing: but meete me at Ptolemas that we may see one another, and that I may make thee my sonne in law, according to thy desire.

57 So Ptolemus went out of Egypt with his daughter Cleopatra, and came vnto Ptolemas in the hundreth threecore and two yere,

58 Where king Alexander met him, & he gaue vnto him his daughter Cleopatra, & named her at Ptolemas w great glory, as the manner of kings is.

59 ¶ Then wrote King Alexander vnto Ionathan, that he should come and meet him.

60 So hee went honourably vnto Ptolemas, and there he met the two kings, and gaue them great presents of siluer and gold, and to their friends, and found fauour in their sight.

61 And there assembled certeyne pestilent fellows of Israel, & wicked men to accuse him: but the king would not heare them.

62 And the king commanded that they should take off the garments of Ionathan, and clothe him in purple, and so they did: and the king appointed him to sit by him,

63 And said vnto his Princes, Go with him into the mids of the cite, & make a proclamation, that no man complaine against him of any matter, and that no man trouble him for any manner of cause.

64 So when his accusers saw his honour according as it was proclaimed, and that hee was clothed in purple, they fled all away.

65 And the king preferred him to honour, and wrote him among his chief friends, and made him a Duke, and partaker of his dominion.

66 Thus Ionathan returned to Ierusalem with peace and gladnesse.

67 ¶ In the hundreth threecore and fise yere came Demetrius the sonne of Demetrius, from Creta into his fathers land.

68 Whereof when King Alexander heard, he was very sorie, and returned vnto Antiochia.

69 Then Demetrius appointed Apollonius the gouernour.

governour of Cælofryia, who gathered a great hoste, and camped in Iamnia, and sent vnto Ionathan the hie Priest, saying,

70 Dar'eft thou, beeing but alone, lift vp thy selfe against vs? and I am laughed at, & reproched, because of thee: now therefore why dost thou vaunt thy selfe against vs in the mountaines?

71 Now then if thou trust in thine own strength, come downe to vs into the plaine field, and there let vs trie the matter together: for I haue the strength of ciuils.

72 Aske and learne who I am, and they shall take my part: & they shall tel thee that your foote is not able to stand before our face: for thy fathers haue bene twice chafed in their owne land.

73 And now how wilt thou be able to abide so great an hoste of horsemen and footemen in the plaine, where is neither stone, nor rocke, nor place to flee vnto?

74 When Ionathan hearde the wordes of Apollonius, he was moued in his minde: wherefore he chose ten thousand men, and went out of Ierusalem, and Simon his brother mette him for to helpe him,

75 And he pitched his tents at Ioppe: but they shut him out of the citie: for Apollonius garison was in Ioppe.

76 Then they fought against it, and they that were in the citie, for very feare let him in: so Ionathan wanne Ioppe.

77 Apollonius hearing of this, took three thousand horsemen with a great hoste of foote men, and went toward Azotus, as though he would go forward, and came immediately into the plaine field, because he had so many horsemen, and put his trust in them.

78 So Ionathan followed vpo him to Azotus, and the armie skirmished with his arriere band.

79 For Apollonius had left a thousand horsemen behinde them in ambush.

80 And Ionathan knew that there was an ambushment behinde him: and though they had compassed in his hoste, and shot darts at the people from the morning to the euening,

81 Yet the people stood still, as Ionathan had commanded them, till their horses were wearie.

82 Then brought Simon forth his hoste, and set them against the band: but the horses were weary, and he discomfited them, and they fled: so the horsemen were scattered in the field.

83 And they fled to Azotus, and came into the temple of Dagon their idole, that they might there saue themselves.

84 But Ionathan set fire vpon Azotus and all the cities round about it, and tooke their spoiles, and burnt with fire the temple of Dagon with all them that were fled into it.

85 Thus were slaine and burnt about eight thousand men.

86 So Ionathan remoued his hoste from thence, and camped by Ascalon, where the men of the citie came forth, and met him with great honour.

87 After this went Ionathan and his hoste againe to Ierusalem, with great spoiles.

88 And when King Alexander hearde these things, he began to doe Ionathan more honour.

89 And sent him a collar of gold, as the vse is to be giuen vnto such as are of the Kings blood: he gaue him also Accaron, with the borders thereof in possession.

C H A P. XI.

The diffraction betwene Ptolemus and Alexander his sonne in lawe. 17 The death of Alexander. 19 Demetrius reigneth after the death of Ptolemus. 22 Sien is besieged of Jonathan. 42 Demetrius seeing that no man resisted him, smother his aunt strabus. 55 Tryphon smother Antiochus against Demetrius.

And the king of Egypt gathered a great hoste, like the sand that licti vpon the sea shore, and many shippes, and went about through deceit to obtaine the kingdome of Alexander, and to ioine it vnto his owne Realme.

1 Upon this he went into Syria with friendly words, and was let into the cities, and men came forth to meete him for king Alexander had commanded them to meete him, because he was his father in lawe.

3 Now when he entred into the citie of Ptolemis, he left bands and garisons in euery citie.

4 And when hee came nere to Azotus, they shewed him the temple of Dagon that was burnt, and Azotus, and the suburbs therof that were destroyed, and the bodies cast abroad, and them that hee had burnt in the battell: for they had made heapes of them by the way where he should passe.

5 And they told the king what Ionathan had done, to the intent they might get him euill will: but the king held his peace.

6 And Ionathan met the king with great honour at Ioppe, where they saluted one another, and lay there.

7 So when Ionathan had gone with the king vnto the water that was called Eleutherus, he turned againe to Ierusalem.

8 So King Ptolemus gaue the domination of the cities by the sea vnto Seleucia vpo the sea coast, imagining wicked counsels against Alexander.

9 ¶ And sent Ambassadors vnto King Demetrius, saying, Come, let vs make a league betwene vs, and I will giue thee my daughter, which Alexander hath, and thou shalt reigne in thy fathers kingdome.

10 For I repent that I gaue Alexander my daughter: for he goeth about to slay me.

11 Thus he slandered Alexander, as one that should desire his realme.

12 And he tooke his daughter from him, and gaue her vnto Demetrius, & forsooke Alexander, so that their hatred was openly known.

13 Then Ptolemus came to Antiochia, where hee set two crownes vpon his owne head, of Asia and of Egypt.

14 In the meane season was King Alexander in Cilicia: for they that dwell in those places, had rebelled against him.

15 But when Alexander heard it, hee came to warre against him, and Ptolemus brought forth his hoste, and met him with a mightie power, and put him to flight.

16 Then fled Alexander into Arabia, there to be defended: so Ptolemus was exalted.

17 And Zabdiel the Arabian smote off Alexanders head, and sent it vnto Ptolemus.

18 But the third day after, king Ptolemus died: and they that were in the holds, were slaine one of another.

19 And Demetrius reigned in the hundredth, threecore and seuenth yeere.

20 ¶ At the same time gathered Ionathan them that were in Iudea, to lay siege vnto castle, which was at Ierusalem, & they made many instruments

& c.

Josaph. Antiq. 13. cap. 7.

of warre against it.

21 Then went there certaine vngodly persons (which hated their own people) vnto King Demetrius, & told him that Ionathan besieged γ castle.

22 So when he heard it, he was angry, and immediately came vnto Ptolemias, and wrote vnto Ionathan, that he should lay no more siege vnto it, but that hee should meete him and speake with him at Ptolemias in all haste.

23 Neuerthelesse when Ionathan heard this, he commanded to besiege it: he chose also certaine of the Elders of Israel, and the Priests, and put himselfe in danger.

24 And tooke with him siluer & gold, and apparel, and diuers presents, and went to Ptolemias vnto the King, and found fauour in his sight.

25 And though certaine vngodly men of his owne nation had made complaints vpon him,

26 Yet the king intreated him as his predecessor had done, and promoted him in the sight of all his friends.

27 And confirmed him in the same priesthoode with all the honourable things, that he had afore, and made him his chiefe friend.

28 Ionathan also desired the king, that he would make Iudea free with the three gouernments, and the countrey of Samaria, and Ionathan promised him three hundred talents.

29 Whereunto the king consented, and gaue Ionathan writing of the same, containing these wordes,

30 KING DEMETRIUS vnto his brother Ionathan, and to the nation of the Iewes sendeth greeting.

31 Wee send you heere a copie of the letter which wee did write vnto our cousin Lathenes concerning you, that ye should see it.

32 King Demetrius vnto Lathenes his father, sendeth greeting.

33 For the faithfulness that our friends the nation of the Iewes keepe vnto vs, and for their good will towards vs, we are determined to doe them good.

34 Wherefore we assigne to them the coasts of Iudea with the three gouernments, Apherema, and Lydda, and Ramathe (which are added vnto Iudea from the countrey of Samaria) and all that appertaineth to al them that sacrifice in Ierusalem: both concerning the payments which the King tooke yeerely aforetime, both for the fruits of the earth, and for the fruites of the trees.

35 As for the other things appertaining vnto vs of the tenths & tributes, which were due vnto vs, and the customes of salt, and crowne taxes, which were payed vnto vs, we discharge them of all from henceforth.

36 And nothing hereof shalbe reuoked from this time forth and for euer.

37 Therefore see that ye make a copy of these things, & deliuer it vnto Ionathan, that it may be set vp vpon the holy mount in an open place.

38 After this when Demetrius the King saw that his land was in rest, and that no resistance was made against him, he sent away all his hoste euery man to his owne place, except certaine bandes of strangers, whom he brought from the yles of the heathen: wherefore all his fathers hoste hated him.

39 Now was there one Tryphon, that had bene of Alexanders part afore, which when he saw that al the hoste murmured against Demetrius, he went

to \parallel Simacue the Arabian, that brought vp Antiochus the sonne of Alexander.

40 And lay sore vpon him, to deliuer him this yong Antiochus, that he might reign in his fathers steade: he tolde him also what great euill Demetrius had done, and howe his men of warre hated him, and he remained there a long season.

41 Also Ionathan sent vnto King Demetrius to driue them out which were in the castle at Ierusalem, and those that were in the fortresses: for they fought against Israel.

42 So Demetrius sent vnto Ionathan, saying, I will not onely doe these things for thee, and thy nation, but if opportunitie serue, I will honour thee, and thy nation.

43 Nowe therefore thou shalt doe me a pleasure, if thou wilt send me men to helpe me: for all mine armie is gone from me.

44 So Ionathan sent him three thousand strong men vnto Antiochia, and they came vnto the King: wherefore the King was very glad at their coming.

45 ¶ But they that were of the citie, euen an hundred and twentie thousande men, gathered them together in the mids of the citie, and would haue slaine the King.

46 But the king fled into the palace, and the citizens kept the streets of the citie, and began to fight.

47 Then the king called to the Iewes for help, which came to him all together, and went abroad through the citie.

48 And slew the same day an hundred and threescore, and set fire vpon the citie, and tooke many spoiles in that day, and deliuered the king.

49 So when the citizens saw that γ Iewes had gotten the vpper hand of the citie, and that they theselves were disappointed of their purpose, they made their supplication vnto the king, saying,

50 ¶ Graunt vs peace, and let the Iewes cease from vexing vs and the citie.

51 So they cast away their weapons, & made peace, & the Iewes were greatly honoured before the King, and before all that were in his Realme, & they came again to Ierusalem with great pray.

52 Then King Demetrius fate in the throne of his kingdom, and had peace in his land.

53 Neuerthelesse he dissembled in all that euer he spake, and withdrew himselfe from Ionathan, neither did hee reward him according to the benefites which hee had done for him, but troubled him very fore.

54 ¶ After this returned Tryphon with the yong childe Antiochus, which reigned, and was crowned.

55 Then there gathered vnto him all the men of warre, whom Demetrius had scattered, & they fought against him, whom hee fled and turned his back.

56 So Tryphon tooke the \parallel beasts, and wanne Antiochia.

57 And yong Antiochus wrote vnto Ionathan, saying, I appoint thee to be the chiefe Priest, and make thee ruler ouer the foure gouernments, that thou maiest be a friend of the kings.

58 Vpon this he sent him golden vessels to be seruel in, & gaue him leaue to drinke in gold, and to weare purple, and to haue a collar of gold.

59 He made his brother Simon alio capitaine from the coasts of Tyrus vnto γ borders of Egypt.

60 Then Ionathan went forth, and passed thorow

10. Ambus

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abow the cities beyond the flood, & all the men of warre of Syria gathered vnto him for to helpe him; so he came to Afsalon, and they of the city receiued him honourably.

61 And from thence went he vnto Gaza : but they of Gaza (that him out: wherefor he laid siege vnto it, and burned the suburbs thereof with fire, and spoyleth them.

62 Then they of Gaza made supplication vnto Jonathan, & he made peace with them, & tooke of the sonnes of the chiefe men for hostages, and sent them to Ierusalem, & went thorow the country vnto Damascus.

63 And when Jonathan heard that Demetrius princes were come into Cades, which is in Galile, with a great host, purposing to driue him out of the country,

64 Hee came against them, and left Simon his brother in the country.

65 And Simon besieged Beth-sura, and fought against it a long season, and shut it vp.

66 So they desired to haue peace with him, which he granted them, and afterward put them from thence, and tooke the citie, and set a garison in it.

67 Then Jonathan with his hoste came to the water of Genesar, & betimes in the morning came to the plaine of Azor.

68 And behold the hostes of the strangers met him in the plaine, and had layd ambushments for him in the mountaines.

69 So that when they came against them, the ambushments rose out of their places & skirmished.

70 So that all that were of Jonathans side, fled: and there was not one of them left, except Matusias the sonne of J Abalomus, and Iudas the sonne of Calphi the captaines of the hoste.

71 Then Jonathan rent his clothes, and cast earth vpon his head, and praied,

72 And turned againe to them to fight, and put them to flight, so that they fled away.

73 Now when his owne men that were fled, saw this, they turned againe vnto him, & helped him to follow after all vnto their tents at Cades, and there they camped.

74 So there were slain of the strangers the same day about three thousand men, and Jonathan turned againe to Ierusalem.

CHAP. XII.

1 Jonathan sendeth ambassadours to Rome, 2 And to the people of Sparta to renew their covenant of friendship. 24 Jonathan putteth to fight the princes of Demetrius. 40 Tryphon taketh Jonathan by deceit.

Jonathan now seeing that y^e time was meete for him, choise certain men, & sent the vnto Rome, to establish and renew the friendship with them.

2 He sent letters also vnto the Spartians and to other places, for the same purpose.

3 So they went vnto Rome, & entred into the Senate, and sayd, Jonathan the high Priest and the nation of the Iewes sent vs vnto you, for to renew friendship with you, and the bond of loue, as in times past.

4 So the Romanes gaue them free passports, that men should lead them home into the land of Iudas peaceably.

5 AND THIS is the copie of the letters that Jonathan wrote vnto the Spartians,

6 Jonathan the high Priest with the Elders of the nation, and the Priests, and the rest of the people

of the Iewes, send greeting vnto the Spartians their brethren.

7 Heretofore were letters sent vnto Onias the high Priest, from Arius, which then reigned among you, that ye would be our brethren, as the copie hereunder written sheweth.

8 And Onias intreated the ambassadour honourably, & receiued the letters: wherein there was mention made of the bond of loue & friendship.

9 But as for vs, we neede no such writings: for we haue the holy books in our hands for comfort.

10 Neuertheles we thought it good to send vnto you, for the renewing of the brotherhood and friendship, least we should be strange vnto you: for it is long since the time that ye sent vnto vs.

11 Wherefore we remember you at all seasons continually, & in the feasts & other daies appointed, where we offer sacrifices & prayers, as it is meete and conuenient to thinke vpon our brethren.

12 And we reioyce at your prosperous estate.

13 And though wee haue bene inuironed with great troubles and warres, so that the kings round about vs haue fought against vs,

14 Yet would we not be grieuous vnto you, nor to other of our confederates and friends in these warres.

15 For we haue had helpe from heauen, that hath succoured vs, and we are deliuered from our enemies, and our enemies are full dued.

16 Yet haue we chosen Nicanus the sonne of Antiochus, & Antipater the sonne of Iason, & sent them vnto the Romanes, for to renew the former friendship with them, and league.

17 We commanded them also to go vnto you, and to salute you, and to deliuer you our letters, concerning the renewing of our brotherhood.

18 And now ye shall doe vs a pleasure to giue vs an answer of these things.

19 ¶ And this was the copie of the letters, which Arius the King of Sparta sent vnto Onias.

20 THE KING of the Spartians vnto Onias the high Priest sendeth greeting.

21 It is found in writing, that the Spartians and Iewes are brethren, and come out of the generation of Abraham.

22 And now for so much as this is come to our knowledge, ye shall doe well, to write vnto vs of your prosperity.

23 As for vs we haue written vnto you, that your cattell and goods are ours, & ours are yours: these things haue we commanded to be shewed vnto you.

24 ¶ Now when Jonathan heard, that Demetrius princes were come to fight against him, with a greater hoste then afore,

25 He went from Ierusalem, and met them in the land of Hamath: for he gaue them not space to come into his owne country.

26 And he sent spies vnto their tents, which came againe, and told him, that they were appointed to come vpon him in the night.

27 Wherefore when the sun was gone downe, Jonathan commanded his men to watch, and to be in armes ready to fight all the night, and sent watchmen round about the hoste.

28 But when the aduersaries heard that Jonathan was ready with his men to the battell, they feared, and trembled in their hearts, and kindled fires in their tents, and fled away.

29 Neuerthelesse Jonathan and his company &c. 2 know

1 Joseph. Antig.
22. 2. 3. 1.
107. 2. 10.

knew it not till the morning: for they saw fiers burning.

30 Then Ionathan followed vpon them, but he could not ouertake them: for they were gone ouer the flood Eleutherus.

31 So Ionathan turned to the Arabians, which were called Zabedei, and slewed them, and tooke their spoile.

32 He proceeded further also, and came vnto Damascus, and went thorow all the country.

33 But Simon his brother went forth, & came to Afcalon, and to the next holds, departing vnto Ioppe, and wan it.

34 For he heard that they would deliuer the hold to them that tooke Demetrius part: wherefore he set a garison there to keepe it.

35 ¶ After this came Ionathan home, and called the Elders of the people together, and deuised wth them for to build vp the strong holds in Iudea,

36 And to make the walles of Ierusalem hyer, and to make a great mount betwixt the castel and the citie, for to separate it from the citie, that it might be alone, and that men should neither buy nor sell in it.

37 So they came together to build vp the city: for part of the wall vpon the brooke of the East side was fallen downe, and they repaired it, and called it Caphenatha.

38 Simon also set vp Adida in Sephela, & made it strong with gates and barres.

39 ¶ In the meane time Tryphon purposed to reigne in Asia, & to be crowned when he had slain the King Antiochus.

40 But he was afraid that Ionathan would not suffer him, but fight against him: wherefore he went about to take Ionathan, and to kill him: so he departed, and came vnto Bethsan.

41 Then went Ionathan forth against him to the battell with fortie thousand chosen men, and came vnto Bethsan.

42 But when Tryphon saw that Ionathan came with so great an hoste, he durst not lay hand vpon him,

43 But receiued him honourably, and comended him vnto all his friends, & gaue him rewards, and commanded his men of warre to be as obedient vnto him as to himselfe.

44 And sayd vnto Ionathan, Why hast thou caused this people to take such trauail, seeing there is no warre betwene vs?

45 Therefore send them now home again, and chuse certaine men to waite vpon thee, & come thou with me to Ptolemais: for I wil giue it thee, with the other strong holds, & the other garisons, and all them that haue the charge of the common affairs: so wil I returne, and depart: for this is the cause of my coming.

46 Ionathan beleued him, and did as he said, and sent away his hoste, which went into the land of Iuda,

47 And reteneid but three thousand with him, whereof he sent two thousand into Galile, and one thousand went with himselfe.

48 Now as soon as Ionathan entred into Ptolemais, they of Ptolemais shut the gates, & tooke him, and slew all them with the sword, that came in with him.

49 Then sent Tryphon an hoste of footmen, and horsemen into Galile, & into the great plaine to destroy all Ionathans company.

50 But when they knew that Ionathan was taken, and slaine, and those that were with him, they encouraged one another, and came forth against them ready to the battell.

51 But when they which followed vpon them, saw that it was a matter of life, they turned backe againe.

52 By this meane as they came into the land of Iuda peaceably, and bewailed Ionathan, and them that were with him, and feared greatly, & all Israel made great lamentation.

53 For all the heathen that were round about them, sought to destroy them.

54 For they sayd, now haue they no captain, nor any man to helpe them, therefore let vs now fight against them, and roote out their memory from among men.

CHAP. XIII.

1 After Ionathan was taken, Simon a chosen captain. 17 Tryphon taking his children, and many for the redemption of Ioseph, killed him and his children. 31 Tryphon killed Antiochus, and possessed the Realm. 38 Demetrius sat in the tower of Sion. 43 Simon was with Gazze. 50 He possessed the tower of Sion. 53 He made his house Iudas captain.

NOW when Simon heard that Tryphon had gathered a great hoste to come into the land of Iuda, and to destroy it,

2 And saw that the people was in great trembling and feare, he came vp to Ierusalem, & gathered the people together,

3 And gaue them exhortation, saying, Ye know what great things I, and my brethren, and my fathers house haue done for the Law & the Sanctuary, and the battells, and troubles that we haue scene.

4 By reason whereof all my brethren are slaine for Israels sake, and I am left alone.

5 Now therefore God forbid, that I should spare mine owne life in any time of trouble: for I am not better then my brethren,

6 But I wil avenge my nation, & the Sanctuary, & our wiues, and our children: for all the heathen are gathered together to destroy vs of very malice

7 In hearing these wordes the hearts of the people were kindled,

8 So that they cryed with a loud voice, saying, Thou shalt be our captain in stead of Iudas and Ionathan thy brethren.

9 Fight thou our battels, and whatsoever thou commandest vs, we will doe it.

10 ¶ So he gathered all the men of warre, making hast to finish the walles of Ierusalem, and fortified it round about,

11 Then sent he Ionathan the sounne of Abisalomus wth a great host vnto Ioppe, which droue them out that were therein, and remained there himselfe.

12 Tryphon also remoued from Ptolemais with a great armie, to come into the land of Iuda, and Ionathan was with him as prisoner.

13 And Simon pitched his tents at Adidias vpon the open plaine.

14 But when Tryphon knew that Simon stood vp in stead of his brother Ionathan, and that he would fight against him, he sent messengers vnto him, saying,

15 Whereas we haue kept Ionathan thy brother, it is for money that hee is owing in the Kings account concerning the busines that he had in hand.

16 Wherefore send now an hundred talents of silver, and his two sonnes for hostages, that when he is letten forth, he will not turne from vs, and wec

Tryphon, Antioch.
13. cap. 9.

Tryphon, Antioch.
13. cap. 9.

13. cap. 11.

we will send him againe.

17 Neurtherles Simon knew *f* he dissembled in his words, yet commanded he the money and children to be deliuered vnto him, least he should be in greater hatred of the people of Israel,

18 Who might haue said, Because he sent him not the money and the children, therefore is Jonathan dead,

19 So he sent the children and an hundred talents: but he dissembled, and would not let Jonathan goe.

20 ¶ Afterward came Tryphon into the land to destroy it, and went rounde about by the way, that leadeth vnto Adora: but whereloeuer they went, thither went Simon and his hoste.

21 Now they that were in the castle, sent messengers vnto Tryphon that he should make haste to come by the wilderness, & to send the vitayles.

22 So Tryphon made ready all his horsemen: but the same night fell a very great snowe, so that he came not because of the snow: but hee remooued and went into the country of Galaad.

23 And when he came neere to Bascarna, hee slew Jonathan, and was buried there.

24 So Tryphon returned, and went into his owne land.

25 ¶ Then sent Simon to take the bones of Jonathan his brother, and they buried him in Modin his fathers citie.

26 And all Israel bewailed him with great lamentation, and mourned for him very long.

27 And Simon made vpon the sepulchre of his father & his brethren, a building like to looke vnto, of heauen stone behinde and before,

28 And set vp seuen pillars vpon it, one against another, for his father, his mother, and foure brethren,

29 And set great pillars round about them, & set armes vpon the pillars for perpetuall memory, & carued ships beside the armes, that they might be scene of men sailing in the sea.

30 This sepulchre which hee made at Modin, standeth yet vnto this day.

31 ¶ Nowe as Tryphon went forth with the yong King Antiochus, he slew him traiterously,

32 And reigned in his stead, and crowned him selfe king of Asia, and brought a great plague vpon the land.

33 Simon also built vp the castles of Iudea, & compassed them about with his towers, & great walles, euen with towers, and gates, and barres, and laid vp vitayles in the strong holds.

34 Moreover Simon chose certain men & sent them to King Demetrius, that he would discharge the land: for all Tryphons doings were robberies.

35 Whereupon Demetrius the King answered him, and wrote vnto him after this maner,

36 DEMETRIUS the king vnto Simo the hie Priest, & the friend of kings, & to the Elders and to the nation of the Iewes sendeth greeting.

37 The golden crown, & the precious stone that ye sent vnto vs, haue we receiued, and are ready to make a stedfast peace with you, and to write vnto the officers to release you of the things wherein we made you free.

38 So the things that wee haue granted you, shall be stable: the strong holdes which yee haue builded, shall be your owne.

39 Also we forgie the ouersights, and faulces committed vnto this day, & the crowne tax that

ye ought vs: and whereas was any other tribute in Ierusalem, it shall be now no tribute.

40 And they that are meete among you to be written with our men, let them be written vp, that there may be peace betwene vs.

41 Thus the yoke of the heathen was taken from Israel in the hundred and seuentie yeere.

42 And the people of Israel began to write in their letters, and publike instruments, IN THE FIRST YEERE of Simon, the hie and chief Priest gouernour and prince of the Iewes.

43 In those daies Simon camped against Gaza, and besieged it round about, where he set vp an engine of warre, and approached neere the citie, and beate a tower, and tooke it.

44 So they that were in the engine, leapt into the citie, and there was great trouble in the citie.

45 Insomuch that the people of the citie rent their clothes, and climbed vp vpon the walles with their wiues, and children, and cried with a loud voice, beseeching Simon to graunt them peace, saying,

46 Deale not with vs according to our wickednes, but according to thy mercy.

47 Then Simon pitied them, & would fight no more against them, but put them out of the citie, and cleaned the houses, wherein the idoles were, and so entered therunto with Psalmes and thanksgiuing.

48 So when he had cast all the filthines out, he set such men in it as kept the Law, and fortified it, and builded there a dwelling place for himselfe.

49 Nowe when they in the castle at Ierusalem were kept, that they could not come forth, nor go into the country, neither buy nor sell, they were very hungry, and many of them were famished to death,

50 Insomuch that they besought Simon to make peace with them, which hee granted them, and put them out from thence, and cleansed the castle from filthines.

51 And vpon the three and twenty day of the second moneth, in the hundredth seuentie and one yeere, they entered into it with thanksgiuing, and branches of palme trees, & with harpes, and with cymbales, and with viols, & with palms, & songs, because the great enemy of Israel was overcome.

52 And he ordeined that the same day should be kept euery yeere with gladnes.

53 And hee fortified the mount of the Temple that was beside the castle where he dwelt himselfe with his company.

54 Simon also seeing that Iohn his sonne was now a man, he made him captain of all his hostis, and caused him to dwell in Gazaris.

CHAP. XIII.

Demetrius is overcome of Asaces. 1. Simon being captain, there is great quietnes in Israel. 2. The conquest of friendship with the Romans, & with the people of Sparta is renewd.

IN the hundred twenty and two yeere gatherd King Demetrius his hoste, & departed vnto Media, to get him help for to fight against Tryphon.

2 But when Asaces the king of Persia and Media heard, that Demetrius was entered within his borders, he sent one of his princes to take him alive.

3 So he went, and overcame the army of Demetrius, and tooke him, and brought him to Asaces, which kept him in ward.

4 Thus all the land of Iuda was in rest, so long.

&c &c 3.

as Simon liued; for he fought the wealth of his nation: therefore were they glad to haue him for their ruler, and to doe him worship alway.

5 Simon alſo wanne the cite of Ioppe to his great honour to be an hauen towne, and made it an entrance vnto the yles of the sea.

6 He enlarged alſo the borders of his people there, and conquered the countreys.

7 Hee gathered vp many of their people that were prisoners, and he had the dominion of Gazaris, and Beth-sura, and the caſtle, which he clenſed from filthineſſe, and there was no man that reſiſted him,

8 So that euery man tilled his ground in peace, and the land gaue her fruites, and the trees gaue their fruit.

9 The Elders ſate in the open places, and conſulted altogether for the common wealth, & the yong men were honourably clothed and armed.

10 He provided vittales for the cities, and all kinde of munition, ſo that his glorious fame was renowned vnto the end of the world.

11 He made peace throughout the land, and Iſrael had perfect mirth and ioy.

12 For euery man ſate vnder his vine, and the fig trees, and there was no man to fray them.

13 There was none in the land to fight againſt them: ſo then the kings were ouercome.

14 He helped alſo thoſe that were in aduerſitie among his people: he was diligent to ſee the Lawe kept, & he tooke away the vngodly, and wicked.

15 He beautified the Sanctuary, and increaſed the veſſels of the Temple.

16 When the Romanes heard, and the Spartians had knowledge, that Ionaſan was dead, they were very ſorry.

17 But when they heard that Simon his brother was made hie Prielt in his ſtead, and howe he had wonne the land againe with the cities in it.

18 They wrote vnto him in tables of braſſe, to renew the friendſhip, & bond of loue, which they had made with Iudas and Ionaſan his brethren.

19 Which writings were read before the congregation at Ieruſalem, and this is the copy of the letters that the Spartians ſent.

20 **THE SENATORS** and cite of Sparta vnto Simon the great Prielt, and to the Elders, and to the Priests, & to the reſidue of the people of the Iewes their brethren ſend greeting.

21 When your ambaffadors that were ſent vnto our people, certified vs of your glory and honour, we were glad of their coming.

22 And haue regiſtred their ambaffage in the publike records in this manner. **NUMENIUS** the ſonne of Antiochus, and Antipater the ſonne of Ialon the Iewes Ambaffadors, came vnto vs to renew amicitie with vs.

23 And it pleaſed y^e people, that the men ſhould be honourably intreated, & that the copy of their ambaffage ſhould be regiſtred in the publike records, that it might be for a memoriall vnto the people of Sparta: and a copie of the ſame was ſent to Simon the chiefe Prielt.

24 After this Simon ſent Numenius to Rome, with a great ſield of golde of a thouſand pound weight, to confirme the friendſhip with them.

25 Which when the people vnderſtoode, they ſaid, What thanks ſhall we recompenſe ag. in vnto Simon and his children?

26 For he & his brethren, and the houſe of his

father haue ſtabliſhed Iſrael; and ouercome their enemies, and haue confirmed the libertie thereof: therefore they wrote this in tables of braſſe, and ſet it vpon pillars in mount Sion.

27 The copy of the writing is this. In the eighth and twentieth day of the monethy Elul in the hundredth ſeventieth and two yeere, in the third yeere of Simon the hie Prielt.

28 In y^e ſynagoge in the great congregation of the Priests, & of the people, and of the gouernours of the nation, and of the Elders of the countrey, we would ſignifie vnto you, that many battels haue bene fought in our countrey.

29 Wherein Simon y^e ſonne of Matathias (come of the children of Iarib) & his brethren put them ſelves in danger, and reſiſted the enemies of their nation, that their Sanctuary, and Lawe might be maintained, and did their nation great honour.

30 For Ionaſan gathered his nation together, & became their hie Prielt, & is laud with his people.

31 After that would their enemies haue inuaded their countrey, and yeſtroyed their land, and lay their hands on their Sanctuary.

32 Then Simon reſiſted them, and fought for his nation, and ſpent much of his owne ſubſtance, and armed the valiant men of his nation, and gaue them wages.

33 He fortified alſo the cities of Iudea, and Beth-sura that lyeth vpon the borders of Iudea, (where the ordinance of their enemies lay ſometime) and ſet there a garriſon of the Iewes.

34 And he fortified Ioppe, which lieth vpon the ſea, and Gazara that bordereth vpon Azotus, (where the enemies dwelt afore) and there he placed Iewes, and furniſhed them with things neceſſary for the reparation thereof.

35 Now when the people ſaw the faithfullnes of Simon, and to what glory he thought to bring his nation vnto, they made him their gouernour, and the chiefe Prielt, becauſe hee had done all theſe things, and for the vprightneſſe, and fidelitie that he had kept to his nation, and that fought by all meanes to exalt his people.

36 For in his time they prospered well by him, ſo that the heathen were taken out of their countrey, and they alſo which were in the cite of Dauid at Ieruſalem, where they had made him a caſtle, out of the which they went, and deſied all things that were about the Sanctuary, and did great hurt vnto religion.

37 And he ſet Iewes in it, & fortified it for the aſſurance of the land, and cite, and raiſed vp the walles of Ieruſalem.

38 And king Demetrius confirmed him in his hie Prielthood for theſe cauſes.

39 And made him one of his friends, and gaue him great honour.

40 For it was reported that y^e Romanes called the Iewes their friends, and confederates, and that they honourably received Simons ambaffadors.

41 And that the Iewes, and Priests conſented, that Simon ſhould be their Prince, and hie Prielt perpetually, till God raiſed vp the true Prophet.

42 And that he ſhould be their captaine, and haue the charge of the Sanctuary, and ſo ſer men out the works, and ouer the countrey, and ouer the weapons, & ouer the ſortreſſes, and that ſhould make prouiſion for the holy things.

43 And that he ſhould be obied of euery man, and that all the writings in the countrey ſhould be

[10] Apoc.

[10] In Ier.

be made in his name, and that he should be clothed in purple, and weare gold,

44 And that it shoul not be lawfull for anie of the people or Priestes to breake any of these things, or to withstand his wordes, or to call anie congregation in the country without him, or be clothed in purple, or weare a collar of gold :

45 And if any did contrary to these things, or brake any of them, he should be punished.

46 So it pleased all the people to agree that it should be done to Simon according vnto these words,

47 Simon also accepted it, and was content to be the high Priest, and the captain, and the Prince of the Iewes, and of the Priestes, and to be the chiefe of all.

48 And they commanded to set vp this writing in tables of brasse, and to fasten it to the wall that compassed the Sanctuary in an open place,

49 And that a copie of the same should be layd vp in their treasury, that Simon and his sounes might haue it.

CHAP. XV.

1 Antiochus maketh a covenant of friendship with Simon. 12 Tryphon a usurper. 15 The Romans write letters vnto King, and warre in the defence of the Iewes. 17 Antiochus refusing the help that Simon sent him, hee taketh by couraunt.

Moreouer King Antiochus the sonne of Demetrius sent letters from the isles of the sea vnto Simon the Priest, and prince of the Iewes, & to all the nation,

3 Containing these words, A N T I O C H Y S the King vnto Simon the great Priest, and to the nation of the Iewes sendeth greeting.

3 For so much as certaine pestilent men haue vsurped the kingdome of our fathers, I am purposed to challenge the Realme againe, and to restore it to the old estate: wherefore I haue gathered a great hoste, and prepared ships of warre,

4 That I may goe thorowe the country, and beauenaged of them, which haue destroyed our country, and wasted many cities in the Realme.

5 Now therefore I do confirme vnto thee all the liberties, whereof all the kings my progenitors haue discharged thee, and at the payments, whereof they haue released thee.

6 And I giue thee leaue to coyne money of thine owne stamp within thy country,

7 And that Ierusalem, and the Sanctuary bee free, and that all the weapons, that thou hast prepared, and the fortresses, which thou hast builded, and keepest in thine hands shalbe thine.

8 And al that is due vnto the king, and all that shalbe due vnto the king, I forgive thee, from this time forth for euermore.

9 And when we haue obtained our kingdome, we will giue thee, and thy nation and the Temple, great honour, so that thy honour shalbe knowne throughout the world.

10 ¶ In the hundredth seuentie and foure yere, went Antiochus into his fathers lande, and all the bands came together vnto him, so that fewe were left with Tryphon.

11 So the King Antiochus pursued him, but he fled, and came to Dora, which lieth by the sea side.

12 For he saw that troubles were toward him, and that the army had forsaken him.

13 Then camped Antiochus against Dora with an hundred and twenty thousand fighting men, and eight thousand horsemen.

14 So he compassed the citie about, & the ships came by the sea. Thus they pressed the citie by land and by sea, in so much that they suffered no man to go in nor out.

15 In the meane season came Numenius, & his company from Rome, hauing letters written vnto the kings & countreys, wherein were contained these words,

16 L V C I V S the Consul of Rome vnto King Ptolemeus sendeth greeting.

17 The Ambassadors of the Iewes are come vnto vs as our friends and confederates from Simon the high Priest, and from the people of the Iewes to renew friendship, and the bond of loue;

18 Who haue brought a shield of gold weying a thousand pound,

19 Wherefore we thought it good to write vnto the kings countreys, that they should not goe about to hurt them, nor to fight against them, nor their cities, nor their country, neither to maintain their enemies against them.

20 And we were content to receiue of them the shield.

21 If therefore there be any pestilent fellows fled from their country vnto you, deliuer them vnto Simon the high Priest, that he may punish the according to their owne Lawe.

22 The same things were written to Demetrius the King, and to Attalus, and to Arathes, and to Antiochus,

23 And to all the countreys, as || Samplames, and to them of Sparta, and to || Delos, and to || Mindus, and to Sydon, and to Caria, and to Samos, and to Pamphylia, and to Lysia, and to Halicarnassus, and to Rhodus, and to Phaselis, and Cos, and to Sidon, and to Cortina, and to Gnidon, and to Cyprus, and to Cyrene.

24 And they sent a copy of them to Simon the high Priest.

25 ¶ So Antiochus the King camped against Dora the second time euermore ready to take it, and made diuers engines of war, and kept Tryphon in, that he could neither go in nor out.

26 Then Simon sent him two thousand chofers men to helpe him with siluer and gold, and much furniture.

27 Neuertheles, he would not receiue them, but brake all the covenant, which he had made with him afore, and withdrew himselfe from him.

28 And sent vnto him Athenobius one of his friends to commune with him, saying, Ye withhold Ioppe, and Gazara with the castell that is at Ierusalem, the citie of our Realme.

29 Whole borders ye haue destroyed & done great hurt in the land, and haue the gouernment of many places of my kingdome.

30 Wherefore now deliuer the cities, which ye haue taken, with the tributes of the places, that ye haue rule ouer without the borders of Iudea,

31 Or else giue me for them five hundred talents of siluer, & for the harme that ye haue done, and for the tributes of the places other five hundred talents: If not, we will come, and fight against you.

32 So Athenobius the kings friend came to Ierusalem, and when he saw the honour of Simon, and the cupborde of gold and siluer plate, and so great preparation, he was astonished, and told him the kings message.

33 Then answered Simon, & said vnto him, We

& 4.

hate:

10r, sawp/ten
10r, 11th
10r, Myda
10r, Myda

10r, Myda
10r, Myda

have neither take other mens lands, nor withholden that which appertaineth to others, but our fathers heritage which our enemies had vnrighteously in possession a certaine time.

34 But when we had occasion, we recovered the inheritance of our fathers.

35 And whereas thou requirest loppe & Gazara, they did great harme to our people, & thorrow our country, yet will we give an hundred talents for them. But Athenobus answered him not one word.

36 But turned againe angry vnto the king, and told him al these words, and the dignity of Simon, with all that he had seene: and the King was very angry.

37 ¶ In the meane time fled Tryphon by ship vnto Orobolias.

38 Then the king made Cendebeus captain of the sea coast, and gaue him bands of footmen, & horsemen.

39 And commanded him to remoue the hoste toward Iudea, & to build vp Cedron, and to fortifie the gates, and to warre against the people: but the king pursued Tryphon.

40 So Cendebeus came vnto Iamnia, & began to vex the people, & to invade Iudea, & to take the people prisoners, and to slay them.

41 And he built vp Cedron, where he set horsemen and garisons, that they might make outroides by the wayes of Iudea, as the king had commaunded him.

CHAP. XVI.

1 Cendebeus the captain of Antiochus hoste is put to flight by the forces of Simon. 11 Ptolemus the sonne of Abubus killeth Simon and his two sonnes at a banquet. 23 John killeth them that ye in waste for his life.

¶ Then came Iohn vp from Gazara, and tolde Simon his father, what Cendebeus had done.

2 So Simon called two of his eldest sonnes, Iudas and Iohn, and said vnto them, I, and my brethren, and my fathers house, haue cuer from our youth vnto this day fought against the enemies of Israel, & y matters haue had good successe vnder our hands, & we haue deliuered Israel oftentimes.

3 But I am now old, and ye by Gods mercy are of a sufficient age: be ye therefore in stead of me and my brother, and goe forth and fight for our nation, and the helpe of heauen be with you.

4 So hee chose twenty thousand fighting men of the country with the horsemen, which went forth against Cendebeus, and rested at Modin.

5 In the morning they arose, and went into the plaine field: and beholde, a mighty great hoste came against them both of footmen, and horsemen: but there was a riuer betwixt them.

6 And Iohn ranged his armie ouer against him, and when he saw that the people was afraid to go ouer the riuer, he went ouer first himselfe, and the men seeing him, passed through after him.

7 Then he diuided his men, and set the horsemen in the middes of the footmen.

8 For their enemies horsemen were very many: but when they blew the trumpets, Cendebeus fled with his hoste, whereof many were slaine, and the remnant gate them to the fortreffe.

9 Then was Iudas Iohns brother wounded: but Iohn followed after them, till he came to Cedron, which Cendebeus had built.

10 Also they fled vnto the towers, that were in the fieldes of Azotus, and those did Iohn burne with fire: thus were there slaine two thousand men of them: so he returned peaceably into the land of Iuda.

11 ¶ Now in the field of Iericho was Ptolemus the sonne of Abubus made captaine, and hee had abundance of siluer and gold.

12 (For he had married the daughter of the hie Priest)

13 Therefore he waxed proud in his mind, and thought to rule the land, & thought to slay Simon and his sonnes by deceit.

14 Now as Simon went about thorow the cities of the countrey, & studied carefully for them, he came downe to Iericho with Mattathias, and Iudas his sonnes in the hundredth seuenty & seuen yeere, in the eleuenth moneth, which is the moneth Sabat.

15 Then the sonne of Abubus receiued the by treason into a litle hold, called Dochus which he had built, where he made them a great banker, and had men hid there.

16 So when Simon and his sonnes had made good cheere, Ptolemus stood vp with his men & took the weapons, and entered in to Simon in the banker house, & slew him with his two sonnes, and certaine of his seruants.

17 Whereby he committed a great vilenie, and recompensed euil for good.

18 Then wrote Ptolemus these things & sent to the King, that he might send him an hoste to help him, and to would deliuer him the countrey with the cities.

19 He sent other men also vnto Gazara, to take Iohn, and sent letters vnto the captains to come to him, and he would give them siluer, and golde and rewards.

20 And to Ierusalem he sent other to take it, and the mountaine of the Temple.

21 But one ran before, and told Iohn in Gazara, that his father, and his brethren were slaine, and that Ptolemus had sent to slay him.

22 When he heard this, he was sore afrighted, and laide hands on them that were come to slay him, and slew them: for he knew that they went about to kill him.

23 Concerning other things of Iohn, both of his warres, and of his noble actes (when he behaued himselfe manfully) of the building of walles which he made, and other of his deedes,

24 Behold they are written in the Chronicles of his Priesthood, fro the time that he was made high Priest after his father.

30. complaint concerning.

Joseph. Antiq. 3. cap. 11.

THE

THE SECOND BOOKE OF THE MACCABEES.

CHAP. I.

As a Epistle of the Iewes, that dwelt at Ierusalem, sent vnto them that dwelt in Egypt, wherein they exhort them to fight against the death of Antiochus. 19 Of the fire that was hid in sheol. 24 The prayer of Nehemias.

IN the name of the Lord, Amen. He brethren the Iewes, which be at Ierusalem, and they that are in the country of Iudea, vnto the brethren the Iewes, & are throughout Egypt, send salutation, and prosperitie.

1 God be gracious vnto you and remember his covenant made with Abraham, and Isaac, and Jacob his faithful seruants,

2 And giue you an heart to worship him, & to do his will with a whole heart and with a willing minde,

3 And open your hearts in his Law, and commandements, and send you peace,

4 And heare your prayers, and be reconciled with you, & neuer forsake you in time of trouble.

5 Thus now we pray here for you.

6 When Demetrius reigned, in the hundredth, threescore & ninth yere, we Iewes wrote vnto you in the trouble, and violence that came vnto vs in those yeres, after that Iason, and his companie departed out of the holy land and kingdome,

7 And burnt the porch, & shed innocent blood: Then we prayed vnto the Lord, & were heard: we offered sacrifices and fine flowre, and lighted the lampes, and set forth the bread.

8 Now therefore keepe ye the daies of the feast of the Tabernacles in the moneth Challeu.

9 In the hundredth fourescore & eight yere, the people that was at Ierusalem, and in Iudea, and the counsell and Iudas, vnto Aristobulus King Ptolemeus master, which is of the stock of the anointed Priests, and to the Iewes that are in Egypt, send greeting and health.

10 In so much as God hath deliuered vs from great perils, we thanke him highly, as though we had overcome the king.

11 For he brought them into Persia by heaps, that fought against the holy cite.

12 For albeit the captaine, and the armie that was with him, seemed invincible, yet they were slaine in the Temple of Nanea, by the deceite of Naneas Priests.

13 For Antiochus, as though he would dwell with her, came thither, he, & his friends with him, to receiue money vnder the title of a dowry.

14 But when the Priests of Nanea had laide it forth, and he was entred with a small company within the Temple, they shut the Temple, when Antiochus was come in,

15 And by opening a priue doore of the vault, they cast stones, as it were thunder, vpon the captaine and his, and hauing hurted them in pieces, they cut off their heads and threw them to those that were without.

16 God be blessed in al things, which hath deliuered vnto the wicked.

17 Whereas we are now purposed to keepe the purification of the Temple vpon the five & twenty day of y moneth Challeu, we thought it necessary to certifie you therof, that ye also might

keepe the feast of the Tabernacles, and of the fire which was giuen vs when Neemias offered sacrifice, after that he had built the Temple, and the altar.

18 For when as our fathers were led away vnto Persia, the Priests, which sought the honour of God, tooke the fire of the altar priuily, and hid it in an hollow pit, which was drie in the bottome, and therein they kept it, so that the place was vnknewen vnto euery man.

19 Now after many yeres when it pleased God that Neemias should be sent from the king of Persia, he sent of the posterity of those Priests, which had hid it to fetch the fire, and as they told vs, they found no fire, but thicke water.

20 Then commanded he them to draw it vpon, and to bring it: and when the things appertaining to the sacrifices were brought, Neemias commanded the Priests to sprinkle the wood, & the things laide thereupon with water.

21 When this was done, & the time came y the sun shone, which afore was hid in the cloud, there was a great fire kindled, so y euery man marvelled.

22 Now the Priests, and all praised, while the sacrifice was consuming: Ionathan began, and the other answered thereunto.

23 And the prayer of Neemias was after this maner, O Lord, Lord God maker of all things, which art fearefull, and strong, & righteous, and mercifull, and the onely and gracious king,

24 Onely liberal, onely iust and almighty and euerclasting, thou that deliuerest Israel fro al trouble, & hast chosen the fathers, and sanctified them,

25 Receiue the sacrifice for the whole people of Israel, and pretere thine owne portion, and sanctifie it.

26 Gather those together, y are scattered from vs: deliuer them that sene among the heathen, looke vpon them which are despised & abhorred, that the heathen may know that thou art our God:

27 Punish them that oppresse vs, & with pride doe vs wrong.

28 Plant thy people againe in thine holy place as Moyses hath spoken.

29 And the Priests sang Psalmes thereunto.

30 Now when y sacrifice was consumed, Neemias commanded the great stones to be sprinkled with the residue of the water.

31 Which when it was done, there was kindled a flame, which was consumed by the light, that shined from the altar.

32 So when this matter was knowen, it was told the king of Persia, that in y place where the Priests, which were led away, had hid fire, there appeared water, wherewith Neemias and his company had purified the sacrifices.

33 The king tried out the thing, and closed the place about, and made it holy.

34 And to them that the king fauoured, he gave and bestowed many gifts.

35 And Neemias called y same place Ephthar, which is to say, purification: but many men call it Nephthar.

CHAP. II.

How Ieremias hid the tabernacle, the Arkhe and the altar in the hill. 23 Of the five books of Iason contained in one.

2. Tim. 6. 17. and 10. 1. and 16. 18.

** Drink. 30. 5.*

Or, Nephth.

It.

It is found also in the writings of Ieremias the Prophet, that he commanded them which were carried away, to take fire, as was declared, & as the Prophet commanded them which were led into captivity,

*Baruch. 4.

3 *Giving them a lawe that they should not forget the commandments of the Lord, & that they should not erre in their minds, when they saw images of gold and silver, with their ornaments,

3 These and such other things commanded he them, and exhorted them that they should not let the Law goe out of their hearts.

4 It is written also, how the Prophet, by an oracle that he had, charged the to take the tabernacle, and the arke, and follow him: and when he came vp into the mountaine where Moyses went vp, and saw the heritage of God,

*Deut. 34. 1.

5 Ieremias went forth and found an hollow caue, wherein he laid the Tabernacle, & the Arke, and the altar of incense, and so stopped y doore.

6 And there came certain of those y followed him to marke the place: but they could not find it.

7 Which whē Ieremias perceiued, he reproued them, saying, As for that place, it shall be vnknowne, vntill the time that God gather his people together againe, and that mercy be shewed.

8 Then that the Lord knew them these things, and the maiestie of the Lord shall appeare and the cloud also, as it was shewed vnder Moyses, and as

*1. King. 8. 21, 22, 30. 1. Chr. 6. 22.

*when Salomon desired, that the place might be honourably sanctified.

9 For it is manifested that he, being a wise man, offered the sacrifice of dedication, and consecration of the Temple.

*1. King. 8. 62, 63
2. Chron. 7. 5.

10 *And as when Moyses praised vnto the Lord, the fire came downe from heauen, and consumed the sacrifice: so, when Salomon prayed, *the fire came downe from heauen, & consumed the burnt offering.

*Leuit. 9. 24.
and 26. 10.

11 And Moyses sayd, because the sinne offering was not eaten, therefore is it consumed.

*2. Chron. 7. 1.

12 So Salomon kept those eight daies.

*Some read
Necemias.

13 These things also are declared in y writings, and registers of Neeemias, and how he made a library, and how he gathered the acts of the kings, and of the Prophets, and the acts of Dauid, & the epistles of the Kings concerning the holy gifts.

14 Euen so Iudas also gathered all things that came to passe by the warres that were among vs, which things we haue.

15 Wherefore if ye haue neede thereof, send some to fetch them vnto you.

16 Whereas we are then about to celebrate the purification, we haue written vnto you, & ye shall do well if ye keepe the same daies.

17 We hope also that the God, which deliuered all his people, & gaue an heritage to them all and the kingdom, and the Priesthood, and the Sanctuary.

*Deut. 30. 3.

18 *As he promised in the law, will shortly haue mercy vpon vs, and gather vs together fro vnder the heauen into his holy place: for he hath rescued vs from great perils, and hath catted the place.

19 As concerning Iudas Maccabeus, & his brethren, the purification of the great Temple, and the dedication of the altar,

20 And the warres against Antiochus Epiphanes, and Eup. for his sonne,

21 And the manifest signes that came fro heauen vnto those, which manfully stood for y lewe,

religion: (for though they were but few, yet they ranne through whole countreies, and pursued the barbarous armies,

22 And repayed the Temple that was renowned throughout all the world, and deliuered the citie, and established the Lawes, that were like to be abolished, because the Lord was mercifull vnto them with all lenitie)

23 We will assay to abridge in one volume these things, that Iason the Cyrenian hath declared in fise bookes.

24 For considering the wonderfull number, & the difficultie that they haue that would be occupied in the rehearsall of stories, because of the diuersitie of the matters,

25 We haue endeoured, that they that would reade, might haue pleasure, & that they which are studious, might easily keepe them in memory, and whosoever reade them, might haue profite.

26 Therefore to vs that haue taken in hand this great labour, it was no easie thing to make this abridgement, but required both swif, & watching.

27 Like as he that maketh a scalt, and seeketh other mens commoditie, hath no small labour: so we also for many mens sakes are very wel content to vndertake this great labour.

28 Leauing to the author the exact diligence of every particular, we wil labour to goe forward according to the prescript order of an abridgement.

29 For as he that will build a new house, must provide for the whole building, but he that stretch out the plat or goeth about to paint it, seeketh but onely what is comely for the decking thereof.

30 Euen so I thinke for ys, that it appertaineth to the first writer of a story to enter deeply into it, and to make mention of all things, and to be curious in every part.

31 But it is permitted to him that will shorten it, to vife fewe words, and to auoide those things that are curious therein.

32 Here then will we begin the story, adding thus much to our former wordes, that is it a foolish thing to abound in wordes before the story, and to be short in the story.

CHAP. III.

Of the honour done vnto the Temple by the kings of the Gentiles, & Simon desireth what shall come in in the Temple. y Hebraeus is sent to take them away, & he is stricken of God, and brailed at the prayer of Onias.

What time as the holy citie was inhabited with all peace, and when the Lawes were very well kept, because of the godlines of Onias the hie Priest, and hatred of wickednes,

2 It came to passe that euen the Kings did honour the place, and garnished the Temple with great gifts.

3 In so much that Seleucus king of Asia of his owne rents, bare all the costs belonging to the seruice of the sacrifices.

4 But one Simon of the tribe of Benjamin being appointed ruler of the Temple, cotended with the hie Priest concerning the iniquity committed in the citie.

for, for and
provision.

4 And when he could not ouercome Onias, he gaue him to Appollonius the sonne of Thrales, which then was gouernour of Caeloyria and Phenice,

6 And tolde him that the treasure in Ierusalem was full of innumerable mony, which did not belong to the prouision of the sacrifices, and that

it were possible that these things might come into the kings hands.

7 Now when Apollonius came to the King, and shewed him of the money, as it was tolde him, the King chose out Heliodorus his treasurer, and sent him with a commaundement, to bring him the foresaid money.

8 Immediately Heliodorus tooke his journey as though he would visit the cities of Cælosyria and Phœnice, but in effect to fulfill the Kings purpose.

9 So when he came to Ierusalem, & was courteously received of the hie Priest into the citie, he declared what was determined concerning the money, and shewed the cause of his coming, and asked if these things were so indeede.

10 Then the hie Priest told him that there were such things laid vp by the widowes and fatherles.

11 And that a certain of it belonged vnto Hircanus the sonne of Tobias a noble man, and not as that wicked Simon had reported, and that in all, there were but foure hundred talents of siluer, and two hundred of gold,

12 And that it were altogether vnpossible to doe this wrong to them that had committed it of trust to the holines of the place & Temple, which is honoured thorow the whole world for holines and integritie.

13 But Heliodorus because of the kings commaundement giuen him, said that in any wise it must be brought into the kings treasury.

14 So he appointed a day, and went in to take order for these things: then there was no small grieue throughout the whole citie.

15 For the Priests sel down before the altar in the Priests garments, & called vnto heauen vpon him, which had made a Law concerning things giuen to be kept, that they should bee safely preserved for such as had committed them to be kept.

16 Then they that looked the hie Priest in the face, were wounded in their heart: for his countenance, and the changing of his colour declared the sorow of his minde.

17 The man was so wrapp'd in feare & trembling of the body, that it was manifest to the that looked vpon him, what sorow he had in his heart.

18 Others also came out of their houses by heapes vnto the common prier because the place was like to come vnto contempt.

19 And the women girt with sackcloth vnder their breasts, filled the streets, and the virgins that were kept in, ran some to the gates, and some to the walles, & others looked out at the windowes.

20 And all held vp their hands toward heauen, and made prayer.

21 It was a lamentable thing to see the multitude that fell downe of all sorts, and the expectation of the hie Priest being in such anguish.

22 Therefore they called vpon the Almightye Lord, that he would keepe safe & sure the things, which were laid vp for those that had deliuered the.

23 Neuertheles the thing that Heliodorus was determined to doe, that did he performe.

24 And as he and his souldiers wer: now there present by the treasure, he that is the Lord of the spirits, & of all power, shewed a great vision, so that all they which presumed to come with him, were astonish'd at the power of God, and fell into feare, and trembling.

25 For there appeared vnto the an horse with a terrible man sitting vpon him, most richly bar-

bed, and he ran fiercely, and smote at Heliodorus with his forefeete, and it seemed that he that sat vpon the horse, had harness of gold.

26 Moreouer, there appeared two yong men, notable in strength, excellent in beauty, & comely in apparell, which stood by him on either side, and scourged him continually, and gaue him many fore stripes.

27 And Heliodorus fel suddely vnto the ground, and was covered with great darknes: but they that were with him, took him vp, & put him in a litter.

28 Thus he that came with so great company, & many souldiers into the said treasury, was borne out for he could not helpe himself with his weapons.

29 So they did know the power of God manifestly, but he was dumbe by the power of God, and lay destitute of all hope and health.

30 And they praised the Lord that had honoured his own place: for the Temple which a little afore was full of feare & trouble, when the almighty Lord appeared, was filled with ioy & gladnesse.

31 Then straightwaies certaine of Heliodorus friends praised Onias, that he would call vpon the most High to graunt him his life, which lay ready to giue vp the ghost.

32 So the hie Priest, considering that the King might suspect that the Lewes had done Heliodorus some euil, he offered a sacrifice for the health of the man.

33 Now when the hie Priest had made his prayer, the same yong men in the same clothing appeared, & stood before Heliodorus, laying, Giue Onias the hie Priest great thanks: for, for his sake hath the Lord granted thee thy life:

34 And seeing that thou hast bin scourged fro heauen, declare vnto all men the mighty power of God: and when they had spoken these words, they appeared no more.

35 So Heliodorus offered vnto the Lord sacrifice, and made great vows vnto him, which had granted him his life, and thanked Onias, and went againe with his hoste to the King.

36 Then testified he vnto euery man of the great works of God that he had seene with his eyes.

37 And when the king asked Heliodorus, who were meete to be sent yet once againe to Ierusalem, he said,

38 If thou hast any enemy or traitour, send him thither, and thou shalt receiue him wel scourged: if he escape with his life: for in that place, no doubt, there is a speciall power of God.

39 For he that dwelleth in heauen, hath his eie on that place, and defendeth it, & he beareth and destroyeth them that come to hurt it,

40 This came to passe concerning Heliodorus, and the keeping of the treasure.

CHAP. II.

1 Simon reports to Iosafat, 7 Iosafat letteth the office of the hie Priest by corrupting the king, 27 And was by Menelaus defended by like means: 34 Onias a false traitor: by Antiochus.

THIS Simon now, of whom we spake afore, being a bewrayer of the money, and of his owne natural country, reported euil of Onias, as though he had moued Heliodorus vnto this, and had bin the inuenter of the euil.

2 Thus was he bold to call him a traitour that was so beneficiall to the citie, & a defender of his nation, and so zealous of the Lawes.

3 But when his malice increased so farre, that through one that belonged to Simon, murders were

were committed,

4 Onias considering the danger of this contention, and that Apollonius, as hee that was the gouernour of Caeleſyria and Phenice, did rage, and increased Simons malice,

5 Hewent to the king not as an accuſer of the citizens, but as one that intended the common wealth both priuately and publiſhly.

6 For he ſawe it was not poſſible except the king tooke order, to quiet the matters, and that Simon would not leaue off his folly.

7 But after the death of Selucur, when Antiochus called Epiphanes, tooke the kingdom, Iafon the brother of Onias Laboured by vnlawfull meanes to be hie Prieſt.

8 For hee came vnto the King, and promiſed him three hundredth and threeſcore talents of ſiluer, and of another rent, foureſcore talents.

9 Beſides this, hee promiſed him an hundredth and ſiftie, if he might haue licence to ſet vp a place for exerciſe, and a place for the youth, & that they would name them of Ieruſalem Antiochians.

10 The which thing when the king had granted, and he had gotten the ſuperioritie, he began immediately to drawe his kinſmen to the cuſtomes of the Gentiles,

11 And aboliſhed ſundry friendly priuiledges of the Kings, that the Iewes had ſet vp by Iohn, the father of Eupolemus, which was ſent ambaffadour vnto Rome, to become friends & confederates: he put downe their Lawes and policies, and brought vp new ſtatutes, and contrary to the Lawe.

12 For hee preſumed to build a place of exerciſe vnder the caſtle, and brought the chiefe young men vnder his ſubiectiō, and made them weare hats.

13 So there began a great deſire to follow the maners of the Gentiles, and they tooke vp the faſhions of ſtrange nations by the exceeding wickedneſſe of Iafon, not the hie prieſt, but the vngodly perſon,

14 So that the Prieſts were now no more diligent about the ſeruiſe of the altar, but deſpiſed the Temple, and regarded not the ſacrifices, but made haſte to bee partakers of the wicked expenſes at the play after the caſting of the ſtone.

15 For they did not ſet by ſhonour of their fathers, but liked the glory of the Gentiles beſt of all.

16 By reaſon wherof great calamity came vp on them: for they had them to bee their enemies and puniſhers, whoſe cuſtome they followed ſo earneſtly, and deſired to be like them in all things.

17 For it is not a light thing to tranſgreſſe againſt the Lawes of God, but the time following ſhall declare theſe things.

18 ¶ Now when the ſe games that were uſed euery ſeue yeere, were played at Tyrus, the king being preſent,

19 This wicked Iafon ſent from Ieruſalem men to looke vpon them, as though they had bin Antiochians, which brought three hundredth drachmes of ſiluer for a ſenſhee to Hercules: albeit they that caried them, deſired they might not bee beſtowed on the ſacrifice (becauſe it was not comely) but to be beſtowed for other expenſes.

20 So he that ſent them, ſent them for the ſacrifice of Hercules: but becauſe of thoſe that brought them, they were giuen to the making of gallies.

21 ¶ Now Apollonius the ſonne of Menelaeus was ſent into Egypt becauſe of the coronation of

king Ptolemeus Philometor: when Antiochus perceived that he was euil affectioned toward his affaires, he fought his owne aſſurance, & departed from thence to Ioppe, and ſo came to Ieruſalem.

22 Where hee was honourably receiued of Iafon, and of the city, & was brought in with torchlight, and with great ſhowings, and ſo hee went with his hoſte vnto Phenice.

23 Three yeere afterward Iafon ſent Menelaus, ſoreſaid Simons brother, to beare the money vnto the king, & to bring to paſſe certain neceſſary affaires, whereof he had giuen him a memoriall.

24 But he, being commended to the king, magnified him for the appearance of his power, and turned the Prieſthood vnto himſelfe: for he gaue three hundredth talents of ſiluer more then Iafon.

25 So he gaue the kings letters patents, albeit he had nothing in himſelfe worthy of ſuch Prieſthood, but bare the ſtomack of a cruel tyrant, and the wrath of a wilde beaſt.

26 Then Iafon, which had deceiued his owne brother, being deceiued by another, was compelled to flee vnto the countrey of the Ammorites.

27 So Menelaus gaue the dominion: but as for the money that he had promiſed vnto the king, he tooke none order for it, albeit Soſtratus the ruler of the caſtle required it.

28 For vnto him appertained the gathering of the cuſtomes: wherefore they were both called before the king.

29 Now Menelaus left his brother Lyſimachus in his ſtead in the Prieſthood, and Soſtratus left Crates which was gouernour of the Cyprians.

30 ¶ Whiles theſe things were in doing, the Tharſians and they of Mallor, made an inſurrection, becauſe they were giuen to the kings combine called Antiochia.

31 Then came the king in all haſte to appeaſe the buſineſſe, leauing Andronicus a man of authoritie to be his lieutenant.

32 Now Menelaus ſuppoſing that he had good a convenient time, ſtole certaine veſſels of golde out of the Temple, and gaue certaine of them to Andronicus: and ſome he ſolde at Tyrus and in the cities thereby.

33 Which when Onias knew of a ſuretie, he reſproued him, and withdrew himſelf into a Sanctuary at Daphne by Antiochia.

34 Wherefore Menelaus taking Andronicus apart, praied him to ſlay Onias: ſo when he came to Onias, he counſilled him craftily, giuing him his right hand with an othe: (howbeit hee ſuſpect him, and perſwaded him to come out of the Sanctuary) ſo he ſlew him incontinently without any regard of righteouſneſſe.

35 For the which cauſe not only the Iewes, but many other nations alſo were grieved, and tooke it heauily for the vnrigheteous death of this man.

36 ¶ And when the king was come again from the places about Cilicia, the Iewes that were in the citie, and certaine of the Greekes that abhorred the fact alſo, complained becauſe Onias was ſlaine without cauſe.

37 Therefore Antiochus was ſorry in his mind, and he had compaſſion, and wept becauſe of the modeſty & great diſcretion of him that was dead.

38 Wherefore being kindled with anger, hee tooke away Andronicus garment of purple, & rent his clothes, & commanded him to be led through out the citie, and in the ſame place where hee had committed

For, that hee would write the Antiochians that were at Ieruſalem among them,

For, buſineſſe in taken of a customer at the Gentiles aid.

This game was no trief ſtrength by calling a ſtone that had an hole in the midde, or a piece of metall,

For, Olympian games, which were games kept euery ſixt yeere,

For, commens mens.

committed the wickednes against Onias, hee was slain as a murderer. Thus the Lord rewarded him his punishment, as he had deserved.

39 ¶ Nowe when Lyfimaclus had done many wicked deedes in the cite through the counsell of Menelaus, & the bruit was spread abroad, the multitude gathered the together against Lyfimaclus: for he had caried out now much vessell of golde.

40 And when the people arose, and were full of anger, Lyfimaclus armed about three thousand, and began to vse vnlawful power, a certain tyrant being their captaine, who was no lesse decayed in wit then in age.

41 But when they vnderstood the purpose of Lyfimaclus, some gate stones, some great clui's, & some cast handfulls of dust, which lay by, vpon Lyfimaclus men, and those that inuaded them.

42 Whereby many of them were wounded, some were slain, and al the other chased away: but the wicked Chicrobber himselfe they killed besides the treasure.

43 For these causes an accusation was laide against Menelaus.

44 And whē the King came to Tyrus, three men sent fro the Senate pleaded the cause before him.

45 But Menelaus being now couincied, promised to Ptolemus the sonne of Dorimenes much money if he would perswade the King.

46 So Ptolemus went to the king into a court, whereas he was to coole himselfe, and turned the kings mind.

47 In so much that hee discharged Menelaus from the accusations (notwithstanding he was the cause of al mischiefe) and condemned those poore men to death, which if they had told their cause, yea, before the Scythians, they should haue bene heard as innocent.

48 Thus were they soone punished vniustly, which followed vpon the matter for the cite, and for the people, and for the holy vessels.

49 Wherefore they of Tyrus hated y wickednes, and ministred al things liberally for their buriall.

50 And so through the couetousnes of them that were in power, Menelaus remained in authoritie, increasing in malice, and declared himselfe a great traitour to the citizens.

C H A P. V.

Of the signes and tokens sene in Ierusalem. 6 Of the ends and wickednes of Isaton. 11 The pursuit of Antiochus against the Iewes. 15 The spoiling of the Temple. 27 Macchabeus fighteth with the wilderers.

ABout the same time Antiochus vnderooke his second voyage into Egypt.

1 And then were there seene throughout al the cite of Ierusalem, forty dayes long, horsemen running in the aire, with robes of golde, and as bands of speare men.

2 And as troups of horsemen set in aray, encountering and coursing one against another with shaking of shields and multitude of darts, and drawing of swords, and shooting of arrowes, and the glittering of the golden armor sene, and harneisse of all fortres.

3 Therefore euery man prayed that those tokens might turne to good.

4 Now when there was gone forth a false rumor, as though Antiochus had bene dead, Isaton tooke at the least a thousand men, & came suddenly vpon the city, and they that were vpon the walls, being put backe, and the cite at length taken,

6 Menelaus fled into the castell, but Isaton slew his own citizens without mercie, not considering that to haue the aduantage against his kinsmen is greatest disadvantage, but the ought y he had gotten the victory of his enemies, & not of his own natio.

7 Yet he gate not the superiority, but at the last receiued shame for the reward of his treason, and went againe like a vagabond into the countrey of the Ammonites.

8 Finally he had this ende of his wicked conuersation, that he was accused before Arete the King of the Arabians, and fled from cite to cite, being pursued of euery man, and hated as a forsaker of the Lawes, and was in abomination, as an enemy of his countrey & citizens, and was druen into Egypt.

9 Thus he that had chased many out of their owne countrey, perished as a banished man, after that he was gone to the Lacedemonians, thinking there to haue gotten succour by reason of kindred.

10 And he that had cast many out vnburied, was throwen out himselfe, no man mourning for him, nor putting him in his graue: neither was he partaker of his fathers sepulchre.

11 ¶ Now when these things that were done, were declared to the King, he thought that Iudea would haue fallen from him: wherefore he came with a succours nind out of Egypt, and tooke the cite by violence.

12 He commanded his men of warre also, that they should kil and not spare such as they met, and to slay such as went into their houses.

13 Thus was there a slaughter of yong men, and old men, and a destruction of men & women and children, and virgins, & infants were murdered:

14 So that within three dayes wereaine fiftie score thousand, and fourty thousand taken prisoners, and there were as many sold as were slaine.

15 Yet was he not content with this, but durst goe into the most holy Temple of all the world, hauing Menelaus that traitour to the Lawes, and to his countrey, to be his guide.

16 And with his wicked hands tooke the holy vessels, which other kings had giuen for the garnishing, glory & honour of that place, and handled them with his wicked hands.

17 So haughty in his minde was Antiochus, that he considered not, that God was not a litle wroth for the finnes of them that dwelt in the cite, for the which such contempt came vpon that place.

18 For if they had not bene wrapped in many finnes, he, as soone as he had come, had suddenly bene punished, and put back from his presumption, as Heliodorus was, whom selucus the King sent to viewe the treasure.

19 But God hath not cholen the nation for the places sake, but the place for the nations sake.

20 And therefore is the place become partaker of the peoples trouble, but afterward shall it be partaker of the benefites of the Lord, and as it is now forsaken in the wrath of the Almighty, so when the great Lord shall be reconciled, it shall be set vp in great worship againe.

21 ¶ So when Antiochus had taken eighteene hundred talents out of the Temple, he gate him to Antiochia in all haste, thinking in his pride to make enuile vpon the dry land, and to walke vpon the sea: such an his mind had he.

22 But he left deputies to vexe y people of Ierusalem.

rusale Philip a Phrygian by birth, in manners more cruel then he that set him there:

23 And at Garizin Andronicus, and with them Menelaus, which was more grievous to the citizens then the other, & was despiteful against the Jewes his citizens.

24 He sent also Apollonius a cruel prince with an armie of two and twenty thousand, whom he commanded to slay those that were toward mans age, and to sell the women and the yonger sort.

25 So when he came to Ierusalem, he fained peace, & kept him still vnto the holy day of Sabbath: & then finding the Jewes keeping the feast, he commanded his men to take their weapons.

26 And so he slew all them that were gone forth to the shewe, and running through the citie with his men armed, he murdered a great number.

27 But Iudas Maccabeus being as it were the tenth, fled into the wilderness, and liued there in the mountaines wth his company among the beasts, and dwelling there, and eating grasse, least they should be partakers of the filthinesse.

CHAP. VI.

1 The Jewes are compelled to leave the Law of God. 4 The temple is defiled. 10 The women cruelly punished. 20 The great paine of Iudas comes.

10^r Andronicus

NOt long after this, sent the king an olde man of I Athens, for to compel the Jewes to transgresse the Lawes of the fathers, and not to be gouerned by the Law of God,

2 And to defile the Temple that was at Ierusalem, & to call it the Temple of Iupiter Olympius, & that of Garizin, according as they did dwell at that place, Iupiter, that keepeth hospitality.

3 This wicked gouernement was fore & grievous vnto the people.

4 For the Temple was full of dissolotion, and gluttonie of the Gentiles, which dallied with harlots, and had to do with women within the circuite of the holy places, and brought in such things as were not lawfull.

5 The altar also was full of such things, as were abominable and forbidden by the Law.

6 Neither was it lawfull to keepe the Sabbathes, nor to obserue their ancient feasts, nor plainly to confesse himselfe to be a Iewe.

7 In the day of the kings birth they were grievously compelled perforce euery moneth to banquet, and when the feast of Bacchus was kept, they were constrained to go in the procession of Bacchus with garlands of yuie.

8 Moreover through the counsell of Ptolemies, there went out a commandement vnto the next cities of the heathen against the Jewes, that the like custome, & banquetting should be kept.

*10^r putting a fire
in the house
sanctified.*

9 And who so would not conforme themselves to the manners of Gentiles, should be put to death: then might a man haue scene the present miserie.

10 For these were two women brought forth, that had circumcised their sonnes, who when they had led round about the citie (the babes hanging at their breasts) they cast them down headlong over the walles.

11 Somewhat were runne together into dens to keepe the Sabbath day secretly, were discovered vnto Philip, and were burnt together, because that for the reuerence of the honourable day they were afraid to helpe themselves.

12 ¶ Now I beseech those which read this book, that they be not discouraged for these calamities,

but that they iudge these afflictions, not to be for destruction, but for a chastening of our nation.

13 For it is a token of his great goodness not to suffer sinners long to continue, but straightwaies to punish them.

14 For the Lord doeth not long wayte for vs, as for other nations, whom he punisheth when they are come to the fulnes of their sinnes.

15 But thus he dealeth with vs, that our sinnes should not be heaped vp to the full, so that afterward he should punish vs.

16 And therefore he neuer withdraweth his mercie from vs: and though he punish with aduersitie, yet doeth he neuer forsake his people.

17 But let this be spoken nowe for a warning vnto vs, and now will we come to the declaring of the matter in few wordes.

18 ¶ Eleazar then one of the principall scribes, an aged man, and of a wellfaoured countenance, was constrained to open his mouth, and to cate swines flesh.

19 But he desiring rather to die gloriously then to liue with hatred, offered himself willingly to the torment, and spit it out:

20 As they ought to goe to death which suffer punishment for such things, as it is not lawfull to taste of for the desire to liue.

21 But they that had the charge of this wicked banker, for that old friendship of the man, tooke him aside privately, and prayed him, that he would take such flesh, as was lawfull for him to vse, and as he would prepare for himselfe, and dissemble as though he had eaten of the things appointed by the king, euen the flesh of the sacrifice.

22 That in so doing he might be deliuered fro death, and that forth e olde friendship that was among them, he would receiue this fauour.

23 But he began to consider discretely, & as became his age, and the excellencie of his ancient yeres, and the honour of his gray haire, wherunto he was come, and his most honest conseruation from his childhood, but chiefly the holy Law made and giuen by God: therefore he answered consequently, and willed them straightwaies to send him to the graue.

24 For it becommeth not our age, said he, to dissemble, whereby many yong persons might thinke, that Eleazar being foure score yere old and ten were now gone to another religion.

*10^r to moue
us more*

25 And so through mine hypocrisie (for a little time of a transitorie life) they might be decreed by me, and I should procure malediction, and reproch to mine oklage.

26 For though I were now deliuered from the torment of men, yet could I not escape the hand of the Almighty, neither aliuie nor dead.

27 Wherefore I wil now change this life manfully, & wil shew myself such as mine age requirith.

28 And so wil leaue a notable example for such as be yong, to die willingly & courageously for the honorable and holy Lawes. And when he had said these words, immediately he went to torment.

29 Now they that led him, changed the loue which they bare him before, into hatred, because of the words that he had spoken: for they thought it had bene a rage.

30 And as he was ready to giue the ghost because of the strokes, he sighed and said, The Lord that hath the holy knowledge, knoweth manifestly, that whereas I might haue bene deliuered from death,

death, I am scourged and suffer these sore pains of my body: but in my mind I suffer them gladly for his religion.

31 Euen now after this maner ended he his life, leauing his death for an example of a noble courage, & a memorial of vertue, not only vnto yong men, but vnto all his nation.

CHAP. VII.

The punishment of the fouen brethren and of their mother.

I Came to passe also, that fouen brethren, with their mother, were taken to be compelled by the King against the Law, to taste swines flesh, & were tormented with scourges and whips.

1 But one of them which spake first, said thus, What seekest thou? & what wouldst thou know of vs? we are ready to die, rather then to transgresse the Lawes of our fathers.

3 Then was the king angry, and commanded to heate pannes and cauldrons, which were incontinently made hote.

4 And he commanded the tongue of him that spake first, to be cut out, and to slay him, & to cut off the vtmost parts of his body in the sight of his other brethren and his mother.

5 Now when he was thus mangled in all his members, he commanded him to be brought alieue to the fire, and to drie him in the pan: and while the smoke for a long time smoked out of the pan, the other brethren with their mother, exhorted one another to die courageously, saying in this maner,

6 The Lord God doth regard vs, and in deede taketh pleasure in vs, as Moyses * declared in the song wherein he testified openly, saying, That God will take pleasure in his seruants.

7 So when the first was dead after this maner, they brought the second to make him a mocking stocke: and when they had pulled the skinne with the haire ouer his head, they asked him, if he would eate, or hee were punished in all the members of the body.

8 But he answered in his owne language, and said, No. Wherefore he was tormented forthwith like the first.

9 And when he was at the last breath, he said, Thou murderer takest this present life from vs, but the king of the world wil raise vs vp, which die for his Lawes, in the resurrection of eueralting life.

10 ¶ After him was the thirde had in derision, and when they demanded his tongue, he put it out incontinently & stretched forth his hands boldly,

11 And spake manfully, These haue I had from the heauen, but now for the Law of God I despise them, and trust that I shall receiue them of him againe.

12 Inasmuch that the king & they which were with him, maruelled at the yong mans courage, as at one that nothing regarded the paines.

13 ¶ Now when he was dead also, they vexed and tormented the fourth in like maner.

14 And when he was now ready to die, he said thus, It is better that wee shoulde change this which we might hope for of men, and write for our hope from God, that we may be raised vp againe by him: as for thee, thou shalt haue no resurrection to life.

15 ¶ Afterward they brought the fifth also and tormented him,

16 Who looked vpon the King, & said, Thou hast power among men, and though thou bee a mortal man, thou dost what thou wilt: but thinke

not, that God hath forsaken our nation.

17 But abide a while, & thou shalt see his great power, how he will torment thee and thy feede.

18 After him also they brought the sixt, who being at the point of death, said, Deceiue not thy selfe foolishly: for we suffer these things, which are worthy to be wondered at for our owne sakes, because we haue offended our God.

19 But thinke not thou, which undertakest to fight against God, that thou shalt be unpunished.

20 But the mother was maruelous at ouer all other, and worthy of honorable memory: for when she saw her fouen sonnes slaine within the space of one day, she suffered it with a good will, because of the hope that she had in the Lord.

21 Yea, she exhorted euery one of them in her owne language, and being full of courage and wildome, stirred vp her womanly affections with a manly stomacke, and said vnto them,

22 I cannot tell how ye came into my wombe: for I neither gaue you breath nor life: it is not I that set in order the members of your body.

23 But doubtlesse the Creator of the worlde, which formed the birth of man, & found out the beginning of all things, will also of his owne mercy giue you breath and life againe, as ye now regarde not your owne felues, for his Lawes sake.

24 Nowe Antiochus thinking himselfe despiised, and considering the iniurious wordes, while the youngest was yet alieue, he also exhorted him not onely with wordes, but swore also vnto him by an othe that he would make him rich & wealthy, if he would forsake the Lawes of his fathers, and that he would take him as a friend, and giue him offices.

25 But when the yong man would in no case hearken vnto him, the king called his mother, and exhorted that she would counsel the yong man to saue his life.

26 And when hee had exhorted her with many wordes, she promised him that she would counsel her sonne.

27 So she turned her vnto him, laughing the cruell tyrant to scorne, and spake in her owne language, O my sonne, haue pitie vpon me, that haue thee nine moneths in my wombe, and gaue thee sucke three yeeres, and nourished thee, and tooke care for thee vnto this age, and brought thee vp.

28 I beseech thee, my sonne, looke vpon the heauen and the earth, and all that is therein, and consider that God made them of things that were not, and so was mankind made likewise.

29 Feare not this hangman, but shew thy selfe worthy such brethren by suffering death, that I may receiue thee in mercy with thy brethren.

30 While she was yet speaking these wordes, the yong man said, Whom wait ye for? I wil not obey the Kings commaundement: but I wil obey the commaundement of the Lawe that was giuen vnto our fathers by Moyses.

31 And thou that imaginest all mischief against the Hebrewes, shalt not escape the hand of God.

32 For wee suffer these things, because of our sinnes,

33 But though the liuing Lord be angry with vs a litle while for our chastening and correctiō, yet wil he be reconciled with his owne seruants.

34 But thou, O man without religion & most wicked of all men, list not thy selfe vp in vaine, which

which are puffed vp with vncertaine hope, and lift thine hands against the seruants of God,

35 For thou hast not yet escaped the iudgement of Almighty God, which seeth all things.

36 My brethren that haue suffered a litle paine, are now vnder the diuine couenant of euermlasting life: but thou through the iudgement of God, shalt suffer iust punishments for thy pride.

37 Therefore I, as my brethren haue done, offer my body & life for the Lawes of our fathers, beseeching God, that hee will soone be mercifull vnto our nation, and that thou by torment and punishment maifest confesse, that he is the onely God.

38 And that in me and my brethren the wrath of the Almighty, which is righteously fallen vpon all our nation, may cease.

39 Then the king being kindled with anger, ragedit more cruelly against him then the others, and tooke it grievously, that he was mocked.

40 So he also died holily, and put his whole trust in the Lord.

41 Last of all, after the sonnes, was the mother put to death.

42 Let this now be inough spoken concerning the bankets, and extreme cruelties.

CHAP. VIII.

1 Judas gathered together his hoste. 2 Nicanor is sent against Iudas. 3 Iudas rebueth his soldiers to constancy. 4 Nicanor is overcome. 5 The Iewes giue thanks, after they haue put their enemies to flight, diuiding part of the spoyle vnto the fatherlesse, and vnto the widewes. 6 Timotheus & Bacchides are discomfited. 7 Nicanor heere vnto Antiochus.

Then Iudas Maccabeus, & they that were with him, went priuily to the townes, and called their kinsfolkes & friends together, & tooke vnto them all such as continued in the Iewes religion, and assembled fixe thousand men.

2 So they called vpon the Lord, that he would haue an eye vnto his people, which was vexed of euery man, and haue pitie vpon the Temple that was defiled by wicked men.

3 And that he would haue compassion vpon the cite that was destroyed, & almost brought to the ground, and that he would heare the voyce of the blood that cried vnto him,

4 And that hee would remember the wicked slaughter of the innocent children, & the blasphemies committed against his name, and that hee would shew his hatred against the wicked.

5 Nowe when Maccabeus had gathered this multitude, he could not be withstood by the heathen: for the wrath of the Lord was turned vnto mercie.

6 Therefore he came at vnwares, & burnt vp the townes and cities: yet he tooke the most commodious places, and slew many of the enemies.

7 But specially hee vfed the nightes to make such assailes, in so much that the brui of his mannesse was spread euery where.

8 ¶ So when Philip saw that this man increased by litle and litle, & that things prospered with him for the most part, hee wrote vnto Ptolemeus the gouernour of Celsotria and Phenice, to help him in the kings businesse.

9 Then sent he speedily Nicanor the sonne of Patroclus, a special friend of his, and gaue him of all nations of the heathen no lesse then twentie thousand men, to root out the whole generatiō of the Iewes, and ioyned with him Gorgias a captain, which in matters of warre had great experience.

10 Nicanor ordeyned also a tribute for the

king, of two thousand talents, which the Romanes should haue to be taken of the Iewes that were taken prisoners.

11 Therefore immediately he sent to the cities on the sea coast, prouoking them to buy Iewes to be their seruants, promising to sell fourescore & ten for one talent, but hee considered not the vengeance of almighty God, that should come vpon him.

12 When Iudas then knew of Nicanors coming, hee tolde them that were with him, of the coming of the armie.

13 Nowe were there some of them fearefull, which trusted not vnto the righteousness of God, but fled away, and abode not in that place.

14 But the other sold al that they had left, and besought the Lord together, to deliuer them from that wicked Nicanor, which had solde them, or euer he came neere them.

15 And though he would not doe it for their sakes, yet for the couenant made with their fathers, and because they called vpon his holy and glorious Name.

16 And so Maccabeus called his me together, about fixe thousand, exhorting them not to be afraid of their enemies, neither to feare the great multitude of the Gentiles, which came against them vnrightheously, but to fight manly,

17 Setting before their eyes y inuirt that they had vniustly done to the holy place, & the cruelty done to the cite by derision, & the destruction of the orders established by their fathers.

18 For they, said he, trust in their weapons and boldnesse: but our confidence is in the Almighty God, which at a beck can both destroy them that come against vs, and all the world.

19 Moreover he admonished them of the help that God shewed vnto their fathers, as when there perished an hundred and fourescore and fixe thousand vnder * Sennacherib,

20 And of the battell y they had in Babylon against the Galatians; how they came in al to y batel eight thousand, with foure thousand Macedonians: & when y Macedonians were astonied, the eight thousand slew an hundred & twenty thousand through the helpe that was giuen them from heauen, wherby they had receiued many benefits.

21 Thus when hee had made them bolde with these wordes, & ready to die for the Lawes & the country, he diuided his armie into foure parties.

22 And made his own brethren capitaines ouer the armie, to wit, Simon, & Ioseph, and Jonathan, giuing ech one fiftene hundred men.

23 And when y Eleazarus had read the holy book, & giuen them a token of the helpe of God, Iudas which led y forward, ioyned with Nicanor,

24 And because the Almighty helped them, they slew aboue nine thousand men, and wounded and maimed the most part of Nicanors bolle, and so put all to flight.

25 And tooke the money from those that came to buy them, and pursued them farre: but lacking time they returned.

26 For it was the day before the Sabbath, and therefore they would no longer pursue them.

27 So they tooke their weapons, & spoiled the enemies, and kept the Sabbath, giuing thanks and praising the Lord wonderfully, which had deliuered them that day, and powred vpon them the beginning of his mercie.

28 And after the Sabbath, they distributed the spoyle.

21. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28.

29. 30. 31. 32. 33. 34. 35. 36. 37. 38.

39. 40. 41. 42. 43. 44. 45. 46. 47. 48.

spoiles to the sicke, and to the fatherlesse, and to the widowes, and diuided the residue among them selues and their children,

29 When this was done, and they all had made a generall prayer, they besought the merciful Lord to be reconciled at the length with his seruants.

30 Afterward with one consent they sel vpon Timotheus and Batrachides, and slew aboue twenty thousand, and wanne hie and strong holds, and diuided great spoiles, & gaue an equal portion vnto the sick, and to the fatherles, and to the widowes, and to aged persons also.

31 Moreouer they gathered their weapons together, and laid them vp diligently in conuenient places, and brought the remnant of the spoiles to Ierusalem.

32 They slewe also Philarches a most wicked person, which was with Timotheus, and had vexed the Iewes many wayes.

33 And when they kept the feast of Victorie in their country, they burnt Calisthenes that had set fire vpon the holy gates, which was fled into a little house: for he receiued a rewarde meete for his wickednesse.

34 And that most wicked Nicanor, which had brought a thousand merchants to buy the Iewes,

35 He was through the help of the Lord brought down of them whom he thought as nothing, in so much that he pur off his glorious raiment, and fled ouerthwart the country like a fugitiue seruant, & came alone to Antiochia, with great dishonour through the destruction of his hoste.

36 Thus he that promised to pay tribute to the Romanes, by means of the prisoners of Ierusalem, brought newes, that the Iewes had a defender, & for this cause none could hurt the Iewes, because they followed the Lawes appointed by him,

CHAP. IX.

1 Antiochus willing to spoile Persopolis, is put to flight. 2 At his pericunt he kills the Iewes, then fructon of the Lord. 3 The lawe of Antiochus. 4 He death miserably.

At the same time, came Antiochus again with a dishonour out of the country of Persia.

2 For when he came to Persopolis, and went about to rob the Temple, and to subdue the citie, the people ranne in a rage to defende themselves with their weapons, and put them to flight, and Antiochus was put to flight by the inhabitants, and returned with shame.

3 Now when he came to Ecbatane, he vnderstoode the things that had cometo Nicanor, and Timotheus.

4 And then being chased, in his fume hee thought to impute to the Iewes their fault, which had put him to flight, and therefore commaunded his charet man to drine continually, & to dispatch the iourney: for Gods iudgement compelled him: for he had saide thus in his pride, I will make Ierusalem a common burying place of the Iewes, when I come thither.

5 But the Lord almightie and God of Israel smote him with an incurable and inuisible plague: for assoone as he had spoken these words, a paine of the bowels, that was remedies, came vpon him, and fore tokens of the inner parts,

6 And that most iustly: for he had tormented other mens bowels with diuers and strange torments.

7 Howbeit he would in no wise cease from his arrogancie, but swelled the more with pride, breac-

thing out fire in his rage against the Iewes, & commaunded to haste the iourney: but it came to passe that he fel downe from the charet that ran swiftly, so that all the members of his body were bruised with the great fall.

8 And thus hee that a litle afore thought he might command the floods of the sea (so proude was he beyond the condition of man) & to weigh the hie mountains in the balance, was now cast on the ground, and caried in an horstler, declaring vnto all the manifest power of God,

9 So that the wormes came out of the body of this wicked man in abundance: & whiles he was alieue, his flesh fell off for paine and torment, and all his armie was grieved at his smell.

10 Thus no man could beare, because of his stinke, him that a litle afore thought hee might reach to the starres of heauen.

11 Then he began to leaue off his great pride, and selfewill, when hee was plagued and came to the knowledge of himself by the scourge of God, and by his paine which increased euerie moment.

12 And when he himselfe might not abide his owne stinke, he saide these words, It is meete to bee subiect vnto God, and that a man which is mortall, should not thinke himselfe equall vnto God through pride.

13 This wicked person prayed also vnto the Lord, who would now haue no merie on him.

14 And saide thus that hee would set at libertie the holy citie vnto the which he made haste to destroy it, and to make it a burying place.

15 And as touching the Iewes (whom he had iudged not worthy to be buried, but would haue cast them out with their children to bee deuoured of the foules & wild beasts) he would make them all like the citizens of Athens.

16 And whereas he had spoiled the holy Temple afore, he would garnish it with great gifts, and increase the holy vessels, & of his owne rents beare the charges belonnging to the sacrifices.

17 Yea, and that he would also become a Iew himselfe, and go thorow all the world that was inhabited, and preach the power of God.

18 But for all this his paines would not ceasse for the iust iudgement of God was come vpon him: therefore despairing of his health hee wrote vnto the Iewes this letter vnder written, conteyning the forme of a supplication.

19 ¶ THE KING and Prince Antiochus vnto the Iewes his louing citizens wisheth much ioy and health and prosperitie.

20 If ye and your children fare well, and if all things goe after your minde, I giue great thanks vnto God hauing hope in the heauen.

21 Though I be sick, yet I am mindfull of your honour, and good will for the loue I beare you: therefore when I returned from the country of Persia, and fell into a sore discaise, I thought it necessarieto care for the common sicerie of all,

22 Not distrustful mine health, but hauing great hope to escape this sicknesse.

23 Therefore considering that when my father had an hoste against the high countries, hee appointed who should succeed him:

24 That if any controuersie happened contrary to his expectation, or if that any tidings were brought that were grieuous, they in the land might know to whome the affaires were committed, that they should not be troubled:

25 Again, when I ponder how that the gouernours that are borderers, and neighbours vnto my kingdome, waite for all occasions, & looke out for opportunity, I haue ordeined that my sonne Antiochus shall be King, whom I oft commended and committed to many of you, when I went into the his prouinces, and haue written vnto him as followeth hereafter.

26 Therefore I pray you, and require you to remember the benefices that I haue done vnto you generally, and particularly, and that euery man will be faithfull vnto me and my sonne.

27 For I trust that he will be gentle, and louing vnto you according vnto my minde.

28 ¶ Thus the murderer & blasphemers suffered most grievously, and as he had intreated other men, so he died a miserable death in a strange country among the mountaines.

29 And Philip that was brought vp with him, caried away his bodie, who fearing the sonne of Antiochus, went into Egypt to Ptolemeus Philometor.

CHAP. X.

1 *Indas Maccabeus taketh the cite & the Temple, 20 The acts of Eupator. 26 The Jews fight against the Idumians, 27 Timotheus persuadeth Indas, with whom Indas is youth killed. 29 Five men aspiere in the cite to the helpe of the Jewes. 37 Timotheus is slaine.*

Maccabeus now and his company, through the helpe of the Lorde, wanne the Temple and the cite againe.

2 And destroyed the altars, and chappels that the heathen had builded in the open places.

3 And clenfed the Temple, and made another altar, and burned stones, and tooke fire of them, and offered sacrifices, and incense two yeres, and sixe moneths after, and set forth the lamps, and the shegbread.

4 When that was done, they fell downe flat vpon the grounde, and besought the Lord, that they might come no more into such troubles, but if they sinne day more against him, that he himselfe would chasten them with mercie, and that they might not be deliuered to the blasphemous and barbarous nations.

5 Nowe vpon the same day, that the strangers polluted the Temple, on the very same day it was clenfed againe, euen the five and twenty day of the same moneth, which is || Chalfeu.

6 They kept eight daies with gladnes as in the feast of the Tabernacles, remembering, that not long afore they held the feast of the Tabernacles when they liued in the mountaines and denes like beasts.

7 And for the same cause they bare greene boughes, and faire branches and palmes, and sang Psalmes vnto him that had giuen them good successe in cleansing his place.

8 They ordeined also by a common statute and decree, that euery yere those daies should be kept of the whole nation of the Jewes.

9 And this was the ende of Antiochus called Epiphanes.

10 ¶ Now will we declare the actes of Antiochus Eupator, which was the sonne of this wicked man, gathering briefly the calamities of the warres, that followed.

11 For when he had taken the kingdome, he made one Lyfis, which had bene captiue of the hoste in Phenice, and Cælosyria, ruler ouer the affaires of the realme.

12 For Ptolemeus that was called Macron purposed to do iustice vnto the Jewes for the wrong, that had bene done vnto them, and went about to behaue himselfe peaceably with them.

13 For the which cause he was accused of his friends before Eupator, and was called oft times traitour, because he had left Cyprus the Philometor had committed vnto him, and came to Antiochus Epiphanes: there fore seeing that hee was no more in estimation, he was discouraged, and poisoned himselfe, and died.

14 ¶ But when Gorgias was gouernour of the same places, hee entertained strangers, and made warre oft times against the Jewes.

15 Moreover the Idumians that helde the strong holds, which were meete for their purpose, troubled the Jewes, and by receiving them that were driuen from Ierusalem, tooke in hand to continue warre.

16 Then they that were with Maccabeus made prayers, and besought God that he would be their helper, and so they fell vpon the strong holds of the Idumians.

17 And assailed them fore, that they wan the places, and slew all that fought against them on the wall, and killed all that they met with, and slew no lesse then twenty thousand.

18 And because certaine (which were no lesse then nine thousand) were fled into two strong castles, hauing all manner of things conuenient to susteine the siege,

19 Maccabeus left Simon, & Ioseph and Zacharias also, and those that were with them, which were ynow to besiege them, and departed to those places which were more necessary.

20 Now they that were with Simon, being led with couetousnesse, were intreated for money (through certain of those that were in the castle) and tooke seuentie thousand drachmes, and let some of them escape.

21 But when it was told Maccabeus what was done, he called the gouernours of the people together, and accused those men that they had solde their brethren for money, and let their enemies goe.

22 So he slew them when they were counsell of treason, and immediately wan the two castles.

23 And hauing good successe, as in all the warres that he tooke in hand, he slew in the two castles more then twenty thousand.

24 Now Timotheus whom the Jewes had ouercome afore, gathered an armie of strangers of all sorts, & brought a great troupe of hostinen out of Asir to winne Ierurie by strength.

25 But when he drew neere, Maccabeus and they that were with him, turned to pray vnto God, and sprinkled earth vpon their heads, and girded their reines with sackcloth.

26 And fell downe at the foote of the altar, and besought the Lord to be mercifull vnto them, and to be an enemy to their enemies, and to be an aduersarie to their aduersaries, as the Lawe declareth.

27 So after the prayer, they tooke their weapons, and went on further from the cite, and when they came neere to the enemies, they tooke heed to themselves.

28 And when the morning appeared, they both ioyned together: the one part had the Lorde for their refuge, and pledge of prosperitie, and noble victorie,

10, November.

22 col 13, 26
di 13, 24

vicorie, and the other tooke courage as a guide of the warre.

29 But when the battel waxed strong, there appeared vnto the enemies six hundred comely men vpon horses with bridles of gold, and two of them led the Iewes,

30 And tooke Maccabeus betwixt them, and couered him on euery side with their weapons, & kept him safe, but shot darts, and lightnings against the enemies, so that they were confounded with blindness, and beaten downe and full of trouble.

31 There were slain of *foote* men twenty thousand and five hundred, and five hundred horsemen.

32 As for Timotheus himselfe, he fled vnto Gazara, which was called a very strong holde, wherein Cheræus was capitaine.

33 But Maccabeus and his company laid siege against the fortresses with courage for four daies.

34 And they that were within, trusting to the bright of the place, blasphemed exceedingly, and spake horrible words.

35 Neuerthelss vpon the fifteenth day in the morning, twenty young men of Maccabeus company, whose hearts were inflamed, because of the blasphemies, came vnto the wall, and with bolde stomackes smote downe those that they met.

36 Others also that climed vp vpon the engines of war against them that were within, set fire vpon the towers, and burnt those blasphemers quicke with the fires that they had made, & others brake vp the gates, and receiued the rest of the armie, & tooke the citie.

37 And hauing founde Timotheus, that was crept into a caue, they killed him, & Cheræus his brother with Appolophanes.

38 When this was done, they praised the Lord with psalmes, and thankgiuing, which had done so great things for Israel, and giuen them the victory.

CHAP. XI.

1 *Lyfias goeth alone to ouercome the Iewes.* 2 *Succour is sent from heauen vnto the Iewes.* 3 *The letter of Lyfias vnto the Iewes.* 4 *The letter of King Antiochus vnto Lyfias.* 5 *A letter of the Ians vnto the Iewes.* 6 *A letter of the Romans to the Iewes.*

V Ery shortly after this, Lyfias, kings steward, and a kinsman of his, which had the gouernance of the affaires, tooke sore displeasure for the things that were done.

2 And when he had gathered about fourescore thousand, with all the horsemen, he came against the Iewes, thinking to make the citie an habitation of the Gentiles.

3 And the temple would he haue to get mony by, like the other temples of the heathen: for he would set the Priests office euery yere.

4 And thus being puffed vp in his mind, because of the great number of footemen, and thousands of horsemen, & in his fourscore Elephants,

5 He came into Iudea, & drew neere to Bethsura, which was a castle of defence, five furlongs from Ierusalem, and layde fore siege vnto it.

6 But when Maccabeus, and his company knew that he besieged the holdes, they, and all the people made prayers with weeping, and teares before the Lord, that he would send a good Angel to deliuer Israel.

7 And Maccabeus himselfe first of all tooke weapons, exhorting the other that they would do

parde themselves together with him to help their brethren: so they went forth together with a courageous minde.

8 And as they were there besides Ierusalem, there appeared before them vpon horsebacke a man in white clothing, slaking his harnesse of golde.

9 Then they praised the mercifull God all together, and tooke heart, in so much that they were readie, not onely to fight with men, but with the most cruell beastes, and to breake downe walles of yron.

10 Thus they marched forward in aray, hauing an helper from heauen: for the Lord was mercifull vnto them.

11 And running vpon their enemies like lions, they slew eleven thousand *footemen*, and sixteene hundred horsemen, and put all the other to flight.

12 Many of them also being wounded, escaped naked, and Lyfias himselfe fled away shamefully, and so escaped.

13 Who as he was a man of vnderstanding, considering what losse he had had, and knowing, that the Hebræus could not be ouercome because the almighty God helped them, sent vnto them,

14 And promised, that he would consent to all things which were reasonable, and perswade the King to be their friend.

15 Maccabeus agreed to Lyfias requests hauing respect in all things to the common wealth, and whatsoeuer Maccabeus wrote vnto Lyfias concerning the Iewes, the King granted it.

16 For there were letters written vnto the Iewes from Lyfias containing these words, *LYSIAS* vnto the people of the Iewes sendeth greeting.

17 Iohn and Iabessalom, which were sent from you, deliuered me the things that you demand by writing, and required me to fulfill the things that they had declared.

18 Therefore what things soeuer were meete to be reported to the King himselfe, I haue declared them, and he granted that that was possible.

19 Therefore if ye behaue yourselves as friends toward his affaires, hereafter also I will endeavour my selfe to doe you good.

20 As concerning these things, I haue giuen commandement to these men, & to those whom I sent vnto you, to comune with you of some particularly.

21 Fare you well, the hundreth and eight and forty yere, the foure and twentieth day of the month Dioscorinthius.

22 ¶ Now the Kings letter contained these words, *KING ANTIOCHVS* vnto his brother Lyfias sendeth greeting.

23 Since our father is translated vnto the gods, our will is, that they which are in our Realme, liue quietly, that euery man may apply his own affairs.

24 We vnderstand also that the Iewes would not consent to our father, for to be brought vnto the custome of Gentiles, but would keepe their own manner of liuing: for the which cause they require of vs, that we would suffer them to liue after their owne Lawes.

25 Wherefore our mind is that this nation shall be in rest, and true determined to restore them their Temple, that they may be gouerned according to the custome of their fathers.

26 Thou shalt do well therefore to send vnto them and grant them peace, when they are cer-

tified of our mind, they may be of good comfort, and cheerefully goe about their owne affaires.

27 And this was the Kings letter vnto the nation, KENO ANTIOCHVS vnto the Elders of the Iewes, and to the rest of the Iewes, sendeth greeting.

28 If ye fare wel, we haue our desire: we are also in good health.

29 Menelaus declared vnto vs that your desire was to returne home, and to applie your own businessse.

30 Wherefore, those that will depart, we giue them free libertie, vnto the thirthe day of the moneth of Panthicus,

31 That the Iewes may vse their owne manner of liuing and lawes, like as afore, and none of the by any manner of wayes to haue harme for thinge done by ignorance.

32 I haue sent also Menelaus to comfort you.

33 Fare yee well: the hundreth and eight and fourtie yere, the fifteenth day of the moneth of Panthicus.

34 ¶ The Romanes also sent a letter conteneing these words, QVINTVS MEMMVS and Titus Manilius ambassadours of the Romanes, vnto the people of the Iewes send greeting.

35 The things that Lysias the Kings kinsman hath granted you, we grant the same also.

36 But concerning that which he shall report vnto the King, send thither some with speede, when ye haue considered the matter diligently, that we may consult thereupon as shalbe best for you: for we must go vnto Antiochia.

37 And therefore make haste and sende some men, that we may know your minde.

38 Fare wel: this hundreth and eight & fourtie yere, fifteenth day of the moneth of Panthicus.

CHAP. XII.

1 Timotheus troubled the Iewes. 2 The wicked deeds of them of Ioppe against the Iewes. 3 Iudas is auenged of them. 4 He setteth fire in the house of Jamnia. 5 The pursuit of scribes Iewes against Timotheus. 6 Timotheus is taken and let goe and hurt. 7 Iudas put Ierich Gorgias.

WHEN these couenants were made, Lysias went vnto the King, and the Iewes tilld their ground.

2 But the gouernours of the places, Timotheus and Appollonius the sonne of Genneus, and Ieronimus, and also Demophon, and besides them Nicanor the gouernour of Cyprus, would not let them liue in rest and peace.

3 ¶ They of Ioppe also did such a vile acte: they prayed the Iewes that dwelt among them, to goe with their wiues and children into the ships, which they had prepared as thogh they had ought them none euill will.

4 And so by the common aduise of the citie, they obeyed them, and suspect nothing: but when they were gone forth into the deepe, they drowned no lesse then two hundred of them.

5 Now when Iudas knew of this cruelty shewed against his nation, he commaunded those men that were with him, to make them ready.

6 And hauing called vpon God the righteous Iudge, he went forth against the murderers of his brethren, and set fire in the haven by night, and burnt the ships, and those that fled thence, he slewe.

7 And when the citie was shut vp, he departed as though he would come again, and roote out all

them out of the citie of Ioppe.

8 ¶ But when he perceived that the Iamrites were minded to do in like manner vnto the Iewes, which dwelt among them,

9 He came vpon the Iamrites by night, and set fire in the haven with the naue, so that the light of the fire was seen at Ierusalem, ypo a two hundred and forty furlongs.

10 Now when they were gone from thence nine furlongs, in their iourney toward Timotheus, about fise thousand men of foote and fise hundred horsemen of the Arabians set vpon him.

11 So the battell was sharpe, but it prospered with Iudas through the helpe of God: the Nomades of Arabia being ouercome, he sought Iudas to make peace with the, and promised to giue him certaine cattell, and to helpe him in other things.

12 And Iudas thinking that they should in deed be profitable concerning many things, granted them peace: wherupon they shooke hands, and so they departed to their tents.

13 ¶ Iudas also assaulted a citie called Capis, which was strong by reason of a bridge, and fenced round about with walles, & had diuers kindes of people dwelling therein.

14 So they that were within it, put such trust in the strength of the walles, and in store of vittails, that they were the slacker in their doings, railing them that were with Iudas, and reproaching them: yea, they blasphemed & spake such words as were not lawfull.

15 But Maccabeus souldiers, calling vpon the great Prince of the world (which without any instruments, or engines of warre, did cast down the walles of Iericho, in y time of Iesus) gaue a fierce assault against the walles,

16 And tooke the citie by the wil of God, and made an exceeding great slaughter, in somuch that a lake of two furlongs broad, which lay thereby seemed to flowe with blood.

17 ¶ Then departed they from thence, seven hundred and fiftie furlongs, and came to Characa vnto the Iewes that are called Tui ieni.

18 But they found not Timotheus there: for he was departed from thence and had done nothing, and had left a garison in a very strong hold.

19 But Dolitheus, and Sosipater, which were captaines with Maccabeus, went forth, and slewe those that Timotheus had left in y fortresse, more then ten thousand men.

20 And Maccabeus prepared, and ranged his armie by bandes, and went courageously against Timotheus, which had with him an hundred and twenty thousand men of foote, and two thousand and fise hundred horsemen.

21 When Timotheus had knowledge of Iudas comming, he sent the women and children, and the other baggage afore vnto a fortresse called Carnion (for it was hard to besiege, and vncasie to come vnto because of the straites on all sides.)

22 But when Iudas first band came in sight, the enemies were smitten with feare, and a trembling was among the through the presence of him that seeth all things, in somuch that they fleeing one here, another there, were oft times hurt by their owne people, and wounded with the pointes of their owne swordes.

23 But Iudas was very earnest in pursuing, and

So called he cause they were sheepheads.

For called rammes. Ioh. 1. 10.

slew those wicked men: yea, he slew thirtie thousand men of them.

34 Timotheus also himself fell into the hands of Dosithus, and Sopater, whom he besought with much craft to let him goe with his life, because he had many of the Iewes parents and the brethren of some of them, which, if they put him to death, should be defiled.

35 So when he had assured them with manie words, and promised that he would restore them without hurt, they let him goe for the health of their brethren.

36 ¶ Then went Maccabeus toward Carnion, and Atargation, and slew five and twentie thousand persons.

37 And after that hee had chased away and slaine them, Iudas remoued the host toward Ephron a strong cite, wherein was Lysias & a great multitude of all nations, and the strong young men kept the walles defending them mightily: there was also great preparation of engines of war, and darts.

38 But when they had called vpon the Lorde, which with his power breaketh the strength of the enemies, they wanne the cite, and slew five and twentie thousand of them that were within.

39 ¶ From thence went they to Scythopolis, which lyeth sixe hundred furlongs from Ierusalem.

40 But when the Iewes which dwelt there, testified that the Scythopolitans dealt louingly with them, & intreated them kindly in the time of their aduersities,

41 They gaue them thanks, desiring them to be friendly still vnto them, and so they came to Ierusalem, as the feast of the weekes approched.

42 ¶ And after the feast called Pentecost they went forth against Gorgias the gouernour of Idumea:

43 Who came out with three thousand men of foote and foure hundred horsmen.

44 And when they ioyned together, a few of the Iewes were slaine,

45 And Dosithus one of the Baccenors, which was on horsebacke and a mighty man, tooke Gorgias, and laid hold of his garment, and drew him by force, because he would haue taken the wicked man aliue: but an horsman of Thracia fel vpon him, and smote off his shoulder, so that Gorgias fled into Marisa.

46 And when they that were with Eserin, had foughten long, and were weary, Iudas called vpon the Lord, that he would shew himselfe to be their helper, and captaine of the field.

47 And then he began in his owne language, and sung psalmes with a loud voice, in so much that straight waies he made them that were about Gorgias, to take their flight.

48 ¶ So Iudas gathered his hoste, and came into the cite of Odolla. And when the seventh day came, they cleansed the Iewes (as the custome was) and kept the Sabbath in the same place.

49 And vpon the day following, as necessity required, Iudas and his company came to take vp the bodies of them that were slaine, and to burie them with their kinsmen in their fathers graues.

50 Nowe vnder the coates of euerie one, that was slaine, they found iewels that had bene consecrate to the idoles of the Iammies, which thing is forbidden the Iewes by the Lawe. Then euerie

man sawe, that this was the cause wherefore they were slaine.

41 And so euery mon gaue thanks vnto the Lord, the righteous Iudge, which had opened the things that were hid.

42 And they gaue themselves to prayer, and besought him, y they should not vterly be destroyed for the fault committed. Besides that, noble Iudas exhorted the people to keepe themselves ffrom sinne, for so much as they saw before their eyes the things which came to passe by the sinne of these that were slaine,

43 And hauing made a gathering through the companie, sent to Ierusalem about two thousand drachmes of siluer, to offer a fixe offering, doing very well, and honestly that he thought of the resurrection.

44 For if he had not hoped, that they which were slaine, should rise againe, it had bene superfluous, and vaine, to pray for the dead.

45 And therefore he perceived, that there was great fauour layd vp for those that died godly. (It was an holy, and a good thought.) So he made a reconciliation for the dead, that they might be deliuered from sinne.

ledging his owne infirmity, desireth pardon, if he haue not attained to that he should. And it seemeth, that this Iudas had some opinion, out of whom he tooketh this abridgement, is Ioseph Ben Guion, who hath written in Hebrew five bookes of these matters, and increasing this place, maketh no mention of this prayer for the dead, lib. 3. chap. 19. for it is contrary to the custome of the Iewes, eue to this day, to pray for the dead. And though Iudas had so done, yet this particular example is not sufficient to establish a doctrine, no more then Zipporahs was to: proue that women might minister the Sacraments, Exod. 4. 24. or the example of Razis that one might kill himselfe, whom this author so much commendeth, Chap. 14. 4. 3.

CHAP. XIII.

1 The coming of Eupator into Iudaea. 2 The death of Menelaus. 3 Maccabeus going to fight against Eupator, moneth his followers vnto prayer. 4 He killeth fourten thousand men in the ruins of Antiochus. 5 Antiochus the boye of the Iewes is taken.

IN the hundred forty and nine yere it was told Iudas, that Antiochus Eupator was coming with a great power into Iudaea,

2 And Lysias the steward and ruler of his affaires with him, hauing both in their army an hundred and ten thousand men of foote of the Grecians, & five thousand horsmen, & two and twenty elephants, & three hundred charres fet with hooks.

3 Menelaus also ioined himselfe with them, and with great deceit encouraged Antiochus, not for the safegarde of the country, but because he thought to haue bene made the gouernour.

4 But the King of Kings moued Antiochus minde against this wicked man, and Lysias informed the King that this man was ycaus of all mischief, so that the King commanded to bring him to Berea to put him vnto death, as the rauer was in that place.

5 Now there was in that place a towre of fifty cubites high, full of ashes, and it had an instrument that turned round, and on euery side it rolled downe into the ashes.

6 And there whosoever was condemned of sacriledge, or of any other grieuous crime, was cast of all men to the death.

7 And so it came to passe that this wicked man should die such a death, & it was a most iust thing that Menelaus should want buriall.

8 For because he had committed many sinnes by the altar, whose fire and ashes were holy: hee himselfe also died in the ashes.

9 ¶ Nowe the King raged in his minde, and came

¶ From this verse to the end of this chapter, the Greek text is corrupt, so that no good sense much is discernable therein. Albeit it is evident that this place was not written by the holy Ghost, but because it differeth from the rest of the holy Scriptures, and also the author of this booke acknow-

came to shew himselfe more cruel vnto the Iewes then his father.

10 Which things when Iudas perceiued, hee commanded the people to call vpon the Lord night and day, that if euer had holpen them, he would now helpe them, when they should be put from their law, from their country and from the holy temple :

11 And that he would not suffer the people, which a litle afore began to recouer, to be subdued vnto the blasphemous nations.

12 So when they had done this al together, and besought the Lord for mercie with weeping, and fasting, and falling downe three daies together, Iudas exhorted them to make themselves ready.

13 And he being apart with the Elders, tooke counsell to go forth, afore the King brought his host into Iudea, and should take the citie, & commit the matter to the help of the Lord.

14 So committing the charge to the Lord of the world, he exhorted his souldiers to fight manfully, euen vnto death for the Lawes, the Temple, the citie, their country, and the common wealth, and camped by Modin.

15 And so giuing his souldiers for a watchword, The victorie of God, hee picked out the manliest yong men, & went by night into the kings campe, and slew of the hoste fourteene thousand men, & the greatest elephant with al that fate vpon him.

16 Thus when they had brought a great feare, and trouble in the campe, and al things went prosperously with them, they departed.

17 This was done in the breake of the day, because the protection of the Lord did help them.

18 ¶ Now when the king had tasted the manlienesse of the Iewes, he went about to take the holdes by policie,

19 And marched toward Beth-sura, which was a strong hold of the Iewes : but he was chased away, hurt and lost of his men.

20 For Iudas had sent vnto them that were in it, such things as were necessary.

21 But Rhodocus which was in the Iewes host, disclosed the secrets to the enemies : therefore he was sought out, & when they had gotten him, they put him in prison.

22 After this did the king commune with the that were in Beth-sura, & tooke tribute wth the, departed, and ioined battell with Iudas, who ouercame him.

23 But who he understood that Philip (whom he had left to be ouersier of his businesse at Antiochia) did rebell against him, he was astonished, so that he yielded himselfe to the Iewes, & made them an oath to do all things that were right, and was appeased toward them, and offered sacrifice and adorned the Temple, and shewed great gentlenesse to the place,

24 And embraced Maccabeus, and made him captaine and gouernour from Ptolemais vnto the Gerencians.

25 Neuertheless, when he came to Ptolemais, the people of the citie were not content with this agreement : and because they were grieved, they would that he should breake the couenants.

26 Then went Lyfias vp into the iudgement seat and euened the fact as well as he could, and persuaded them, and pacified them, and made the well affected, and came againe to Antiochia. This is the matter concerning the Kings iourney, and his returne.

Demetrius moued by Alcimus, Ierush Nicanor to hit the Iewes, 18 Nicanor maketh a compell with the Iewes, 29 Which he yet breaketh through the motion of the King, 37 Nicanor commandeth Xerxes to be taken, who flyeth himselfe.

AFTER three yeeres was Iudas enfourmed that Antiochus the sonne of Seleucus was come vp with a great power and naue by the haue of Tripolis,

2 When he had wonne the country, & slayne Antiochus and his Lieutnant Lyfias.

3 Now Alcimus which had bene high Priest, and willfully defiled himselfe in the time that all things were confounded, seeing that by no means he could saue himselfe, nor haue any more entrance to the holy Altar,

4 He came to King Demetrius in the hundredth fiftie and one yere, presenting vnto him a crowne of gold, and a Palme, and of the boughes, which were vsed sollemnly in the Temple, and that day he held his tongue.

5 But when he had gotten opportunitie, and occasion for his rage, Demetrius called him to counsell, and asked him what deuises or counsells the Iewes leane vnto.

6 To the which he answered, the Iewes that he called Asideans, whose captaine is Iudas Maccabeus, maintaine warres, and make insurrections, and will not let the Realme be in peace.

7 Therefore I, being deperied of my fathers honour (I meane the high Priesthood) am now come hither,

8 Partly, because I was wel affected vnto the Kings affaires, and secondly, because I sought the profite of mine owne citizens : for all our people through their rashnes, are not a litle troubled,

9 Wherefore, O King, seeing thou knowest all these things, make prouision for the country, and our nation which is abused, according to thine owne humanity, that is ready to helpe al men.

10 For as long as Iudas liueth, it is not possible that the matter should be well.

11 When he had spoken these wordes, other friends also hauing euil will at Iudas, set Demetrius on fire.

12 Who immediately called for Nicanor the ruler of the Elephants, and made him captaine ouer Iudea,

13 And sent him forth, commanding him to slay Iudas, and to scatter them that were with him, and to make Alcimus high Priest of the great Temple.

14 Then the heathen which fled out of Iudea from Iudas, came to Nicanor by flocks, thinking the harme and calamities of the Iewes to be their welfare.

15 Now when the Iewes heard of Nicanors coming, and the gathering together of the heathen, they sprinkled themselves with earth, and prayed vnto him which had appointed himselfe a people for cuer, and did alwaies defend his own position with euident tokens.

16 So at the commandement of the captaine, they renoued straightwaies from thence, and came to the towne of Dessan,

17 Where Simon Iudas brother had ioined battell with Nicanor, and was somewhat astonished through the sudden silence of the enemies.

18 Neuertheless Nicanor hearing the noises of them that were with Iudas, and the bold stomackes that they had for their country, durst not

lyfias and made the right hand.

prone the matre with bloodshedding.

19 Wherefore he sent Polidonius, || Theodolus, and || Mattias before, to make peace.

20 So when they had taken long aduise ment thereupon, & the captain shewed it vnto the multitude, they were agreed in one minde, and consented to the covenants.

21 And they appointed a day when they should particularly come together: so when the day was come, they set for euery man his stoole.

22 Neuertheless Iudas commanded certaine men of armes to waite in conuenient places, lest there should suddenly arise any euill through the enemies: and so they communed together of the things wherupon they had agreed.

23 Nicanor, while he stood at Ierusalem, did none hurt, but sent away the people that were gathered together.

24 He || loued Iudas, and fauoured him in his heart.

25 He praised him also to take a wife, & to beget children: so he married, & they liued together.

26 But Alcimus perceiving the loue that was betweene them, and vnderstanding the covenants that were made, came to Demetrius, and told him that Nicanor had taken strange matters in hand, and ordeined Iudas a traitour to the realme, to be his successeur.

27 Then the King was displeased, & by the reports of this wicked man, hee wrote to Nicanor, saying, that hee was very angry for the covenants, commanding him that he should send Maccabeus in all haste prisoner vnto Antiochia.

28 While these things came to Nicanor, he was astonished and foregriued, that he should breake the things wherein they had agreed, seeing that that man had committed no wickednesse.

29 But because it was not commodious to him to withstand the king, he fought craftily to accomplish it.

30 Notwithstanding when Maccabeus perceived that Nicanor began to be rough vnto him, & that he intreated him more rudely then hee was wont, he perceived that such rigour came not of good, and therefore he gathered a few of his men, and withdrew himselfe from Nicanor.

31 But the other perceiving that hee was persecuted by Maccabeus worthy policie, came into the great & holy Temple, and commanded the Priests, which were offering their vsual sacrifices, to deliuer him the man.

32 And when they sware that they could not tell where the man was, whom he sought,

33 He stretched out his right hand toward the Temple, & made an oth in this manner, If ye will not deliuer me Iudas as a prisoner, I will make this Temple of God a plain field, & will break down the altar & will erect a notable Temple vnto Baechus.

34 After these wordes hee departed: then the Priests lift vp their hands toward heauen, and he sought him that was euer the defender of their nation, saying in this manner,

35 Thou, O Lord of all things, which hast need of nothing, wouldst that the Temple of thine habitation should be among vs.

36 Therefore now, O most holy Lorde, keepe this house euer vndersiled, which lately was cleansed, and stop all the mouthes of the vnrighteous.

37 Now was there accused vnto Nicanor, Rabbis one of the Elders of Ierusalem, a loue of Iudas,

and a man of very good report, which for his loue was called a father of the Iewes.

38 For this man sometimes when the Iewes were minded to keepe themselves vnderiled and pure, being accused to bee of the religion of the Iewes, did offer to spend his body and life, with all constancie for the religion of the Iewes.

39 So Nicanor willing to declare the hatred that he bare to the Iewes, sent about five hundred men of warre to take him.

40 For hee thought by taking him to doe the Iewes much hurt.

41 But when this company would haue taken his castle, & would haue broken the gates by violence, and commanded to bring fire to burne the gates, so that hee was ready to be taken on cury side, he fell on his sword,

42 Willing rather to die manfully, then to giue himselfe into the hands of wicked men, and to suffer reproch vnworthy for his noble stocke.

43 Notwithstanding what time as he missed of his stroke for haste, and the multitude rushed in violently betweene the doores, hee ran boldly to the wall, and cast himselfe down manfully among the multitude.

44 Which concited himselfe highly away, and gaue place, so that he fell vpon his bellie.

45 Neuertheless while there was yet breath in him, being kindled in his minde, hee rose vp, and though his blood gushed out like a fountaine, and he was very fore wounded, yet he ran thorow the midst of the people,

46 And gate him to the top of an high rocke: so when his blood was vterly gone, he tooke out his owne bowels with both his hands, and threwe them vpon the people, calling vpon the Lord of life and spirit, that he would restore them againe vnto him, and thus he died.

CHAP. XV.

1 Nicanor smoth alons facem vpon Iudas on the Sabbath day.
2 The disciples of Nicanor. 3 Maccabeus expounding vnto the Iewes the vnfancie amongst them. 4 The prayer of Maccabeus. 5 Maccabeus commandeth Nicanors head and hand to be cut off, and his tongue to be giuen vnto the foules. 6 The answere of Nicanor himselfe.

NOW when Nicanor knewe that Iudas and his Neighbours were in the countrey of Samaria, he thought with all assurance to come vpon them, vpon the Sabbath day.

2 Neuertheless, the Iewes that were compelled to goe with him, said, O kill not so cruelly and barbarously, but honour and sanctifie the day, that is appointed by him that seeth all things.

3 But this most wicked person demanded, Is there a Lorde in heauen, that commanded the Sabbath day to be kept?

4 And when they said, There is a liuing Lord, which ruleth in the heauen, who commanded the seventh day to be kept,

5 Then he said, And I am mighty vpon earth to come, and them for to arme themselves, and to performe the Kings businesse. Notwithstanding, he could not accomplish his wicked enterprise.

6 For Nicanor lifted vp with great pride, purposed to set vp a memorial of the victorie obtained of all them that were with Iudas.

7 But Maccabeus had euer sure confidence and a perfect hope that the Lord would helpe,

8 And exhorted his people not to be afraid at the coming of these heathen, but alway to remember

At this private example ought not to be followed of the godly, because it is contrary to the word of God although the author seeme here to approve it. So that place as touching prayer, Chama, though Iudas had appointed it yet were it not sufficient to prone a doctrine, because it is only a particular example.

ber the helpe that had beene shewed vnto them
from heauen, & to trust now also, that they should
haue the victorie by the Almighty.

9 Thus he encouraged them by the Lawe and Prophets, putting them in remembrance of the battels that they had wonne afore, and so made them more willing,

10 And stirred vp their hearts, and shewed them also the deceitfulnes of the heathen, and how they had broken their othes.

¶ Thus he armed euery one of them, not with the assurance of Shields & speares, but with wholesome words and exhortations, and shewed them a dreame woorthy to bee beleued, and reioyced them greatly.

12 And this was his vision. He thought that he saw Onias (which had bene the high Priest, a virtuous and a good man, reuerent in behaviour, and of sober conuersation, well spoken, and one that had bene exercised in all points of godlines from a child) holding vp his hands towards heauen, and praying for the whole people of the Iewes.

13 ¶ After this there appeared vnto him another man which was aged, honourable, and of a wonderful dignitie, and excellencie aboue him.

14 And Onias spake, and said, This is a lover of the brethren, who prayeth much for the people, and for the holy citie, *to wit*, Ieremias the Prophet of God.

15 He thought also that Ieremias helde out his right hand, and gaue vnto Iudas a sword of golde: and as he gaue it, he spake thus,

16 Take this holy sworde a gift from God,
wherewith thou shalt wound the aduerfaries.

17 And he being comforted by the wordes of Iudas, which were very sweet & able to stirre th^e vp to valiantnesse and to encourage the heartes of the yong men, they determined to pitch no camp, but courageously to set vpon them, and manfully to assaile them, & to try the matter hand to hand, because the citie and the Sanduarie and the Temple were in danger.

18 As for their wiues, and children, & brethren
and kinsfolkes, they set lesse by their danger: but
their greatest and principal feare was for the holy
Temple.

19 Again they that were in the cite, were
carefull for the armie that was abroad.

20 Now while they all waited for the trial of the matter, and the enemies now met with them, and the host was set in array, and the beasts were separated into convenient places, and the horsemen were placed in the wings:

as Maccabees considering the coming of the multitude, & the diuers preparations of weapons, and the fiercenesse of the beastes, helde vp his hands toward heauen, calling vpon the Lord that doeth wonders, & that looked vpon them, knowing that the victorie commeth not by the weapons, but that he giueth the victorie to them that are worthe, as seemeth good vnto him,

22 Therefore in his praier he said after this manner, O Lorde, * thou that didst send thine Angel in the time of Ezechias King of Iudea, who in the

hoste of Sennacherib flew an hundreth, fourescore
and five thousand.

23 Send now also thy good Angel before vs,
O Lorde of heauens, for a feare and dread vnto
them.

24 And let the be discomfited by the strength of thine arme, which come againt thine holie people to blaspheme. Thus with these wordes he made an ende.

25 Then Nicanor & they that were with him,
drew neere with trumpets and shewings for ioy.

26 But Iudas and his companie praying & calling vpon God, encountred with the enemies,

27 So that with their hands they fought, but with their hearts they prayed vnto God, and slew no lesse then fise and thirtie thousand men: for through the presence of God they were wonderfully comforted.

28 Nowe when they left off, and were turning
againē with joy, they vnderstoodē that Nicanor
himselfe was slaine for all his armour.

29 Then they made a great shout & a cry, praying the Almighty in their owne language.

30 Therefore *Judas*, which was ever the chief defender of his citizens both in body and minde, and which bare ever good affection towards them of his nation, commanded to smite off Nicanors head, with his hand and shoulder, and to bring it to Jerusalem.

31 And when he came there, he called all them of his nation, and set the Priests by the altar, and sent for them of the castle.

32 And shewed them wicked Nicanors bead,
and the hand of that blasphemour, which he had
holden vp against the holy Temple of the Al-
mightie with proud bragges.

33 He cauled the tongue also of wicked Nic-
nora to be cut in little pieces, and to be cast vnto the
fowles, & that the rewards of his madnettle should
be hangd vpon before the Temple.

34 So euery man praised towarde the heauen
the glorious Lord, saying, Blessed be he, that hath
kept his place vndefiled.

35 Hee hanged also Nicanors head vpon the
hie castle, for an euident and plaine token vnto all
of the helpe of God.

36 And so they established all together by a common decree, that they would in no case suffer this day without keeping it holy:

37 And that the feast should be the thirteenth day of the twelfth moneth, which is called Adar in the Syrians language, the day before Mardocheus day.

38 Thus far as concerning Nicanors matters, and from that time the Helbrewes had the citie in possession. And here will I also make an ende.

39 If I haue done wel, and as the storie requi-
red, it is the thing that I desired: but if I haue spo-
ken slenderly and bareley, it is that I could.

40 For as it is hurtful to drinke wine alone, and then againe water: and as wine temper'd with water is pleasant, and delighteth the taste: so the setting out of the matter delighteth the eares of the that reade the storie. And here shall be the ende.

Non-representative.

* 1. King. 1935.
 37.36. 2. 1. 18.
 1. 1. 18. 1. 18.



THE
NEW TESTA-
MENT OF OVR LORD
IESVS CHRIST, TRANSLA-
TED OVT OF GREEKE

BY THEOD. BEZA.

WHEREVNTO ARE ADIOINED
BRIEFE SVMMARIES OF DOCTRINE

vpon the Euangelists and Actes of the Apostles, together with the
methode of the Epistles of the Apostles, by the said

THEOD. BEZA.

AND ALSO SHORT EXPOSITIONS
ON THE PHRASES AND HARD PLACES,

taken out of the large Annotations of the foresaid Author

and Ioach. Camerarius, by P. Lo-
feler. Villerius.

¶ Englished by L. TOMSON.



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¶ Cum privilegio.

THE
NEW TESTA-
MENT OF OUR LORD
JESUS CHRIST TRANSLATED
FROM THE SYRIAC

AND ALSO
THE SYRIAC
OF DOCTRINE
AND ALSO
THE SYRIAC
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THE PRINTER

to the diligent Reader.



Eare Christian Reader, to the intent that thou mightest the better enioy the benefit of these notes or expositions vpon the New Testament: I thought it not amisse to declare vnto thee the vse of the same. And first, forasmuch as the quotations or citing of places of the Scriptures in the margent which direct to other places, containing like phrase or sense, haue bene so placed, that none without great labour could finde out the texts alledged, I haue made these fixe seuerall figures or marks, + ♣ ✕ * *, and haue set them aswell in the margent as in the text, so that thou mayest easily finde that which thou desirest. For example, in the first word of the first Chapter of Matthew is placed this first marke +: looke out the like marke in the margent, and there thou shalt finde *Luke 3. 23.* which place agreeth to this of Matthew: and so likewise thou shalt finde in the residue. But if many quotations belong to one place, word, or sentence, the first is onely marked, and those that follow vnmarked appertaine to the same. And if it fall out that there be more then fixe directions in one columnne, then is the first repeated againe, and the residue following in order as at the beginning: as it appeareth in the first columnne of Matthew, where both in the text and margent also, they are all two times set downe, and the foure first repeated againe.

The Notes which are directed by figures of Arithmetick, as 1. 2. 3. 4. &c. thoroughout the Euangelists and Acts, declare the effect or summe of the doctrine contained betwene one of the sayd figures, & the next that followeth: as for example, from the figure 1. in the first line and first word of Matthew vnto the figure 2. in the 18. verse of the same Chapter, the doctrine there gathered is set downe in the margent in this sort: *1 Iesus came of Abraham of the tribe of Iuda, and of the stocke of David as God promised.* And in the Epistles in like sort they declare the methode and arte which the Apostles vse, and how euery argument or reason dependeth one vpon another: these figures are begunne againe at the beginning of euery Chapter.

Lastly, the Notes which go by order of the letters of the Alphabet placed in the text, with the like answering vnto them in the margent, serue to expound and lighten the darke wordes and phrases immediatly following them. As in the first line and second word, the letter, *a*, being referred vnto *a*, directly against him in the margent, sheweth that this word, Booke, signifieth *A rehearsall as the Hebrewes use to speake*: as Genes. 5. 1. *The booke of the generations.* These letters beginne at the beginning of euery Chapter, continuing vnto z. and so beginning againe with *a*.

If there be so many Notes that they do exceed in number the letters of one Alphabet. This haue I faithfully done for thy commodity, reape thou the fruit, and giue the praise to God.

Farewell.

The description of the holy Land, containing the places mentioned in the foure Euangelists, with other places about the Sea coastes, wherein may be seene the wayes and journeyes of Christ and his Apostles in Iudea, Samaria, and Galilee: for into these three parts this Land is diuided.



The places specified in the Mappe with their situation by the obervation of the degrees concerning their length and breadth.

| | | | | | |
|------------------|-----------------|----------------------------------|-----------------|----------------------------------|-----------------|
| Afcalon | 65, 34: 31, 32. | Coarism | 66, 53: 32, 29. | Jor, the other fontaine wherof | |
| Azor | 65, 35: 31, 32. | Dan, one of the fontaines wherof | | Jordan springeth | 67, 31: 33, 7. |
| Bethlehem | 65, 55: 31, 51. | geth | 67, 35: 33, 8. | Magdalon, called also Dalmanetha | 66, 48: 32, 28. |
| Bethphage | 68, 31, 58. | Ennon | 66, 40: 32, 28. | Naim | 66, 55: 32, 42. |
| Bethsaida | 66, 51: 32, 29. | Ephraim | 65, 34: 32, 59. | Nazareth | 66, 56: 32, 42. |
| Bethabara | 66, 34: 32, 1. | Ephen | 66, 1, 32. | Protemas | 66, 50: 32, 58. |
| Bethania | 66, 31, 58. | Gadara or Garza | 66, 48: 32, 29. | Samaria the city | 66, 22: 32, 19. |
| Cana of Galile | 66, 52: 32, 48. | Gaza | 65, 10: 32, 40. | Sidon | 67, 15: 33, 30. |
| Capernaum | 66, 53: 32, 58. | Iericho | 65, 16: 32, 1. | Silo | 66, 27: 32, 19. |
| Carmel mount | 66, 31: 32, 50. | Ierusalem | 66, 31, 55. | Tyrus | 67, 33, 30. |
| Cesarea Straton | 66, 16: 32, 25. | Ioppe | 65, 40: 32, 5. | Tiberias | 66, 44: 32, 26. |
| Cesarea Philippi | 67, 39: 33, 5. | | | | |

THE

THE HOLY GOSPEL OF IESVS CHRIST, ACCORDING TO S. MATTHEV.

CHAP. I.

1 That Iesus is that Messias, The Saviour promised to the Fathers, 18 The birth of Christ.



18 **I**n a booke of the generation of Iesus Christ the sonne of Dauid, the sonne of Abraham.

2 Abraham begate Isaac, and Isaac begate Jacob, and Jacob begate Iudas and his brethren.

3 And Iudas begate Phares, and Zara of Thamar. And Phares begate Esrom. And Esrom begate Aram.

4 And Aram begate Aminadab. And Aminadab begate Naasson. And Naasson begate Salmon. And Salmon begate Booz of Rachab. And Booz begate Obed of Ruth. And Obed begate Iesse.

5 And Iesse begate Dauid the King. And Dauid the King begate Solomon of her that was his wife of Vrias.

7 And Solomon begate Roboam. And Roboam begate Abia. And Abia begate Asa. 8 And Asa begate Iosaphat. And Iosaphat begate Ioram. And Ioram begate Hozias.

9 And Hozias begate Ioatham. And Ioatham begate Achaz. And Achaz begate Ezeckias.

10 And Ezeckias begate Manasses. And Manasses begate Amon. And Amon begate Iosias.

11 And Iosias begate Iakim. And Iakim begate Iechonias and his brethren about the time they were carried away into Babylon.

12 And after they were carried away into Babylon, Iechonias begate Salathiel. And Salathiel begate Zorobabel.

13 And Zorobabel begate Abiud. And Abiud begate Eliachim. And Eliachim begate Azor.

14 And Azor begate Sadoc. And Sadoc begate Achim. And Achim begate Eliud.

15 And Eliud begate Eleazar. And Eleazar begate Matthan. And Matthan begate Iacob.

16 And Iacob begate Ioseph the husband of Mary, of whom was borne Iesus, who is called Christ.

17 So are all the generations from Abraham to Dauid, are fourteen generations. And from Dauid until they were carried away into Babylon, fourteen generations: and after they were carried away into Babylon until Christ, fourteen generations.

18 Now the birth of Iesus Christ was thus. When as his mother Mary was betrothed to Ioseph, before they came together, there was found with childe of the holy Ghost.

19 Then Ioseph her husband being a iust man, and not willing to make her a publike example, was minded to put her away secretly.

20 But while he thought these things, behold, the Angel of the Lord appeared vnto him in a dreame, saying, Ioseph, the sonne of Dauid, feare not to take Mary thy wife: for that which is conceived in her, is of the holy Ghost.

21 And thee shall bring forth a sonne, and thou shalt call his name Iesus: for he shall be called Iesus of God himselfe, by the Angel. Luke 1.31.

19 I saw his people from their finnes. 22 And all this was done that it might be fulfilled, which is spoken of the Lord by the Prophet, saying,

23 Beholde, a virgine shall be with childe, and shall beare a sonne, and they shall call his name Emmanuel, which is by interpretation, God with vs.

24 Then Ioseph, being raised from sleepe, did as the Angel of the Lord had inioyned him, and tooke his wife.

25 But he knew her not, till she had brought forth her first borne sonne, and hee called his name Iesus.

26 Understand also, that a thing shall not come to pass in times to come: as Iacob had no children till hee death day, 1 Sam. 6.19. And in the last Chapter of the Evangelist I beheld, I am with you, till the ende of the world.

CHAP. II.

The wise men, who are the first fruites of the Gentiles, worship Christ. 14 Ioseph fleeth into Egypt with Iesus and his mother. 16 Herod slayeth the children.

When Iesus then was borne at Bethlehem in Iuda, in the dayes of Herod the king, behold, there came Wise-men from the East to Hierusalem,

2 Saying, Where is the King of the Iewes that is borne? for we haue seene his starre in the East, and are come to worship him.

3 When king Herod heard this, he was troubled, and all Hierusalem with him.

4 And gathering together all the chiefe Priestes, and Scribes of the people, he asked of them, where Christ should be borne.

5 And they sayde vnto him, At Beth-leem in Iuda: for so it is written by the Prophet,

6 And thou Beth-leem in the land of Iuda, art not the least among the Princes of Iuda: For out of thee shall come the gouernour that shall feede my people Israel.

7 Then Herod prauely called the Wise-men, and diligently inquired of them the time of the starre that appeared,

8 And sent them to Beth-leem, saying, Goe, and search diligently for the babe: and when ye haue found him, bring me word againe, that I may come also, and worship him.

9 So when they had heard the king, they departed: and loe, the starre which they had seene in the East, went before them, till it came and stood ouer the place where the babe was.

10 And when they saw the starre, they reioiced with an exceeding great ioy.

11 And went into the house, and found the babe with Mary his mother, and fell downe, and worshipped him, and opened their treasures, and presented vnto him gifts, of gold, and frankincense, and myrrhe.

12 And after they were warned of God in a dreame, that they should not go againe to Herod, they returned into their country another way.

13 Though thou be a small town, yet shalt thou be very famous and renowned through the birth of the Messias, who shall be borne in thee. 14 That shall rule and gouerne the Kings are fully called fathers and shepherds of the people. 15 A kinde of humbly and lowly seruence. 16 The rich and costly presents, which they brought him. 17 God warned and tolde them of it, when as they asked it not.

1 *Men preachers of the judgement of God, and of the difference of figures, therefore especially his words in the form of civil judgements, which were then used.*

2 *Of that judgement was ruled by secret men, who had the keys of money matters, and such as their small causes.*

3 *By that judgement which Read of 33. Judges, who had the hearing and deciding of weighty affairs, and matters of life and death, the highest judges of almes, as to the number of 71, which had the hearing of most weighty affairs, as the master of a whole state, or of an high Priest, or a false prophet.*

4 *As there was made here, it is in the text in 33. Judges, which is an Alderman word, made of two, and is as much to say, as the quality of a Minister, which otherwise the Judges called Judges, as to the place where the officers were used most cruelly to the officers, their children to fill gods, whereupon it was taken for a place appointed to command the reputation in 7. 2. 31.*

5 *The Lawes of 33. four kinds of punishments, before their government was taken away by Herod, Augustus, Claudius, Nero, and burning, and burning is thus it is that Christ that as, because burning was the greatest punishment, therefore in that he maketh mention of a judgement, a council, and a fire, he sheweth that some sinners are worse then other sinners, but yet they are all such that we must give account for them, and shall be punished for them. The courteous Pharisee taught that God was appeased by the sacrifices appointed in the Law, which they themselves denounced. But Christ on the contrary saith denieth that God accepteth any mans offering, unless he maketh satisfaction to his brother whose he hath offended: and sayeth moreover, that these flatterers and flisse seeked despisers of their brethren, shall never escape the wrath and curse of God, before they have made full satisfaction to their brethren.*

6 *He applyeth all this speech, to the state of his time, when as there was an altar standing in Hierusalem: and therefore they as a very foolish, that gather herupen, that we must build altars, and use sacrifices: but they are more foolish, which drive that to pervertise, which is spoken of great making and amendment one with another. As Luke 11. 51. F. (What is all cause of crime, 9. Thou shalt be dealt withall to the utmost extremity. 7. He is taken for an adulterer before God, whatsoever he be, that couseth a woman: and therefore we must keepe our eyes chaste, and all the members we have, yea, and we must beware all occasions which might moove vs to euill, howe deere lesser it cost vs.*

7 *As Rom. 10. 14. Rom. 13. 9. Chap. 23. 35. mathe 23. 9. He nameth the right eye and the right hand, (because the parties of the right side of our bodies are the chiefest, and nextly be committed unto wickedness). F. (What is all cause of crime, 9. Thou shalt be dealt withall to the utmost extremity. 7. He is taken for an adulterer before God, whatsoever he be, that couseth a woman: and therefore we must keepe our eyes chaste, and all the members we have, yea, and we must beware all occasions which might moove vs to euill, howe deere lesser it cost vs.*

8 *The meaning of the third commandment against the forward opinion of judgement of the Seribes, which excludeth by outs or indirect formes of swearing.*

9 *As Luke 11. 51. F. (What is all cause of crime, 9. Thou shalt be dealt withall to the utmost extremity. 7. He is taken for an adulterer before God, whatsoever he be, that couseth a woman: and therefore we must keepe our eyes chaste, and all the members we have, yea, and we must beware all occasions which might moove vs to euill, howe deere lesser it cost vs.*

10 *But if say vnto you, whoeuer is angry with his brother vniuallly, shall be culpable of judgement. And whoeuer sayeth vnto his brother, Raca, shall be worthy to be punished by the Council. And whoeuer shall say, Foole, shall be worthy to be punished with = hell = fire.*

11 *If then thou bring thy gift to the altar, & there rememberst that thy brother hath ought against thee,*

12 *Leave there thine offering before the altar, and goe thy way: first be reconciled to thy brother, and then come and offer thy gift.*

13 *Agree with thine aduersarie quickly, whilst thou art in the way with him, lest thine aduersarie deliuer thee to the Iudge, and the Iudge deliuer thee to the sergeant, and thou be cast into prison.*

14 *Verely I say vnto thee, thou shalt not come out thence, till thou hast payed the vtmost farthing.*

15 *Ye haue heard that it was sayd to them of olde time, Thou shalt not commit adulterie.*

16 *But I say vnto you, that whoeuer looketh on a woman to lust after her, hath committed adulterie with her already in his heart.*

17 *Wherefore if thy right eye cause thee to offend, plucke it out, & cast it from thee: for better it is for thee, that one of thy members perish, then that thy whole body should be cast into hell.*

18 *Also if thy right hand make thee to offend, cut it off, & cast it from thee: for better it is for thee, that one of thy members perish, then that thy whole body should be cast into hell.*

19 *It hath beene sayd also, Whoeuer shall put away his wife, let him giue her a bill of diuorceement.*

20 *But I say vnto you, whoeuer shall put away his wife (except he be for fornication) causeth her to commit adulterie: & whoeuer shall marry her that is diuorced, committeth adulterie.*

21 *Again, ye haue heard that it was sayd to them of old time, Thou shalt not forswear thy selfe, but shalt perforce thine othes to the Lord.*

22 *But I say vnto you, Swear not at all, neither by heaven, for it is the throne of God:*

23 *Nor yet by the earth, for it is his footstool: neither by Hierusalem: for it is the citie of the great King.*

24 *Neither shalt thou sweare by thine head,*

because thou canst not make one haire white or blacke.

25 *But let your communication be: Yea, yea; Nay, nay. For whoeuer is more then these, commeth of euill.*

26 *Ye haue heard that it hath beene sayd, An eye for an eye, and a tooth for a tooth.*

27 *But I say vnto you, Resist not euill: but whoeuer shall smite thee on the right cheeke, turne to him the other also.*

28 *And if any man will sue thee at the law, and take away thy coat, let him haue thy cloke also.*

29 *And whoeuer will compell thee to goe a mile, go with him twaine.*

30 *Giue to him that asketh, and from him that would borrow of thee, turne not away.*

31 *Ye haue heard that it hath bin sayd, Thou shalt loue thy neighbour, and hate thine enemy.*

32 *But I say vnto you, Love your enemies: bleste them that curse you: doe good to them that hate you, & pray for them which hurt you, and persecute you,*

33 *That yee may be the children of your father that is in heauen: for hee maketh his sunne to arise on the euill, and the good, and sendeth raine on the iust and vniust.*

34 *For if ye loue them, which loue you, what reward shall you haue? Doe not the Publicanes thus: for they doe so.*

35 *And if ye be friendly to your brethren only, what singular thing doe ye? doe not euen the Publicanes likewise?*

36 *Ye shall therefore be perfect, as your Father which is in heauen, is perfect.*

37 *The children of God must be better, then the children of this world. As Luke 6. 35. They that were the iust magistres, and had the charge of 11 cities and castles: a bande of men that the ferner had to death, but because they feared the Romans in their offices, (whilst you full bondage they could hardly away withall) and also because they were magistres, as for the most part you are not so.*

CHAP. VI.

1 *Almes. 2. Prayer. 3. Forgiving our brother. 4. Fasting. 5. Our brother. 6. We must succour the poore. 7. A God and riches. 8. Carefull seeking for meate and drinke, and apparel, forbidden. 9. The kingdom of God and his righteousness.*

Take heed that ye giue not your almes before men, to be seene of them, or els yee shall have no reward of your Father which is in heauen.

2 Therefore when thou giuest thine almes, thou shalt not make a trumpet to be blown before thee, as the hypocrites do in the Synagogues and in the streets, to be praised of men. Verely I say vnto you, they haue their reward,

3 But when thou doest thine almes, let not thy left hand know what thy right hand doeth,

4 That thine almes may be in secret, and thy Father that seeth in secret, hee will reward thee openly.

5 And when thou prayest, be not as the hypocrites: for they loue to stand, and pray in the Synagogues, and in the corners of the streets, because they would be seene of men. Verely I say vnto you, they haue their reward.

6 But when thou prayest, enter into thy chamber: and when thou hast shut thy doore, pray vnto thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly.

7 Also when ye pray, vse no vaine repetitions as the Heathen: for they thinke to be heard for their much babbling.

8 Be yee not like them therefore: for your Father

As Luke 11. 51. F. (What is all cause of crime, 9. Thou shalt be dealt withall to the utmost extremity. 7. He is taken for an adulterer before God, whatsoever he be, that couseth a woman: and therefore we must keepe our eyes chaste, and all the members we have, yea, and we must beware all occasions which might moove vs to euill, howe deere lesser it cost vs.

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Father knoweth whereof ye haue neede, before ye aske of him.

9 After this manner therefore pray ye, & Our father which art in heauen, hallowed be thy name.

10 Thy kingdom come. Thy will be done euen in earth, as it is in heauen.

11 Giue vs this day our daily bread.

12 And forgive vs our dettes, as we also forgive our detters.

13 And leade vs not into temptation, but deliuer vs from euill: for thine is the Kingdome, and the power, and the glory for euer. Amen.

14 For if ye doe forgive men their trespasses, your heavenly Father will also forgive you.

15 But if ye doe not forgive men their trespasses, neither will your father forgive your trespasses.

16 Moreover, when ye fast, looke not fowre as the hypocrites: for they f disguise their faces, that they might seeme vnto men to fast. Verily I say vnto you that they haue their reward.

17 But when thou fastest, annoynt thine head, and wash thy face,

18 That thou seeme not vnto men to fast, but vnto thy Father which is in secreete: and thy Father which seeth in secreete, will reward thee openly.

19 Lay not vp treasures for your selues vp on the earth, where the moche and canker corrupt, and where thecues digge through and steale.

20 But lay vp treasures for your selues in heauen, where neither the moche nor canker corrupteth, and where thecues neither digge through nor steale.

21 For where your treasure is, there will your heart be also.

22 The light of the body is the eye: if then thine eie be single, thy whole body shall be light.

23 But if thine eie be wicked, then all thy body shall be darke. Wherefore if the light that is in thee, bee darknesse, how great is that darknesse!

24 No man can serue two masters: for either he shall hate the one, and loue the other, or els he shall leaue to the one, and despise the other. Ye cannot serue God and riches.

25 Therefore I say vnto you, bee not careful for your life, what ye shall eate, or what ye shall drinke: nor yet for your body, what ye shall put on. Is not the life more worth than meate? and the body then raiment?

26 Behold the fowles of the heauen: for they sowe not, neither reape, nor carie into the barnes: yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by taking care is able to add one cubite vnto his stature?

28 And why care ye for raiment? Learne how the lilies of the field doe growe: they are not weened, neither spinne:

29 Yet I say vnto you, that euen Solomon in all his glory, was not arrayed like one of these.

30 Wherefore if God do clothe the grasse of the field which is to day, and to morrow is cast into the oven, shall he not doe much more vnto you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eate? or what shall we drinke? or wherewith shall we be clothed?

32 For all these things shall be added vnto you, if ye shall but seek first the kingdom of God, and his righteousnesse, and all these things shall be added vnto you.

with shall we be clothed?

33 (For after all these things seeke the Gentiles) for your heavenly Father knoweth, that ye haue neede of all these things.

34 But seeke ye first the kingdom of God, and his righteousnesse, and all these things shall be ministred vnto you.

35 Care not then for the morrow: for the morrow shall care for it: suffice it day hath ynough with his owne griefe.

CHAP. VII.

1 We may not giue iudgement of our neighbours. 2 Nor cast thou which is holy vnto dogs. 3 The bread and strait way. 4 The house build on a rocke. 5 And on the sande.

Iudge not, that ye be not iudged.

2 For with what iudgement ye iudge, ye shall be iudged, and with what measure ye mete, it shall be measured vnto you againe.

3 And why seest thou the mote, that is in thy brothers eye, and perceiuest not the beame that is in thine owne eye?

4 Or how sayest thou to thy brother, Suffer me to cast out the mote out of thine eye, and behold, a beame is in thine owne eye?

5 Hypocrite, first cast out that beame out of thine owne eye, and then shalt thou see clearly to cast out the mote out of thy brothers eye.

6 Giue ye not that which is holy to dogges, neither cast ye your pearls before swine, lest they treade them vnder their feete, and turning againe, all to rent you.

7 Alaske, and it shall be giuen you: seeke, and ye shall finde: knocke, and it shall be opened vnto you.

8 For whosoeuer asketh, receiueith: and hee that seeketh, findeth: and to him that knocketh, it shall be opened.

9 For what man is there among you, which if his sonne aske him bread, would giue him a stone?

10 Or if he aske fish, will he giue him a serpent?

11 If ye then, which are euill, can giue to your children good gifts, how much more shall your Father which is in heauen, giue good things to them that aske him?

12 Therefore whosoever ye would that men should doe to you, euen so doe ye to them: for this is the Law and the Prophets.

13 Enter in at the strait gate: for it is the wide gate, and broad way that leadeth to destruction: and many there be which goe in therat.

14 Because the gate is strait, and the way narrow that leadeth vnto life, and fewe there be that finde it.

15 Beware of false prophets, which come to you in sheeps clothing, but inwardly they are rauening wolues.

16 Ye shall know them by their fruites. Doe men gather grapes of thornes, or figs of thistles?

17 So euery good tree bringeth forth good fruit, and a corrupt tree bringeth forth euill fruit.

18 A good tree cannot bring forth euill fruit: neither can a corrupt tree bring forth good fruit.

19 Euery tree that bringeth not forth good fruit, is hewen downe, and cast into the fire.

20 Therefore by their fruites ye shall knowe them.

21 Shall I tell you, how ye shall knowe them? By their fruites. For the figge tree is knowne by his fruit, and the figge tree by his fruit.

1 We ought to finde fault one with another, but we must be carefull we doe it not without cause, or to seeme holier then they, or in hatred of them.

2 Luke 6.37. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

3 Luke 6.37. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

4 Luke 6.37. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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6 Luke 6.37. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

7 Luke 6.37. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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9 Luke 6.37. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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16 Luke 6.37. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

17 Luke 6.37. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

18 Luke 6.37. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

19 Luke 6.37. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

20 Luke 6.37. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

21 Luke 6.37. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

22 Luke 6.37. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

23 Luke 6.37. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

24 Luke 6.37. 25. 26. 27. 28. 29. 30. 31. 3

7 Ence the best
gites that are, are
nothing without
godliness.

☞ Rom. 1. 13.

☞ James 1. 22.

☞ 2y Mount beris,

thou and that moun-

te working power of

God, which every

man with faith thou

callest vpon him.

☞ Properly, power:

Name thes excell-

lent workis

thought, or called

Power, by occasion

of the things

which they bring to

pass, for by them

we are healed,

how mighty the

power of God is.

☞ Luke 1. 37.

☞ This is not of

temperance, but be-

cause they will call

them Apostles.

☞ Thou that are

gentiles, all kinde of

wickednes, and

ferme to make an

ent of sin.

☞ True godlinesse

seeth only vpon

faith, and there-

fore alwayes remaineth inuincible.

☞ Luke 6. 47, 48.

☞ Mar. 1. 27. Luke 4. 34.

21 ¶ 7 Not every one that saith vnto me, Lord, Lord, shall enter into the kingdome of heauen, but he that doeth my Fathers will which is in heauen.

22 ¶ 8 Many will say to me in that day, Lord, Lord, haue we not by thy Name prophesied, and by thy name cast out deuils? and by thy name done many great works?

23 And then will I professe to them, I neuer knew you I depart from me, ye that worke iniquitie.

24 ¶ 9 Whofoeuer then heareth of mee these words, and doth the same, I will liken him to a wife man, which hath builded his house on a rock.

25 And the raine fell, and the floods came, and the winds blew, and beat vpon that house, and it fell not: for it was grounded on a rock.

26 But whofoeuer heareth these my wordes, and doth them not, shall be likened vnto a foolish man, which hath builded his house vpon the sande.

27 And the raine fell, and the floods came, and the winds blew, and beat vpon that house, and it fell, and the fall thereof was great.

28 ¶ 10 And it came to passe, when Iesus had ended these wordes, the people were astonished at his doctrine.

29 For he taught them as one hauing authority, and not as the Scribes.

☞ Luke 6. 47, 48. ☞ Mar. 1. 27. Luke 4. 34.

C H A P. VIII.

1 The Leper cleansed, 2 The Centurions faith, 3 The calling of the Gentiles, 4 And of the twelve, 5 Peter's answer to Iesus, 6 A Scribe desires to follow Iesus, 7 The temple on the ierusalem, 8 Two possessed with deuiis cured, 9 The deuils cast out.

NOW when hee was come down from the mountaine, great multitudes followed him.

2 ¶ 1 And loe, there came a Leper and worshipped him, saying, Master, if thou wilt, thou canst make me cleane.

3 And Iesus putting forth his hande, touched him, saying, I will be thou cleane: and immediately his leprosie was cleansed.

4 Then Iesus saide vnto him, See thou tell no man, but goe, and shewe thy selfe vnto the Priest, and offer the gift that Moses commaunded, for a witness to them.

5 ¶ 2 When Iesus was entred into Capernaum, there came vnto him a Centurion, beseeching him,

6 And saide, Master, my seruant lieth sicke at home of the palsey, and is grievously pained.

7 And Iesus saide vnto him, I will come and heale him.

8 But the Centurion answered, saying, Master, I am not worthy that thou shouldst come vnder my roofe: but speake the word only, and my seruant shall be healed.

9 For I am a man also vnder the authoritie of another, and haue souldiers vnder me: and I say to one, Goe, and he goeth: and to another, Come, and he cometh: and to my seruant, Doe this, and hee doeth it.

10 When Ie'us heard that, hee marueiled, and saide to them that followed him, Verily I say vnto you, I haue not found so great faith, eu' in Israel.

11 But I say vnto you, that manie shall come from the East and West, and shall sit downe with Abraham and Isaac, and Jacob, in the king-

dome of heauen.

12 And the children of the kingdome shall be cast out into utter darkness: there shall weepe and gnashing of teeth.

13 ¶ 3 Then Iesus saide vnto the Centurion, Go thy way, and as thou hast beleueed, so be it vnto thee: And his seruant was healed the same houre.

14 ¶ 4 And when Iesus came to Peters house, he saue his wiues mother laid downe, and sicke of a feuer.

15 And he touched her hand, and the feuer left her: so he arose, and ministered vnto them.

16 ¶ 5 When the Euen was come, they brought vnto him many that were possessed with deuils, and he cast out the spirits with his word, and healed all that were sicke.

17 That it might be fulfilled, which was spoken by Esaias the Prophet, saying, He tooke out infirmities, and bare our sicknesses.

18 ¶ 6 And when Iesus saue great multitudes of people about him, hee commaunded them to goe out of the ciuities.

19 ¶ 7 Then came there a certaine Scribe, and saide vnto him, Master, I will follow thee whithersoever thou goest.

20 But Iesus saide vnto him, The foxes haue holes, and the birdes of the heauen haue nestes, but the Sonne of man hath not whereon to rest his head.

21 ¶ 8 And another of his disciples saide vnto him, Master, suffer mee first to goe, and burie my father.

22 But Iesus saide vnto him, follow me, and let the dead burie the dead.

23 ¶ 9 And when hee was entred into the ship, his disciples followed him.

24 And behold, there arose a great tempest in the sea, so that the ship was couered with waues: but hee was asleepe.

25 Then his disciples came, and awoke him, saying, Master, saue vs: we perishe.

26 And he saide vnto them, Why are ye fearefull, O ye of little faith? Then he arose, and rebuked the winds and the sea: and so there was a great calme.

27 And the men marueiled, saying, What man is this, that both the winds and the sea obey him?

28 ¶ 7 And when hee was come to the other side into the countrey of the Gergesenes, there met him two possessed with deuils, which came out of the graues very fierce, so that no man might go by that way.

29 And beholde, they cried out, saying, Iesus the sonne of God, what haue we to doe with thee? Art thou come hither to torment vs before y time?

30 Now there was a farr off from them, a great heerd of swine feeding.

31 And the deuils besought him, saying, If thou cast vs out, suffer vs to go into the heerd of swine.

32 And he saide vnto them, Goe, So they went out and departed into the heerd of swine: and beholde, the whole heerd of swine ran headlong into the sea, and died in the water.

33 Then the herdmen fled: and when they were come into the citie, they tolde all things, and what was become of them that were possessed with the deuils.

34 And beholde, all the citie came out to meet Iesus: and when they saw him, they besought him to depart out of their coasts.

CHAP. IX.

1 *Two first of the palsey healed. 2 Remission of sin. 3 The blind called. 4 Simon. 5 The ruler's daughter raised. 6 A woman healed of a bloody issue. 7 Two blinde men by touch receive sight. 8 A dumb man possessed in beelzebub. 9 The harvest and workmen.*

¶ Then he entered into a ship, and passed over, and came into his owne cite.

2 And ¶ loc, they brought to him a man sicke of the palsey layed on a bed. And Iesus seeing their faith, sayd to the sicke of the palsey, Some, be of good comfort: thy sinnes are forgiven thee.

3 And beholde, certaine of the Scribes sayde with themselves, This man blasphemeth.

4 But when Iesus saw their thoughts, hee sayd, Wherefore thinke ye euill things in your hearts?

5 For whether is it easier to say, Thy sinnes are forgiven thee, or to say, Arise, and walke?

6 And that yee may know that the Sonne of man hath authoritie in earth to forgive sinnes, (then sayd he vnto the sicke of the palsey,) Arise, take vp thy bed, and go to thine house.

7 And hee arose, and departed to his owne house.

8 So when the multitude saw it, they maruelled, and glorified God, which had giuen such authoritie vnto him.

9 ¶ And as Iesus passed forth from thence, he saw a man sitting at the custome, named Matthew, and sayd to him, Follow me. And he arose, and followed him.

10 And it came to passe, as Iesus sate at meat in his house, beholde, many Publicanes and sinners, came thither, sate downe at the table with Iesus and his disciples.

11 And when the Pharisees law that they said to his disciples, Why eatech you master with Publicanes and sinners?

12 Now when Iesus heard it, he said vnto them, The whole need not the Physician, but they that are sicke.

13 But goe ye and learne what this is, for I will haue mercie, and not sacrifice: for I am not come to call the righteous, but the sinners to repentance.

14 ¶ ¶ Then came the disciples of Iohn to him, saying, Why doe we and the Pharisees fast oft, and thy disciples fast not?

15 And Iesus sayde vnto them, Can the children of the marriage chamber moue as long as the bridegrome is with them? But the dayes will come, when the bridegrome shall bee taken from them, and then shall they fast.

16 Moreover, no man piecth an olde garment with a peece of new cloth: for that that should fill it vp, taketh away from the garment, and the breach is worse.

17 Neither do they put new wine into olde vessels: for then the vessels would breake, and the wine would be spilt, and the vessels should perish: but they put new wine into new vessels, and so are both preserved.

18 ¶ ¶ While hee thus spake vnto them, beholde, there came a certaine ruler, and worshipped him, saying, My daughter is now deceased, but come and lay thine hand on her, and she shall liue.

19 And Iesus arose and followed him with his disciples.

20 (And beholde, a woman which was diseased

with an issue of blood twelue yeeres, came behind him, and touched the hemme of his garment.

21 For she said in her selfe, If I may touch but his garment onely, I shalbe whole.

22 Then Iesus turned him about, and seeing her, did say, Daughter, bee of good comfort: thy faith hath made thee whole. And the woman was made whole at the same moment.)

23 ¶ ¶ Nowe when Iesus came into the Rulers house, and sawe the minstrels and the multitude making noyse,

24 He saide vnto them, Get you hence: for the maid is not dead, but sleepech. And they laughed him to scorne.

25 And when the multitude were put forth, he went in and took her by the hand, and the maid arose.

26 And this brute went throughout all the land.

27 ¶ And as Iesus departed thence, two blinde men followed him, crying, and saying, O sonne of David, haue mercie vpon vs.

28 And when he was come into the house, the blinde came to him, and Iesus saide vnto them, Beleeue ye that I am able to doe this? And they saide vnto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith be it vnto you.

30 And their eyes were opened, and Iesus gaue them great charge, saying, See that no man knowit.

31 But when they were departed, they spread abroad his fame thorowout all that land.

32 ¶ ¶ And as they went out, beholde, they brought to him a dumme man possessed with a deuill.

33 And when the deuill was cast out, the dumme spake: then the multitude maruelled, saying, The like was neuer seene in Israel.

34 But the Pharisees said, ¶ He calseth out deuils, through the price of deuils.

35 ¶ ¶ And ¶ Iesus went about all cities and townes, teaching in their Synagogues, and preaching the Gospel of the kingdome, and healing euery sicknesse and euery disease among the people.

36 ¶ But when he saw the multitude, hee had compassion vpon them, because they were dispersed, and scattered abroad, as sheepe hauing no shepheard.

37 Then said he to his disciples, ¶ Surely the harvest is great, but the labourers are few.

38 Wherefore pray the Lorde of the harvest, that he would send forth labourers into his harvest.

CHAP. X.

1 *The gift of healing giuen to the Apostles. 2 They are sent to preach the Gospel. 3 Peter. 4 Sending off the deuil. 5 Affliction. 6 Condemnation vnto the euill. 7 Flying from persecution. 8 Feare. 9 The harvest. 10 Harvest of our brethren. 11 To acknowledge Christ. 12 Peace and the sword. 13 Vengeance. 14 Love of parents. 15 The Christ. 16 To lose the life. 17 To receive a Preacher.*

¶ And ¶ hee called his twelue disciples vnto him, and gaue them power against vncleane spirites, to call them out, and to heale euery sicknesse, and euery disease.

2 Nowe the names of the twelue Apostles are these. The first is Simon, called Peter, and Andrew his brother, James the sonne of Zebedee, and John his brother.

3 Philip

¶ Even death is felt, giueth place to the power of Christ.

¶ It appears that they had minstrels at their mourning.

¶ By healing, these two blinde, Christ sheweth that he is the light of the world.

¶ Luke 11.14. 7 An example of that power, that Christ hath ouer the deuill.

¶ Chap. 12. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ Although the ordinary pastors cease, yet Christ hath not cast off the cure of his Church.

¶ Luke 20. 2. 10. 4. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ The Apostles are sent to preach the Gospel in Israel.

¶ Mark 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

*A man of Ke-
rich. 2 New Ke-
rich was in the
wilde of Israhel.
Isa. 11. 25.
4. 11. 13. 48.
4. 11. 2. 1. 1. 1.
2. The summe of
the Gospel, or
preaching of the
Apostles.
3. Miraculous de-
pendances of the
word.
4. Mar. 6. 5. 2. Luke
9. 1. 1. 1. 1. 1. 1.
4. The ministers of
the word must call
away all cares that
might hinder them
the least while that
might be.
5. For this labour,
to wit, both that
nothing might hin-
der them, and also
that they might
serve some sake of
Gods providence:
for as their sturges
hacker, the Lord of
heaven, when
they lack any way,
Luk. 12. 1. 1. 1.
6. God will provide
you meat.
7. Happy are they
that receive the
preaching of the
Gospel, and un-
happy are they,
that refuse it.
8. Luk. 10. 8.
9. It is a manner of
speech taken from
the Hebrews, who
say they cannot all
kind of happiness.
10. Mar. 6. 11. 1. 1.
11. Luk. 12. 31.
12. Luk. 10. 3.
13. Christ theweth
howe the mini-
sters must be care-
less of the world
the croffe.
14. You shall be in
great danger.
15. You shall not so
much as receive
an injury: and by
the name of the
father, he will not
have our wisdom
to be malicious, nor
our spiritus malis
but a certain use
of good nature as
equally framed
of both terms, as
may be.
16. For in the cause
of religion men are
willing to be con-
quer.*

Philip and Bartlemew: Thomas, and Mat-
thew that Publicane: James the sonne of Alphaeus,
and Lebbeus whose surname was Thaddæus:

4 Simon the Cananite, and Iudas the Iscariot,
who also betrayed him.

5 These twelue did Iesus send forth, and com-
manded them, saying, Goe into the way of the
Gentiles, and into the cities of the Samaritans en-
ter ye not:

6 But goe rather to the lost sheepe of the
house of Israel.

7 And as ye go, preach, saying, The king-
dome of heaven is at hand.

8 Heale the sicke: cleanse the lepers: raise
vp the dead: cast out the devils. Freely ye haue re-
ceiued, freely giue.

9 Possessee not golde, nor siluer, nor mo-
ney in your girdles,

10 Nor a scrip for the journey, neither two
coats, neither shoes, nora staffe: for the work-
man is worthy of his meat.

11 And into whatsoever city or towne ye
shall come, enquire who is worthy in it, and there
abide till ye go thence.

12 And when ye come into an house, salute the
same.

13 And if the house be worthy, let your peace
come vpon it: but if it be not worthy, let your
peace returne to you.

14 And whosoever shall not receiue you,
nor heare your wordes, when ye depart out of that
house, or that city, shake off the dust of your
feet.

15 Truly I say vnto you, it shall be easier for
them of the land of Sodom and Gomorrha in the
day of iudgement, then for that city.

16 Beholde, I send you as sheepe in the
middles of the wolues: be ye therefore wise as ser-
pents, and innocent as doves.

17 Beware of men, for they will deliuer
you vp to the Councils, and will scourge you in
their Synagogues.

18 And ye shall be brought to the gouernours
and kings for my sake, in witness to them, and to
the Gentiles.

19 But when they deliuer you vp, take no
thought how or what ye shall speake: for it shall
be giuen you in that houre, what ye shall say.

20 For it is not ye that speake, but the spirit of
your Father which speaketh in you.

21 And the brother shall betray the brother
to death, and the father the sonne, and the chil-
dren shall rise against their parents, and shall cause
them to die.

22 And ye shall be hated of all men for my
Name: but he that endureth to the end, he shall
be saved.

23 And when they persecute you in this citie,
flee into another: for verely I say vnto you, ye
shall not goe out all the cities of Israel, till the
Sonne of man be come.

24 The discipule is not about his master, nor
the seruant about his Lord.

25 It is enough for the discipule to be as his ma-
ster is, and the seruant as his Lord. If they haue
called the master of the house Beelzebub, howe
much more them of his household?

16 I fear them not therefore: for there is
nothing couered, that shall not be disclosed, nor
hid, that shall not be knowne.

17 What I tell you in darkness, that speake ye
in light, and what ye heare in the eare, that preach
ye on the houes.

18 And feare ye not them which kill the bod-
ie, but are not able to kill the soule: but rather
feare him, which is able to destroy both soule and
body in hell.

19 Are not two sparrows sold for a farthing,
and one of them shall not fall on the ground with-
out your Father?

20 Yea, and all the haire of your head are
numbered.

21 Feare ye not therefore, yee are of more va-
lie then many sparrows.

22 Whosoever therefore shall confesse me
before men, him will I confesse also before my Fa-
ther which is in heauen.

23 But whosoever shall denie me before men,
him will I also denie before my Father which is in
heauen.

24 Think not that I am come to sende
peace into the earth, but the sword,

25 For I am come to set a man at variance against
his father, and the daughter against her mother, &c.
the daughter in law against her mother in lawe.

26 And many enemies shall bee they of his
owne household.

27 Hee that loueth father or mother more
then me, is not worthy of mee. And he that loueth
sonne, or daughter more then me, is not worthy
of me.

28 And he that taketh not his croffe, and fol-
loweth after me, is not worthy of me.

29 Hee that will finde his life, shall lose it:
and hee that loseth his life for my sake, shall finde
it.

30 Hee that receiueu you, receiueu me,
and he that receiueu mee, receiueu that sent me.

31 Hee that receiueu a Prophet in the
name of a Prophet, shall receiue a Prophets reward:
and he that receiueu a righteous man, in the name
of a righteous man, shall receiue the reward of a
righteous man.

32 And whosoever shall giue vnto one of
these y little ones to drinke a cuppe of colde water
only, in the name of a discipule, verely I say vnto
you, he shall not lose his reward.

C H A P. XI.

1 Iohn sendeth his disciples to Christ. 2 Christes testimony of
Iohn. 3 The Lawe and the Prophetes. 4 Christ and Iohn.
5 Christes testimony of Iohn. 6 The Gospel preached to children.
7 They that are wise and late.

And it came to passe that when Iesus had
made an ende of commanding his twelue
disciples, hee departed thence to reach and to
preach in their cities.

2 And when Iohn heard in the prison the
workes of Christ, hee sent two of his disciples, and
said vnto him,

3 Art thou he that should come, or shall we
looke for another?

4 And Iesus answering, saide vnto them, Goe,
and shew Iohn what things ye heare and see.

5 The blinde receiue sight, and the halfe doe
walke: the lepers are cleansed, and the deafe heare,
the

*I trust that not
always be hid.
4. Mar. 13. 35.
5. Ouyng, or in the
highest place, or in
the secret of their
hearts, may they
make them to
beare the things
that are written
in the lawe, and
in the prophetes,
and in the
Gospel, and in
the wordes of
the apostles.
6. The fourth part
of an ounce.
7. I. I. I. I. I. I.
8. The wordes
of the apostles
and the prophetes
and the wordes
of the apostles.
9. Mar. 13. 35.
10. I. I. I. I. I. I.
11. I. I. I. I. I. I.
12. I. I. I. I. I. I.
13. I. I. I. I. I. I.
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the dead are raised vp, & the poore receive the Gospel.

6. And blessed is he that shall not be offended in me.

7. And as they departed, Iesus beganne to speake vnto the multitude of Iohn. What went ye out into the wilderness to see? a reede shaken with the winde?

8. But what went ye out to see? A man clothed in soft raiment? Beholde, they that were soft clothing are in Kings houses.

9. But what went ye out to see? A Prophet? Yea, I say vnto you, and more then a Prophet.

10. For this is hee of whom it is written, & Beholde, I send my messenger before thy face, which shall prepare thy way before thee.

11. Verely I say vnto you, Among them which are begotten of women arose there not a greater then Iohn Baptist: notwithstanding, he that is the least in the Kingdom of heauen, is greater then he.

12. And from the time of Iohn Baptist hitherto, the Kingdom of heauen suffereth violence, and the violent take it by force.

13. For all the Prophets and the Lawe prophesied vnto Iohn.

14. And if ye will receiue it, this is what Elias, which was to come.

15. ¶ He that hath eares to heare, let him heare.

16. ¶ But wherunto shall I liken this generation? It is like vnto little children which fit in the marketes, and call vnto their fellows,

17. And say, We haue piped vnto you, and yee haue not daunced, wee haue mourned vnto you, and yee haue not lamented.

18. For Iohn came neither eating nor drinking, and they say, He hath a deuil.

19. The foone of man came eating and drinking, and they say, Beholde a glutton and a drinker of wine, a friende vnto Publicanes and sinners: but wisdom is justified of her children.

20. ¶ Then began hee to vpraid the cities, wherein most of his great works were done, because they repented not.

21. Woe be to thee Chorazin: Woe be to thee Bethsaida: for if the great works, which were done in you, had bene done in Tyrus and Sidon, they had repented long ago in sackcloth and ashes.

22. But I say to you, It shall be easier for Tyrus and Sidon at the day of iudgement, then for you.

23. And thou, Capernaum, which art lifted vp vnto heauen, shalt be brought downe to hell: for if the great works, which haue bene done in thee, had bene done among them of Sodom, they had remained to this day.

24. But I say vnto you, that it shall be easier for them of the land of Sodom in the day of iudgement, then for thee.

25. ¶ At that time Iesus answered, and sayde, I giue thee thanks, O Father, Lord of heauen and earth, because thou hast hid these things from the wise and men of vnderstanding, and hast opened them vnto babes.

26. It is so, O Father, because thy good pleasure was such.

27. ¶ All things are giuen vnto me of my Father: & no man knoweth the Sonne, but the Father: neither knoweth any man the Father, but the Sonne, & he to whom the Sonne will reueile him.

28. Come vnto mee, all ye that are wearie and laden, and I will ease you.

29. Take my yoke on you, and learne of mee that I am meek and lowly in heart: and ye shall finde rest vnto your soules.

30. ¶ For my yoke is easie, & my burden light.

CHAP. XII.

1. The disciples plucke the eares of cornes. 2. Mercie, sacrifice. 3. The withered hand is healed. 4. We must doe good on the Sabbath. 5. The possessed is helpe. 6. A Kingdome is diuised. 7. Simon pleases Iesus. 8. The name of the Son of man. 9. The Kingdoms. 10. The name of Saba. 11. The master and brethren of Christ.

At that time Iesus went on a Sabbath day through the corne, and his disciples were hungred, and began to plucke the eares of corne and to eate.

2. And when the Pharisees sawe it, they sayde vnto him, Beholde, thy disciples doe that which is not lawfull to doe vpon the Sabbath.

3. But he sayd vnto them, ¶ Hauye ye not read what Dauid did when he was hungred, & they that were with him?

4. Howe he sayd vnto the house of God, and did eate the shewbread, which was not lawfull for him to eate, neither for them which were with him, but onely for the Priests?

5. Or haue ye not read in the Lawe, howe that on the Sabbath dayes the Priests in the Temple brake the Sabbath, and are blamed lesse?

6. But I say vnto you, that here is one greater then the Temple.

7. Wherefore if yee knewe what this is, I will haue mercie, and not sacrifice, ye would not haue condemned the innocents.

8. For the sonne of man is Lord, & more of the Sabbath.

9. ¶ And he departed thence, and went into their Synagogue:

10. And beholde, there was a man which had his hand dried vp. And they asked him, saying, Is it lawfull to heale vpon a Sabbath day? that they might accuse him.

11. And he said vnto the, What man shall there be among you, I haue a sheepe, & if it fall on a Sabbath day into a pit, doth not take it and lift it out?

12. Howe much more then is a man better then a sheepe? therefore, it is lawfull to doe well on a Sabbath day.

13. Then said he to the man, Stretch forth thine hand. And he stretched it forth, and it was made whole as the other.

14. ¶ Then the Pharisees went out, & consulted against him, how they might destroy him.

15. But when Iesus knew it, he departed thence, & great multitudes folowed him, & he healed the al.

16. And charged them in threatening wise, that they should not make him known.

17. That it might be fulfilled which was spoken by Esaias the Prophet, saying,

18. ¶ Beholde my seruant whom I haue chosen, my beloued in whom my soule delighteth: I will put my Spirit on him, and hee shall shew iudgement to the Gentiles.

19. Hee shall not strue, nor crie, neither shall any man heare his voyce in the streetes.

20. A bruised reede shall he not breake, & smoking flaxe shall he not quench, till he bring forth iudgement vnto victory.

21. And in his Name shall the Gentiles trust.

22. ¶ ¶ The was brought to him one possessed with a deuil, both blind & dum, & he healed him, so I he which was blind & dum, both spake & saw.

¶ Ier. 4. 2.

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28 ¶ Hear ye therefore the parable of the fowls.

29 Whensoever any man heareth the word of this kingdom, and understandeth it not, that shall one cometh, and catcheth away that which was sown in his heart: and this is hee which hath received the seed by the way side.

30 And hee that receiveth seede in the stonie ground, is he which heareth the word, and inconsequently which joy receiveth it.

31 Yet hath he no roote in himselfe, and therefore when a season is for some as tribulation or persecution cometh because of the worde, by and by he is offended.

32 And hee that receiveth the seede among thornes, is he that heareth the worde: but the care of this world, and the deceitfulness of riches choke the word, and he is made unfruitfull.

33 But hee that receiveth the seed in the good ground, is he that heareth the word, and understandeth it, which also beareth fruit, and bringeth forth, some an hundred fold, some sixtie fold, and some thirtie fold.

34 ¶ Another parable put hee forth vnto them, saying, The kingdom of heauen is like vnto a man which sowed good seed in his field.

35 But while men slept, there came his enemy and sowed tares among the wheat, and went his way.

36 And when the blade was sprung vp, and brought forth fruit, then appeared the tares also.

37 Then came the seruants of the householder, and sayd vnto him, Master, fowdest thou not good seed in thy field? from whence then hath it tares?

38 And he sayde to them, Some envious man hath done this. Then the seruants sayd vnto him, Will thou that we go and gather them vp?

39 But he sayd, Nay, lest while ye go about to gather the tares, ye plucke vp also with them the wheat.

40 Let both grow together vntil I harvest, and in time of harvest I will say to the reapers, Gather ye first the tares, & bind them in sheaves to burne them: but gather the wheat into my barn.

41 ¶ Another parable he put forth vnto them, saying, The kingdom of heauen is like vnto a graine of mustard seed, which a man taketh and soweth in his field:

42 Which in deed is the least of all seeds: but when it is grown, it is the greatest among herbs, and it is a tree, so that the birds of heauen come and build in the branches thereof.

43 ¶ Another parable spake hee to them, The kingdom of heauen is like vnto leaven, which a woman taketh and hideth in three pecks of meale, till all be leavened.

44 ¶ All these things spake Iesus vnto the multitude in parables, and without parables spake hee not to them.

45 That it might be fulfilled, which was spoken by the Prophet, saying, * I will open my mouth in parables, and will utter the things which have bene kept secret from the foundation of the world.

46 Then sent Iesus the multitude away, and went into the house. And his disciples came vnto him, saying, Declare vnto vs the parable of the leaven of the field.

47 ¶ Then answered he, and sayd to them, He that soweth the good seede, is the Sonne of man,

38 And the field is the worlde, and the good seede are the children of the kingdom, and the tares are the children of that wicked one.

39 And the enemy that soweth them, is the deuill, and the harvest is the end of the world, and the reapers be the Angels.

40 As then the tares are gathered and burned in the fire, so shall it be in the end of the world.

41 The Sonne of man shall send forth his Angels, and they shall gather out of his kingdom all things that offend, and them which doe iniquities.

42 And shall cast them into a furnace of fire. There shall be weeping and gnashing of teeth.

43 ¶ Then shall the iust men shine as the sunne in the kingdom of their Father. Hee that hath eares to heare, let him heare.

44 ¶ Again, the kingdom of heauen is like vnto a treasure hid in the field, which when a man hath found, he hideth it, and for ioy thereof departeth, and selleth all that he hath, and buyeth the field.

45 ¶ Again, the kingdom of heauen is like to a merchant man that seeketh good pearles,

46 Who hauing found a pearle of great price, went and sold all that he had, and bought it.

47 ¶ Again, the kingdom of heauen is like vnto a drawe net cast into the sea, that gathereth of all kinds of fishes.

48 Which, when it is full, men draw to land, and sit and gather the good into vessels, and cast the bad away.

49 So shall it be at the end of the world. The Angels shall goe forth, and seuer the bad from among the iust.

50 And shall cast them into a furnace of fire: there shall be weeping, and gnashing of teeth.

51 ¶ Iesus sayd vnto them, Vnderstand ye all these things? They sayd vnto him, Yea, Lord.

52 Then sayd he vnto them, Therefore euery scribe which is taught vnto the kingdom of heauen, is like vnto a householder, which bringeth forth out of his treasure things both new & olde.

53 ¶ And it came to passe, that when Iesus had ended these parables, he departed thence.

54 ¶ And came into his owne country, and taught them in their Synagogue, so that they were astonished, and sayde, Whence cometh this wisdom and great works vnto this man?

55 Is not this the carpenters son? Is not his mother called Marie, & his brethren James and Iosef, and Simon and Iudas?

56 And are not his sisters all with vs? Whence then hath he all these things?

57 And they were offended with him. Then Iesus said to the, * A prophet is not without honour, saue in his owne country, and in his owne house.

58 And he did not many great works there, for their vnbeliefe sake.

C H A P. XIII.

1 Herod indurgeth of Christ. 2 Wherefore Iesus him tooke. 3 And he heard. 4 Iesus departeth. 5 Of the first house, &c. 6 Christ prayeth. 7 The Apostles tested with the water. 8 Peter in requaire. 9 The house of Chorazin. 10

A T that time Herod the Tetrarch heard of the fame of Iesus,

an example of an inuincible courage, which all faithful ministers of Gods word ought to followe: In Herod, an example of tyrannous vaunty, pride, and cruelty, which be those of a country conscience, and of their miserable flauery, which haue once giuen themselves ouer to please in the Herodians her daughters an example of whatlike wantonnesse, and womanly crueltie.

2 And

¶ Ioh. 3. 1. rem. 1. 1. 2.

¶ Mat. 13.

7 Few men vnderstand how great the riches of the kingdom of heauen are, and no man can be partner of them, but he that redeemeth them with the losse of all his goods.

8 There are many in the Church, which notwithstanding are not of the Church, and therefore at length shall be cast out: but the full and perfect cleansing of them is deferred to the last day.

9 They ought to be diligent, which haue not onely to be wise for themselves, but to dispense the wisdom of Gods will to others.

¶ Mat. 6. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

11 ♦ That which goeth into the mouth, defileth not the man, but that which cometh out of the mouth, that defileth the man.

12 ¶ Then came his disciples, and sayd vnto him, Perceiuest thou not, that the Pharisees are defiled in hearing *thy* saying?

13 But he answered and sayd, ¶ Every plant which mine heavenly Father hath not planted, shall be rooted vp.

14 Let them alone, they be the blinde leaders of the blind: and if the blinde lead the blind, both shall fall into the ditch.

15 ¶ Then answered Peter, and said to him, Declare vnto vs this parable.

16 Then sayd Iesus, Are ye yet without understanding?

17 Perceiue yee not yet, that whatsoever eneth into the mouth, goeth into the belly, and is cast out into the draught?

18 But those things which procede out of the mouth, come from the heart, and they defile the man.

19 For out of the heart come euil thoughts, murders, adulteries, fornications, thefts, false testimonies, flanders.

20 These are the things which defile a man: but to cate with vnwashed hands, defileth not a man.

21 ¶ And Iesus went and departed into the coasts of Tyne and Silon.

22 And beholde, a woman a Cananite came out of the same coastes, & crying, sayd vnto him, Haue mercy on me, O Lord, the sonne of Dauid: my daughter is miserably vexed with a deuill.

23 ¶ But he answered her not a word. Then came to him his disciples, and besought him, saying, Send her away, for the crieth after vs.

24 But he answered, and said, I am not sent, but vnto the lost sheepe of the s house of Israel.

25 Yet she came, and worshipped him, saying, Lord, helpe me.

26 And he answered, & said, It is not good to take the childrens bread, and to cast it to whelpes.

27 But he said, Truth, Lord: yet in deed the whelpes eat of the cummes, which fall from their masters table.

28 Then Iesus answered, and said vnto her, O woman, great is thy faith: be it to thee, as thou desirest. And her daughter was made whole at that houre.

29 ¶ So Iesus went away from thence, and came nere vnto the sea of Galilee, and went vp into a mountaine and sate downe there.

30 And great multitudes came vnto him, hauing with them, halt, blinde, dumme, & maimed, and many other, and callt them downe at Iesus feet, and he healed them.

31 In so much that the multitude wondered, to see the dumme speake, the maimed whole, the halt to goe, and the blinde to see: and they glorified the God of Israel.

32 ¶ Then Iesus called his disciples vnto him, and said, I haue compassion on this multitude, because they haue continued with mee already three dayes, & haue nothing to eat: and I will not let them depart fasting, least they faint in the way.

33 And his disciples said vnto him, Whence should we get so much bread in the wilderness, as should suffice so great a multitude?

34 And Iesus said vnto them, How many loaves haue ye? And they said, Seuen, & a few little fishes,

35 Then hee commanded the multitude to sit downe on the ground,

36 And tooke the seuen loaves, and the fishes, and gaue thanks, and brake shem, and gaue to his disciples, and the disciples to the multitude.

37 And they did all cate, and were sufficed: and they tooke vp of the fragments that remained, seuen baskets full.

38 And they that had eaten, were foure thousand men, beside women, and little children.

39 Then Iesus sent away the multitude, and tooke ship, and came into the parts of Magdala.

CHAP. XVI.

¶ The signs of Iesus. 6 The leauen of the Pharisee, 12 for their doctrine. 13 The peoples opinion of Christ, 17 Faith cometh of God. 18 The rocke. 19 The keyes. 21 Christ sitteth on his death. 24 The forsaking of ones self, and the crosse. 25 To lose the life.

Then came the Pharisees and Sadducees, and did tempt him, desiring him to shew them a signe from heauen.

2 But he answered, & said vnto them, When it is euening, ye say, Faire weather, for y skie is red.

3 ¶ And in the morning, ye say, To day shall be a tempest: for the skie is red and lowring. O hypocrites, yee can discern the face of the skie, and can ye not discern the signes of the times?

4 ¶ The wicked generation, and adulterous seeketh a signe, but there shall no signe be giuen it, but the signe of the Prophet Jonas: for hee left them, and departed.

5 ¶ And when his disciples were come to the other side, they had forgotten to take bread with shem.

6 Then Iesus said vnto them, Take heede and beware of the leauen of the Pharisees & Sadducees.

7 And they reasoned among themselves, saying, It is because we haue brought no bread.

8 But Iesus knowing it, sayd vnto them, O ye of little faith, why reason ye thus among your selves, because ye haue brought no bread?

9 Doe ye not yet perceiue, neither remember the foue loaves, when there were foue thousand men, and how many baskets tooke ye vp?

10 Neither the seuen loaves when there were foure thousand men, and how many baskets tooke ye vp?

11 Why perceiue ye not that I sayd not vnto you concerning bread, that yee should beware of the leauen of the Pharisees and Sadducees?

12 Then understood they that he had not said that they should beware of the leauen of bread, but of the doctrine of the Pharisees, and Sadducees.

13 ¶ Nowe when Iesus came into the coastes of Cesarea Philippi, he asked his disciples, saying, Whom do men say that I, the sonne of man am?

14 And they said, Some say, Iohn Baptist: and some, Elias: and others, Ieremias, or one of the Prophets.

15 He said vnto them, But whom say ye I am?

16 Then Simon Peter answered, and said, Thou art that Christ, the sonne of the liuing God.

17 ¶ And Iesus answered, and sayd to him,

¶ Word for word, to be done but word, as waters doe when in running they drawe their owne to shew.

¶ A kinde of test, fill manna with water.

¶ The wicked which otherwrite are at distance from with another, growe together against Christ, but do what they can, Christ beareth a way the victory, and triumpheth over them.

¶ Chap. 13. 8. Marke 8. 1.

¶ To see whether he could doe that which they desired, but their purpose was naught.

¶ They shal be to find some thing in him by that means, by whom they might haue lost occasion to repentance.

¶ They are chiding, and desire to see what he will do, for by such meanes also in God sayd to be tempted, that is, to see whether he would stand, though men would strive with him.

¶ Luke 12. 59. ¶ The outward shew and countenance as it were of all things, as called in the Hebrew tongue, a face.

¶ Chap. 12. 30. ¶ The article (whereof the notable firste is the deie).

¶ Mar. 8. 17. 18. ¶ False teachers must be taken heed of.

¶ Marke 8. 14. Luke 12. 1.

¶ Thus by others, by the consent of his disciples.

¶ That Iesus said men were filled with joy, as many haue?

¶ Chap. 14. 17. 18. 19.

¶ Mar. 8. 17. Luke 9. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ Mar. 8. 17. Luke 9. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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24 ¶ And when they were come to Capernaum, they that received polle money, came to Peter, and sayde, Doeth not our Master^k pay polle money?

25 He sayd, Yes. And when he was come into the house, Iesus preuented him, saying, What thinkest thou, Simon? Of whom doe the Kings of the earth take tribute, or polle money? of their children, or of strangers?

26 Peter sayde vnto him, Of strangers. Then sayd Iesus vnto him, Then are the children free.

27 Neuertheless, left we should offend them: goe to the sea, and cast in an angle, and take the first fish that cometh vp, and when thou hast opened his mouth, thou shalt finde a piece of twentie pence: that take, and giue it vnto them for me and thee.

^{subtilis which pay tribute, but naturall children. u The word which is in value of a shilling, purry or a penny is about five pence.}

CHAP. XVIII.

^{1 The greatness in the kingdom of God. 2 To receive a little child. 3 To giue offence. 4 Offences. 5 The putting out of the eye. 6 The Angels. 7 The last sheepe. 8 The selling of our owne soules. 9 Excommunication. 10 We must all wayes pardon the brother that repenteth. 11 The parable of the King that taketh an account of his seruants.}

THE [¶] same time the disciples came vnto Iesus, saying, Who is the greatest in the kingdom of heauen?

1 And Iesus called a little child vnto him, and set him in the mids of them,

2 And sayd, Verely I say vnto you, except ye be [¶] conuered, and become as little children, ye shall not enter into the kingdome of heauen.

3 Whosoever therefore shall humble himselfe as this little child, the same is the greatest in the kingdome of heauen.

4 And whosoever shall receiue one such little child in my Name, receiue me.

5 ¶ But whosoever shall offend one of these little ones which beleue in mee, it were better for him, that a millstone were hanged about his necke, and that he were drowned in the depth of the sea.

6 ¶ Woe be vnto the world because of offences: for it must needs bee that offences shall come, but woe be to that man by whom the offence cometh.

7 ¶ Wherefore, if thy hand or thy foote cause thee to offend, cut them off, and call them from thee: it is better for thee to enter into life, halt, or maimed, then hauing two hands, or two feet, to be cast into euellasting fire.

8 And if thine eye cause thee to offend, plucke it out and cast it from thee: it is better for thee to enter into life with one eye, then hauing two eyes to be cast into hell fire.

9 ¶ See that ye despise not one of these little ones: for I say vnto you, that in heauen their Angels alwayes beholde the face of my Father which is in heauen.

10 For the Sonne of man is come to saue that which was lost.

11 How thinke ye? ¶ If a man haue an hundred sheepe, & one of them be gone astray, doth hee not leaue ninetie and nine, and goe into the mountains, and seeketh that which is gone astray?

12 And if so be that hee finde it, verely I say vnto you, heretoyceeth more of that sheepe, then of the ninetie and nine which went not astray:

13 So is it not the wil of your Father which is in

heauen, that one of these little ones should perishe.

14 ¶ Moreover, if thy brother trespass against thee, goe, and tell him his fault betwene thee and him alone: if hee heare thee, thou hast wonne thy brother.

15 But if he heare thee not, take yet with thee one or two, that by the mouth of two or three witnesses, euery word may be confirmed.

16 And if hee refuse to heare them, tell it vnto the Church: and if he refuse to heare the Church also, let him be vnto thee as an heathen man, and a Publicane.

17 Verely I say vnto you, Whatsoeuer ye binde on earth, shall bee bound in heauen: and whatsoeuer ye loose on earth, shall be loosed in heauen.

18 Again, verely I say vnto you, that if two of you shall agree in earth vpon any thing, whatsoever they shall desire, it shall be giuen them of my Father which is in heauen.

19 For where two or three are gathered together in my Name, there am I in the mids of them.

20 ¶ Then came Peter to him, and said, Master, how oft shall my brother sinne against me, and I shall forgive him? ¶ vnto seven times?

21 Iesus said vnto him, I say not to thee, vnto seven times, but, vnto seuentie times seuen times. 22 Therefore is the kingdome of heauen likened vnto a certaine king, which would take an account of his seruants.

23 And when hee had begun to reckon, one was brought vnto him, which ought him tenne thousand talents.

24 And because hee had nothing to pay, his lord commanded him to be sold, and his wife, and his children, and all that he had, and she deb to be payed.

25 The seruant therefore fell downe, & worshipped him, saying, Lord, refrain thine anger toward me, and I will pay thee all.

26 ¶ Then that seruants lord had compassion, and loosed him, and forgave him the debt.

27 But when the seruant was departed, hee found one of his fellow seruants which ought him an hundred pence, and he laid hands on him, and thrated him, saying, Pay me that thou owest.

28 ¶ Then his fellow seruant fell downe at his feete, and besought him, saying, Refrain thine anger towards me, and I will pay thee all.

29 ¶ Yet he would not, but went and cast him into prison, till he should pay the debt.

30 And when his other fellowe seruants sawe what was done, they were very sorry, and came, and declared vnto their lord all that was done.

31 ¶ Then his lord called him vnto him, and said to him, O euill seruant, I forgive thee all that debt, because thou prayest me.

32 Oughtest not thou also to haue had pittie on thy fellow seruant, euen as I had pittie on thee?

33 So his lord was wroth, and deliuered him to the tormentours, till he should pay all that was due to him.

34 So likewise shall mine heavenly Father doe

to you, if ye doe not to euery one of these brethren, although they haue beene diuersly and grievously iniured by them. ¶ Luke 17. 4. ¶ Here is set downe a very great summe of shrethours hundred thousand crowns, and a small summe of ten crowns, that the difference may be the greater, for there is no proportion betwene them. ¶ This was a ciuill reuerence which was due betwene the East. ¶ To be so much to shew anger against men: so is God called in the Scriptures, slow to anger, that is to say, gentle, and one that refraineth the burning of his wrath, Titus 3. 6. patient and of great mercy.

¶ Zemi. 1. 7. Luke 17. 1. James 1. 19. ¶ We must labour for concord, not to reuenge injuries.

¶ If an offence be such, that thou canst not amend the brother's offence.

¶ Titus 1. 16. ¶ Titus 2. 11. ¶ Titus 3. 6. ¶ Titus 4. 1. ¶ Titus 5. 1. ¶ Titus 6. 1. ¶ Titus 7. 1. ¶ Titus 8. 1. ¶ Titus 9. 1. ¶ Titus 10. 1. ¶ Titus 11. 1. ¶ Titus 12. 1. ¶ Titus 13. 1. ¶ Titus 14. 1. ¶ Titus 15. 1. ¶ Titus 16. 1. ¶ Titus 17. 1. ¶ Titus 18. 1. ¶ Titus 19. 1. ¶ Titus 20. 1. ¶ Titus 21. 1. ¶ Titus 22. 1. ¶ Titus 23. 1. ¶ Titus 24. 1. ¶ Titus 25. 1. ¶ Titus 26. 1. ¶ Titus 27. 1. ¶ Titus 28. 1. ¶ Titus 29. 1. ¶ Titus 30. 1. ¶ Titus 31. 1. ¶ Titus 32. 1. ¶ Titus 33. 1. ¶ Titus 34. 1. ¶ Titus 35. 1. ¶ Titus 36. 1. ¶ Titus 37. 1. ¶ Titus 38. 1. ¶ Titus 39. 1. ¶ Titus 40. 1. ¶ Titus 41. 1. ¶ Titus 42. 1. ¶ Titus 43. 1. ¶ Titus 44. 1. ¶ Titus 45. 1. ¶ Titus 46. 1. ¶ Titus 47. 1. ¶ Titus 48. 1. ¶ Titus 49. 1. ¶ Titus 50. 1. ¶ Titus 51. 1. ¶ Titus 52. 1. ¶ Titus 53. 1. ¶ Titus 54. 1. ¶ Titus 55. 1. ¶ Titus 56. 1. ¶ Titus 57. 1. ¶ Titus 58. 1. ¶ Titus 59. 1. ¶ Titus 60. 1. ¶ Titus 61. 1. ¶ Titus 62. 1. ¶ Titus 63. 1. ¶ Titus 64. 1. ¶ Titus 65. 1. ¶ Titus 66. 1. ¶ Titus 67. 1. ¶ Titus 68. 1. ¶ Titus 69. 1. ¶ Titus 70. 1. ¶ Titus 71. 1. ¶ Titus 72. 1. ¶ Titus 73. 1. ¶ Titus 74. 1. ¶ Titus 75. 1. ¶ Titus 76. 1. ¶ Titus 77. 1. ¶ Titus 78. 1. ¶ Titus 79. 1. ¶ Titus 80. 1. ¶ Titus 81. 1. ¶ Titus 82. 1. ¶ Titus 83. 1. ¶ Titus 84. 1. ¶ Titus 85. 1. ¶ Titus 86. 1. ¶ Titus 87. 1. ¶ Titus 88. 1. ¶ Titus 89. 1. ¶ Titus 90. 1. ¶ Titus 91. 1. ¶ Titus 92. 1. ¶ Titus 93. 1. ¶ Titus 94. 1. ¶ Titus 95. 1. ¶ Titus 96. 1. ¶ Titus 97. 1. ¶ Titus 98. 1. ¶ Titus 99. 1. ¶ Titus 100. 1.

5 How great the force of faith is.

6 Chap. 7. v. 20.

7 The Grecke word

signifieth a flitting

or murthering of

minut, so that we

cannot tell what way to take.

8 Chap. 7. v. 20.

9 1 John 5. 14.

10 Mar. 1. v. 17, 28.

11 July 10. v. 13.

12 Against them

which one slip-

ping the doctrine,

binde the calling

and vocation to an

ordinary success

on going about

by this false pro-

test, to stoppe

Christis mouth,

4 Cor. 13. v. 11.

13 One word, that

is to say, I will

see you one word.

14 John his pre-

aching is called by

a figure, Baptisme,

because he preached

the baptisme of re-

pentance, &c.

15 Mar. 14. v. 19, 30.

16 1 Cor. 10. v. 13.

17 It is in plain-

ly for, how shee

are set one against

another.

18 But their heads

about, and man-

ners find their

heads together,

26 Chap. 14. v. 5.

27 Mark 6. v. 30.

28 It is no new

thing to see them

to be the work of

all men, which

ought to be the

way of godlines

to others.

29 They make haste

to the kingdom of

God, and you ha-

ve that of his life

in you should have

followed their ex-

ample. Marke

that this word goe

before, is improper.

30 I have taken in this

place, where no

more followeth.

31 Laying up trea-

sure, being of a good

and honest con-

science: For the

treasure is in the

word, & is for life

eternall.

32 These men often

times are the cru-

ellest enemies of

the Church, to

whose delitie it

is committed: But

the vocation of

God, is neither

tied to time, place,

nor person.

33 1 Cor. 1. v. 10.

34 2 Cor. 12. v. 1.

35 July 20. v. 9.

36 1 Cor. 12. v. 1.

37 1 Cor. 12. v. 1.

38 1 Cor. 12. v. 1.

19 And seeing a figge tree in the way, he came to it, and found nothing thereon, but leaues onely, and sayd to it, Neuer fruit grow on thee henceforward. And anon the figge tree withered.

20 And when his disciples saw it, they marvelled, saying, How soone is the fig tree withered!

21 And Iesus answered and sayd vnto them, Verily I say vnto you, if ye haue faith, & I doubt not, ye shall not onely do that, which I haue done, to the figge tree, but also if ye say vnto this mountaine, Take thy selfe away, and cast thy selfe into the sea, it shall be done.

22 And whatsoever ye shall aske in prayer, if ye beleue, ye shall receiue it.

23 ¶ And when hee was come into the Temple, the chiefe Priests, and the Elders of the people came vnto him, as hee was teaching, and said, By what authoritie doest thou these things? and who gaue thee this authority?

24 Then Iesus answered, and said vnto them, I also will aske of you a certaine thing, which if ye tell me, I likewise will tell you by what authoritie I do these things.

25 The baptisme of Iohn, whence was it? from heauen, or of men? Then they reasoned among themselves, saying, If we shall say, From heauen, he will say vnto vs, Why did ye not then beleue him?

26 And if we say, Of men, we feare the multitude, for all hold Iohn as a Prophet.

27 Then they answered Iesus, and said, We can not tell. And he sayd vnto them, Neither tell I you by what authority I do these things.

28 ¶ But what thinke yee? A certaine man had two sonnes, and came to the elder, and sayd, Sonne, come and worke to day in my vineyard.

29 But he answered, and said, I will not: yet afterward he repented himselfe, and went.

30 Then came he to the second, and said likewise, And he answered, and said, I will, Sir: yet he went not.

31 Whether of them twaine did the wil of the father? They sayd vnto him, The first. Iesus sayd vnto them, Verily I say vnto you, that the Publicanes and the harlots go before you into the kingdom of God.

32 For Iohn came vnto you in the way of righteousness, and ye beleueed him not: but the Publicanes and the harlots beleueed him, and ye, though ye saw it, were not moueued with repentance afterward, that ye might beleue him.

33 ¶ Heare another parable. There was a certaine householder, which planted a vineyard, and hedged it round about, & made a winepresse therein, and built a tower, and let it out to husbandmen, and went into a strange country.

34 And when the time of the fruit drew neere, he sent his seruants to the husbandmen to receiue the fruits thereof.

35 And the husbandmen tooke his seruants & beat one, and killed another, and stoned another.

36 Again he sent other seruants, more then the first: and they did like vnto them.

37 But last of all he sent vnto them his owne sonne, saying, They will reuerence my sonne.

38 But when the husbandmen saw the sonne, they sayd among themselves, This is the heire: come, let vs kill him, and vs take his inheritance.

¶ And the place being full of men, the strongest place of a wall.

¶ Word for word, vs to hold it fast.

39 So they tooke him, and cast him out of the vineyard, and flew him.

40 When therefore the Lord of the vineyard shall come, what will he do to those husbandmen?

41 They sayd vnto him, He will cruelly destroy those wicked men, and will let out his vineyard vnto other husbandmen, which shall deliuer him the fruits in their seasons.

42 Iesus sayd vnto them, Read ye neuer in the Scriptures, The stone which the builders refused, the same is made the head of the corner? This was the Lords doing, and it is maruelous in our eyes.

43 Therefore I say vnto you, The kingdom of God shall be taken from you, and shall be giuen to a nation, which shall bring forth the fruits thereof.

44 And whoeuer shall fall on this stone, he shall be broken: but on whomoeuer it shall fall, it will dash him in pieces.

45 And when the chiefe Priests and Pharises had heard his parables, they perceiued that he spake of them.

46 And they seeking to lay hands on him, feared the people, because they tooke him as a Prophet.

¶ A chaffe vs to be scattered with the wind, so to say a word which signifieth properly, so to say the corn with winnowing, and to scatter it abroad. The wicked can do nothing, but what God will.

CHAP. XXII.

1 The parable of the marriage. 2 The calling of the Gentiles. 3 The wedding garment. 4 Of the servants. 5 They question with Christ touching the resurrection. 6 Of the living. 7 The greatest commandment. 8 To love God. 9 To love our neighbour. 10 They request with the Pharises touching the Messias.

¶ Iesus answered, and spake vnto them in allegories, saying,

1 The kingdom of heauen is like vnto a certaine King which married his sonne,

2 And sent forth his seruants, to call them that were bidden to the wedding, but they would not come.

3 Again he sent forth other seruants, saying, Tell them which are bidden, Behold, I haue prepared my dinner: mine oxen and my fatlings are killed, and all things are ready: come vnto the marriage.

4 But they made light of it, and went their wayes, one to his farme, and another about his merchandise.

5 And the remnant tooke his seruants, and intreated them harshly, and slew them.

6 But when the king heard it, he was wroth, and sent forth his warriers, and destroyed those murderers, and hurnt vp their cite.

7 Then sayd he to his seruants, Truly the wedding is prepared: but they which were bidden, were not worthy.

8 Go ye therefore out into the hie wayes, and as many as ye find, bid them to the marriage.

9 So those seruants went out into the hie wayes, and gathered together all that euer they found, both good and bad: so the wedding was furnished with guests.

10 ¶ Then the king came in, to see the guests, and he said to his seruants, when we thinke nothing of it. The general calling of the Gent. It to all men: but their life is examined. In the small number which come at the calling, there are some called in which do not confirme their faith with newueltie of life.

¶ A kinde of pre-

dict, showing

what the king

had in his mind,

¶ 1. 1 Cor. 12. v. 13.

¶ 2. 1 Cor. 12. v. 13.

¶ 3. 1 Cor. 12. v. 13.

¶ 4. 1 Cor. 12. v. 13.

¶ 5. 1 Cor. 12. v. 13.

¶ 6. 1 Cor. 12. v. 13.

¶ 7. 1 Cor. 12. v. 13.

¶ 8. 1 Cor. 12. v. 13.

¶ 9. 1 Cor. 12. v. 13.

¶ 10. 1 Cor. 12. v. 13.

¶ 11. 1 Cor. 12. v. 13.

¶ 12. 1 Cor. 12. v. 13.

¶ 13. 1 Cor. 12. v. 13.

¶ 14. 1 Cor. 12. v. 13.

¶ 15. 1 Cor. 12. v. 13.

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¶ 17. 1 Cor. 12. v. 13.

¶ 18. 1 Cor. 12. v. 13.

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¶ 24. 1 Cor. 12. v. 13.

¶ 25. 1 Cor. 12. v. 13.

¶ 26. 1 Cor. 12. v. 13.

¶ 27. 1 Cor. 12. v. 13.

¶ 28. 1 Cor. 12. v. 13.

¶ 29. 1 Cor. 12. v. 13.

¶ 30. 1 Cor. 12. v. 13.

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¶ 32. 1 Cor. 12. v. 13.

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¶ 34. 1 Cor. 12. v. 13.

¶ 35. 1 Cor. 12. v. 13.

¶ 36. 1 Cor. 12. v. 13.

¶ 37. 1 Cor. 12. v. 13.

¶ 38. 1 Cor. 12. v. 13.

¶ 39. 1 Cor. 12. v. 13.

¶ 40. 1 Cor. 12. v. 13.

¶ 41. 1 Cor. 12. v. 13.

¶ 42. 1 Cor. 12. v. 13.

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¶ *Item 3.1.*

¶ *Modelle is a singular ornament of Gods ministers.*

¶ *Secke not ambitiously after it: for our Lord saith not for us to give*

¶ *us Mayestic and our Ministry the honour that due to them.*

¶ *Augustine at sermone deus Dominus ex Matih. cap. 11.*

¶ *He semeth to alude to a place of Ezechiel. cap. 55. 15.*

¶ *and Jer. 2. 13. 34.*

¶ *Malac. 1. 6.*

¶ *He speaketh at a fashion which the Jewes used, for they called the Rab-*

¶ *bys our fathers.*

¶ *It is remembred that wh. Christ did very greatly haue*

¶ *after such title, whom ver. 16 he calleth blinde guides.*

¶ *Luke 14. 11.*

¶ *and 18. 14.*

¶ *He semeth to alude to the name of the Rabbin, for Rab signifieth one that is aloft.*

¶ *Hypocrites can abide none to be better then themselves.*

¶ *Christ when he reprehends any man sharply, wisheth his mortale griefe to be*

¶ *understand that there is nothing more detestable then hypocrite and falsehood in religion.*

¶ *Which are euen at the doore.*

¶ *St Marke 14. 40.*

¶ *Luke 20. 47.*

¶ *It is a common thing among hypocrites, to abate the pretence of zeale to couetousnes*

¶ *& extortion.*

¶ *A word for word, vnder a colour of long praying.*

¶ *And thus word, Euen, meaneth a double naughtinesse in them: the one, that they deuoured widows goods: the other, that they did it vnder a colour of godlinesse.*

¶ *The first part: now say that part of the earth is called dry which is the*

¶ *Lord hath giuen us to dwell vpon.*

¶ *It is a detest.*

¶ *Sinnes are called sinne Syrian tongue.*

¶ *Delites, and it is certain that Christ shoke the Syrian tongue.*

¶ *Canst thou speake to be counted holy, which is dedicate to an holy use.*

¶ *1. Kings 11. 3. Chron. 6. 32.*

¶ *Chap. 34. f. If heauen be Gods throne, there he no doubt adores all thin world.*

¶ *Hypocrites are carefull in trifles and neglect the greatest things of purpose.*

¶ *Luke 11. 47. f. Faithfull in keeping of precepts.*

¶ *Hypocrites are too much carefull of outward things, and the inward they vterly contemne.*

8 ¶ But be not ye s called Rabbin for h one is your doctour, to wis, Christ, and all ye are brethren.

9 And c call no man your f father vpon the earth: for there is but one, your father which is in heauen.

10 Bee not called k doctors: for one is your doctour, euen Christ.

11 But he that is greatest among you, let him be your servant.

12 ¶ For whoeuer i will exalt himselfe, shall be brought lowe: and whoeuer will humble himselfe, shall be exalted.

13 ¶ Woe therefore be vnto you, Scribes and Pharises, m hypocrites, because ye flut vp the kingdome of heauen before men: for yee your selues goue not in, neither suffer yee them that would n enter, to come in.

14 ¶ Woe be vnto you, Scribes and Pharises, hypocrites: for ye deuoure widows houses, euen vnder a colour of long prayers: wherefore yee shall receiue the greater damnation.

15 Woe be vnto you, Scribes and Pharises, hypocrites: for ye compasse sea and l land to make one of your profession: and when he is made, ye make him two fold more the childe of hell, then you your selues.

16 Woe be vnto you blinde guides, which say, Whoeuer sweareth by the Temple, it is nothing: but whoeuer sweareth by the golde of the Temple, he is offendeth.

17 Ye fooles and blinde, whether is greater, the golde, or the Temple that sanctifieth the golde?

18 And whoeuer sweareth by the altar, it is nothing: but whoeuer sweareth by the offering that is vpon it, offendeth.

19 Ye fooles and blinde, whether is greater, the offering, or the altar which sanctifieth the offering?

20 Whoeuer therefore sweareth by the altar, sweareth by it, and by all things thereon.

21 ¶ And whoeuer sweareth by the Temple, sweareth by it, and by him that dwelleth therein.

22 ¶ And hee that sweareth by heauen, sweareth by the throne of God, and by him that sitteth thereon.

23 ¶ Woe be to you, Scribes and Pharises, hypocrites: for ye tie mynt, & annye, and cummyn, & leaue the weightier matters of the law, as iudgement, and mercy and fidelitie. These ought ye to haue done, and not to haue left the other.

24 Ye blinde guides, which straine out a gnat, and swallow a camel.

25 ¶ Woe be to you, Scribes & Pharises, hypocrites: for yee make cleane the vter side of the cuppe, and of the platter: but within they are full of briberie and excefie.

26 Thou blinde Pharisee, cleanse first the inside of the cuppe and platter, that the outside of them may be cleane also.

27 Woe be to you, Scribes and Pharises, hypocrites: for ye are like vnto whitened tombes, which appeare beautiful outward, but are within full of dead mens bones, and all filthinesse.

28 So are yee also: for outward yee appeare righteous vnto men, but within ye are full of hypocrite and iniquite.

29 ¶ Woe be vnto you, Scribes and Pharises, hypocrites: for ye build the tombes of the Prophets, and garnish the sepulchres of the righteous.

30 And say, If we had bene in the dayes of our fathers, wee would not haue bene partners with them in the blood of the Prophets.

31 So then yee be witness vnto your selues, that yee are the children of them that murdered the Prophets.

32 ¶ Fulfill ye also the measure of your fathers.

33 O serpents, the generation of vipers, howe should ye escape the damnation of hell!

34 ¶ Wherefore behold, I send vnto you Prophets, and wisdomen, and Scribes, and of them yee shall kill and crucifie: and of them shall ye couge in your Synagogues, and persecute vnto citie to citie.

35 ¶ That vpon you may come all the righteous blood that was shed vpon the earth, & from the blood of Abel the righteous, vnto the blood of Zacharias the sonne of y Barachias, & whom ye slew between the Temple and the altar.

36 Verily I say vnto you, all these things shall come vpon this generation.

37 ¶ Hierusalem, Hierusalem, which killest the Prophets, and stonest them which are sent to thee, how often would I haue gathered thy children together, as the henne gathereth her chickens vnder her wings, and ye would not!

38 Beholde, your habitation shall be left vnto you desolate.

39 For I say vnto you, yee shall not see mee henceforth till that ye say, Blessed is he that cometh in the Name of the Lord.

¶ *was promised for the saving of this people, so was he also crucified for it, vnto them that were sent to them: the promise was made to Abraham.*

¶ *the destruction of the Temple.*

¶ *the signs of Christs coming.*

¶ *the signs of the end of the world.*

¶ *the signs of the dayes of Noe.*

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¶ *the signs of the dayes of Noe.*

¶ *Hypocrites when they goe moile about to conuince their wickednesse, then do they see the full iudgement of God.*

¶ *He himselfe.*

¶ *A promise was made of the Temple, which had beene.*

¶ *He himselfe.*

¶ *He himselfe.*

¶ *He himselfe.*

¶ *He himselfe.*

¶ *He himselfe.*

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¶ *He himselfe.*

¶ *He himselfe.*

3 The foolish tooke their lampes, but tooke no oyle with them.

4 But the wise tooke oyle in their vessels with their lampes.

5 Now while the bridegrome taried long, all slumbered and slepe.

6 And at midnight there was a cry made, Behold, the bridegrome cometh: goe out to meete him.

7 Then all those virgins arose and trimmed their lampes.

8 And the foolish sayd to the wise, Giue vs of your oyle, for our lampes are out.

9 But the wise answered, saying, Not so, leaſt there will not be enough for vs and you: but goe ye rather to them that sel, and buy for your selues.

10 And while they went to buy, the bridegrome came: and they that were ready, went in with him to the wedding, and the gate was shut.

11 Afterwards came also the other virgins, saying, Lord, Lord, open to vs.

12 But he answered, and sayd, Verily I say vnto you, I know you not.

13 ¶ Watch therefore: for ye know neither y day, nor y houre, when y sonne of man will come.

14 ¶ For the kingdom of heauen is as a man that going into a strange country, called his seruants, and deliuered to them his goods.

15 And vnto one he gaue five talents, & to another two, and to another one, to euery man after his own ability, & straightway went from home.

16 Then he that had receiued the five talents, went and occupied with them, and gained other five talents.

17 Likewise also he that receiued two, he also gained other two.

18 But he that receiued that one, went & digged it in the earth, and hid his masters money.

19 But after a long season, the master of those seruants came, and reckoned with them.

20 Then came hee that had receiued five talents, and brought other five talents, saying, Master, thou deliueredst vnto me five talents: behold, I haue gained with them other five talents.

21 Then his master sayd vnto him, It is well done good seruant, and faithfull, Thou hast bene faithfull in little, I will make thee ruler ouer much: enter into thy masters ioy.

22 Also he y that had receiued two talents, came, and said, Master thou deliueredst vnto me two talents: behold, I haue gained two other talents more.

23 His Master sayd vnto him, It is well done good seruant, and faithfull, Thou hast bene faithfull in little, I will make thee ruler ouer much: enter into thy masters ioy.

24 Then he that had receiued the one talent, came, and sayd, Master, I knewe that thou wast an hard man, which respect where thou sowedst not, and gatherest where thou strawdest not:

25 I was therefore afraid, & went, and hid thy talent in the earth: behold, thou hast thine owne.

26 And his master answered, and said vnto him, Thou oult seruant, and slothfull, thou knowest that I reape where I sowed not, and gather where I strawed not.

27 Thou oughtest therefore to haue put my money to y^e exchangers, & then at my coming should I haue receiued mine owne with vantage.

28 Take therefore the talent from him, and

giue it vnto him which hath ten talents.

29 ¶ For vnto euery man that hath, it shall be giuen, and he shall haue abundance, and from him that hath not, euē that he hath shall be taken away.

30 Cast therefore that vnprofitable seruant into vter darkness: there shall he be weeping and gnashing of teeth.

31 ¶ And when the Sonne of man cometh in his glory, and all the holy Angels with him, then shall he sit vpon the throne of his glory,

32 And before him shall be gathered all nations, and he shall separate them one from another as a shepheard separateth the sheepe from the goates.

33 And he shall set the sheepe on his right hand, and the goats on the left.

34 Then shall the king say to them on his right hand, Come ye blessed of my father: take the inheritance of the kingdom prepared for you from the foundation of the world.

35 ¶ For I was an hungred, & ye gaue me meat: I thirsted, and ye gaue me drinke: I was a stranger, and ye tooke me in vnto you.

36 ¶ I was naked, & ye clothed me: I was sicke, and ye visited me, I was in prison, and ye came vnto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or athirst, and gaue thee drinke?

38 And when saw we thee a stranger, and took thee in vnto vs? or naked, and clothed thee?

39 Or when saw we thee sicke, or in prison, and came vnto thee?

40 And the king shall answer and say vnto them, Verily I say vnto you, in as much as ye haue done it vnto one of the least of these my brether, ye haue done it to me.

41 Then shall he say to them on the left hand, Depart from me ye cursed, into euerslasing fire, which is prepared for the deuill and his angels.

42 For I was an hungred, and ye gaue me no meate: I thirsted, and ye gaue me no drinke:

43 I was a stranger, and ye took me not in vnto you: I was naked, and ye clothed me not: sicke, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sicke, or in prison, and did not minister vnto thee?

45 Then shall hee answer them, and say, Verily I say vnto you, in as much as ye did it not to one of the least of these ye did it not to me.

46 ¶ And these shall goe into euerslasing paine, and the righteous into life eternall.

CHAP. XXVI.

3 The consulation of the Priests against Christ. 4 His freete are anointed, 15 Judas betrays him, 26 The institution of the supper, 33 and 36 Prayers downward, Christ is betrayed, 47 He is betrayed with a kiss, 49 He is led to Caiaphas, 63 Hee confiteth himselfe to Christ, 69 They sit at him.

And it came to passe, when Iesus had finished all these sayings, hee sayd vnto his disciples,

2 ¶ Ye know that after two dayes is the Pasche, and the Sonne of man shall be deliuered to be crucified.

3 ¶ Then assembled together the chiefe Priests, and the Scribes, and the Elders of the people into the hall of the high Priests called Caiaphas:

pointed t^{he} time that Christ should be crucified in.

¶ Chap. 26. v. 1-25.

John 13. 1-18. and 19. 26.

¶ Chap. 26. v. 26-27.

¶ A lively feeling forth of the euerslating iudgement which is to come.

¶ Blessed and happy prayer when our Father hath most abundantly be- stowed his benefits.

¶ 15. 18. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ 15. 18. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ 15. 18. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ 15. 18. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ 15. 18. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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¶ 15. 18. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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¶ 15. 18. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ 15. 18. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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4 And consulted together that they might
take Iesus by subtiltie, and kill him.

5 But they sayd, Not on the ^a feast day, lest
any vproare be among the people.

6 ¶ And when Iesus was in Bethania, in the house of Simon the leper,

7 ^b There came vnto him a woman, which had a ^c boxe of very costly oyntment, and powred it on his head, as he sate at the table.

8 And when his ^ddisciples saw it, they had indignation, saying, 'What needeth this ^ewaste?

9 For this oyntment might haue bene folde
for much, and bene giuen to the poore.

to 4 And Iesus knowing it, said vnto them,
Why trouble yee the woman? for (hee hath
wrought a good worke vpon me,

11 + For ye haue the poore alwayes with
you, but me shall ye not haue alwayes.

13 For in that she powred this oymnt on
my body, she did it to bury me.

13 Verely I say vnto you, Wherefoeuer this
Gospel shall be preached thorowout all the world,
there shall also this that he hath done, be spoken
of for a memoriall of her.

14 ¶ Then one of the twelve, called Judas Iscariot, went vnto the chiefe Priests.

15 And sayd, What will ye giue me, and I will deliuer him vnto you? and they appoynted vnto him thirtie *pieces* of filuers.

16 And from that time, he sought opportunitie
to betray him.

17 ¶ Now on the first day of the feast of unleavened bread, the disciples came to Iesus, saying vnto him, Where wilt thou that we prepare for thee to eate the Pasche?

18 And he sayd, Goe ye into the citie to such a man, and say to him, The master saith, My time is at hand : I will keepe the Pascheouer at thine house with my disciples.

19 And the disciples did as Iesushad giuen
them charge and made ready the Passouer.

10 * So when the even was come, he ^b fate
downe with the twelve.

21 And as they did eate, he sayd, * Verely, I
say vnto you, that one of you shall betray me.

22 And they were exceeding forowfull, and began euery one of them to say vnto him, Is it I, Master?

23 And he answered and sayd, 4. Hee that
dippeth his hand with me in the dish, hee shall
betray me.

24 Surely the Sonne of man goeth his way,

as it is written of him : but woe be to that man, by
whom the Sonne of man is betrayed : it had been
good for that man, if he had neuer bene borne.

25 Then Iudas which betrayed him, answered, and said, Is it I, master? I see sayde vnto him. Thou hast said it.

X26 ¶ 7. And as they did eate, Iefustooke the
bread, and when he had ¹ blessed, hee brake it, and
gaue it to the disciples, and said, Take, eate : ^m this
is my body. *And*

27 Also he took the cup, and when he had gi-
uen thanks, he gaue it to them, saying, Drinke ye
all of it.

28 * For this is my blood of the newe Testa-
ment that is shed for many, for the remission of
sinnet.

29 I say vnto you that I wil not drinke hence-
forth of this fruite of the vine vntill that day, when
I shall drinke it new with you in my Fathers king-
dome.

30 And when they had sung a Psalm, they
went out into the mount of Olives.

31. ¶ Then said Iesus vnto them, Al ye shal be offended by me this night: for it is written, I will smite the shepherd, and the sheepe of the flocke shall be scattered.

32 But wafter I am risen againe, I will goe be-
fore you into Galile.

33 But Peter answered, and sayde vnto him,
Though that all men should be offended by thee,
yet will I neuer be offended.

34 * Iesus sayd vnto him, Verely I say vnto thee, that this night, before the cocke crow, thou shalt denie me thrise.

35 Peter sayd vnto him, Though I should die
with thee, I will in no case denie thee. Likewise
also said all the disciples.

36 ¶ * 9 Then went Iesus with them into a place which is called Gethsemane, & said vnto his disciples. Sit ye here, while I go, and pray vnder.

37 And he tooke vnto him Peter, and the
two sonnes of Zebedeus, and began to waxe for-
rowfull and grieuouſly troubled.

38 ¹⁰ Then said Iesus vnto them, My soule is
very heauie, *even* vnto the death: tarie ye here,
and watch with me.

39 So he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup passe from me: neuerthelesse, or as I will, but as thou wilt.

40 ¹¹ After, he came vnto the disciples, and
found them asleepe, and sayd to Peter, What?
could'st thou not watch with me one houre?

to say, *wherety the new league and covenant is made, for in making*
ed pouring of wine, and shedding of blood. 9 When they had
ar solemn singing, which some shoule was five Psalms, beginnin

117. 8 Christ being more careful of his disciples, then of
earnest them of their fight, and puerieth them in better comfort.
John 16.32. and 18.8. Zach. 13. 7. Mark. 14. 28. and 16. 7.
Luke 22. 32. Christ having regard to the weak

14 30. * Luke 23:39. 9 Christ bearing regard to the weak
plebs, leaving all the rest in selfishness, taketh with him but three
his anguish, and goeth of purpose into the place appointed to
The word which he useth, signifieth great sorrow, and marvelous
which sheweth the depth of his anguish, and the greatness of his love.

rich thing, and beloveth the truth of mans nature, which sheweth
that nature is against nature, so it sheweth that though Christ was
the influence sin, horrible punishment, because he felt the wrath of
all his sinners, which he revenged and punished in his person.

e man, going about to suffer the punishment which was due unto
g of God, is forsaken of his own; he hath a terrible conflict with
te of the curse of God: out of which he escapeth as conquerour,
be any more afraid of death. *f* Let it passe me, and not touch

which is at hand, and is offered and prepared for me: a kende of [?]

by Jeremias the Prophet, saying, * And they tooketh thirte siluer pieces, the price of him y was valued, who they of the children of Israel valued.

10 And they gaue them for the potters helde, as the Lord appointed me.)

11 ¶ And Iesus stood before y gouernour, & the gouernour asked him, saying, Art thou y King of the Iewes? Iesus sayd vnto him, Thou sayest it.

12 And when he was accused of the chiefe Priestes, and Elders, he answered nothing.

13 Then saide Pilate vnto him, Hearst thou not how many things they lay against thee?

14 But hee answered him not to one worde, in so much that the gouernour maruelled greatly.

15 Now at the feast, the gouernour was wout to deliuer vnto the people a prisoner whom they would.

16 And they had then a notable prisoner called Barabbas.

17 When they were then gathered together, Pilate sayd vnto the, Whether wilt ye y I let loose vnto you Barabbas, or Iesus which is called Christ?

18 (For he knew well, that for enuie they had deliuered him.)

19 Also when hee was set downe vpon the iudgement seate, his wife sent to him, saying, Haue thou nothing to doe with that iust man for I haue suffered many things this day in adream by reason of him.)

20 But the chiefe Priestes and the Elders had perswaded the people that they shoulde aske Barabbas, and shoulde destroy Iesus.

21 Then the gouernour answered, and said vnto them, Whether of the twaine wilt ye that I let loose vnto you? And they said, Barabbas.

22 Pilate said vnto them, What shall I doe then with Iesus, which is called Christ? They all said to him, Let him be crucified.

23 Then sayd the gouernour, But what euill hath he done? Then they cryed the more, saying, Let him be crucified.

24 ¶ When Pilate saw that he auailed nothing, but that more tumult was made, hee tooke water and washed his hands before the multitude, saying, I am innocent of the blood of this iust man: lokeyou to it.

25 Then answered all the people, & said, His blood be on vs, and on our children.

26 Thus let he Barabbas loose vnto them, and scourged Iesus, and deliuered him to be crucified.

27 ¶ Then the fouldiers of the gouernour tooke Iesus into the common hall, and gathered about him the whole band,

28 And they stripped him, and put about him a skarlet robe,

29 And platted a crowne of thornes, and put it vpon his head, and a reed in his right hande, and bowed their knees before him, and mocked him, saying, God saue thee King of the Iewes,

30 And spitte vpon him, and tooke a reede, and smote him on the head.

31 Thus when they had mocked him, they tooke the robe from him, and put his owne rayment on him, and led him away to cuttie him.

32 ¶ And as they came out, they found a man

of Cyrene, named Simon: him they compelled to beare his crosse.

33 ¶ And when they came vnto y place called Golgotha (y is to say, the place of dead mens skulls)

34 They gaue him vineger to drinke, mingled with gall: and when hee had tasted thereof, he would not drinke.

35 ¶ And when they had crucified him, they parted his garments, and did cast lots, that it might bee fulfilled, which was spoken by the Prophet,

¶ They deuided my garments among them, and vpon my velture did cast lots.

36 And they fate, and watched him there.

37 ¶ They set vp also ouer his head his cause written, THIS IS IESVS THE KING OF THE IEWES.

38 ¶ And there were two thieves crucified w him, one on the right hand, & another on the left.

39 And they that passed by, sculded him, wagging their heads,

40 And saying, Thou that destroyest the Temple, and buildest it in three dayes, saue thy selfe: if thou be y Sonne of God, come downe fro y crosse.

41 Likewise also the hie Priestes mocking him, with the Scribes, and Elders, and Pharisees, said,

42 He saued others, but hee cannot saue himselfe: if he be the King of Israel, let him now come downe from the crosse, & we will beleue in him.

43 ¶ Hee trusted in God, let him deliuer him now, if he will haue him: for hee sayde, I am the Sonne of God.

44 The selfe same thing also the theues which were crucified with him, cast in his teeth.

45 ¶ Now from the sixth houre was there darkness ouer all the land, vnto the ninth houre.

46 And about the ninth houre Iesus cried with a loud voyce, saying, Eli, Eli, lama sabachthani? y is, My God, my God, why hast thou forsake me?

47 And some of them that stood there, when they heard it, sayd, This man calleth Elias.

48 And straightway one of them ran, & tooke a sponge, and filled it with vineger, and put it on a reede, and gaue him to drinke.

49 Other said, Let bee: let vs see, if Elias will come and saue him.

50 ¶ Then Iesus cryed againe with a loud voice, and yelded vp the ghost.

51 ¶ And behold, the 9 vaile of the temple was rent in twaine, from the top to the bottome, & the earth did quake and the stones were clouen.

52 And the 4 graues did open them selues, and many bodies of the Saints, which slept arofe,

53 And came out of y graues after his resurrection, and went into the holy ciitie, and appeared vnto many.

54 ¶ When the Centurion, and they that were with him watching Iesus saw the earthquake, and the things that were done, they feared greatly, saying, Truly this man was the Sonne of God.

55 ¶ And many women were there, beholding him a farre off, which had followed Iesus from Galile, ministring vnto him.

56 Among whom was Marie Magdalene, and

¶ They compelled Simon to beare his crosse.

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35 Christ is buried
ed, poor, pinily or
by health, but by
the Gouernours
conscience by a fa-
mous man, in a
place not farre di-
stance, in a new fe-
pulchre, so that it
cannot be doubted
of his death.
¶ Marke 15.43.
Ioh 12.50.
Ioh 19.38.

36 The keeping
of the sepulchre
is committed to
Christs owne
murderers, that
there might be no
doubt of his resur-
rection.

If The soldiers of
the garison which
were appointed to
keepe the temple.

¶ Marke 16.5.
Ioh 19.38.
Christ haue
you death to fight
in the sepulchre,
eith by his owne
power, as straight-
way the Angell
witnesseth.
¶ At the going out
of the Sabbath, that
is, about day brake
after the Romanes
euent, which reckon
the natural day,
for the Iewes vnto
the next morning rising;
and not as the Hebrewes,
which count it as running to evening.
¶ Whence the morning of the first day
after the Sabbath began to dawning:
and that first day is the same,
which we now call Sunday, or the Lords day.
¶ The beames of his
eye, and by the figure Synagoga, for the countenance.

2 John goeth be-
fore Christ as it
was foretold by
the Prophets.
¶ This is the figure
Metonymia, whereby
by one word the
doctors of the Pro-
phets, Malachi,
and Ezech.
¶ Mal. 3.1.
¶ The Prophet
which the prophet
saith, when he pre-
dicted of a thing to
come, being as sure
of it, as if he saw it.
¶ Metaphore taken from the usage of Kings,
which vsed to haue officers goe before
them. ¶ Isa. 63. 2. Ioh 1.9. 3. The summe
of Christs doctrine, or rather
Christs remission of sinnes and amendment of life.
¶ Met. 2. 1. ¶ The Trew
vsed many kinde of washings: but here is spoken of a peculiar kinde of washing,
which hath all the parts of true baptisme (amendment of life, and forgiuening of sinnes).

Mary the mother of Iames, and Ioseph, and the mother
of Zebedee sonnes.
57 ¶ And when the euen was come, there
came a rich man of Arimathea, named Ioseph,
who had alio himselfe bene Iesus discipule.

58 He went to Pilate, & asked for body of Iesus.
Then Pilate commanded the body to be deliuered.
59 So Ioseph tooke the body, and wrapped it
in a cleane linnen cloth,

60 And put it in his new tombe, which he had
hewen out in a rocke, and rolled a great stone to
the doore of the sepulchre, and departed.

61 And there was Marie Magdalene, and the
other Marie sitting ouer against the sepulchre.

62 ¶ Nowe the next day that followed the
Preparation of the Sabbath, the hie Priestes and
Pharises assembled to Pilate,

63 And sayd, Sir, we remember that that de-
ceiuer said, while he was yet aliue, Within three dayes
I will rise.

64 Command therefore, that the Sepulchre be
made sure vntill the third day, lest his disciples
come by night, and steale him away, and say vnto
the people, He is risen from the dead: so shall the
last error be worse then the first.

65 Then Pilate sayde, vnto them, Ye haue a
watch: goe, and make it sure as ye know.

66 And they went, and made the sepulchre sure
with the watch, and sealed the stone.

CHAP. XXVIII.

1 The women goe to the sepulchre. 2 The Angell. 3 The women
see Christ. 4 He sheweth his Apostles to preache.

Now in the 2^d end of the Sabbath, when the
first day of the weeke began to dawn, Mary Ma-
gdalene, & the other Marie came to see the sepulchre.
2 And behold, there was a great earthquake:
for the Angell of the Lorde descended from hea-
uen, and came and rolled backe the stone from
the doore, and sat vpon it.

3 And his countenance was like lightning,
and his rayment whice as snow.

4 And for feare of him, the keepers were as-
tonied, and became as dead men.

¶ The women goe to the sepulchre. 18 He sheweth his Apostles to preache.

THE HOLY GOSPEL OF IESVS CHRIST, ACCORDING TO MARKE.

CHAP. I.

1 John baptizeth. 2 His apparel and meate. 3 Jesus is bap-
tized. 4 He is tempted. 5 He preacheth the Gospel. 6 He
is teacheth in the Synagoge. 7 His healeth one that
had a deuil. 8 Peters mother in law. 9 Many desired
to follow. 10 The Lepre.

¶ He beginning of the Gospel of
Iesus Christ, the sonne of God:
2 As it is written in the Pro-
phets, ¶ Behold, I send my mes-
senger before thy face, which
shall prepare thy way before thee.

3 ¶ The voyce of him that cryeth in the wil-
dernesie, Prepare the way of the Lorde: make his
path streight.

4 ¶ John did baptize in the wildernesie, and
preach the baptism of amendment of life, for
¶ Metaphore taken from the usage of Kings, which vsed to haue officers goe before
them. ¶ Isa. 63. 2. Ioh 1.9. 3. The summe of Christs doctrine, or rather
Christs remission of sinnes and amendment of life. ¶ Met. 2. 1. ¶ The Trew
vsed many kinde of washings: but here is spoken of a peculiar kinde of washing,
which hath all the parts of true baptisme (amendment of life, and forgiuening of sinnes).

5 But the Angell answered, and said to the wo-
men, Feare ye not: for I know that ye seek Ie-
sus which was crucified:

6 Hee is not here, for he is risen, as hee sayde:
come, see the place where the Lord was layd.

7 And go quickly, & tell his disciples that he is
risen fro the dead: behold, he goeth before you into
Galilee: there ye shall see him: loe I haue told you.

8 So they departed quickly from the sepul-
chre, with feare and great ioy, and did runne to
bring his disciples word.

9 ¶ And as they went to tell his disciples, be-
hold, Iesus also met them, saying, God saue you.
And they came, and tooke him by the feete, and
worshipped him.

10 Then said Iesus vnto them, Be not afraide,
Goe, and tell my brethren, that they goe into Ga-
lilee, and there shall they see me.

11 ¶ Nowe when they were gone, beholde
some of the watch came into the cite, & shewed
vnto the hie Priests all the things that were done.

12 And they gathered them together with the
Elders, and tooke counsell, and gaue large money
vnto the soldiers,

13 Saying, Say, his disciples came by night,
and stole him away while we slepe.

14 And if this matter come before the go-
uernour to be heard, we will perswade him, and so
visie the matter that you shall not neede to care.

15 So they tooke the money, and did as they
were taught: and this saying is noyed among the
Iewes vnto this day.

16 ¶ Then the eleven disciples went into Galile-
into a mountaine, where Iesus had appointed the.

17 And when they saw him, they worshipped
him: but some doubted.

18 And Iesus came, & spake vnto them, saying,
¶ All power is giuen vnto mee, in heauen, and in
earth.

19 ¶ Go therefore, and teach all nations, bap-
tizing them in the Name of the Father, and the
Sonne, and the holy Ghost,

20 Teaching them to obserue all things, what-
soeuer I haue commanded you: lo, I am with
you alway, vntill the end of the world. Amen.

¶ The women goe to the sepulchre. 18 He sheweth his Apostles to preache.

remission of sinnes.

5 And all countrey of Iudea, & they of Hieru-
salem went out vnto him, and were all baptized
of him in the riuer Iordan, confessing their finnes.

6 ¶ Now John was clothed with camels haire,
and with a girdle of a skin about his loynes: and
he did eate Locusts and wild honey.

7 ¶ And preached, saying, A stronger then I eyes vpon
cometh after me whose shoes latchet I am not
worthy to: shoue downe, and vnloose.

8 Truth it is, I haue baptized you with wa-
ter: but he will baptize you with the holy Ghost.

9 ¶ ¶ And it came to passe in those dayes,
that Iesus came from Nazareth, a citie of Galilee,
and was baptized of John in Iordan.

10 ¶ And as soon as he was come out of the
water, Iohn saw the heauens clouen in twaine, and
the holy Ghost descending vpon him like a doue.

¶ Christ doeth consecrate our baptisme in himselfe. 5 The voices of Christ
beauen, to brag of the Church. 2 Iohn that was more than the water wash

11 Then there was a voyce from heauen, saying, Thou art my beloued Sonne, in whom I am well pleased.

12 ¶ And immediately the Spirite I driueh him into the wilderness.

13 And hee was in the wilderness foure dayes, and was tempted of Satan: he was also with the wilde beastes, and the Angels ministred vnto him.

14 ¶ Now after that Iohn was committed to prison, Iesus came into Galilee, preaching the Gospel of the kingdom of God.

15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent and beleeue the Gospel.

16 ¶ And as he walked by the sea of Galilee, he saw Simon and Andrew his brother, casting a net into the sea (for they were fishers.)

17 Then Iesus said vnto them, Follow me, and I will make you to be fishers of men.

18 And straightway they forooke their nets, and followed him.

19 ¶ And when hee had gone a litle further thence, he saw James the sonne of Zebedee, and Iohn his brother, as they were in the ship, mending their nets.

20 And anon he called them: and they left their father Zebedee in the shippe with his hired seruants, and went their way after him.

21 ¶ So as they entred into Capernaum, and straightway on the Sabbath day he entred into the Synagogue, and taught.

22 And they were astonied at his doctrine, for he taught them as one that had authoritie, and not as the Scribes.

23 ¶ And there was in their Synagogue a man, in whom was an vnclene spirite, and hee cried out,

24 Saying, Ah, what haue we to do with thee, O Iesus of Nazareth? Art thou come to destroy vs? I know thee what thou art, euen that thou art a holy one of God.

25 And Iesus rebuked him, saying, Hold thy peace, and come out of him.

26 And the vnclene spirite tare him, and cried with a loude voyce, and came out of him.

27 And they were all amazed, so that they demanded of one another, saying, What thing is this? what new doctrine is this? for he commandeth euen the foule spirits with authoritie, and they obey him.

28 And immediately his fame spread abroad throughout all the region bordering on Galilee.

29 ¶ And as soone as they were come out of the Synagogue, they entred into the house of Simon and Andrew, with James and Iohn.

30 And Simons wifes mother lay sicke of a feuer, and anon they tolde him of her.

31 And he came and tooke her by the hand, and lifted her vp, and the feuer forsooke her by and by, and the ministred vnto them.

32 And when euen was come, at what time the house fetterh, they brought to him all that were diseased, & them that were possessed with deuils.

33 And the whole citie was gathered together at the doore.

34 And he healed many that were sicke of diuers diseases: and he cast out many deuils, & suffered not the deuils to say that they knew him.

35 And in the morning very early before

day, Iesus arose and went out into a solitary place, and there prayed.

36 And Simon, and they that were with him, followed carefully after him.

37 And when they had found him, they sayde vnto him, All men seeke for thee.

38 Then he said vnto them, Let vs go into the next towne, that I may preach there also: for I came out for that purpose.

39 And hee preached in their Synagogues, throughout all Galilee, and cast the deuils out.

40 ¶ And there came a leper to him, beseeching him, & kneeled downe vnto him, & said to him, If thou wilt, thou canst make me cleane.

41 And Iesus had compassion, and put forth his hand, and touched him, and said to him, I will be thou cleane.

42 And as soone as hee had spoken, immediately the leprosie departed from him, and he was made cleane.

43 And after hee had giuen him a straight commandement, he sent him away forthwith,

44 ¶ And sayde vnto him, See thou say nothing to any man, but get thee hence, and shew thy selfe to the Priests, and offer for thy cleansing those things, which Moses commanded, for a testimoniall vnto them.

45 But when hee was departed, he began to tell many things, and to publish the matter: so that Iesus could no more openly enter into the citie, but was without in desert places: and they came to him from euery quarter.

CHAP. II.

3 and 4 One sicke of the Palsie, having his sinnes forgiven him, is heard. 10 Matthew is called. 19 Fastings and afflictions are forbidden. 23 The disciples plucke the eares of corne. 28 The shewbread.

After a few dayes, he entred into Capernaum againe, and it was noised that he was in the house.

2 And anon, many gathered together, in so much that they places about the doore could not receive any more: & hee preached by word vnto the.

3 And there came vnto him, that brought one sicke of the palsie, borne of foure men.

4 And because they could not come neere vnto him for the multitude, they vncovered the rooffe of the house where he was: and when they had broken it open, they let downe the bed, wherein the sicke of the palsie lay.

5 Now when Iesus saw their faith, he sayde to the sicke of the palsie, Sonne, thy sinnes are forgiven thee.

6 And there were certaine of the Scribes sitting there, and reasoning in their hearts.

7 Why doeth this man speake such blasphemies? who can forgive sinnes but God onely?

8 And immediately when Iesus perceiued in his spirit, that thus they reasoned with themselves, he sayd vnto them, Why reason ye these things in your hearts?

9 Whether it is easier to say to the sicke of the palsie, Thy sinnes are forgiven thee? or to say, Arise, take vp thy bed, and walke?

10 But that yee may know, that the Some of man hath authoritie in earth to forgive sinnes, he sayd vnto the sicke of the palsie,

11 I say vnto thee, Arise and take vp thy bed, and get thee hence into thine owne house.

12 And by and by he arose, and tooke vp his bed, and went out into his house.

¶ Matt. 9. 1. Luke 5. 18. By healing the leprosie, he sheweth that he came for this cause, to wipe out the sinnes of the world with his touching.

¶ Matt. 8. 2. Luke 5. 18. By healing the leprosie, he sheweth that he came for this cause, to wipe out the sinnes of the world with his touching.

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27 No man can enter into a strong mans house, and take away his goods, except he first bind that strong man, and then spoyle his house.

28 ¶ Verily I say vnto you, all finnes shall be forgiven vnto the children of men, and blasphemies, wherewith they blaspheme:

29 But he that blasphemeth against the holy Ghost, shall neuer haue forgiveness, but is culpable of eternal damnation.

30 ¶ Because they sayd, He had an vncleane spirit.

31 ¶ Then came his 4 brethren and mother, and stood without, and sent vnto him, and called him.

32 And the people fate about him, and they sayd vnto him, Behold, thy mother, and thy brethren seeke for thee without.

33 But he answered them, saying, Who is my mother and my brethren?

34 ¶ And he looked round about on them, which fate in compaigne about him, and sayd, Behold my mother and my brethren.

35 For whosoever doth the will of God, he is my brother, my sister, and my mother.

CHAP. IIII.

4 The parable of the sower, 14. And the meaning thereof, 18. Thereof, 21. The candle, 25. Whom that candle, 26. The key, 27. The grain of mustard seed, 28. Christ's kingdom in the ship.

And he began againe to teach by f a sea side, and there gathered vnto him a great multitude, so that he entred into a ship, and fate b in the sea, & all the people was by the sea side on f land. And he taught them many things in parables, and sayd vnto them in his doctrine,

3 Hearken: Behold, there went out a sower to sow.

4 And it came to passe as he sowed, that some fell by the way side, and the foules of the heauen came, and deuoured it vp.

5 And some fell on stony ground, where it had not much earth, and by and by sprang vp, because it had not depth of earth.

6 But as soone as f Sunne was vp, it was burnt vp, and because it had not roote, it withered away.

7 And some fell among the thornes, and the thornes grew vp, and choked it, so that it gaue no fruit.

8 Some againe fell in good ground, and did yelde fruite that sprang vp, and grew, and it brought forth, some thirtie folde, some sixtie fold, and some an hundred fold.

9 Then he said vnto them, He that hath eares to heare, let him heare.

10 And when he was alone, they that were about him with the twelue, asked him of the parable.

11 And he sayd vnto them, To you it is giuen to know the mystery of the kingdom of God: but vnto them that are without, all things be done in parables,

12 ¶ That they seeing, may see, and not discern: and they hearing, may heare, and not vnderstand, least at any time they should turne, and their sinne should be forgiven them.

13 Againe he said vnto them, Perceiue ye not this parable? how then should ye vnderstand all other parables?

14 The sower sowed the word.

15 And these are they that receiue the seed by the way side, in whom the word is sowed

but when they haue heard it, Satan cometh immediately, and taketh away the word that was sowed in their hearts.

16 And likewise they that receiue the seed in stony ground, are they, which when they haue heard the word, straightwayes receiue it with gladnesse.

17 Yet haue they no roote in themselves, and endure but a time: for when trouble and persecution ariseth for the word, immediately they be offended.

18 Also they that receiue the seed among the thornes, are such as heare the word:

19 But the cares f of this world, and the deceitfulnesse of riches, and the lusts of other things enter in, and choke the word, and it is vnfruitfull.

20 But they that haue receiued seed in good ground, are they that heare the word, and receiue it, and bring forth fruit: one cometh thirtie, and other sixty, and some an hundred.

21 ¶ Also he sayd vnto them, ¶ Commeth the candle in, to be put vnder a bushell, or vnder the bed, and not to be put in a candlestick?

22 ¶ For there is nothing hid, that shall not be opened: neither is there a secret, but that it shall come to light.

23 If any man haue eares to heare, let him heare.

24 ¶ And he said vnto them, Take heed what ye heare: ¶ With what measure ye mete, it shall be measured vnto you: and vnto you that heare, shall more be giuen.

25 ¶ For vnto him that hath, shall it be giuen, and from him that hath not, shall be taken away, euen that he hath.

26 ¶ Also he sayd, So is the kingdom of God, as if a man should cast seed in the ground,

27 And s should sleepe, and rise vp night and day, and the seed should spring and grow vp, he not knowing how.

28 For the earth bringeth forth fruit: of it selfe, first the blade, then the eares, after that full come in the eares.

29 And as soone as the fruit sheweth it selfe, anon he putteth in the sickle, because the harvest is come.

30 ¶ ¶ He sayd moreover, Wherunto shall we liken the kingdom of God? or with what comparison shall we compare it?

31 It is like a graine of mustard seed, which when it is sowed in the earth, is the least of all seeds that be in the earth:

32 But after that it is sowed, it groweth vp, and is greatest of all herbes, and beareth great branches, so that the foules of heauen may build vnder the shadow of it.

33 And ¶ with many such parables he preached the word vnto the, as they were able to heare it.

34 And without parables spake he nothing vnto them: but he expounded all things to his disciples apart.

35 ¶ ¶ Now the same day when euen was come, he sayd vnto them, Let vs passe our vnto the other side.

36 And they left the multitude, and tooke him as he was in the shippe, and there was also with him other little ships.

37 ¶ And there arose a great storme of wind, and the waues dashed into the ship, so that it was now full.

38 And he was in the sterne asleepe on a pillow.

¶ Which pertains to this life.

¶ 1. Tim. 4. 17.

¶ Although the light of the Gospel be received of the world, yet it ought to be lighted, if it were for no other cause than this, that the wickedness of the world might be made manifest.

¶ Math. 5. 14. Luke 8. 16. and 12. 37.

¶ Math. 10. 26. Luke 8. 17. and 12. 3.

¶ The more liberally that we communicate such gifts as God hath giuen vs with our brethren, the more bountifull will God be toward vs.

¶ Math. 7. 2. Luke 6. 38.

¶ Math. 11. 12. and 23. 12. Luke 11. 18. and 19. 9. & 10. 6.

¶ The Lord soweth and reapeth after a manner vnknewen to men.

¶ That is, when he hath done sowing, he should see the time both day and night, watching doubtlesly, that the seed should spring, which groweth both day and night.

¶ It is the part of the minister, to labour the ground with all diligence, and command the succession of God: for that might be working whereby the seed cometh to blade and eare, a fruit, and is only known by the fruit.

¶ By a certain power which moueth it selfe.

¶ Math. 13. 31. Luke 13. 19.

¶ God farre overruleth them men vile, beginneth with the least, and endeth with the greatest.

¶ Math. 13. 34. ¶ According to the capacity of the heauen.

¶ Word for word, Loosed, as you would say, read the beard riders.

¶ Math. 8. 23. Luke 8. 23.

¶ They that follow with Christ, although he seeme to sleepe, neuer fear, for they are in danger yet they are precluded of him in time convenient, being awaked.

low : and they awoke him, and sayd to him, Master, carest thou not that we perish?

39 And herose vp, and rebuked the winde, and sayd vnto the sea, Peace, and be still. So the wind ceased, and it was a great calme.

40 Then he sayd vnto them, Why are ye so fearefull ? how is it that ye haue no faith?

41 And they feared exceedingly, and said one to another, Who is this, that both the wind and sea obey him !

CHAP. V.

1 One possideth a heale, 7 The deuil acknowlegeth Christ.
2 A Legion of devils 13 curreth into swine. 25 Iairus daughter. 25 A woman is healed of a bloody issue. 30 Physicians. 34 Faith. 39 Sleep.

And 1 they came out to the other side of the sea into the country of the Gadarens.
2 And when he was come out of the ship, there met him incontinently out of the graues, a man b which had an vnclane spirit:

3 Who had his abiding among the graues, and no man could bind him, no not with chaines:

4 Because that when he was often bound with fetters and chaines, he plucked the chaines asunder, and brake the fetters in peeces, neither could any man tame him.

5 And alwayes both night and day he cryed in the mountains, and in the graues, and strooke himselfe with stones.

6 And when he saw Iesus asfarre off, he ranne, and worshipped him,

7 And cryed with a loud voyce, and sayd, What haue I to do with thee, Iesus the Sonne of the most High God ? I c will that thou sweare to me by God, that thou torment me not.

8 (For he sayd vnto him, Come out of the man, thou vnclane spirit.)

9 And he asked him, What is thy name ? and he answered, saying, My name is Legion : for we are many.

10 And he d prayed him instantly, that he would not fend them away out of the country.

11 Now there was there in the c mountaines a great heard of swine, feeding.

12 And all 7 devils befought him, saying, Send vs into the fyne, that we may enter into them.

13 And incontinently Iesus gaue them leaue. Then the vnclane spirits went out & entered into the swine, & the heard ranne headlong from the high bank into the sea, & there were about two thousand (swine) & they were choked vpin the sea.

14 And the fwincheards fled, & told it in the cite, and in the country, and they came out to see what it was that was done.

15 And they came to Iesus, and saw him that had bene possessed with the deuil, and had the legion, sit both clothed, and in his right mind : and they were afraid.

16 And they that saw it, told them, what was done in him that was possessed with the deuil, and concerning the swine.

17 Then they began to pray him, that he would depart from their coasts.

18 And when he was come into the ship, he that had bene possessed with the deuil, praised him that he might be with him.

19 Howbeit, Iesus would not suffer him, but said vnto him, Go thy way home to thy friends, and shew them what great things the Lord hath done vnto thee, and howe he hath had

compassion on thee.

20 So hee departed, and began to publish in Decapolis, what great things Iesus had done vnto him : and all men did marueile.

21 ¶ And when Iesus was come ouer againe by ship vnto the other side, a great multitude gathered together to him, and he was nere vnto the sea.

22 ¶ And s behold, there came one of the rulers of the Synagogue, whose name was Iairus, and when he saw him, he fell downe at his feet,

23 And befought him instantly, saying, My little daughter lieth at point of death : I pray thee that thou wouldest come and lay thy hands on her, that she may be healed, and liue.

24 Then he went with him, and a great multitude followed him and thronged him.

25 ¶ And there was a certaine woman, which was diseased with an issue of blood twelue yeeres,

26 And had suffered many things of many physicians, and had spent all that she had, and it auailed her nothing, but she became much worse,

27 When the head heard of Iesus, he came in the presse behind, and touched his garment.

28 For the sayd, if I may but touch his clothes, I shall be whole.

29 And straightway the course of her blood was dried vp, and she felt in her body, that she was healed of that plague.

30 And immediately when Iesus did know in himselfe the vertue that went out of him, he turned him round about in the presse, and sayd, Who hath touched my clothes?

31 And his disciples said vnto him, Thou seekest the multitude throng thee, and sayest thou, Who did touch me?

32 And he looked round about, to see her that had done that.

33 And the woman feared and trembled : for she knew what was done in her, and she came and fell downe before him, and told him the whole truth.

34 And he sayd to her, Daughter, thy faith hath made thee whole: go in peace, and be whole of thy plague.)

35 While he yet spake, there came from the same ruler of the Synagogue house certaine which sayd, Thy daughter is dead : why dost thou trouble the master any further?

36 ¶ As Iesus heard that word spoken, he sayd vnto the ruler of the Synagogue, Be not afraid : onely beleeue.

37 And he suffred no man to follow him save Peter and James, and Iohn the brother of Iames.

38 So he came vnto the house of the ruler of the Synagogue, and saw the tumult, and them that wept and wailed greatly.

39 And he went in, and sayd vnto them, Why make ye this trouble, and weepe? the child is not dead, but sleepeeth.

40 ¶ And they laugh him to scorne : but he put them all out, and tooke the father, and the mother of the child, and them b that were with him, and entered in where the child lay,

41 And tooke the child by the hand, and sayd vnto her, Talitha cumi, which is by interpretation, Maiden, I say vnto thee, arise.

42 And straightway the maiden arose, and walked : for she was of the age of twelue yeeres, and they were astonished out of measure.

¶ Now comment
thereon saith you
hast no faith!

¶ Math. 8. 3. 4.
1 Many haue
the vertue of Christ in
admiration, and
yet they will not
redeeme it with
the losse of the
least thing they
haue.

¶ Luke 12. 8. 20
¶ Word for word,
in an vnclane spirit:
now they are
said to be in the spirit,
because the spirit
is bound to them
first locked up, and
now were bound.

¶ That is, I assure
me by an oath, that
I will not cease
me.

¶ That deuil that
played the messenger
for his followers.
¶ This whole coun-
try is for the grea-
test part of it very
dry, for the moun-
tains of Galilee
runne through it.

¶ Strabo in the fir-
teenth booke saith
that in Galilee
there is a standing
pool of very
naughtie water,
which if leaue
a little of it
where euer it
be, it breeds
or breeds or breeds.

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pool of very
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which if leaue
a little of it
where euer it
be, it breeds
or breeds or breeds.

¶ Such a wonder
and force. Child
is converted by
be witnesseth his
goodness.
¶ The same dis-
ciple.

4 Math. 14. 27.
July 31. 1600. 6. 2.

38 ¶ Then hee gaide vnto them, Howe many loaves haue yee? goe and looke. And when they knew it, they said, Fiue, and two fishes.

39 So hee commanded them to make them all sit downe by companies vpon the greene grasse.

40 Then they sat downe by fiftes, by hundreds, and by fifties.

41 And hee tooke the fiue loaves, and the two fishes, and looked vp to heauen, and gaue thanks, and brake the loaves, and gaue them to his disciples to set before them, and the two fishes hee diuided among them all.

42 So they did all eate, and were satisfied.

43 And they tooke vp twelue baskets full of the fragments, and of the fishes.

44 And they that had eaten, were about fiue thousand men.

45 ¶ And straightway hee caused his disciples to goe into the ship, and to goe before vnto the other side vnto Bethsaida, while he sent away the people.

46 Then as soone as he had sent them away, hee departed into a mountaine to pray.

47 ¶ And when euen was come, the ship was in the mids of the sea, and hee alone on the land.

48 And hee saw them troubled in rowing, (for the winde was contrary vnto them) and about the fourth watch of the night, hee came vnto them, walking vpon the sea, and would haue passed by them.

49 And when they sawe him walking vpon the sea, they supposed it had bene a spirit, and cried out.

50 For they all saw him, and were fore afraid: but anon hee talked with them, & said vnto them, Be ye of good comfort: it is I, be not afraid.

51 Then hee went vp vnto them into the ship, and the winde ceased, and they were much more amazed in themselves, and marvelled.

52 For they had not considered the matter of the loaves, because their hearts were hardened.

53 ¶ And they came ouer, and went into the land of Gennesaret, and arrived.

54 So when they were come out of the ship, straightway they knew him.

55 And ran about throughout all that region round about, and began to cary higher and thither in couches all that were sicke, where they heard that hee was.

56 And whither soeuer hee entred into townes, or cities, or villages, they layd their sicke in the streetes, and prayed him that they might touch at the least the edge of his garment. And as many as touched him, were made whole.

CHAP. VII.

1 The Apostles are found feasting with vnlawfull banquets. 2 The Pharisees traditions about washing. 3 Hypocrites. 4 Mens traditions more fit by then Gods. 5 Parents must be honoured. 6 The things that doe in deede defile a man. 7 The women of Cleopatra. 8 The deafe dumme man is healed.

8 Math. 15. 2.

¶ Then x gathered vnto him the Pharisees, and certaine of the Scribes which came from Hierusalem.

And that vpon a zeale of their owne traditions: for men doe not please themselves more in any thing then in superstition, that is to say, in a worship of God fondly denied of themselves.

2 And when they sawe some of his disciples eate meate with common hands, (that is to say, vnwashed) they complained.

3 (For the Pharisees, and all the Iewes, except they wash their hands oft, eate not, holding the traditions of the Elders.)

4 And when they came from the market, except they wash, they eate not: and many other things there be, which they haue taken vpon them to obferue, as the washing of cups, and pots, and of brazen vessels, and of beds.)

5 Then asked him the Pharisees and Scribes, Why walkst thou not thy disciples according to the tradition of the Elders, but eate meate with vnwashed hands?

6 Then hee answered and sayd vnto them, Surely ¶ Elay had prophesied well of you, hypocrites, as it is written, This people honoureth mee with lippes, but their heart is faire away from me.

7 But they worship mee in vaine, teaching for doctrines the commandments of men.

8 For yee lay the commandment of God apart, and obferue the tradition of men, as the washing of pots and of cups, and many other such like things yee doe.

9 And he said vnto them, Well yee reiect the commandment of God, that yee may obferue your owne tradition.

10 For Moses said, ¶ Honour thy father and thy mother: and whoeuer shall speake euill of father or mother, let him die the death.

11 But yee say, If a man say to father or mother, Corban, that is, By the gift that is offered by me, thou mayest haue profite, hee shall be free.

12 So yee suffer him no more to doe any thing for his father or his mother.

13 Making the word of God of none authority, by your tradition which yee haue ordained: and yee doe many such like things.

14 ¶ Then hee called the whole multitude vnto him, and said vnto them, Hearken you all vnto me, and vnderstand.

15 There is nothing without a man, that can defile him, when it entrech into him: but the things which procede out of him, are they which defile the man.

16 If any haue eares to heare, let him heare.

17 And when hee came into an house, away from the people, his disciples asked him concerning the parable.

18 And hee sayde vnto them, What are yee without vnderstanding also? Doe yee not knowe that whatsoever thing, from without entrech into a man, cannot defile him,

19 Because it entrech not into his heart, but into the belly, and goeth out into the draught, which is the purging of all meates?

20 Then hee said, That which cometh out of man, that defileth man.

21 ¶ For from within, euen out of the heart of men proceed euill thoughts, adulteries, fornications, murders,

22 Thefts, i couetousnesse, wickednesse, deceit, vnclannesse, a wicked eye, backebiting, pride, foolishnesse.

23 All these euill things come from within, and defile a man.

8. 31. ¶ All kinde of craftynesse whereby men profite themselves by vnlawfull losses, & Cankered malice.

¶ Word for word, taken: a kinde of speech which the Hierosolymites take for all kinde of foods. b For the Pharisees would not eat their meate with vnwashed hands, because they thought that their hands were defiled with common handling of things. Math. 15. 11, 12. c Obferuing scrupulously. d That is to say, from casual offences and worldly things, yet not to meats, and if they wash themselves, it is not. e By their law they were to wash all kinde of vessels, which are appointed for our daily use. f Elay had they not a kinde of speech taken from the Hierosolymites: for amongst themselves it is taken for a signification of life. g Hypocrites is alwayes toyed with superstitions. h Math. 23. 23. i The more earnest the hypocrites are, the more they are in promoting themselves. k Gods law is never to be despised. l The doctrine of superstition men doe not easily fulfill the Law of God (as they think themselves) but also doe vtterly take it away. m True religion, which is cleane contrary to superstition, consisteth in spiritual worship: and the commandment of religion, which they seeme to haue taken deeper root, shall be plucked vp. n Exod. 20. 12. Rom. 1. 28. o Math. 6. 2. p Exod. 21. 17. Levit. 20. 9. q If thou haue pardoned thy father or thy mother. r Math. 23. 23. s For that the growth into the draught, purgeth all meates. t Exod. 20. 12. & Commandment. u When men profite themselves by vnlawfull losses, & Cankered malice.

24 ¶ And from thence he arose, and went into the borders of Tyrus and Sidon, and entered into an house, and would that no man should haue known: but he could not be hid.

25 For a certaine woman, whose little daughter had an vnlesue spirite, heard of him, and came, and fell at his feete,

26 And the woman was a Greeke, a Syrophenician by nation) and she besought him that he would cast out the deuil out of her daughter.

27 But Iesus sayd vnto her, Let the children first be fedde: for it is not good to take the childrens bread, and to cast it vnto a whelpes.

28 Then she answered, and sayd vnto him, True, Lord: yet in deede the whelpes eate vnder the table of the childrens crummes.

29 Then he said vnto her, For this saying, goe thy way: the deuil is gone out of thy daughter.

30 And when she was come home to her house, she found the deuil departed, and her daughter lying on the bed.

31 ¶ And he departed againe from the coasts of Tyrus and Sidon, and came vnto the sea of Galilee, through the middes of the coasts of Decapolis.

32 And they brought vnto him one that was deafe and flambred in his speech, and prayed him to put his hand vpon him.

33 Then he tooke him aside from the multitude, and put his fingers in his eares, and did spit, and touched his tongue.

34 And looking vp to heauen, he sighed, and said vnto him, Ephphatha, that is, Be opened.

35 And straightway his eares were opened, and the string of his tongue was loosed, and he spake plaine.

36 And he commanded them that they should tell no man: but how much fouler hee forbade them, the more a great deale they published it.

37 And were beyond measure astonished, saying, He hath done all things well: he maketh both the deafe to heare, & the dumme to speake.

CHAP. VIII.

1 The miracle of the leuen hauer. 2 The leues fike figes. 3 To beware of the leuen of the Pharisees. 4 A blinde man heales. 5 The people's opinion of Christ. 6 The Apostles acknowledge Christ. 7 His foretold death. 8 Peter's answer. 9 To Iesus and his left. 10 To be alone I of Christ.

¶ In those dayes, when there was a very great multitude, and had nothing to eate, Iesus called his disciples to him, and sayd vnto them,

1 I haue compassion on the multitude, because they haue now continued with mee three dayes, and haue nothing to eat.

2 And if I send them away fasting to their owne houses, they would be faint by the way: for some of them came from farre.

3 Then his disciples answered him, Whence can a man satisfie these with bread herein the wilderness?

4 And he asked them, How many loaves haue ye? And they sayd, Seuen.

5 Then he commanded the multitude to sit downe on the ground: and he tooke the seuen loaves, and gaue thanks, brake them, and gaue to his disciples to set before them, and they did set them before the people.

6 They had also a few small fishes: and when he had giuen thanks, he commanded them also to set before them.

7 So they did eat, and were sufficed, and they tooke vp of the broken meat that was left, seven baskets full.

8 (And they that had eaten, were about foure thousand) so he sent them away.

9 ¶ And anon he entered into a ship with his disciples, and came into the parts of Dalmanutha.

10 ¶ And the Pharisees came forth, and began to dispute with him, seeking of him a signe from heauen, and tempting him.

11 Then he sighed deeply in his spirit, and sayd, Why doeth this generation seeke a signe? Verily I say vnto you, a signe shall not be giuen vnto this generation.

12 ¶ So he left them, and went into the ship againe, and departed to the other side.

13 ¶ And they had forgotten to take bread, neither had they in the ship with them, but one loafe.

14 And he charged them, saying, Take heede and beware of the leauen of the Pharisees, and of the leauen of Herod.

15 ¶ And they reasoned among themselues, saying, Is it because we haue no bread.

16 And when Iesus knew it, he said vnto them, Why reason you thus, because ye haue no bread? perceiue ye not yet, neither vnderstand? haue ye your hearts yet hardened?

17 Haue ye eyes, and see not? and haue ye eares, and heare not? and do ye not remember?

18 ¶ When I brake the seuen loaves among five thousand, how many baskets full of broken meat tooke ye vp? They said vnto him, Twelue.

19 And when I brake seuen among foure thousand, how many baskets of the leauings of broken meat tooke ye vp? And they said, Seuen.

20 Then he said vnto them, How is it that ye vnderstand not?

21 ¶ And he came to Bethsaida, and they brought a blind man vnto him, and desired him to touch him.

22 Then he tooke the blind by the hand, and ledde him out of the towne, and spat in his eyes, and put his hands vpon him, and asked him, if he saw ought.

23 And he looked vp, and said, I see men: for I see them walking like trees.

24 After that, he put his hands againe vpon his eyes, and made him to looke againe. And he was restored to his sight, and saw euery man a farre off clearly.

25 And he sent him home to his house, saying, Neither go into the towne, nor tell it to any in the towne.

26 ¶ And Iesus went out, and his disciples into the townes of Cesarea Philippi. And by the way he asked his disciples, saying vnto them, Whom do men say that I am?

27 And they answered, Some say, Iohn Baptist: and some, Elias, and some, one of the Prophets.

28 And he sayd vnto them, But whom say ye that I am? Then Peter answered, and sayd, vnto him, Thou art that Christ.

29 And he sharply charged them, that concerning him they should tell no man.

30 ¶ He commanded him againe to sit in death, wher hee could see death or no.

31 Christ will not haue his miracles to bee separated from his doctrine. 32 Many praye Christ, which yet notwithstanding spoyle him of his praife. 33 Christ hath appeared his time to the preaching of the Gospell: and therefore hee deserveth it to be more commodious time, least Iudas halle should rather hinder then further the myserie of his coming.

¶ Math. 13. 34.

¶ Math. 13. 35.

¶ The substance

enemies of the

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Gospel, giving no

credit to the mira-

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Christ being angry

with them, and

utterly forsake

them.

¶ A common kind

of speech, which

the Pharisees

used to say,

wherby it was

that the Pharisees

went from their

houses of prayer,

and were with

the Lord.

¶ The Lord came

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Christ failed all
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rather waxes,
but foreknowing
his willingly.

9 More is more
and thus he that
is wise before the
word of God.

10 You is not gaily
but worldly wit-
ness.

11 The disciples
of Christ must
beate fleshly what
beides lower the
Lord sayth vpon
them, and subdue
the affections of
the flesh.

12 Mat. 20. 28. and
26. 13. Luke 24. 34.
and 24. 47.

13 Mat. 20. 28. and
26. 13. Luke 24. 34.
and 24. 47.

14 The disciples
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32 The disciples
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Lord sayth vpon
them, and subdue
the affections of
the flesh.

33 Then he began to teach them that the
sonne of man must suffer many things, & should
be reprobued of the Elders, and of the hie Priests,
and of the Scribes, and be slaine, and within three
dayes rise againe.

34 And he spake that thing boldly. Then
Peter tooke him aside, and began to rebuke him.

35 Then he turned backe, & looked on his dis-
ciples, and rebuked Peter, saying, Get thee behind
me, Satan: for thou vnderstandest not the things
that are of God, but the things that are of men.

36 And he called the people vnto him
with his disciples, and sayd vnto them, Whoso-
euer will follow me, let him forsake him selfe, and
take vp his crosse, and follow me.

37 For whosoever will save his life, shall lose
it: but whosoever shall lose his life for my sake
and the Gospells, he shall saue it.

38 For what shall it profit a man, though he
should winne y whole world, if he lose his soule?

39 Or what exchange shall a man giue for his
soule?

40 For whosoever shall be ashamed of me, and
of my words among this adulterous and sin-
full generation, of him shall the Sonne of man be
ashamed also, when he commeth in the glorie of
his Father with the holy Angels.

CHAP. IX.

1 Christe transfiguration. 7 Christ must be heard. 11 Of
his and Iohn Baptists. 14 The possessed is healed. 23 Faith
can doe all things. 31 Christ foretold his death. 33 Who
is greater among the Apostles. 38 Christ taketh a child in
his arms. 41 To offend. 50 Salu. Peace.

1 And he said vnto them, Verily I say vnto
you, that there be some of them that stand
here, which shall not taste of death till they have
seene the kingdom of God come with power.

2 And six dayes after, Iesus taketh vnto
him Peter, and Iames, and Iohn, and carrieth
vp into an hie mountaine out of the way alone,
and his shape was changed before them.

3 And his raiment did shine, and was very
white as snow, so white as no fuller can make ypon
the earth.

4 And they appeared vnto them Elias with
Moses, and they were talking with Iesus.

5 Then Peter answered, and said to Iesus, Mas-
ter, it is good for vs to be here: let vs make also
three tabernacles, one for thee, and one for Mo-
ses, and one for Elias.

6 Yet he knew not what they sayd: for they
were afraid.

7 And there was a cloude that shadowed
them, and a voyce came out of the cloude, saying,
This is my beloued Sonne: hear him.

8 And suddenly they looked round about, and
saw no more any man save Iesus only with them.

9 And as they came downe from the
mountaine, he charged them, that they should tell
no man what they had seene, till the Sonne of
man were risen from the dead againe.

10 So they kept that matter to themselves,
and demanded one of another, what they saying
from the dead againe should meane.

11 Also they asked him, saying, Why say the
Scribes, that Elias must first come?

12 And he answered, and said vnto them, Thus
verily shall first come, and restore all things: and
as it is written of the Sonne of man, he must
suffer many things, and be set at nought.

13 But I say vnto you, that Elias is come, and
they haue done vnto him whatsoever they would
as it is written of him.

14 And when he came to his disciples,
he saw a great multitude about them, and the
Scribes disputing with them.

15 And straightway all the people, when they
beheld him, were amazed, and ranne to him, and
saluted him.

16 Then he asked the Scribes, What dispute
you among your selves?

17 And one of the company answered, and
said, Master, I haue brought my sonne vnto thee,
which hath a dumme spirit:

18 And wherefore he taketh him, he tes-
teth him, and he smeth, and gnatheth his teeth,
and pincheth away: and I spake to thy disciples, that
they should cast him out, and they could not.

19 Then he answered him, & said, O faithlesse
generation, how long now shall I be with you? how
long now shall I suffer you? Bring him vnto me.

20 So they brought him vnto him: and as soone
as the spirit saw him, he tare him, and he fell
downe on the ground wallowing and foming.

21 Then he asked his father, How long time is
it since it hath bene thus? And he said, Of a child.

22 And oft times he catcheth him into the fire,
and into the water to destroy him: but if thou
canst doe any thing, helpe vs, and haue compas-
sion vpon vs.

23 And Iesus said vnto him, if thou canst be-
leeue it, all things are possible to him y beleeueth.

24 And straightway the father of the child
crying with teares, said, Lord, I beleeue: helpe
my vnbeliefe.

25 When Iesus saw that the people came
running together, he rebuked y vnbeliefe spirit, saying
vnto him, Thou dumme & deafe spirit, I charge
thee, come out of him, & enter no more into him.

26 Then the spirit cried, and rent him fore,
and came out, and he was as one dead, in so much
that many sayd, He is dead.

27 But Iesus tooke his hand, and lift him vp,
and he arose.

28 And when he was come into the house,
his disciples asked him secretly, Why couldst not
we cast him out?

29 And he said vnto them, This kind can by no
other meanes come forth, but by prayer & fasting.

30 ¶ And they departed thence, and I went
together through Galilee, and he would not that
any should haue knowen it.

31 For he taught his disciples, and said vnto
them, The Sonne of man shall be deliuered into
the hands of men, and they shall kill him, but after
that he is killed, he shall rise againe the third day.

32 But they vnderstood not that saying, and
were afraid to aske him.

33 ¶ After he came to Capernaum, and when
he was in the house, he asked them, What was
it that ye disputed among you by the way?

34 And they held their peace: for by the way
they reasoned among themselves, who should be
the chiefest.

35 And he sat downe, and called the twelue,
and sayd to them, If any man desire to be first,
he must be last.

2 Mark. 17. 21.
John 8. 12.
4 Christ sheweth
by a miracle
that he is come
to bridle the rage
of Satan.

5 Peter him
warily, as the child
might be done.

6 There is nothing
that Christ can
will doe, but what
his Father in hea-
uen will.

7 The Sonne
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same shall be last of all, and servant vnto all.

36 And he tooke a little child, and set him in the middes of them, and tooke him in his armes, and said vnto them,

37 Whosoever shall receive one of such little children in my Name, receiveth me: and whosoever receiveth me, receiveth not mee, but him that sent me.

38 ¶ Then Iohn answered him, saying, Master, we have one calling out deuil by thy Name, which followeth not vs, and we forbode him, because he followeth vs not.

39 ¶ But Iesus said, Forbid him not: for there is no man that can doe a miracle by my Name, that can lightly speake oull of me.

40 For whosoever is not against vs, is on our part.

41 And whosoever shall giue you a cuppe of water to drinke for my Names sake, because yee belong to Christ, verely I say vnto you, hee shall not lose his reward.

42 ¶ And whosoever shall offend one of these little ones, that beleue in me, it were better for him rather, that a millstone were hanged about his necke, and that he were cast into the sea.

43 ¶ Wherefore, if thine hand cause thee to offend, cut it off: it is better for thee to enter into life, maimed, then hauing two hands, to goe into hell, into the fire that neuer shall be quenched.

44 ¶ Where thine worne dieth not, and the fire neuer goeth out.

45 Likewise, if thy foote cause thee to offend, cut it off: it is better for thee to goe halt into life, then hauing two feete, to be cast into hell, into the fire that neuer shall be quenched.

46 Where thine worne dieth not, and the fire neuer goeth out.

47 And if thine eye cause thee, to offend, plucke it out: it is better for thee to goe into the kingdome of God with one eye, then hauing two eyes, to be cast into hell fire.

48 Where thine worne dieth not, and the fire neuer goeth out.

49 ¶ For euery man shall be salted with fire: and euery sacrifice shall be salted with salt.

50 ¶ Salt is good: but if the salt be vnfaultery, wherewith shall it be seasoned? haue salt in your selues, and haue peace one with another.

CHAP. X.

¶ The wife, only for fornication, is to be put away. 13 Little children are brought to Christ. 17 A rich man asketh Iesus, howe he may possesse eternall life. 28 The Apostles forsake all things for Christs sake. 33 Christ forsweareth his death. 35 Zelodius his Iannes request. 46 Themas Bartheolus healed.

¶ And he arose from thence, and went into the coastes of Iudea by the faire side of Iordan, and the people resorted vnto him againe, and as he was wont, he taught them againe.

¶ Then the Pharisees came and asked him, if it were lawfull for a man to put away his wife, and sempted him.

¶ And he answered, and sayde vnto them, What did Mofes command you?

¶ And they said, Mofes suffered to write a bill of diuorcement, and to put her away.

¶ Then Iesus answered, and said vnto them, For the hardnes of your heart he wrote this precept vnto you,

For as much as your hearte made a good promise for the times of old

times. But at the beginning of the creation ¶ God made them male and female:

¶ For this cause shall man leaue his father and mother, and cleaue vnto his wife.

¶ And they twaine shalbe one flesh: so that they are no more twaine, but one flesh,

¶ Therefore, what God hath coupled together, let no man separate.

¶ And in the house his disciples asked him againe of that matter.

¶ And he sayd vnto them, ¶ Whosoever shall put away his wife and marry another, committeth adulterie against her.

¶ And if a woman put away her husband, and be married to another, she committeth adulterie.

¶ ¶ Then they brought little children to him, that he should touch them, and his disciples rebuked those that brought them.

¶ But when Iesus sawe it, he was displeased, and sayd to them, Suffer the little children to come vnto me, and forbid them not: for of such is the kingdome of God.

¶ Verely I say vnto you, Whosoever shall not receiue the kingdome of God as a little child, he shall not enter therein.

¶ And he tooke them vp in his armes, and put his hands vpon them, and blessed them.

¶ ¶ And when hee was gone out on the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I doe, that I may possesse eternall life?

¶ Iesus sayd to him, Why callest thou mee good? there is none good but one, euen God.

¶ Thou knowest the commandments, ¶ Thou shalt not commit adulterie. Thou shalt not kill. Thou shalt not steale. Thou shalt not beare false witness. Thou shalt doe hurt no man. Honour thy father and mother.

¶ Then he answered, and said to him, Masters all these things haue I observed from my youth.

¶ And Iesus looked vpon him, and loued him, and sayde vnto him, One thing is lacking vnto thee. Goe and sell all that thou hast, and giue to the poore, and thou shalt haue treasure in heauen, and come, followe me, and take vp the crosse,

¶ But he was sad at that saying, and went away sorrowfull: for he had great possessions.

¶ And Iesus looked round about, and sayde vnto his disciples, How hardly doe they that haue riches, enter into the kingdome of God!

¶ And his disciples were afraid at his words, But Iesus answered againe, and sayd vnto them, Children, howe hard is it for them that trust in riches, to enter into the kingdome of God!

¶ It is easier for a camel to goe through the eye of a needle, then for a rich man to enter into the kingdome of God.

¶ And they were much more astonished, saying with themselves, Who then can be saved?

¶ But Iesus looked vpon them, and said, With men it is impossible, but not with God: for with God all things are possible.

¶ ¶ Then Peter began to say vnto him, Lo, we haue forsaken all, and haue followed thee.

¶ Iesus answered, and said, Verely I say vnto you, there is no man that hath forsaken house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake and the Gospels,

¶ But he shall receiue an hundred fold now, and life.

¶ Item in the first of perfection.

¶ Math. 19. 20. Ioh. 19. 30.

¶ Math. 20. 17. Ioh. 18. 1.

¶ The disciples are againe prepared to patience, not to be overcome by the force telling vnto them of his death, which was at hand, and therewithall of life which should most certainly follow.

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¶ Math. 20. 17. Ioh. 18. 1.

at this present houses, and brethren; & sisters, and mothers, and children, and landes with persecutions, and in the world to come, eternal life.

31 ¶ But many that are first, shall be last, and the last, first.

32 ¶ And they were in the way going vnto Hierusalem, and Iesus went before them, and they were troubled, and as they followed, they were afraid, and Iesus tooke the twelue againe, and began to tell them what things should come vnto him.

33 ¶ Saying, Beholde, we goe vnto Hierusalem, and the Sonne of man shall be deliuered vnto the hie Priests, and to the Scribes, and they shall condemne him to death, and shall deliuer him to the Gentiles.

34 And they shall mocke him, and scourge him, and spit vpon him, and kill him: but the third day he shall rise againe.

35 ¶ Then Iames & Iohn the sonnes of Zebedeus came vnto him, saying, Master, swee would that thou shouldst doe for vs that we desire.

36 And he said vnto them, What would ye I should doe for you?

37 And they said to him, Graunt vnto vs, that we may sit, one at thy right hand, and the other at thy left hand in thy glory.

38 But Iesus said vnto them, Yee knowe not what ye aske. Can ye drinke of the cup that I shal drinke of, and be baptized with the baptisme that I shal be baptized with?

39 And they said vnto him, We can. But Iesus said vnto them, Yee shall drinke in deede of the cup that I shal drinke of, and bee baptized with the baptisme wherewith I shal be baptized:

40 But to sit at my right hand and at my left, is not mine to giue, but it shalbe giuen to them for whom it is prepared.

41 And when the ten heard that, they began to disdaine at Iames and Iohn.

42 ¶ But Iesus called them vnto him, and said to them, ¶ Ye knowe that they which are princes among the Gentiles, haue domination ouer them, and they that be great among them, exercise authoritie ouer them.

43 But it shall not be so among you: but whofoeuer will be great among you, shall be your seruant.

44 And whofoeuer will be chiefe of you, shall be the seruant of all.

45 For euen the Sonne of man came not to be serued, but to serue, and to giue his life for the ransom of many.

46 ¶ ¶ Then they came to Iericho: and as he went out of Iericho with his disciples, and a great multitude, Bartimeus the sonne of Timeus, a blinde man, sat by the wayes side, begging.

47 And when he heard that it was Iesus of Nazareth, he began to cry, and to say, Iesus the Sonne of David, haue mercy on me.

48 And many rebuked him, because he should hold his peace: but he cried much more, O Sonne of David, haue mercy on me.

49 Then Iesus stood still, and commanded him to be called: and they called the blinde, saying vnto him, Be of good comfort arise, he calleth thee.

50 So he threwe away his cloke, and rose, and came to Iesus.

51 And Iesus answered, & said vnto him, What wilt thou that I doe vnto thee? And the blinde

said vnto him, Lord, that I may receiue sight.

52 Then Iesus said vnto him, Go thy way: thy faith hath saved thee. And by and by he receiued his sight, and followed Iesus in the way.

¶ CHAP. XI.

¶ Christe rideth into Hierusalem riding on an Asse, 13 The fruit of the Asse is curfew. 15 Scribes and Pharisees are cast out of the Temple. 17 The force of faith. 18 Faith in prayer. 19 The heauens officers must be prepared. 27 The Fourtes after he had written his writings that he did, 30 Where he shal be baptized.

¶ And ¶ when they came neere to Hierusalem, A to Bethphage and Bethania vnto the mount of Olives, he sent forth two of his disciples,

2 And said vnto them, Goe your wayes into that towne that is ouer against you, and as soon as ye shall enter into it, ye shall finde a colt tied, whercon neuer man fate: loose him, and bring him.

3 And if any man say vnto you, Why doe ye this? Say that the Lord hath neede of him, and straightway he will find him hither.

4 And they went their way, and found a colt tied by the doore without, in a place where two wayes met, and they loosed him.

5 Then certaine of them that stood there, said vnto them, What doe ye loosing the colt?

6 And they said vnto them, as Iesus had commanded them: So they let them goe.

7 ¶ And they brought the colt to Iesus, and cast their garments on him, and he sat vpon him.

8 And many spread their garments in the way: other cut downe branches off the trees, & strawed them in the way.

9 And they that went before, and they that followed, cried, saying, Hosanna: blessed be he that cometh in the Name of the Lord.

10 ¶ Blessed be the kingdom that cometh in the Name of the Lord of our father David: Hosanna, O thou which art in the highest heauens.

11 ¶ So Iesus entred into Hierusalem, and into the Temple: and when hee had looked about on all things, and now it was evening, he went forth vnto Bethania with the twelue.

12 ¶ And on the morrowe when they were come out from Bethania, he was hungry.

13 ¶ And seeing a figge tree afare off, that had leaues, he went to see if hee might finde any thing thereon: but when he came vnto it, hee found nothing but leaues: for the time of figges was not yet.

14 Then Iesus answered, and said to it, Neuer man ate fruit of thee hereafter while the world standeth: and his disciples heard it.

15 ¶ ¶ And they came to Hierusalem, and Iesus went into the Temple, and began to cast out them that solde and bought in the Temple, and overthrowed the tables of the money changers, and the seates of them that solde doves.

16 Neither would hee suffer that any man should carry a vessel through the Temple.

17 And he taught, saying vnto them, Is it not written, Mine house shalbe called the house of prayer vnto all nations? but you haue made it a den of theues.

18 And the Scribes and hie Priests heard it, and sought howe to destroy him, for they feared him, because the whole multitude was astonished at his doctrine.

19 But when euen was come, Iesus went out of the cite.

30 ¶ ¶ And

¶ The Magistrates according to Gods appointment, rule ouer their subjects: but the Pastors are not called to rule, but to serue, according to the example of the Sonne of God his misle, who went before them, forasmuch as hee also was a Minister of his Fathers wil.

¶ Luke 21. 31.

¶ They to whom it is decreed and appointed.

¶ Math. 20. 17. Ioh. 18. 1.

¶ Christ only, going called vpon by faith, healed him blindnes.

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30 ¶ 4 And in the morning as they journeyed together, they saw the figge tree dried vp from the rootes.

31 Then Peter remembered, and said vnto him, Master, behold, the figge tree which thou cursedst, is withered.

32 And Iesus answered, and sayde vnto them, Henceforth the figge of God.

33 For verily I say vnto you, that whosoever shall say vnto this mountaine, Bee thou taken away, and cast into the sea, and shall not wauer in his heart, but shall beleue that those things which he saith, shall come to passe, what soeuer hee saith, shall be done to him.

34 ¶ Therefore I say vnto you, Whatsoeuer yee desire when ye pray, beleue that yee shall haue it, and it shall be done vnto you.

35 ¶ But when ye shall stand, and pray, forgive, if ye haue any thing against any man, that your Father also which is in heauen, may forgive you your trespasses.

36 For if you will not forgive, your Father which is in heauen, wil not pardon you your trespasses.

37 ¶ 1 Then they came againe to Hierusalem: and as he walked in the Temple, there came to him the hie Priests, & the Scribes, & the Elders,

38 And said vnto him, By what authoritie dost thou these things? and who gaue thee this authoritie, that thou shouldst doe these things?

39 Then Iesus answered, & said vnto the, I will also aske you a certain thing, & answer ye me, & I will tel you by what authoritie I do these things.

40 The baptisme of Iohn, was it from heauen, or of men? answer me.

41 And they thought with themselves, saying, If we shal say, From heauen, he will say, Why then did ye not beleue him?

42 ¶ But if we say, Of men, wee feare the people: for all men counted Iohn that he was a Prophet in deed.

43 Then they answered, and sayd vnto Iesus, We cannot tel. And Iesus answered, and said vnto them, Neither will I tell you by what authoritie I doe these things.

CHAP. XII.

1 Of the vineyard. 2 Christ the stone refused of the Iewes. 23 of tribute to be giuen to Cesar. 28 The Sadduces denying the resurrexion. 28 The first commandment. 31 To loue God and the neighbour better then sacrifices. 36 Christ Danish fount. 38 To beware of the Scribes and Pharisees. 43 The power of Iohn.

And he began to speake vnto them, in parables. ¶ A certaine man planted a vineyard, & compassed it with an hedge, & digged a pit for the winepresse, and built a towre in it, & let it out to husbandmen, and wet into a strange country.

2 And at the time, he sent to the husbandmen a seruant, & he might receiue of the husbandmen of the fruite of the vineyard.

3 But they tooke him, and beat him, and sent him away emptye.

4 And againe he sent vnto them another seruant, and at him they cast stones, and brake his head, and sent him away shamefully handled.

5 And againe he sent another, and him they slew, & many other, beating some, & killing some.

6 Yet had hee one sonne, his deare beloued: him also he sent the last vnto them, saying, They will reuerence my sonne.

7 But the husbandmen said among themselves, This is the heire: come, let vs kill him, and the inheritance shall be ours.

8 So they tooke him, and killed him, and cast him out of the vineyard.

9 What shall then the Lorde of the vineyard doe? Hee will come and destroy those husbandmen, and giue the vineyard to others.

10 Haue ye not read so much as this Scripture? ¶ The stone which the builders did refuse, is made the head of the corner.

11 This was done of the Lord, and it is marvellous in our eyes.

12 Then they went about to take him, but they feared the people: for they perceived that he spake that parable against them: therefore they left him, and went their way.

13 ¶ 2 And they sent vnto him certaine of the Pharisees, & of the Herodians that they might take him in his talke.

14 And when they came, they sayd vnto him, Master, we know that thou art true, and carest for no man: for thou dost confessest not the person of men, but teachest the way of God truly, is it lawfull to giue tribute to Cesar, or not?

15 Should we giue it, or should we not giue it? but he knew their hypocrisie, and said vnto them, Why tempt ye me? Bring me a penny, that I may see it.

16 So they brought it, and he said vnto them, Whose is this image and superscription? and they sayd vnto him, Cesar.

17 Then Iesus answered, and sayd vnto them, Giue to Cesar the things that are Cesar, and to God, those that are Gods: and they maruelled at him.

18 ¶ 3 Then came the Sadduces vnto him, (which say, there is no resurrexion) & they asked him, saying,

19 Master, ¶ Moses wrote vnto vs, If any mans brother die, and leaue his wife, and leaue no children, that his brother should take his wife, and raise vp seed vnto his brother.

20 There were seuen brethren, and the first tooke a wife, and when he died, left no issue.

21 Then the second took her, and he dyed, neither did he yet leaue issue, and the third likewise.

22 So these seuen had her, and left no issue: last of all the wife died also.

23 In the resurrexion then, when they shall rise againe, whose wife shall shee be of them? for seuen had her to wife.

24 Then Iesus answered and sayde vnto them, Are ye not therefore decciued, because yee know not the Scriptures, neither the power of God?

25 For when they shall rise againe from the dead, neither men maie, nor wiues are married, but are as the Angels which are in heauen,

26 And as touching the dead, that they shall rise againe, haue ye not read in the booke of Moses, how in the bulsh God spake vnto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Iacob?

27 God is not the God of the dead, but the God of the liuing. Ye are therefore greatly decciued.

28 ¶ 4 Then came one of the Scribes that had heard the disputing together, and perceiving that he had answered them well, hee asked him, Which is the first commandment of all?

29 Iesus answered him, The first of all the commandments is, ¶ Heare, Israel, The Lord our God is the onely Lord,

¶ Psal. 118. 22. the stone which the builders refused, is made the head of the corner.

¶ Math. 21. 43. altes 4. 11. rom. 9. 33. 1. pet. 2. 6. c. They were great, and very angry.

¶ Math. 22. 15. Luke 20. 20. The Gospel joyneth the authority of the Magistrate with the seruice of God.

¶ Then doth not Iudge by outward appearance, that the truth is thereby declared any whit at all.

¶ The way wherein by we come to Gods

¶ Rom. 12. 7. The resurrexion of the body is associated against the foolish ignorance and malice of the Sadduces.

¶ Math. 22. 29. Luke 20. 27. ¶ Dem. 25. 5. Math. 22. 24.

¶ 1. Cor. 15. 52. ¶ 2. Cor. 5. 4. ¶ 1. Thim. 6. 14. ¶ 1. Pet. 1. 3. ¶ 1. Pet. 3. 21.

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4. *Leuit. 19. 18.*

4. *Math. 22. 39.*

4. *Galat. 5. 14.*

4. *1. Cor. 13. 1.*

4. *Math. 22. 41.*

4. *John 10. 41.*

4. *1. Cor. 13. 1.*

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30 Thou shalt therefore loue the Lorde thy God with all thine heart; and with all thy soule, and with all thy mind, and with all thy strength: this is the first commandment.

31 And the second is like that, is, *Thou shalt loue thy neighbour as thy selfe.* There is none other commandment greater then these.

32 Then that Scribe said vnto him, Well, Master, thou hast sayd the truth, that there is one God, and that there is none but he,

33 And to loue him with all the heart, & with all the vnderstanding, and with all the soule, and with all the strength, and to loue his neighbour as himselfe, is more then all whole burnt offerings and sacrifices.

34 Then when Iesus saw that he answered directly, he said vnto him, Thou art not farr from the kingdom of God. And no man after that durst aske him any question.

35 ¶ And Iesus answered & said teaching in the Temple, How say the Scribes that Christ is the sonne of David?

36 For Dauid himselfe sayd by *holy Ghost*, The Lord said to my Lord, Sit at my right hand, till I make thine enemies thy footstool.

37 Then Dauid himselfe calleth him Lord: by what meanes is he then his sonne? and much people heard him gladly.

38 ¶ Moreover hee said vnto them in his doctrine, Beware of the Scribes which loue to go in a long robe, & *lawe* salutations in the markets,

39 And the chiefe seates in the Synagogues, and the first roumes at feastes,

40 Which denoure widowes houses, euen vnder a colour of long prayers. These shall receiue the greater damnation.

41 ¶ And as Iesus fate ouer against the treasure, he beheld how the people cast *money* into the treasure, and many rich men cast in much.

42 And there came a certaine poore widow, & she threw in two mites, which make a quadran.

43 Then he called vnto him his disciples, and sayd vnto them, Verily I say vnto you, that this poore widow hath cast more in, then all they which haue cast into the treasure.

44 For they all did cast in of their superfluitie: but she of her poutrice did cast in all that she had, euen all her liuing.

4. *Leuit. 19. 18.* 1. *Money of any kind of metal, as the Romanes vsed, who in the be. ginning did stamp or coine brass, and after vsed it for current money.*

CHAP. XIII.

1. *Of the destruction of Ierusalem. 9. Persecutions for the Gospel. 10. The Gospell must be preached to all nations. 26. Of Christes coming to iudgement. 33. We must watch & pray.*

And ¶ as he went out of the Temple, one of his disciples sayd vnto him, Master, see what maner stones, and what maner buildings are here.

¶ Then Iesus answered and sayd vnto him, Seest thou these great buildings? there shall not be left one stone vpon a stone, that shall not be thrown downe.

3 And as he fate on the mount of Oliues, ouer against the Temple, Peter, and Iames, and Iohn, and Andrew asked him secretly,

4 Tell vs, when shall these things bee? and what shall be the signe when all these things shall be fulfilled?

5 And Iesus answered them, and began to say, Take heed least any man deceiue you,

6 For many shall come in my Name, saying, I

am Christ, and shall deceiue many.

7 Furthermore when ye shall heare of warres, and rumors of warres, be ye not troubled: for *such things* must needs be: but the end shall not be yet.

8 For nation shall rise against nation, & kingdomes against kingdomes, and there shall be earthquakes in diuers quarters, and there shall be famine and troubles: these are the beginnings of sorowes,

9 But take ye heede to your selues: for they shall deliuer you vp to the Councils, and to the Synagogues: ye shall be beaten, and brought before rulers and Kings for my sake, for a testimony vnto them.

10 And the Gospell must bee published among all nations.

11 ¶ But when they lead you, and deliuer you vp, be not carefull before hand, neither studie what ye shall say: but what is giuen you at the same time, that speake: for it is not you that speake, but the holy Ghost.

12 Yea, and the brother shall deliuer the brother to death, and the Father the sonne, and the children shall rise against their parents, and shall cause them to die.

13 And ye shall be hated of all men for my Names sake: but whosoever shall endure vnto the end, he shall be saved.

14 ¶ Moreover, when ye shall see the abomination of desolation (spoken of by Daniel the Prophet) set where it ought not, (let him that readeth, consider it) then let them that be in Iudea, flee into the mountains,

15 And let him that is vpon the house, net come down into the house, neither enter therein, to fetch any thing out of his house.

16 And let him that is in the field, nor turne backe againe to take his garment.

17 Then woe shall be to them that are with child, and to them that giue sucke in those dayes.

18 Pray therefore that your flight bee not in the winter.

19 For those dayes shall be such tribulation, as was not from the beginning of the creatiō which God created vnto this time, neither shall be.

20 And except that the Lorde had shortened those dayes, no flesh should be saved: but for the elects sake, which hee hath chosen, he hath shortened those dayes.

21 Then if any man say to you, Loe, here is Christ, or lo. he is there, belecue it not.

22 For false Christs shall rise, and false prophets, & shall shew signes & wonders, to deceiue if it were possible the very elect.

23 But take ye heede: behold, I haue shewed you all things before.

24 ¶ Moreover in those dayes, after that tribulation, the sunne shall waxe darke, & the moone shall not giue her light,

25 And the starres of heauen shall fall: and the powers which are in heauen, shall shake.

26 And then shall they see the Sonne of man coming in the clouds, wth great power and glory.

27 And he shall then send his Angels, and shall gather together his elect from the four winds, and from the vtmost part of the earth to the vtmost part of heauen.

28 Now learne a parable of the figge tree. When her bough is yet tender, and it bringeth forth leaues, ye know that sommer is neere.

29 So in like manner, when ye see these things,

4. *The hearing of you preachers, shall be a most cruell sentence against them, that they shall see the able inferring arguments, of Math. 23. 13. Luke 11. 31. 31. 10.*

4. *We are not for- bidden to shew to others how to be- lieue, but to shew them the way to life, which proceedeth from a true and sound of conscience, and a true hope of Gods assistance, that conuinceth us as we will in his word of Luke 11. 31. 31. 10.*

4. *By any kind of tribulation, and some kind of loss, to be able to stand, as Math. 24. 13. Luke 21. 19. 19. 10.*

4. *When the brethren and prophets, shall see the signs, and wonders, they shall be able to stand, as Math. 24. 13. Luke 21. 19. 19. 10.*

4. *When the brethren and prophets, shall see the signs, and wonders, they shall be able to stand, as Math. 24. 13. Luke 21. 19. 19. 10.*

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4. *When the brethren and prophets, shall see the signs, and wonders, they shall be able to stand, as Math. 24. 13. Luke 21. 19. 19. 10.*

6 This doubling of the words was used in these days, when their language were so mixed together for this word, Abba, is a Syrian word.
31 An horrible example of the flagitiousness of men, even in the disciples whom Christ had chosen.

4 Matt. 26. 47. Luke 22. 47. John 18. 3.
32 As men did willingly paye to God their Creator for his praise in forsaking and betraying him, so Christ willingly going about to make satisfaction for this sin, is forsaken of his owne, and betrayed by one of his familiars as a thief, that the punishment might be agreeable to the sinne, and we who are very traitors, forsakers, and scelerates might be delineated out of the damnations.

1 So disguisely, that he scape not out of your hands.
4 That is, Peter.
11 All his disciples.
13 Under presence of godlines, all things are lawful to such as doe violence against Christ.
14 Which he call about him, when he bearing what shame in the night sleep, denyed what he was doing.

4 Matt. 26. 57. Luke 22. 54. John 18. 24.
5 The high council was assembled, because Christ was accused in a blasphemy and a false prophesie: for as for the other crime of treason, it was forgiven against him by the Priests, to enforce Pilate by that reason to condemn him.
14 Christ, who was so innocent that he could not be oppressed, nor by false witnesses, is at the length, for confessing God to be his Father, condemned of impiety before the hie Priest: that was, who denied God and made wicked might be quit before God. Matt. 26. 59. John 18. 19.

38 And he said, Abba, Father, all things are possible vnto thee: take away this cup from me: neuertheless not that I will, but that thou wilt be done.
39 Then he came, & found them sleeping, and said to Peter, Simon, sleepest thou? couldst not thou watch one hour?
40 Watch ye, and pray, that ye enter not into temptation: the spirit indeede is readie, but the flesh is weakie.
41 And againe he went away, and prayed, and spake the same words.
42 And he returned, and found them asleepe againe: for their eyes were heauie: neither knew they what they should answer him.
43 And he came the third time, and said vnto them, Sleepe henceforth, and take your rest: it is ynough: the houre is come: behold, the Sonne of man is deliuered into the hands of sinners.
44 Rise vp: let vs goe: loe, he that betrayeth me, is at hand.
45 And immediately while he yet spake, came Judas that was one of the twelue, and with him a great multitude with swordes and staves from the hie Priests, and Scribes, and Elders.
46 And he that betrayed him, had given them a token, saying, Whomsoever I shall kisse, he is it: take him and leade him away safely.
47 And assoone as he was come, hee went straightway to him, and sayd, Haile Master, and kissed him.
48 Then they layd their hands on him, and tooke him.
49 And one of them that stood by, drew out a sword, and smote a seruant of the hie Priest, and cut off his eare.
50 And Iesus answered and sayd to them, Ye be come out as against a thiefe with swordes, and with staves, to take me.
51 I was daily with you teaching in the Temple, and ye tooke me not: but this is done that the Scriptures should be fulfilled.
52 Then they all forsooke him, and fled.
53 And there followed him a certaine yong man, clothed in a linnen vpon his bare body, and the yong men caught him.
54 But he left his linnen cloth, and fled from them naked.
55 So they led Iesus away to the hie Priest, and to him came together all the hie Priests, and the Elders, and the Scribes.
56 And Peter followed him as farre off, even into the hall of the hie Priest, and sate with the seruants, and warmed himself at the fire.
57 And the hie Priests, and all the Councill fought for witness against Iesus, to put him to death, but found none.
58 For many bare false witness against him, but their witness agreed not together.
59 Then there arose certaine, and bare false witness against him, saying,
60 Wee heard him say, I will destroy this Temple made with hands, and within three dayes I will build another, made without hands.
61 But their witness yet agreed not together.
62 Then the hie Priest stoode vp amongst them, and asked Iesus, saying, Answerest thou

nothing? what is the matter that these beare witness against thee?
63 But he held his peace, & answered nothing. Again the hie Priest asked him, & said vnto him, Art thou that Christ the sonne of the Blessed?
64 And Iesus said, I am he, & ye shall see the Sonne of man sit at the right hand of the power of God, and come in the cloudes of heauen.
65 Then the hie Priest rent his clothes, and said, What haue we any more neede of witness?
66 And hee heard the blasphemy: what thinke ye? And they all condemned him to be worthy of death.
67 And some began to spit at him, and to couer his face, and to beat him with filts, and to say vnto him, Prophesie. And the sergeants smote him with their rods.
68 And as Peter was beneath in the hall, there came one of the maides of the hie Priest.
69 And when she saw Peter warming himself, she looked on him, and said, Thou wast also with Iesus of Nazareth.
70 But he denied it, saying, I know him not, neither wot I what thou sayest. Then he went out into the porch, and the cocke crew.
71 Then Peter saw him againe, & began to say to them that stood by, This is one of them.
72 But hee denied it againe: and anon after, they that stood by, sayd againe to Peter, Surely thou art one of them: for thou art of Galilee, and thy speech is like.
73 And he began to curse, and sweare, saying, I know not this man of whom ye speake.
74 Then the second time the cocke crew, and Peter remembered the worde that Iesus had sayd vnto him, Before the cocke crowe twise, thou shalt denie me thrise, and waying that with himselfe, he wept.
75 And he began to curse, and sweare, saying, I know not this man of whom ye speake.
76 Then the second time the cocke crew, and Peter remembered the worde that Iesus had sayd vnto him, Before the cocke crowe twise, thou shalt denie me thrise, and waying that with himselfe, he wept.

C H A P. XV.

1 Of the things that Christ suffered vnder Pilate. **11** Barabbas vs preferred before Christ. **15** Pilate deliuereth Christ to be crucified. **17** Hee is crowned with thornes. **19** They spit on him, and mocke him. **21** Simon of Cyrene carrieth Christs crosse. **27** Christ is crucified betwene two thieves. **30** He is crucified. **37** He giueth vp the ghost. **43** Iesph buriet him.

1 And anon in the dawning, the hie Priests helde a Councill with the Elders, and the Scribes, and the whole Councill, and bound Iesus, and led him away, and deliuered him to Pilate.
2 Then Pilate asked him, Art thou the King of the Iewes? And he answered, and sayd vnto him, Thou sayest it.
3 And the hie Priests accused him of many things.
4 Wherefore Pilate asked him againe, saying, Answerest thou nothing? behold how many things they witness against thee.
5 But Iesus answered no more at all, so that Pilate maruelled.
6 Now at 5 feast, Pilate did deliuer a prisoner vnto them, whomsoever they would desire.
7 Then there was one named Barabbas, which was bound with his fellows, that had made insurrection, who in the insurrection had committed murder.
8 And the people cried aloude, and began to

9 Of Calcaia's most workes of all prayes. Matt. 24. 22.

15 Christ suffering all kind of reproch for our sakes, yett exulting glory to them that beleue in him. Matt. 26. 66. Luke 22. 55. John 18. 25.

16 An heauy example of the finishe of mannes life: that with a most comfortable example of the meite of God, who giueth the spirit of repentance and faith to his childe. Matt. 26. 71. Luke 22. 58.

17 We compare the flame of the spirit generally together yett specially to Peter, who had been known of many through the multitude of sinnes, and in Lodo, where the stand stand a faine of, there is a man in a man's mind, and in a man's mind. Matt. 26. 71. John 18. 25.

21 Matt. 26. 16. John 18. 16.

21 Christ being bound before an iudgement seat, an earthly iudge, in open assembly is condemned to giue vnto the death of his crucifixion, not for his owne finnes, (as we are by the lawe) but for all ours, that we may see the creature being deliuered his finnes, (as we are by the lawe) might be giued before an iudgement seat of God, and in the open assembly of the Angels. It was not lawfull for them to put any man to death, for all causes of life and death were referred to them from the first by Moses the great, and afterward by the Romans, about four hundred years before the destruction of the Temple, and therefore they deliuer Iesus to Pilate. Matt. 27. 12. Luke 23. 15. John 18. 35. **27** Iesph Pilate to deliue.

desire that he would doe as he had euer done vnto them.

9 Then Pilate answered them, and said, Will ye that I let loose vnto you the King of Iewes?

10 For he knew that the hie Priests had deliuered him of enuie.

11 But the hie Priests had moued the people to desire that he would rather deliuer Barabbas vnto them.

12 And Pilate answered, and said againe vnto them, What will ye then I doe with him, whom ye call the King of the Iewes?

13 And they cried againe, Crucifie him.

14 Then Pilate said vnto them, But what euill hath he done? And they cried the more feruently, Crucifie him.

15 So Pilate willing to content the people, loosed them Barabbas, and deliuered Iesus, when he had scourged him, that he might be crucified.

16 Then the soldiers led him away into the hall, which is the common hall, and called together the whole band,

17 And clad him with purple, and platted a crowne of thornes, and put it about his head.

18 And began to salute him, saying, Haile, King of the Iewes.

19 And they smote him on the head with a reede, and spat vpon him, and bowed the knees, and did him reuerence.

20 And when they had mocked him, they tooke the purple off him, & put his owne clothes on him, and led him out to crucifie him.

21 And they compelled one that passed by, called Simon of Syrene (which came out of the country, and was father of Alexander and Rufus) to beare his crosse.

22 And they brought him to a place named Golgotha, which is by interpretation, the place of dead mens skulls.

23 And they gaue him to drinke wine mingled with myrthe: but he receiued it not.

24 And when they had crucified him, they parted his garments, casting lots for them, what euery man should haue.

25 And it was the third houre, when they crucified him.

26 And the title of his cause was writtē about, THAT KING OF THE IEWES.

27 They crucified also with him two theues, the one on the right hand, and the other on his left.

28 Thus the scripture was fulfilled, which saith, And he was counted among the wicked.

29 And they that went by, railed on him, wagging their heads, and saying, Hee, thou that destroyest the Temple, & buildest it in three dayes,

30 Saue thy selfe and come downe from the crosse.

31 Likewise also euen the hie Priests mocking, said among themselves with the Scribes, He saued other men, himselfe he cannot saue.

32 Let Christ the King of Israel now come downe from the crosse, that we may see, and beleue. They also that were crucified with him reuiled him.

33 ¶ Now when sixth houre was come, darkness arose ouer all the land vntill the ninth houre.

¶ The Passover, and in the full moone, when the Sunne shined ouer all the world, and at midday that corner of the world, wherein so wicked an all

34 And at the 7th ninth houre Iesus cryed with a loude voyce, saying, ¶ Eloi, Eloi, lama-sabach-thani? which is by interpretation, My God, my God, why hast thou forsaken me?

35 And some of them that stood by, when they heard it, sayd, Behold, he calleth Elias.

36 And one ranne, and filled a sponge full of vineger and put it on a reede, and gaue him to drinke, saying, Let him alone I see vs see if Elias will come, and take him downe.

37 And Iesus cryed with a loude voyce, and gaue vp the ghost.

38 And the vaile of the Temple was rent in twaine, from the top to the bottome.

39 Nowe when the Centurion, which stood ouer against him, sawe that he thus crying gaue vp the ghost, hee sayd, Truly this man was the Sonne of God.

40 ¶ There were also women which beheld afaire off, among whome was Marie Magdalene, and Marie the mother of Iames the lesse, and of Ioses, and Salome,

41 Which also when hee was in Galilee, followed him, and ministered vnto him, and many other women which came vp with him vnto Hierusalem.

42 And now when the night was come (because it was the day of the preparation that is before the Sabbath)

43 Joseph of Arimathea, an honourable counsellour, which also looked for the kingdom of God, came, and went in boldly vnto Pilate, and asked the body of Iesus.

44 And Pilate maruiled, if he were already dead, and called vnto him the Centurion, and asked of him whether he had bene any while dead.

45 And when he knewe the truth of the Centurion, he gaue the body to Ioseph:

46 Who bought a linen cloth, and tooke him downe, and wrapped him in the linen cloth, and layed him in a tombe that was hewen out of a rocke, and rolled a stone vnto the doore of the sepulchre:

47 And Marie Magdalene, and Marie Ioses mother, beheld where he should be layed.

¶ Into counsel by Pilate, if we consider what danger Ioseph cast himselfe into, we shall perceiue how bold he was.

CHAP. XVI.

¶ Of Christes resurrection. ¶ His apperance to Marie Magdalene and others. ¶ His sendeth his Apostles to preach. ¶ His ascension.

And * when the Sabbath day was past, Marie Magdalene, and Mary the mother of Iames, and Salome, bought sweete oynments, that they might come and anoint him.

2 Therefore early in the morning, the first day of the weeke, they came vnto the sepulchre, when the sunne was now risen.

3 And they sayde one to another, Who shall roll vs away the stone from the doore of the sepulchre?

4 And when they looked, they sawe that the stone was rolled away (for it was a very great one)

5 So they went into the sepulchre, and sawe a yong man sitting at the right side, clothed in a long white robe: and they were sore troubled.

6 But he sayd vnto them, Be not so troubled: ye seeke Iesus of Nazareth, which hath bene crucified: he is risen, he is not here: behold the place where they put him.

7 Christ striuing mightily with Satan, with sinne and with death, all three armed with the horrible curse of God, grievously tormented in body hanging vpon the crosse, and in soule plunged in the depth of hell, yet he riddeth himselfe, crying with a mighty voyce, and notwithstanding the wound which he receiued of death, in that that he died, yet by fainting about things above, and things beneath, by reuiving of the velle of the Temple, & by the testimony wrang out of them which murdered him, he sheweth euidently vnto the rest of his enemies which are as yet obstinate, and mocks at him, that he shalbe knowne out of hand to be conquerour and Lord of all.

¶ Psal. 132. 6. Math. 27. 46. ¶ Psal. 69. 22. ¶ Christ to the great shame of men which forsooke the Lord, chose women for his waitresses, which beheld all this whole action. ¶ Luke 8. 3. ¶ Math. 27. 55. ¶ Luke 23. 55. 1000. 19. 28. ¶ A man offered to anointe the counsel of the Sanhedrim, or els taken into counsel by Pilate, if we consider what danger Ioseph cast himselfe into, we shall perceiue how bold he was.

¶ Luke 24. 1. John 20. 1.

¶ When they call to seeke to ward the sepulchre. ¶ Math. 28. 1. John 20. 1. ¶ Into the cause, wherein the Ispah chie was cald out.

1. Which thou hast prepared before the face of all people.

2. A light to be recruited to the Gentiles, and the glory of thy people Israel.

3. And Ioseph and his mother marveled at those things, which were spoken touching him.

4. And Simeon blessed them, and said vnto Mary his mother, Beholde, this child is appointed for the fall and rising againe of many in Israel, and for a signe which shall be spoken against.

5. (Yea and a sword shall pierce through thy soule) that the thoughts of many hearts may be opened.

6. And there was a Prophetesse, one Anna the daughter of Phanuel, of the tribe of Aser, which was of a great age, after she had liued with an husband seuen yeeres from her virginity:

7. And she was widow about foure score, and foure yeeres, and went out of the Temple, but serued God with fastings & prayers night and day.

8. She then coming at the same instant vpon them, confessed likewise the Lord, & spake of him to all that looked for redemption in Hierusalem.

9. And when they had performed all things according to the Law of the Lord, they returned into Galile to their owne citie Nazareth.

10. And the child grew, and waxed strong in spirit, & was filled with wisdom, and the grace of God was with him.

11. ¶ Now his parents went to Hierusalem, every yeere, at the feast of the Passouer.

12. And when he was twelue yeere old, and they were come vp to Hierusalem, after the custome of the feast,

13. And had finished the dayes thereof, as they returned, the child Iesus remained in Hierusalem, and Ioseph knew not, nor his mother,

14. But they supposing that he had bene in the company, went a wayes iourney, and sought him among their kinsfolke, and acquaintance.

15. And when they found him not, they turned backeto Hierusalem, and sought him.

16. And it came to passe three dayes after, that they found him in the Temple, sitting in the midst of the doctours, both hearing them, and asking them questions:

17. And all that heard him, were astonished at his understanding and answers.

18. ¶ So when they saw him, they were amazed, and his mother said vnto him, Sonne, why hast thou thus dealt with vs? behold, thy father and I haue sought thee with very heauie hearts.

19. Then said he vnto them, How is it that ye sought me? knew ye not that I must go about my Fathers busines?

20. But they vnderstood not the word that he spake to them.

21. ¶ Then he went downe with them, and came to Nazareth, and was subiect to them: and his mother kept all these sayings in her heart.

22. And Iesus increased in wisdom, and stature, and in fauour with God and men.

CHAP. III.

John exhorteth to repentance as a testimony of Christ, as Herod putteth him in prison: as Christ is baptized. 23 His pedigree.

Now in the fiftenth yeere of the reigne of Tiberius Caesar, Pontius Pilate being gouer-

hour of Iudea, and Herod being Tetrarch of Galile, and his brother Philip Tetrarch of Iudaea, and of the country of Trachanitis, and Lysanias the Tetrarch of Abilene,

2. ¶ When Annas and Caiaphas were the hie Priests, the word of God came vnto John, the sonne of Zacharias in the wildecitte.

3. ¶ And he came into all the coastes about Iordan, preaching the baptisme of repentance for the remission of finnes,

4. As it is written in the booke of the sayings of Esaias the Prophet, which saith, The voyce of him that crieth in the wildernes, Prepare ye the way of the Lord: make his paths straight.

5. Euery valley shall be filled, and euery mountaine and hill shall be brought low, and crooked things shall be made straight, and the rough wayes shall be made smooth.

6. And all flesh shall see the saluation of God.

7. Then said he to the people that were come out to be baptized of him, ¶ O generations of vipers, who hath forewarned you to flee from the wrath to come?

8. Bring forth therefore frutes worthy amendment of life, and beginne not to say with your selues, We haue Abraham to our father: for I say vnto you, that God is able of these stones to raise vp children vnto Abraham,

9. Now also is the axe layd vnto the roote of the trees: therefore euery tree which bringeth not forth good fruit, shall be hewen downe, and cast into the fire.

10. ¶ Then the people asked him, saying, What shall we do then?

11. And he answered, and said vnto them, ¶ He that hath two coats, let him part with them that hath none: and he that hath meat, let him do likewise.

12. Then came there Publicanes also to be baptized, and said vnto him, Master, what shall we doe?

13. And he said vnto them, Require no more then that which is appointed vnto you.

14. The souldiers likewise demanded of him, saying, And what shall we do? And he said vnto them, Do violence to no man, neither accuse any falsely, and be content with your wages.

15. ¶ As the people waited, and all men mused in their hearts of Iohn, if he were not that Christ,

16. Iohn answered, and said to them all, ¶ In deed I baptize you with water, but one stronger then I cometh, whose shoes I latchet I am not worthy to vnloose: he will baptize you with the holy Ghost, and with fire.

17. ¶ Whose fanne is in his hand, and he will make cleane his floor, and will gather the wheat into his garner, but the chaffe will hee burne vp with fire that neuer shall be quenched.

18. Thus then exhorting with many other things, he preached vnto the people.

19. ¶ But when Herod the Tetrarch was rebuked of him, for Herodias his brother Philips wife, and for all the euils which Herod had done,

20. He added yet this aboue all, that he shuld vp Iohn in prison.

21. ¶ Now it came to passe, as all the people were baptized, and that Iesus was baptized and did pray, that the heauen was opened:

22. And the holy Ghost came downe in a bodily shape like a doue vpon him, and there was a

¶ Math. 3. 1. A leprosus called him Annas.

¶ Math. 3. 2. Mark. 1. 4.

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¶ Math. 3. 2. Mark. 1. 4.

¶ The flocke of Christ according to the flesh, is brought by order even to Adam, and so to God; that it might appear, that he onely it was, whom God promised to Abraham and David, and appointed from everlasting to his Church, which is gathered together of all sortes of men.

voice from heauen, saying, Thou art my beloved Sonne: in thee I am well pleased.

¶ 23 ¶ And Iesus himselfe began to be about thirtie yeere of age, being as men supposed the sonne of Ioseph, which was the sonne of Eli,

¶ 24 The sonne of Marth, the sonne of Leui, the sonne of Melchi, the sonne of Ianna, the sonne of Ioseph,

¶ 25 The sonne of Mattathias, the sonne of Amos, the sonne of Naum, the sonne of Eli, the sonne of Nagge,

¶ 26 The sonne of Maath, the sonne of Mattathias, the sonne of Semei, the sonne of Ioseph, the sonne of Iuda,

¶ 27 The sonne of Ioanna, the sonne of Rheda, the sonne of Zorobabel, the sonne of Salathiel, the sonne of Neri,

¶ 28 The sonne of Melchi, the sonne of Addi, the sonne of Cosam, the sonne of Elmodam, the sonne of Er,

¶ 29 ¶ The sonne of Iose, the sonne of Eliezer, the sonne of Iorim, the sonne of Matthat, the sonne of Leui,

¶ 30 The sonne of Simeon, the sonne of Iuda, the sonne of Ioseph, the sonne of Ionan, the sonne of Eliacin,

¶ 31 The sonne of Melea, the sonne of Mainan, the sonne of Mattatha, the sonne of Nathan, the sonne of Dauid,

¶ 32 The sonne of Iesse, the sonne of Obed, the sonne of Booz, the sonne of Salmō, the sonne of Naasson,

¶ 33 The sonne of Aminadab, the sonne of Aram, the sonne of Elsom, the sonne of Phares, the sonne of Iuda,

¶ 34 The sonne of Iacob, the sonne of Isaac, the sonne of Abraham, the sonne of Thara, the sonne of Nachor,

¶ 35 The sonne of Saruch, the sonne of Ragau, the sonne of Phalec, the sonne of Eber, the son of Sala,

¶ 36 The sonne of Cainan, the sonne of Arphaxad, the sonne of Sem, the sonne of Noe, the sonne of Lamech,

¶ 37 The sonne of Mathusela, the sonne of Enoch, the sonne of Jared, the sonne of Maleleel, the sonne of Cainan,

¶ 38 The sonne of Enos, the sonne of Seth, the sonne of Adam, the sonne of God.

CHAP. III.

¶ Of Christes temptation, and fasting. *He teacheth in Nazareth in the great admiration of all.* ¶ 1 A Prophet that teacheth in his owne country is contemned. ¶ 2 One possessed of the deuill is cured. ¶ 3 Peters mother in law is healed, and diuers sick persons are restored to health. ¶ 4 The diuile acknowledge his lord.

¶ And Iesus full of the holy Ghost returned from Iordan, and was led by that Spirit into the wilderness,

¶ 2 And was there fourtie dayes tempted of the deuill, & in those dayes he did eat nothing, but when they were ended, he afterward was hungry.

¶ 3 Then the deuill sayd vnto him, If thou be the sonne of God, commaund this stone, that it be made bread.

¶ 4 But Iesus answered him, saying, It is written, That man shall not liue by bread only, but by euery word of God.

¶ 5 Then the deuill tooke him vp into an high mountaine, and shewed him all the kingdomes of the world, in the twinkling of an eye.

¶ 6 And the deuill sayde vnto him, All this power will I giue thee, and the glory of those kingdoms: for that is *delivered to me*, and to whomsoeuer I will, I giue it.

¶ 7 If thou therefore wilt worship mee, they shall be all thine.

¶ 8 But Iesus answered him, and sayde, Hence from me, Satan: for it is written, ¶ Thou shalt worship the Lord thy God; and him alone thou shalt serue.

¶ 9 Then he brought him to Hierusalem, and set him on a pinacle of the Temple, and sayd vnto him, If thou be the Sonne of God, cast thy selfe downe from hence,

¶ 10 For it is written, ¶ That hee will giue his Angels charge ouer thee to keepe thee:

¶ 11 And with their handes they shall lift thee vp least at any time thou shouldst dash thy foote against a stone.

¶ 12 And Iesus answered, and said vnto him, It is sayd, ¶ Thou shalt not tempt the Lord thy God.

¶ 13 And when the deuill had ended all the temptation, he departed from him for a little season.

¶ 14 ¶ And Iesus returned by the power of the spirit into Galilee: and there went a fame of him throughout all the region round about,

¶ 15 For hee taught in their Synagogues, and was honoured of all men.

¶ 16 ¶ And hee came to Nazareth where hee had bene brought vp, and (as his custome was) went into the Synagogue on the Sabbath day, and stood vp to reade.

¶ 17 And there was deliuered vnto him the booke of the Prophet Esaias: and when hee had opened the booke, he found the place, where it was written,

¶ 18 ¶ The Spirit of the Lord is vpon mee, because he hath anointed me; that I should preach the Gospel to the poore: he hath sent mee, that I should heale the broken hearted, that I should preach deliuerance to the captiues, & recovering of sight to the blinde, that I should set at libertie them that are bound:

¶ 19 And that I should preach the acceptable yeere of the Lord.

¶ 20 And hee closed the booke, and gaue it againe to the minister, and satte downe: and the eyes of all that were in the Synagogue were fastened on him.

¶ 21 Then he began to say vnto them, This day is the Scripture fulfilled in your eares.

¶ 22 ¶ And all eare him wiles, and wondered at the gracious wordes, which proceeded out of his mouth, and said, Is not this Iosephs sonne?

¶ 23 Then he sayd vnto them, Ye will surely say vnto me this Prouerbe, Physician, heale thy selfe: whatsoeuer we haue heard done in Capernaum, doe it here likewise in thine owne country.

¶ 24 And hee sayd, Verily I say vnto you, ¶ No Prophet is accepted in his owne country.

¶ 25 But I tell you of a truth, many widowes were in Israel in the dayes of *¶ Elias*, when heauen was shut three yeeres and sixe monethes, when great famine was throughout all the land:

¶ 26 But vnto none of them was *¶ Elias* sent, Iesus into Sarepta, *¶ a city of Sidon*, vnto a certaine widowe.

¶ 27 Also many lepers were in Israel, in the time

¶ Christ being cured away (as it were) out of the world) into the desert; after the fall of fourtie dayes, and the overcoming of Satan therin, commauning as it were suddenly from heauen beganeth his office.

¶ Matt. 4. 1. Mark. 1. 13.

¶ Christ being tempted of Satan, first to distrust in God, secondly to the desire of ri-

ches and honour, and lastly to a vaine confidence of himselfe, ouercometh him therby by the word of God. ¶ Deut. 8. 3. mat. 4. 4.

¶ By this word, power, are the Kingdomes: thence, thence, which hee is broken by the fall of the Kingdomes.

¶ That is, Iesus, for hee is prince of the world, and not of the flesh.

¶ That hee saith me true, that hee saith me true, that hee saith me true, that hee saith me true.

¶ Out of an high place, which had a generally chosen, a generally chosen, a generally chosen, a generally chosen.

¶ Deut. 4. 13. ¶ Psal. 113. ¶ Deut. 1. 1. ¶ Mark. 1. 1.

¶ Who Christ is, and wherein hee comes, for the out of the Prophet Esai.

¶ His heale in the dayes of the law, as hee saith, as hee saith, as hee saith, as hee saith.

¶ ¶ Elias, a. ¶ Familiaris carnis Christi, ¶ hee is sent, and therefore hee is sent, and therefore hee is sent.

¶ ¶ Elias, a. ¶ Familiaris carnis Christi, ¶ hee is sent, and therefore hee is sent, and therefore hee is sent.

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¶ ¶ Elias, a. ¶ Familiaris carnis Christi, ¶ hee is sent, and therefore hee is sent, and therefore hee is sent.

of **ELIUS** the Prophet; yet none of them was made cleane, saving Naaman the Syrian.

28 ¶ Then all that were in the Synagogue, when they heard it, were filled with wrath,

29 And rose vp, and thrust him out of the cite, and led him vnto the edge of the hill, whereon their cite was built, to cast him down headlong.

30 But hee passed through the mids of them, and went his way,

31 ¶ And came downe into Capernaum a cite of Galile, and there taught them on the Sabbath dayes.

32 ¶ And they were astonied at his doctrine: for his word was with authoritie.

33 ¶ And in the Synagogue there was a man which had a Spirit of an vnclene deuill, which cried with a loud voyce,

34 ¶ Saying, Oh, what haue wee to doe with thee, thou Iesus of Nazareth? art thou come to destroy vs? I know who thou art, *euen* the holy one of God.

35 And Iesus rebuked him, saying, Holde thy peace, & come out of him. Then the deuill throwing him in the middes of them, came out of him, and hurt him nothing at all.

36 So feare came on them all, and they spake among themselves, saying, What thing is this: for with authoritie and power he commaundeth the foule spirits, and they come out?

37 And the fame of him spread abroad throughout all the places of the countrey round about.

38 ¶ And he rose vp, and came out of the Synagogue, and entred into Simons house. And Simons wiues mother was taken with a great feuer, and they required him for her.

39 Then he floode ouer her, and rebuked the feuer, and it left her, and immediately she arose, and ministred vnto them.

40 Now at the sunne setting, all they that had sicke *salues* of diuers diseases, brought them vnto him, and he laid his hands on euery one of them, and healed them.

41 ¶ And deuils also came out of many, crying, and saying, Thou art that Christ that Sonne of God: but he rebuked them, and suffered them not to say that they knew him to be that Christ.

42 ¶ And when it was day, he departed, and went fourth into a desert place, and the people sought him, and came to him, and kept him that he should not depart from them.

43 But hee said vnto them, Surely I must also preach the kingdome of God to other cities: for therefore am I sent.

44 And hee preached in the Synagogues of Galile.

CHAP. V.

¶ Christ teacheth out of the ship. 6 Of the draught of fishes. 12 The Lepers, as Christ prayeth in the desert. 18 One sicke of the palsey. 22 Leuites Preaching. 31 The fillings and afflictions of the Apostles after Christs ascension. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ THEN ¶ It came to passe, as the people pressed vpon him to heare the word of God, that he stood by the lake of Genesareth,

2 And sawe two shippes stand by the lakes side, but the fishermen were gone out of them, and were washing their nets.

3 And he entred into one of the shippes, which

was Simons, and required him that he would thrust off a litle from the land: and hee fate downe, and taught the people out of the ship.

4 ¶ Nowe when he had left speaking, he said vnto Simon, Lanch, our into the deepe, and let downe your nets to make a draught.

5 Then Simon answered, and said vnto him, Master, wee haue trauailed for all night, and haue taken nothing: neuertheless if at thy word I will let downe the net.

6 And when they had so done, they enclosed a great multitude of fishes, so that their net brake.

7 And they beckened to their partners, which were in the other ship, that they should come and helpe them, who came then, and filled both the shippes, that they did linke.

8 Now when Simon Peter saw it he fell downe at Iesus knees, saying, Lord, go from me: for I am a sinfull man.

9 For hee was vtterly astonied, and all that were with him, for the draught of fishes which they tooke.

10 And so was also Iames and Iohn the sonnes of Zebedee, which were companions with Simon. Then Iesus said vnto Simon, Feare not: from henceforth thou shalt catch men.

11 And when they had brought the shippes to land, they forsooke all, and followed him.

12 ¶ ¶ Nowe it came to passe, as he was in a certaine cite, behold, *there was* a man full of leprosie, and when he sawe Iesus, he fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me cleane.

13 So he stretched forth his hand, and touched him, saying, I will, be thou cleane. And immediately the leprosie departed from him.

14 And hee commaunded that hee should tell it no man: but Go, *saith he*, and shew thy selfe to the Priest, and offer for thy cleansing, as Moses hath commaunded, for a witnesse vnto them.

15 But so much more went there a faine abroad of him, and great multitudes came together to heare, and to be healed of his infirmities.

16 But hee kept himselfe apart in the wilderness, and prayed.

17 ¶ ¶ And it came to passe, on a certaine day, as he was teaching, that the Pharises and doctours of the Lawe fate by, which were come out of euery towne of Galile, and Iudea, and Hierusalem, and the power of the Lord *was in him*, to heale them.

18 ¶ Then beholde, men brought a man lying in a bed, which was taken with a palsey, and they sought meanes to bring him in, and to lay him before Iesus.

19 And when they coulde not finde by what way they might bring him in, because of the palsey, they went vp on the houise, and let him downe through the tiling, bed and all, in the mids before Iesus.

20 And when he sawe their faith, he said vnto him, Man, thy finnes are forgiven thee.

21 Then the Scribes and the Pharises began to reason, saying, Who is this that speaketh blasphemies? Who can forgive finnes, but God onely?

22 But when Iesus perceived their reasoning, he answered, and said vnto them, What reason ye in your hearts?

23 Whether is easier to say, Thy finnes are forgiven thee, or to say, Rise and walke?

¶ The word signifi-
fies him that had
cure out any
thing.

¶ Math. 8. 3.

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¶ Math. 8. 3.

24 But that ye may knowe that the Sonne of man hath authority to forgive sinnes in earth; (he said vnto the sicke of the palsey.) I say to thee; Arise: take vp thy bed, and goe to thine house.
25 And immediately he rose vp before them, andooke vp his bed whereon he lay, and departed to his owne house, praising God.

26 And they were all amazed, & praised God, and were filled with feare, saying, Doubtlesse wee haue seene strange things to day.

27 ¶ 2 And after that, he went forth and saw a Publicane named Leui, sitting at the receite of custome, and said vnto him, Follow me.

28 And he left all, rose vp, and followed him.

29 Then Leui made him a great feast in his owne house, where there was a great company of Publicans, and of other that sate at table with them.

30 But they that were Scribes and Pharisees among them, murmured against his disciples, saying, Why eate ye and drinke ye with Publicans and sinners?

31 Then Iesus answered, and said vnto them, They that are whole, neede not the Phisician, but they that are sicke.

32 ¶ I came not to call the righteous, but sinners to repentance.

33 ¶ 3 Then they said vnto him, Why do the disciples of Iohn fast often, and pray, & the disciples of the Pharisees also, but thine eate & drinke?

34 ¶ 7 And he said vnto them, Can ye make the children of the wedding chamber to fast, as long as the bridegrome is with them?

35 But the dayes will come, euen when the bridegrome shall be taken away from them: then shall they fast in those dayes.

36 Again he spake also vnto them a parable, No man putteth a piece of a newe garment into an olde vesture: for then the newe renteth it, and the piece taken out of the newe, agreeeth not with the olde.

37 Also no man powreth new wine into olde vessels: for then the new wine will breake the vessels and it will run out, and the vessels will perish.

38 But newe wine must be powred into newe vessels: so both are preferred.

39 Also no man that drinketh olde wine, straightway desireth newe: for he saith, The olde is more profitable.

CHAP. VI.

1 The disciples put the eares of cornes on the Sabbath, & of him that had a withered hand. 2 The rebuke of the Apostles. 30 The blessing and curse. 37 We must leaue our enemies.

46 With what fruit the word of God is to be heard.
A ND ¶ it came to passe on a second solemne Sabbath, that hee went through the corne fields, & his disciples * plucked the eares of corne, and did eate, and rub them in their hands.

2 And certaine of the Pharisees said vnto them, Why doe ye that which is not lawfull to doe on the Sabbath dayes?

3 Then Iesus answered them, and said, * Haue ye not read this, that Dauid did when he himselfe was an hungred, and they which were with him,

4 Howe hee went into the house of God, and

ooke, and ate the shewbread, and gaue also to them which were with him, which was not lawfull to eate, but for the Priests onely?

5 And he said vnto them, The Sonne of man is Lord also of the Sabbath day.

6 ¶ 2 It came to passe also on another Sabbath, that hee entered into the Synagogue, and taught, and there was a man, whose right hand was dried vp.

7 And the Scribes and Pharisees watched him, whether hee would heale on the Sabbath day, that they might finde an accusation against him.

8 But hee knewe their thoughts, and said to the man which had the withered hand, Arise, and stande vp in the middes. And hee arose, and stood vp.

9 Then said Iesus vnto them, I will aske you a question, Whether is it lawfull on the Sabbath dayes to do good, or to do euill? to saue life, or to destroy?

10 And hee beheld them all in compass, and said vnto the man, Stretch forth thine hand. And he did so, and his hand was restored againe, as whole as the other.

11 Then they were filled full of madnesse, and communed one with another, what they might doe to Iesus.

12 ¶ 3 And it came to passe in those dayes, that hee went into a mountaine to pray, and spent the night in prayer to God.

13 And when it was day, he called his disciples, and of them he chose twelue which also hee called Apostles.

14 (Simon whom hee named also Peter, and Andrew his brother, James and Iohn, Philip and Bartlemewe,

15 Matthew and Thomas: James the sonne of Alphaeus, and Simon called Zelous,
16 Iudas James brother, and Iudas Iscariot, which also was the traitour.)

17 Then he came downe with them, and stood in a plaine place with the companie of his disciples, and a great multitude of people out of all Iudea, and Hierusalem, and from the sea coast of Tyrus and Sidon, which came to heare him, and to be healed of their diseases.

18 And they that were vexed with foule spirits, and they were healed.

19 And the whole multitude sought to touch him: fortherne went vertue out of him, and healed them all.

20 ¶ 4 And hee lifted vp his eyes vpon his disciples, and said, Blessed be ye poore: for yours is the kingdom of God.

21 * Blessed are ye that hunger now: for ye shall be satisfied: * blessed are ye that weepe now: for ye shall laugh.

22 * Blessed are ye when men hate you, and when they separate you, and reuile you, and put out your name as euill, for the Sonne of mans sake.

23 Reioyce ye in that day, and be glad: for behold, your reward is great in heauen: for after this manner their fathers did to the Prophets.

24 ¶ 5 But woe be to you that are full: for ye haue receiued your consolation.

25 ¶ Woe be to you that are full: for ye shall hunger. Woe be to you that now laugh: for ye shall weep and weepe.

26 Woe be to you when all men speake well of you: for so did their fathers to the false prophets.

27 ¶ 6 But

¶ Math. 9.9.
marke 2.14.
3 The Church is a company of faithfull men, through the grace of Christ repentant, which hee maketh with him, to the great fence of the proud and enuious worldlings.

¶ 1. Tim. 1.15.
¶ Math. 9.14.
marke 2.18.
4 It is the paynt of hypocrites and ignorant men to put an holiness in fasting, and in things indifferent. 7 Lawes generally made without any consideration of circumstances, for sibling and other things of like sort, are not onely ty- rannous, but very hurtfull in the Church.

¶ Math. 12.7.
marke 2.27.
2 Christ sheweth against the iherosolymites, who sticke in euery trifling, that the Lawe of the very Sabbath, was giuen to be kept without exception: much lesse that the saluation of man should consist in the outward keeping of it. 3. Epiphanius saith well in his treatise, where hee confuteth Ebiou, that the time, when the disciples plucked the eares of corne, was in the feast of vntancoured leuit: Now, whereas in these feastes, which were kept many dayes together, as the feast of Tabernacles, and the Passouer, given first day and their last were of like solemnity, Leuit. 23. Luke saith the last day the second Sabbath, though Theophilus vnderstandeth it of any other of them, that followed the first. ¶ 1. 2. Cor. 11.6.

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3 The Church is the rule of all Christians.

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wetting his
disciples to Christ
himselfe be con-
firmed.

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the prison his
wetting his
disciples to Christ
himselfe be con-
firmed.

8 When Iohns
disciples came to
Beth.

9 That which the
Prophet shewed
long before, Iohn
shewed at hand
and Gubill him-
selfe dorth present
it dayly vnto vs, in
the Gospel, but for
the most part is
vaine, for the ma-
ny seeke nothing
els, but foolish
syes and vaine
glory.
¶ Mat. 1. 1.

10 Said that he was
holy, good, faithful,
and mercifull,
at To his own
hour.

11 Math. 11. 16.
12 What way fol-
loweth in offering vs
the Gospel, the
most part of men
procure offences
vnto themselves:
yet notwithstanding
some Church
is gathered to-
gether.

13 Proud men de-
spise themselves
of the benefices of
the presence of
Christ, even then
when he is at
home with them
in their houses,
which the humble
and base do enjoy.
¶ Mark. 15. 42.
John 20. 10.

throughout all Iudaea, and throughout all the re-
gion round about.

18 And the disciples of Iohn shewed him of
all these things.

19 So Iohn called vnto him two certaine men
of his disciples, and sent them to Iesus, saying, Art
thou he that should come, or shall we waite for
another?

20 And when the men were come, vnto him,
they said, Iohn Baptist hath sent vs vnto thee, say-
ing, Art thou he that should come, or shall we
waite for another?

21 And he at that time, he cured many of their
sicknesses, and plagues, and of euill spirits, and vnto
many blind men he gaue sight freely.

22 And Iesus answered, and sayd vnto them,
Go ye your wayes and shew Iohn, what things ye
haue seene and heard: that the blind see, the halt
go, the lepers are cleansed, the deafe heare, the
dead are raised, and the poore receiue the Gospel.

23 And blessed is he, that shall not be offen-
ded in me.

24 And when the messengers of Iohn were
departed, he began to speake vnto the people of
Iohn, What went ye our into the wilderness to
see? A reede shaken with the wind?

25 But what went ye out to see? A man clothed
in soft rayment? behold, they which are
gorgeously apparelled, and liue delicately, are in
Kings courts.

26 But what went ye forth to see? A Pro-
phet? yea, I say to you, & greater than a Prophet.

27 This is he of whom it is written, Behold,
I send my messenger before thy face, which shall
prepare thy way before thee.

28 For I say vnto you, there is no greater Pro-
phet then Iohn, among them that are begotten
of women: neuertheless, he that is the least in
the kingdom of God, is greater then he.

29 Then all the people that heard, and the
Publicanes, justified Iohn, being baptized with
the baptism of Iohn.

30 But the Pharisees and the exponents of the
Law despised the counsell of God against them-
selves, and were not baptized of him.

31 And the Lord said, Whereunto shall I
liken the men of this generation? and what thing
are they like vnto?

32 They are like vnto little children sitting in
the market place, and crying one to another, and
saying, We haue piped vnto you, and ye haue not
danced: we haue mourned to you, and ye haue
not wept.

33 For Iohn Baptist came neither eating bread,
nor drinking wine: and ye say, He hath the deuill.

34 The sonne of man is come, and eateth, and
drinketh: and ye say, Behold, a man which is a
glutton, and a drinker of wine, a friend of Public-
anes and sinners:

35 But widome is justified of all her children.

36 ¶ And one of the Pharisees desired him
that he would eat with him: and he went into
the Pharisees house, and sat downe at table.

37 And behold, a woman in the citie, which
was a sinner, when she knew that Iesus sat at
table in the Pharisees house, she brought a boxe of
oyntment.

38 ¶ And she stood at his feete behind him
weeping, and began to wash his feet with teares,
and did wipe them with the haire of her head,

and kissed his feet, and anoynted them with the
oyntment.

39 ¶ Now when the Pharise which bade him,
saw it, he spake within himselfe, saying, If this man
were a Prophet, he would surely haue known
who, and what manner of woman this is which
toucheth him: for she is a sinner.

40. ¶ And Iesus answered, and sayd vnto him,
Simon, I haue somewhat to say vnto thee: And he
said, Master, say on.

41 There was a certaine lender which had two
debtors: the one ought fise hundred pence, and
the other fifty:

42 When they had nothing to pay, he forgave
them both: Which of them therefore, tell me,
will loue him most?

43 Simon answered, and said, I suppose that he
to whom he forgave most. And he said vnto him,
Thou hast truly iudged.

44 Then he turned to the woman, and said vnto
Simon, Seest thou this woman? I entred into
shine house, and thou gauest me no water to my
feet: but she hath washed my feet with teares,
and wiped them with the haire of her head.

45 Thou gauest me no kisse but she, since the
time I came in, hath not ceased to kisse my feet.

46 Mine head with oyle thou didst not anoint:
but she hath anoynted my feet with oymnt.

47 Wherefore I say vnto thee, many finnes are
forgiuen her: for she loued much. To whom
little is forgiven, he doth loue a little.

48 And he sayd vnto her, Thy finnes are for-
giuen thee.

49 And they that sat at table with him, be-
gan to say within themselves, Who is this that
euen forgiveth finnes?

50 And he sayd to the woman, Thy faith hath
saued thee: go in peace.

51 ¶ And he sayd to the woman, Thy faith hath
saued thee: go in peace.

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113 ¶ And he sayd to the woman, Thy faith hath
saued thee: go in peace.

vp, and bare fruite, an hundred folde. And as he said these things, he cried, Hee that hath eares to heare, let him heare.

9 Then his disciples asked him, demanding what parable that was.

10 And he said, Vnto you it is giuen to know the secrets of the kingdome of God, but to other in parables, that when they see, they should not see, and when they heare, they should not vnderstand.

11 ¶ The parable is this, The seede is the word of God.

12 And they that are beside the way, are they that heare: afterward commeth the deuill, and taketh away the word out of their hearts, lest they should beleue, and be saued.

13 But they that are on the stones, are they which when they haue heard, receiue y word with ioy: but they haue no rootes: which for a while beleue, but in the time of temptation goe away.

14 And that which fell among thornes, are they which haue heard, and after their departure are choked with cares and with riches, and voluptuous liuing, and bring forth no fruite.

15 But that which fell in good ground, are they which with an honest and good heart heare the word, & keepe it, and bring forth fruite with patience.

16 ¶ No man when he hath lighted a candle, couereth it vnder a vessell, neither putteth it vnder the bed, but setteth it on a candlesticke, that they that enter in, may see the light.

17 Neither is nothing in secret, that shall not be euident: neither any thing hidde, that shall not be known, and come to light.

18 ¶ Take heed therefore how ye heare: for whosoauer hath, to him shall be giuen: and whosoauer hath not, from him shall be taken euen that which it seemeth that he hath.

19 ¶ Then came to him his mother and his brethren, and could not come neere to him for the presse.

20 And it was told him by certaine which said, Thy mother and thy brethren stand without, and would see thee.

21 But he answered, and sayd vnto them, My mother and my brethren are these which heare the word of God, and doe it.

22 ¶ And it came to passe on a certaine day, that he went into a ship with his disciples, and he said vnto them, Let vs goe ouer vnto the other side of the lake. And they lancht forth.

23 And as they sailed, hee fell a sleepe, and there came downe a storme of winde on the lake, and they were filled with water, and were in jeopardy.

24 Then they went to him, and awoke him, saying, Master, Master, we perish. And he arose, and rebuked the winde, and the waues of water: and they ceased, and it was calme.

25 Then hee sayd vnto them, Where is your faith? and they feared, & wondered among themselves, saying, Who is this that commandeth both

the windes and water, and they obey him.

26 ¶ So they sailed vnto the region of the Gadarenes, which is ouer against Galilee.

27 ¶ And as hee went out to land, there met him a certaine man out of the citie, which had deuils long time, and he ware no garment, neither abode in house, but in the graues.

28 And when he saw Iesus, hee cried out, and fell downe before him, and with a loud voice said, What haue I to doe with thee, Iesus the sonne of God the most high? I beseech thee torment me not.

29 For he commanded the foule spirit to come out of the man: (for oftentimes hee had caught him: therefore hee was bound with chaines, and kept in fetters: but he brake the bands, & was caried of the deuill into wildernesses.)

30 Then Iesus asked him, saying, What is thy name? and he said, Legion, because many deuils were entered into him.

31 And they besought him, that he would not command them to goe out into the deepe.

32 And there was thereby an heard of many swine feeding on an hill: and the deuils besought him, that hee would suffer them to enter into them. So hee suffered them.

33 Then went the deuils out of the man, and entred into the swine: and the heard was caried with violence from a sleepe downe place into the lake, and was choked.

34 When the herdemen saw what was done, they fled: and when they were departed, they told it in the citie and in the country.

35 Then they came out to see what was done, and came to Iesus, and found the man, out of whom the deuils were departed, sitting at the feete of Iesus, clothed, and in his right minde: and they were afraid.

36 They also which saw it, tolde them by what means he that was possessed with the deuill, was healed.

37 Then the whole multitude of the country about the Gadarenes, besought him that hee would depart from them: for they were taken with a great feare: and he went into the ship, and returned.

38 Then the man, out of whom the deuils were departed, besought him that hee might bee with him: but Iesus sent him away, saying,

39 Returne into thine owne house, and shewe what great things God hath done to thee. So he went his way, and preached throughout all the citie, what great things Iesus had done vnto him.

40 ¶ And it came to passe, when Iesus was come againe, that the people receiued him: for they all waited for him.

41 ¶ And beholde, there came a man named Iustus, and hee was the ruler of the Synagogue, who fell downe at Iesus feete, and besought him that hee would come into his house.

42 For hee had but a daughter onely, about twelue yeeres of age, and she lay dying (and as he went, the people thronged him).

43 And a woman hauing an yssue of blood, twelue yeeres long, which had spent all her substance vpon physicians, and could not bee healed of any:

44 When she came behinde him, she touched the hemme of his garment, and immediately her

¶ Math. 8.2. marks 5.1.

¶ Christ sheweth by calling out a Legion of deuils by his word onely, that his heavenly vertue was appointed, to deliver men from the flattery of the deuils out foolish men will not for the most part, redeme this so excellent grace freely offered vnto them, with the least losse of their pelting pelle.

¶ By force and violence, as a herbe when it is sowed.

I To wit, the citie of the Gadarenes: and though Marke say that he preached in Decapolis, they differ not, for Plinius recordeth, lib. 5. cap. 18. that Gadara is a towne of Decapolis, so that Decapolis was partly on this side Iordan, and partly on the other side.

¶ The multitude was glad he was come againe, and rejoiced greatly.

¶ Math. 9.18. marks 5.22.

¶ Christ sheweth by a double miracle, that he is Lord both of life and death.

¶ All that the Lord so loue vpon.

ysue of blood touched. **45** Then Iesus said, Who is it that hath touched me? When every man denied, Peter said and thrust thee, and treade on thee, and sayest thou, Who hath touched me? **46** And Iesus said, Some one hath touched me: for I perceive that verise is gone out of me.

47 When the woman sawe that shee was not hid, the came trembling, and fell downe before him, and tolde him before all the people, for what cause he had touched him, and how she was healed immediately.

48 And he said vnto her, Daughter, be of good comfort: thy faith hath saved thee: go in peace.

49 While he yet spake, there came one from the ruler of the Synagogues house, which said to him, Thy daughter is dead: disceit not the Master.

50 When Iesus heard it, he answered him, saying, Feare not: beleeue onely, and shee shall be saved.

51 And when he went into the house, he suffered no man to goe in with him, save Peter and James, and Iohn, and the father and mother of the maid.

52 And all wept, and sorrowed for her: but he said, Weepe not: for she is not dead, but sleepeth.

53 And they laugh him to scorne, knowing that she was dead.

54 So he thrust them all out, and tooke her by the hand, and cried, saying, Maid, arise.

55 And her spirit came againe, and she rose straightway: and he commanded to giue her meate.

56 Then her parents were astonied: but hee commanded them that they should tell no man what was done.

CHAPTER IX.

The Apostles are sent to preach, 7 and 19 The common people opinion of Christ, 12 Of the first lesson and two verses, 20 The Apostles confession, 22 To be his life, 23 We must beare Christ, 27 The possession of Christ, 28 Christ among the Apostles for the Primacy, 49 One casting out devils in Christs Name, 50 The Samaritans will not receive Christ, 51 Revenge for Iudas, 57, 59. Of those that would follow Christ, Iudas diuers conditions.

Then **7** called hee his twelve disciples together, and gaue them power and authoritie ouer all deuils, and to heale diseases.

2 And hee sent them forth to preach the kingdom of God, and to cure the sicke,

3 And hee said to them, Take nothing to your iourney, neither staves, nor scrip, neither bread, nor filuer, neither hawke two coates apiece.

4 And whatsoever house ye enter into, there abide, and thence depart.

5 And how many soeuer will not receiue you, when ye goe out of that cite, shake off the very dust from your feete for a testimonie against them.

6 And they went out, and went through euery towne preaching the Gospell, and healing euery where.

7 ¶ Nowe Herod the Tetrarch heard of all that was done by him: and he doubted, because that it was him of some, that Iohn was risen

against from the dead. **8** Of some, that Elias had appeared: and of some, that one of the olde Prophets was risen againe.

9 Then Herod sayd, I bebohold who then is this of whom I heare such things; and he desired to see him.

10 ¶ And when the Apostles returned, they tolde him what great things they had done. **11** Then he tooke them to him, and went aside into a solitary place, nere to the cite called Bethsaida.

12 But when the people knewe it, they followed him: and he receiued them, and spake vnto them of the kingdom of God, and healed them that had neede to be healed.

13 And when the day began to wære away, the twelve came, and said vnto him, Send the people away, that they may goe into the towne and villages round about, and lodge, and get meate, for weare here in a desert place.

14 But he said vnto them, Giue ye them to eate. And they said, Wee haue no meate but five loaves and two fishes, 4 except we should goe and buy meate for all this people.

15 For they were about fise thousand men. Then hee said to his disciples, Cause them to sit downe by fifties in a company.

16 And they did so, and cruised all to sit downe.

17 Then he tooke the five loaves, and the two fishes, & looked vp to heauen, and blessed them, and brake, and gaue to the disciples, to set before the people.

18 So they did all eate, and were satisfied: and there was taken vp of that remained to them, twelve baskets full of broken meate.

19 ¶ And it came to passe, as hee was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?

20 They answered, and said, Iohn Baptist: and others say, Elias: and some say, that one of the old Prophets is risen againe.

21 And he said vnto them, But whom say ye that I am? Peter answered, and said, That Christ of God.

22 And hee warned and commanded them, that they should tell that to no man.

23 Saying, The sonne of man must suffer many things, and be reprooued of the Elders, and of the hie Priests, and Scribes, and be slaine: and the third day rise againe.

24 ¶ And he said to them all, If any man will come after mee, let him denie himselfe, and take vp his crosse & daily, and follow me.

25 ¶ For whosoever will saue his life, shall lose it: and whosoever shall lose his life for my sake, the same shall saue it.

26 ¶ For what aduantage it a man, if hee win the whole world, and destroy himselfe, or lose himselfe?

27 ¶ For whosoever shall be ashamed of me, and of my words, of him shall the Sonne of man be ashamed, when hee shall come in his glorie, and in the glorie of the Father, and of the holy Angels.

28 ¶ And I tell you of a suretie, there be some standing here, which shall not taste of death, till they haue seene the kingdom of God.

a The word significeth to beate and strike, and is transferred to the mourning and lamentations, that are at burials, at which times men use such kind of behaviour. b The corpse was laid out, and the wench reclined left and right out of the bed, that all the world might see, for was not onely restored to life, but also roysd of all sickness.

a Math. 10. 7. mar. 3. 13. and 6. 7. b The twelve Apostles are sent forth at the onely commandment of Christ, and furnished with the power of the holy Ghost both that none of the Israelites might pretend ignorance, and also that they might be better prepared to their generall ambassie.

a Math. 10. 7. b Math. 10. 9. mar. 5. 8. c When ye depart out of any cite, depart from thence where you first took up your lodging: so that in few words, the Lord forbiddeth them to change their lodgings: for his publishing of the Gospell, was in it were a shew passage, that some of Iudas might pretend ignorance, as though he had not heard that Christ was come. d Chap. 10. 12. mar. 10. 14. mar. 16. 7. mar. 16. 13. e Mar. 14. 1. mar. 14. 2. f So foones as the world be tellings of the Gospell, it is diuided into diuers opinions, and shee cyents especially are afraid. g Mar. 16. 7. mar. 16. 8.

a Mar. 6. 7. b They that beleeue nothing that follow Christ, no more in the wilderness. c Mar. 14. 1. mar. 14. 2. d Mar. 14. 3. e Mar. 14. 4. f Mar. 14. 5. g Mar. 14. 6. h Mar. 14. 7. i Mar. 14. 8. j Mar. 14. 9. k Mar. 14. 10. l Mar. 14. 11. m Mar. 14. 12. n Mar. 14. 13. o Mar. 14. 14. p Mar. 14. 15. q Mar. 14. 16. r Mar. 14. 17. s Mar. 14. 18. t Mar. 14. 19. u Mar. 14. 20. v Mar. 14. 21. w Mar. 14. 22. x Mar. 14. 23. y Mar. 14. 24. z Mar. 14. 25. aa Mar. 14. 26. ab Mar. 14. 27. ac Mar. 14. 28. ad Mar. 14. 29. ae Mar. 14. 30. af Mar. 14. 31. ag Mar. 14. 32. ah Mar. 14. 33. ai Mar. 14. 34. aj Mar. 14. 35. ak Mar. 14. 36. al Mar. 14. 37. am Mar. 14. 38. an Mar. 14. 39. ao Mar. 14. 40. ap Mar. 14. 41. aq Mar. 14. 42. ar Mar. 14. 43. as Mar. 14. 44. at Mar. 14. 45. au Mar. 14. 46. av Mar. 14. 47. aw Mar. 14. 48. ax Mar. 14. 49. ay Mar. 14. 50. az Mar. 14. 51. ba Mar. 14. 52. bb Mar. 14. 53. bc Mar. 14. 54. bd Mar. 14. 55. be Mar. 14. 56. bf Mar. 14. 57. bg Mar. 14. 58. bh Mar. 14. 59. bi 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30 And another sayd, I haue married a wife, and therefore I cannot come.

31 So that seruant returned, and shewed his master these things. Then was the goodman of the house angrie, and sayd to his seruant, Goe out quickly into the streets and lanes of the citie, and bring in hither the poore, & the maimed, and the halfe, and the blinde.

32 And the seruant said, Lord, it is done as thou hast commanded, and yet there is roomie.

33 Then the master said to the seruant, Goe out into the hie wayes, and hedges, & compell them to come in, that mine house may be filled.

34 For I say vnto you, that none of those men which were bidden, shall taste of my supper.

35 Now there went great multitudes with him, and he turned and sayd vnto them,

36 ¶ If any man come to me, and 4 hate not his father, and mother, and wife, and children, and brethren, and sisters: yea, and his owne life also, he cannot be my discipule.

37 ¶ And whosoever beareth not his crosse, and cometh after me, cannot be my discipule.

38 For which of you minding to build a towre, 4 sitteth not downe before, and counteth the cost, whether he haue sufficient to performe it?

39 Left that after he hath layed the foundation, and is not able to performe it, all that beholde it, begin to mocke him,

40 Saying, This man began to build, and was not able to make an end?

41 Or what king going to make warre against another King, sitteth not downe first, and taketh counsell, whether he be able with ten thousand, to meete him that cometh against him with twentie thousand?

42 Or els while he is yet a great way off, he sendeth an ambassage, and desireth peace.

43 So likewise, whosoever he be of you, that forsaketh not all that he hath, hee cannot be my discipule.

44 ¶ Salt is good: but if salt haue lost his saluour, wherewith shall it be salted?

45 It is neither meete for the land, nor yet for the dunghill, but men cast it out. Hee that hath eares to heare, let him heare.

CHAP. XV.

The parable of the lost sheepe, 8 Of the groate, 11 And of the prodigall sonne.

¶ Then I resorted vnto him 4 all the Publicanes and sinners, to heare him.

4 Therefore the Pharisees and Scribes murmured, saying, Here cometh this man, and eateth with them.

5 Then spake he this parable to them, saying,

6 ¶ What man of you hauing an hundred sheepe, if he lose one of them, doeth not leaue ninetie and nine in the wilderness, and goe after that which is lost, vntill he finde it?

7 And when he hath found it, he layeth it on his shoulders, and bringeth it home.

8 And when he cometh home, he calleth together his friends and neighbours, saying vnto them, I haue found my sheepe which was lost.

9 I say vnto you, that likewise ioy shall be in

heauen for one sinner that conuerteth, more then for ninetie and nine iust men, which neede none amendment of life.

10 ¶ Either what woman hauing ten groates, if she lose one groate, doth not light a candle, and sweep the house, and seeke diligently till she finde it?

11 ¶ And when she hath found it, she calleth her friends, and neighbours, saying, Reioyce with me: for I haue found the groate which I had lost.

12 Likewise I say vnto you, there is ioy in the presence of the Angels of God, for one sinner that conuerteth.

13 ¶ He said moreover, A certaine man had two sonnes.

14 And the younger of them sayd to his father, Father, giue me the portion of the goods that falleth to me. So he diuided vnto them his substance.

15 So not many dayes after, when the younger sonne had gathered all together, he tooke his journey into a farre country, and there he wasted his goods with riotous liuing.

16 Now when he had spent all, there arose a great dearth throughout that land, and he began to be in necessitie.

17 Then hee went and claued to a citizen of that country, and he sent him to his farme, to feede swine.

18 And he would faine haue filled his belly with the husks, that the swine ate: but no man gaue them him.

19 ¶ Then he came to himselfe, and said, How many hired seruants at my fathers haue bread ynough, and I die for hunger?

20 I will rise and go to my father, and say vnto him, Father, I haue sinned against heauen, and before thee,

21 And am now no more worthy to be called thy sonne: make me as one of thy hired seruants.

22 So he arose and came to his father, and when he was yet a great way off, his father saw him and had compassion, and ranne and fell on his necke, and kissed him.

23 And the sonne said vnto him, Father, I haue sinned against heauen, and before thee, and am now no more worthy to be called thy sonne.

24 Then the father sayd to his seruants, Bring forth the best robe, and put it on him, and put a ring on his hand, and shooes on his feete,

25 And bring the fat calfe, and kill him, and let vs eate, and be merry:

26 For this my sonne was dead, and is aliue againe: and he was lost, but he is found. And they began to be merry.

27 ¶ Now the elder brother was in the field, and when he came and drew neere to the house, he heard melodie, and dancing,

28 And called one of his seruants, and asked what those things meant.

29 And he sayde vnto him, Thy brother is come, and thy father hath killed the fatted calfe, because he hath receiued him safe and sound.

30 Then he was angry, and would not goe in: therefore came his father out and entreated him.

31 But he answered and said to his father, Lo, these many yeeres haue I done thee seruaice, neither brake I at any time thy commandement, and yet thou neuer gauest mee a kiddie that I might make merry with my friends.

2 Men by their voluntary falling from God, haue spoiled themselves of the benefits which they receiued of him, call themselves headlong into sinners, but God of his singular goodness, offering himself freely to them, whom he called to repentance, through the mercies of their miserie wherewith they were ramed, doeth not only gently reclaim them, but also enricheth them with farr greater gifts, and blest them with the chiefe bliss.

3 The beginning of repentance is the acknowledging of the mercy of God, which sinners vs to hope well.

4 Against God, because he is said to dwell in heauen.

5 In true repentance there is a feeling of our sinnes, lorned with sorrow and shame, first when we sinners are conscious of our sin, after which followeth sorow, weill.

6 Such as truly fear God, desire to haue all men to be their fellowes.

13 And he called his ten servants, and delivered them ten pieces of money, and said vnto them, Occupie till I come.

14 Nowe his citizens hated him, and sent an ambassage after him, saying, We will not haue this man to reigne ouer vs.

15 And it came to passe, when he was come agayne, and had receiued his kingdom, that he commanded the seruants to be called to him, to whom he gaue his money, that hee might knowe what euery man had gained.

16 Then came the first, saying, Lord, thy piece hath encreased ten pieces.

17 And he said vnto him, Well, good seruant: because thou hast bene faithfull in a very litle thing, take thou authoritie ouer ten cities.

18 And the second came, saying, Lord, thy piece hath encreased five pieces.

19 And to the same he said, Be thou also ruler ouer five cities.

20 So the other came, and said, Lord, behold thy piece, which I haue laid vp in a napkin:

21 For I feared thee, because thou art a strict man: thou takest vp that thou laydest not downe, and respect that thou diddest not fowe.

22 Then hee said vnto him, Of thine owne mouth will I iudge thee, O oull seruant. Thou knowest that I am a strict man, taking vp that I laid not downe, and reaping that I did not sowe.

23 Wherefore then gauest not thou my money into the banke, that at my coming I might haue required it with vantage?

24 And hee said to them that stood by, Take from him that piece, and giue it him that hath ten pieces.

25 (And they said vnto him, Lord, he hath ten pieces.)

26 For I say vnto you, that vnto all them that haue, it shall be giuen: and from him that hath not, euen that he hath, shall be taken from him.

27 Moreover, those mine enemies, which would not that I should reigne ouer them, bring hither, and slay them before me.

28 And when he had thus spoken, he went fourth before, ascending vp to Hierusalem.

29 And it came to passe, when he was come neere to Bethphage, and Bethania, besides the mount which is called the mount of Oliues, he sent two of his disciples,

30 Saying, Go ye to the towne which is before you, wherein as soone as ye are come, ye shall finde a colt tied, whereon neuer man fate: loose him, and bring him hither.

31 And if any man aske you, why ye loose him, thus shall ye say vnto him, Because the Lord hath neede of him.

32 So they that were sent, went their way, and found it as he had said vnto them.

33 And as they were loosing the colt, the owners thereof sayd vnto them, Why loose yee the colt?

34 And they sayde, The Lord hath neede of him.

35 So they brought him to Iesus, and they cast their garments on the colt, and set Iesus thereon.

36 And as he went, they spread their clothes in the way.

37 And when he was now come neere to the going downe of the mount of Oliues, the whole

multitude of the disciples began to reioyce, and to praise God with a loud voyce, for all the great works that they had seene,

38 Saying, Blessed be the King that cometh in the Name of the Lord: peace in heauen, and glory in the highest places.

39 Then some of the Pharisees of the company said vnto him, Master, rebuke thy disciples.

40 But he answered, and said vnto them, I tell you, that if these should hold their peace, the stones would cry.

41 And when hee was come neere, he beheld the Citie, and wept for it,

42 Saying, O if thou haddest euen knowne at the least in this ke day those things, which belong vnto thy peace! but now are they hid from thine eyes.

43 For the daies that come vpon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keepe thee in on euery side.

44 And shall make thee euen with the ground, and thy children which are in thee, and they shall not leaue in thee a stone vpon a stone, because thou knewest not what season of thy visitation.

45 He went also into the Temple, and began to cast out them that sold therein, and them that bought,

46 Saying vnto them, It is written, Mine house is the house of prayer, but yee haue made it a den of theues.

47 And hee taught daily in the Temple. And the hie Priests and the Scribes, and the chiefe of the people sought to destroy him.

48 But they could not finde what they might doe to him: for all the people hanged vpon him when they heard him.

CHAP. XX.

From whence Iohn baptisme was. The wickedness of the Priests is noted by the parable of the vineyard and the husbandmen. 31 To give tribute to Caesar. 37 Hee committeth the Sadducees draping the resurrection. 43 How Christ is the sonne of David.

And it came to passe, that on one of those dayes, as he taught the people in the Temple, and preached the Gospel, the hie Priests and the Scribes came vpon him, with the Elders,

2 And spake vnto him, saying, Tell vs by what authoritie thou doest these things, or who is hee that hath giuen thee this authoritie?

3 And he answered, and said vnto them, I also will aske you one thing: tell me therefore:

4 The baptisme of Iohn was it from heauen, or of men?

5 And they reasoned within themselues, saying, If we shall say, From heauen, he will say, Why then beleuest ye him not?

6 But if we shall say, Of men, all the people will stone vs: for they be perswaded that Iohn was a Prophet.

7 Therefore they answered, that they could not tell whence it was.

8 Then Iesus said vnto them, Neither tell I you, by what authoritie I doe these things.

9 Then began he to speake to the people this parable, A certaine man planted a vineyard,

8 When they liog to be the chiefe priests and teachers fourth of the kingdom of God, he will raise vp other exst: accordingly, in despite of them.

9 Christ is not simply delisted with the defractions, no not of the wicked.

10 Christ breaketh off his speech, which themselves nearly how he was moved with compassion for the destruction of the citie, that was like to refuse, and perily to upbraid them for their traditions and traditions against him, such as now highly hath bene heard of.

11 He had wile show, O how solemnly to whom his message was properly sent.

12 After the slaying of so many Prophets, and so after slaying the Lord of the Prophets, now especially in this my last coming to thee thou shalt find any regard to thy self.

13 The first and second times is called the day of this citie. 1 That is, whole things wherein thy happiness standeth, me that is, the very instant wherein God visited thee.

14 Matt. 23. 13. Christ threateth after his entrie into Hierusalem, by a visible signe, that it is his office enioyned him of his Father to purge the Temple.

15 Matt. 23. 17. I say, 4. 6. 7. 11.

16 Matt. 23. 17. marks 11. 17. 2. 1. The Pharisees being overcome with the mouth of Christes doctrine, moue a question about his outward calling, and are overcome by the witness of their owne conscience.

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10 And when ye heare of warres and ſeditions, be not affrayd: for theſe things muſt firſt come, but the end followeth not by and by.

11 Then ſayd he vnto them, Nation ſhall riſe againſt nation, and kingdome againſt kingdome,

12 And great earthquakes ſhall be in diuers places, and hunger, and peſtilence, and fearefull things, & great ſignes ſhall there be from heauen.

13 But before al theſe, they ſhall lay their hands on you, and perſecute you, & deliuering you vp to the aſſembles, and into priſons, and bring you before kings and rulers for my Namesake.

14 And this ſhall turne to you, for a teſtimoniali.

15 Lay it vp therefore in your hearts, that ye caſt not before hand, what ye ſhall and ſhould.

16 For I will giue you a mouth and wiſdome, whereagainſt all your aduerſaries ſhall not be able to ſpeake nor reſiſt.

17 Yea, ye ſhall be betrayed alſo of your parents, and of your brethren, and kinſmen, and friends, and ſome of you ſhall they put to death.

18 And ye ſhall be hated of all men for my Names ſake.

19 Yet there ſhall not one haire of your heads periſh.

20 By your patience & poſſeſſe your ſoules.

21 And when ye ſee Hieruſalem beſieged with ſouldiers, then vnderſtand that the deſolation thereof is neere.

22 Then let them which are in Iudea, flee to the mountaines: and let them which are in the middes thereof, depart out and let not them that are in the country, enter therein.

23 For theſe be the dayes of vengeance, to fill all things that are written.

24 But wee be to them that be with child, and to them that giue ſucke in thoſe dayes: for there ſhall be great diſtreſſe in this land, and wrath ouer this people.

25 And they ſhall fall on the ſedge of the ſword, and ſhall be captiue into all nations, and Hieruſalem ſhall be troden vnder foot of the Gentiles, vntill the time of the Gentiles be fulfilled.

26 * Then there ſhall be ſignes in the ſunne, and in the moone, and in the ſtarrs, and vpon the earth trouble among the nations with perplexitie: the ſea and the waters ſhall roare.

27 And mens hearts ſhall faile them for feare, and for looking after thoſe things which ſhall come on the world: for the powers of heauen ſhall be ſhaken.

28 And then ſhall they ſee the Sonne of man come in a cloud, with power and great glory.

29 And when theſe things beginne to come to paſſe, then looke vp, and lift vp your heads: for your redemption draweth neere.

30 * And he ſpake to them a parable, Behold, the figtree, and all trees,

31 When they now ſhoot forth, ye ſeeing them, know of your owne ſeſues, that ſummer is then neere.

32 So likewiſe ye, when ye ſee theſe things come to paſſe, know ye that the kingdome of God is neere.

33 Verily I ſay vnto you, This age ſhall not paſſe, till theſe things be done:

34 Heauen and earth ſhall paſſe away, but my words ſhall not paſſe away

35 Take heed to your ſeſues, left at any time

your hearts be oppreſſed with ſurfeiting and drunkenneſſe, and cares of this life, and leſt that day come on you at vnwares.

36 For as a ſnare ſhall it come on all them that dwell on the face of the whole earth.

37 Watch therefore, and pray continually, that ye may be counted worthy to eſcape all theſe things that ſhall come to paſſe, and that ye may ſtand before the ſonne of man.

38 ¶ Now in the day time he taught in the Temple, and at night he went out, and abode in the mount that is called the mountes of Oliues.

39 And all the people came in the morning to him, to heare him in the Temple.

CHAP. XXII.

1 Judas ſelleth Chriſt. 2 The Apoſtles prepare the Paſſeouer.

3 Chriſt ſheweth that they wanted nothing. 4 He prayeth in the mount. 5 He ſweateth blood. 6 Judas carieth out and beheadeth. 7, 8, 9 Peter denieth Chriſt three times. 10 Chriſt is mocked and ſcourged. 11 He conſtituteth himſelf to be the Sonne of God.

12 ¶ Ow & the feaſt of vnleavened bread drew neere, which is called the Paſſeouer,

13 And the hie Prielts and Scribes fought how they might kill him: for they feared the people.

14 ¶ Then entered Satan into Iudas who was called Iſcariot, and was of the number of the twelue.

15 And he went his way, and communed with the hie Prielts and captains, how he might betray him to them.

16 So they were glad, and agreed to giue him money.

17 And he conſented, and ſought opportunity to betray him vnto them; when the people were abaway.

18 ¶ ¶ Then came the day of vnleavened bread, when the Paſſeouer muſt be ſacrificed.

19 And the ſcſt Peter and Iohn, ſaying, Go and prepare vs the Paſſeouer that we may eat it.

20 And they ſaid to him, Where wilt thou, that we prepare it?

21 Then he ſaid vnto them, Behold, when ye be entered into the citie, there ſhall a man meet you, bearing a pitcher of water: follow him into the houſe that he entereth in.

22 And ſay vnto the good man of the houſe, The Maſter ſaith vnto thee, Where is the lodging where I ſhall eat my Paſſeouer with my diſciples?

23 Then he ſhall ſhew you a great hie chamber trimmed: there make it ready.

24 So they went, and found as he had ſayd vnto them, and made ready the Paſſeouer.

25 ¶ And when the hie hour was come, he ſate downe, and the twelue Apoſtles with him.

26 Then he ſayd vnto them, I haue earneſtly deſired to eat this Paſſeouer with you, before I ſuffer.

27 For I ſay vnto you, Henceforth I will not eat of it any more, vntill it be fulfilled in the kingdome of God.

28 And he tooke the cup, and gaue thanks, and ſayd, Take this, and diuide it among you:

29 For I ſay vnto you, I will not drinke of the fruit of the vine, vntill the kingdome of God be come.

30 ¶ ¶ Chriſt hauing ended the Paſſeouer according to the order of the Law, ſo ſwearth them that this ſhall be his laſt ſupper with them, alters the water and neceſſitie of this life. ¶ The evening and twilight, at which time the ſupper was to be had. ¶ I am paſt to death.

Ecc 3.

19 & 5 And

¶ On all men where ſower they be.

¶ You may ſo poſſeſſe what you will ſhine the candle of the law, and ſincerity of the iudgements and feare.

¶ Matth. 23. 14. 15.

¶ Chriſt is taken vpon the day of the Paſſeouer rather by the providence of his Father, then by the will of men.

¶ Matth. 26. 14. 15.

¶ God by his wonderfull providence, caueth him to be the miſtaker of our faluation, who was the author of our deſtruction.

¶ They that had the charge of keeping the Temple, which were men of the Prielt and Biſhops, approached by theſe verſes of this Chapter.

¶ Without tumult, concerning the people which ſeek to follow him, and therefore in order they watched him, when they knew he was alone in the garden.

¶ Matth. 26. 6. 7.

¶ Mark 14. 26.

¶ Chriſt teacheth his diſciples by a manifold miracle, that although he be going to be crucified, yet nothing is hid from him; and therefore that he goeth willingly to death.

¶ By the order appointed by the Law, of the laſt ſupper, which was the ſigne of the Paſſeouer. And this is ſhown by the figure mentioned, which is very ſolemn in the miſter of the Sacraments.

✠ Mat. 26. 14.
marke 14. 12.
3 Christ establisheth his new Covenant and his communicating with new signs.

g Here is a double *denominatio* for *the cup* is taken for that which is contained in the vessel, as the cup for the wine, which is called the *Communion* or *Flament*, whereas to drink is to eat the *figure* of the *Flament*, or rather of the blood of Christ, whereby the *Flament* was made: neither is it a *waiver* figure, though it is not all one with the thing that it represents.

g This word that, *strengthen the earth*, denotes of the *Flament*, and answers to the place of *Jerome* Chap. 31. 3, where the new *Flament* is promised.
✠ Mat. 26. 31.
marke 14. 18.
psal. 11. 9.
g Christ theweth againe that he goeth to death willingly, although he be not ignorant of Judas treason.
1 That he *prophesie*, to save the *heretics* to speak.
2 King. 14. 19. Is in the hand of God as this matter.
3 Although the decree of Gods providence come necessarily to pass, yet it excuseth not the fault of the instrument.

✠ Mat. 26. 29.
marke 14. 25.
g The Pallors are not called to rule, but to serve.
h Many great sinner, for it was the custom of Princes with some great sinner.

✠ 19 ¶ And he tooke bread, and when he had given thanks, he brake it, and gave to them, saying, This is my body, which is given for you: do this in the remembrance of me.

20 Likewise also after supper he tooke the cup, saying, This cup is that new Testament in my blood, which is shed for you.

21 ¶ Yet behold, the hand of him that betrayeth me, is with me at the table.

22 And truly the Sonne of man goeth as it is appointed: but woe to that man by whom he is betrayed.

23 Then they began to inquire among themselves, which of them it should be, that should do that.

24 ¶ And there arose also a strife among them, which of them should seeme to be the greatest.

25 But he sayd vnto them, The Kings of the Gentiles reigne ouer them, and they that beare rule ouer them, are called *hountifull*.

26 But ye shall not be so: but let the greatest among you be as the least: and the chiefeest as he that serueth.

27 For who is greater, he that sitteth at table, or he that serueth? Is not he that sitteth at table? And am I among you as he that serueth.

28 And ye are they which haue continued with me in my tentations.

29 Therefore I appoint vnto you a kingdome, as my Father hath appointed vnto me,

30 That ye may eate, and drinke at my table, in my kingdome, and sit on seates, and iudge the twelve tribes of Israel.

31 ¶ And the Lord sayd, Simon, Simon, behold, ¶ Satan hath desired you, I to winnow you as wheat.

32 But I have prayed for thee, that thy faith faile not: therefore when thou art converted, strengthen thy brethren.

33 ¶ And he said vnto him, Lord, I am ready to go with thee into prison, and to death.

34 But he said, I tell thee, Peter, the cocke shall not crow this day, before thou hast thrice denied that thou knowest me.

35 ¶ And he said vnto them, ¶ When I sent you without bagge, and scrip, and shooes, lacked ye any thing? And they said, Nothing.

36 ¶ Then he said to them, But now he that hath a bagge, let him take it, and likewise a scrip: and he that hath none, let him sel his coate, and buy a sword.

37 For I say vnto you, That yet the same which is written, must be performed in me, ¶ Euen with the wicked was he numbered: for doubtlesse those things which are written of me, haue an end.

38 And they said, Lord, behold, here are two swords. And he said vnto them, It is enough.

39 ¶ And he came out, and went (as he was wont) to the mount of Olives: and his disciples also followed him.

40 ¶ And when he came to the place, hee sayd to them, Pray, lest ye enter into temptation.

41 ¶ And he was drawn aside from them about a stones cast, & kneeled downe, and prayed, 42 Saying, Father, if thou wilt, take away this cuppe from me: neuertheless, not my will, but thine be done.

43 And there appeared an Angel vnto him from heauen, comforting him.

44 But being in an agony, he prayed more earnestly: and his sweat was like drops of blood, trickling downe to the ground.

45 ¶ And he rose vp from prayer, and came to his disciples, & found them sleeping for heaviness.

46 And he said vnto them, Why sleepe ye yet? and pray, lest ye enter into temptation.

47 ¶ And while he yet spake, behold, a company, and he that was called Iudas one of the twelve, went before them, and came neere vnto Iesus to kisse him.

48 And Iesus sayd vnto him, Iudas, betrayest thou the Sonne of man with a kisse?

49 ¶ Now when they which were about him, saw what would follow, they said vnto him, Lord, shal we smite with the sword?

50 And one of them smote a servant of the high Priest, and strook off his right eare.

51 Then Iesus answered, and said, Suffer them thus farre: and he touched his eare, & healed him.

52 ¶ Then Iesus said vnto the high Priests, and captains of the Temple, and the Elders which were come to him, Be ye come out as vnto a thiefe with swords and staves?

53 When I was daily with you in the Temple, ye stretched not forth the hands against me: but this is your very houre, & the power of darkness.

54 ¶ Then tooke they him, and led him, and brought him to the high Priests house.

55 ¶ And Peter followed after off.

56 ¶ And when they had kindled a fire in the middes of the hall, and were set downe together, Peter also sat downe among them.

57 And a certaine mayd beheld him as he sat by the fire, and hauing well looked on him, said, This man was also with him.

58 But he denied him, saying, Woman, I know him not.

59 And after a little while, another man saw him, and sayd, Thou art also of them, Eue Peter sayd, Man, I am not.

60 And about the space of an houre after, a certaine other affirmed, saying, Verily, euen this man was with him: for he is also a Galilean.

61 And Peter sayd, Man, I know not what thou sayest. And immediatly while he yet spake, the cocke crew.

62 Then the Lord turned backe, and looked vpon Peter: and Peter remembered the word of the Lord, how he had sayd vnto him, ¶ Before the cocke crow, thou shalt denie me thrise.

63 And Peter went out, and wept bitterly.

64 ¶ And the men that held Iesus, mocked him, and strooke him.

65 And after a little while, another man saw him, and sayd, Thou art also of them, Eue Peter sayd, Man, I am not.

66 And about the space of an houre after, a certaine other affirmed, saying, Verily, euen this man was with him: for he is also a Galilean.

67 And Peter sayd, Man, I know not what thou sayest. And immediatly while he yet spake, the cocke crew.

68 Then the Lord turned backe, and looked vpon Peter: and Peter remembered the word of the Lord, how he had sayd vnto him, ¶ Before the cocke crow, thou shalt denie me thrise.

69 And Peter went out, and wept bitterly.

70 ¶ And the men that held Iesus, mocked him, and strooke him.

71 And after a little while, another man saw him, and sayd, Thou art also of them, Eue Peter sayd, Man, I am not.

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93 And Peter went out, and wept bitterly.

✠ Mat. 26. 14.

marke 14. 12.

13 Christ establisheth his new Covenant

and his communicating with new signs.

g Here is a double

denominatio for the cup

is taken for that which is contained in the vessel, as the cup

for the wine, which is called the

Communion or Flament,

whereas to drink is to eat the

figure of the Flament, or rather

of the blood of Christ, whereby

the Flament was made: neither

is it a waiver figure, though it

is not all one with the thing

that it represents.

g This word that,

strengthen the earth,

denotes of the Flament,

and answers to the place of

Jerome Chap. 31. 3, where the

new Flament is promised.

✠ Mat. 26. 31.

marke 14. 18.

psal. 11. 9.

g Christ theweth againe

that he goeth to death

willingly, although he be not

ignorant of Judas treason.

1 That he prophesie,

to save the heretics to

speak.

2 King. 14. 19. Is in the

hand of God as this matter.

3 Although the decree of

Gods providence come

necessarily to pass, yet it

excuseth not the fault of

the instrument.

✠ Mat. 26. 29.

marke 14. 25.

g The Pallors are not

called to rule, but to serve.

h Many great sinner,

for it was the custom of

Princes with some great

sinner.

✠ Mat. 26. 14.

marke 14. 12.

13 Christ establisheth

his new Covenant and his

communicating with new

signes.

g Here is a double

denominatio for the cup

is taken for that which is

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Flament, whereas to drink

is to eat the figure of the

Flament, or rather of the

blood of Christ, whereby the

Flament was made: neither

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✠ Mat. 26. 31.

marke 14. 18.

psal. 11. 9.

g Christ theweth

againe that he goeth to

death willingly, although

he be not ignorant of

Judas treason.

1 That he

64 And when they had bin folded him, they smote him on the face, and asked him, saying, Propheeie who it is that smote thee.
65 And many other things blasphemously spake they against him.
66 ¶ And as soon as it was day, the Elders of the people, and the hie Priests and the Scribes came together, and led him in their Council,
67 saying, Art thou that Christ? tell vs. And he said vnto them, If I tell you, ye will not beleue it.
68 And if also I aske you, ye will not answer me, nor let me goe.
69 Hereafter shall the Sonne of man sit at the right hand of the power of God.
70 Then said they all, Art thou then the Sonne of God? And he said to them, Ye say, that I am.
71 Then said they, What neede we any further witness? for wee our selues haue heard it of his owne mouth.

C H A P. XXIII.

¶ He is accused before Pilate. 7. He is sent to Herode. 11. He is mocked. 24. Pilate yieldeth him up to the Iewes request. 27. The women bewaile him. 33. He is crucified. 39. One of the thieves reuileth him. 43. The other is saued by faith. 45. He dieth. 53. He is buried.

¶ Then the whole multitude of them arose, and led him vnto Pilate.

1 And they began to accuse him, saying, We haue found this man peruerting the nation, and forbidding to pay tribute to Cesar, saying, That he is Christ a King.

2 And Pilate asked him, saying, Art thou the King of the Iewes? And he answered him, and said, Thou sayest it.

3 Then said Pilate to the hie Priests, and to the people, I finde no fault in this man.

4 But they were the more fierce, saying, Hee moueth the people, teaching throughout all Iudea, beginning at Galilee, euen to this place.

5 ¶ Now when Pilate heard of Galilee, he asked whether the man were a Galilean.

6 And when he knew that he was of b Herods iurisdiction, he sent him to Herod, which was also at Hierusalem in those dayes.

7 And when Herod saw Iesus, he was exceedingly glad: for he was desirous to see him of a long season, because he had heard many things of him, and trusted to haue seene some signe done by him.

8 Then questioned hee with him of many things: but he answered him nothing.

9 To the hie Priests also and Scribes stoode foorth and accused him vehemently.

10 And Herod with his men of warre, despised him, and mocked him, and arrayed him in white, and sent him againe to Pilate.

11 ¶ And the same day Pilate and Herod were made friends together: for before they were enemies one to another.

12 ¶ Then Pilate called together the hie Priests, and the rulers, and the people,

13 ¶ And said vnto them, Ye haue brought this man vnto me, as one that peruerth the people: and beholde, I haue examined him before you, and haue found no fault in this man, of those things whereof ye accuse him:

14 No, nor yet Herod: for I sent you to him:

15 And hee hath done nothing against you. ¶ Christ is quite the contrarye of him of whom hee is condemned, that it might appeare, how hee is redeemed vs which were vnjust. d Those whom the Iewes called

and loe, nothing worthy of death is done of him.

16 ¶ I will therefore chastise him, and let him loofe.

17 (For of necessitie hee must haue let one loofe vnto them at the feall.)

18 Then all the multitude cried at once, saying, Away with him, and deliuer vnto vs Barabbas:

19 Which for a certaine insurrection made in the citie, and murder, was cast in prison.

20 Then Pilate spake againe to them, willing to let Iesus loofe.

21 But they cried, saying, Crucifie, crucifie him.

22 ¶ And he said vnto them the third time, But what euill hath hee done? I finde no cause of death in him: I will therefore chastise him, and let him loofe.

23 But they were instant with loud voyces, and required that he might be crucified: and the voyces of them and of the hie Priests preuailed.

24 So Pilate gaue sentence, that it should be as they required.

25 And hee let loofe vnto them him that for insurrection and murder was cast into prison, whom they desired, and deliuered Iesus to doe with him which they would.

26 ¶ ¶ 7 And as they ledde him away, they caught one Simon of Cyrene, coming out of the field, and on him they laid the crosse, to beare it after Iesus.

27 ¶ And there followed him a great multitude of people, and of women, which women bewailed and lamented him.

28 But Iesus turned backe vnto them, and said, Daughters of Hierusalem, weepe not for me, but weepe for your selues, and for your children.

29 For behold, the dayes will come, when men shall say, Blessed are the barren, and the wombes that neuer bare, and the pappes which neuer gaue sucke.

30 Then shall they begin to say to the mountaines, & Fall on vs: and to the hilles, Couer vs:

31 ¶ For if they doe these things to a greene tree, what shall be done to the drie?

32 ¶ And there were two others, which were euill doers, led with him to be saine.

33 ¶ And when they were come to the place which is called Caluarie, there they crucified him, and the euill doers: one at the right hand, and the other at the left.

34 ¶ Then said Iesus, Father, forgive them: for they knowe not what they doe. And they parted his raiment, and cast lots.

35 And the people stood, and beheld: and the rulers mocked him with them, saying, Hee saued others: let him saue himselfe, if he be that Christ, the Chosen of God.

36 The souldiers also mocked him, and came and offered him vineger,

37 And said, If thou be the King of the Iewes, saue thy selfe.

38 ¶ And a superscription was also written on him, in Greeke letters, and in Latin, and in Hebrew, THIS IS THAT KING OF THE IEWES.

39 ¶ ¶ 8 And ¶ 12 one of the euill doers, which were hanged, railed on him, saying, If thou beest that Christ, saue thy selfe and vs.

40 But the other answered, and rebuked him, saying, Fearest thou not God, seeing thou art in the same condemnation?

¶ The wisdoms of the flesh, of two euils chuseth the lesse, but God curseth such counsels.

¶ Christ is quite the third time, before he was condemned, that it might appeare, howe that our finnes were condemned in him.

¶ Math. 27. 32. Marke 15. 21. ¶ An example of the outrageousnes and disorder of souldiers.

¶ The triumph of the wicked hath a most horrible end. ¶ Ihesu. 19. Ioseph. 1. 2. 3. reuile. 16. ¶ 1. Pet. 4. 17.

¶ As if he said, ¶ 7 If thou beest that thou art me, what canst thou do? and alwayes fasting, and who liue for euer by reason of my Goodde, what wilt thou do to yon which are vnjust and vnrighteous?

¶ Math. 27. 38. Marke 15. 27. Luke 23. 34. ¶ Christ became a curse for vs, upon the Crosse, suffering the punishment which they deserved that would be Gods.

¶ Christ is paying for his enemies, suffering the punishment which they deserved that would be Gods.

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19 Then Nathanel sayde vnto him, Can there any good thing come out of Nazareth? Philip said to him, Come, and see.

20 Iesus saw Nathanel coming to him, and sayd of him, Behold in deede an Israelite, in whom is no guile.

21 Nathanel sayd vnto him, Whence knewest thou me? Iesus answered, and sayd vnto him, Before that Philip called thee, when thou wast vnder the figge tree, I saw thee.

22 Nathanel answered, and sayd vnto him, Rabbi, thou art that Sonne of God: thou art that King of Israel.

23 Iesus answered, and sayd vnto him, Because I sayd vnto thee, I saw thee vnder the figge tree, beleeuest thou? thou shalt see greater things then these.

24 And he sayd vnto him, Verely, verely I say vnto you, Hereafter shal ye see heauen open, and the Angles of God shal ascende and descend vpon that Sonne of man.

CHAP. II.

1 Christ with water was wine, 11 which was the beginning of his miracles. 12 He goeth down to Capernaum: 13 from thence he goeth vnto Jerusalem, 14 and casteth the merchants out of the Temple, 15 He foretelleth that the Temple, that is, his body shalbe destroyed of the Iewes. 16 Many beleeue in him, seeing the miracles which he did.

And the third day, was there a mariage in Cana a towne of Galile, and the mother of Iesus was there.

2 And Iesus was called also, and his disciples vnto the marriage.

3 Now when the wine failed, the mother of Iesus said vnto him, They haue no wine.

4 Iesus sayd vnto her, Woman, what haue I to doe with thee? mine houre is not yet come.

5 His mother sayd vnto the seruants, Whatsoeuer he saith vnto you, doe it.

6 And there were set there, sixe c waterpots of stone, after the manner of the purifying of the Iewes, containing two or three firkins apiece.

7 And Iesus sayd vnto them, Fill the waterpots with water. Then they filled them vp to the brimme.

8 Then he sayd vnto them, Draw out now, and beare vnto the gouernour of the feast. So they bare it.

9 Now when the gouernour of the feast had tasted the water that was made wine, (for hee knew not whence it was, but the seruants, which drew the water, knew) the gouernour of the feast called the bridegrome,

10 And said vnto him, All men at the beginning fed foorth good wine, and when men haue well drunke, then that which is worse: but thou hast kept backe the good wine vntill now.

11 This beginning of miracles did Iesus in Cana a towne of Galile, and shewed forth his glorie: and his disciples beleeued on him.

12 After that, he went downe into Capernaum, and his mother, and his brethren, & his disciples: but they continued not many dayes there.

13 For the Iewes Pascheur was at hand. Therefore Iesus went vp to Hierusalem.

14 And he found in the Temple those that sold oxen, and sheepe, and doves, and changers of

money sitting there.

15 Then he made a searge of small cordes, and draue them all out of the Temple with the sheepe and oxen, and powdered out the changers money, and ouerthrew their tables.

16 And sayd vnto them that sold doves, Take these things hence: make not my fathers house, an house of merchandise.

17 And his disciples remembered, that it was written, The Zeale of thine house hath eaten me vp.

18 Then answered the Iewes, and sayd vnto him, What? signe shewest thou vnto vs, that thou doest these things?

19 Iesus answered and sayd vnto them, & Destroy this Temple, and in three dayes I will rayfe it vp againe.

20 Then said the Iewes, Fourtie and six yeres was this Temple a building, and wilt thou reare it vp in three dayes?

21 But he spake of the temple of his body.

22 As soone therefore as hee was risen from the dead, his disciples remembered that hee thus said vnto them: and they beleeued the Scripture, and the word which Iesus had said.

23 Nowe when he was at Hierusalem at the Pascheur in y feast, many beleeued in his Name, when they saw his miracles which he did.

24 But Iesus did not committ himselfe vnto them because he knew them all,

25 For he knewe no neede that any should testifie of man, for he knewe that was in man.

26 He saith also, It is not good crediting them, which stand only vpon miracles. 27 Christ is the searcher of hearts, and therefore true God.

CHAP. III.

1 Christ teacheth Nicodemus the very principles of Christian regeneration. 2 The serpent in the wilderness. 3 Iohn baptizeth, 7 and teacheth vs, that he was Christ.

Here was now a man of the Pharisees, named Nicodemus, a ruler of the Iewes.

2 This man came to Iesus by night, and sayd vnto him, Rabbi, we know that thou art a teacher come from God, for no man could doe these miracles that thou doest, except God were with him.

3 Iesus answered and sayd vnto him, Verely, verely I say vnto thee, Except a man be borne againe, he cannot see the kingdome of God.

4 Nicodemus said vnto him, How can a man be borne which is old? can he enter into his mothers wombe againe, and be borne?

5 Iesus answered, Verely, verely I say vnto thee, except that a man be borne of water and of the Spirit, he cannot enter into the kingdome of God.

6 That which is borne of the flesh, is a flesh: and that that is borne of the Spirit, is spirit.

7 Maruaile not that I sayd to thee, Ye must be borne againe.

8 The winde bloweth where it listeth, and

that we knowe our selues not onely to be corrupt in part, but to be wholly dead in sinne: so that our nature hath neede to be created anew, as touching the quality thereof, which can be done by no other vertue, but by the diuine and heavenly, whereby we were first created. *That is, in our nature, he expounds himselfe afterward, vnto vs. The Church: for Christ sheweth in this place, how we come to be citizens, and so haue ought to doe to the city of God. How can it that an old man be borne against the flesh? Iesus sayd, that hee was borne against the flesh, and therefore the word of the Spirit is the new nature of man: contrary to which is the corruption of the flesh, and therefore the Spirit is borne in the grace of the holy Ghost, which nature is everlasting and immortal, though the flesh remaineth, is still free and wandering blis, as is light,*

¶ Psal. 82.

3 Zeale in this

place is taken for

a zealous indignation

and indignation

for the sake of the

commandment of Iesus

calling which

they themselves

most shamefully

abuse, that they

will not admit an

extraordinary,

which God com-

meth from Ierusa-

lem, (and they al-

though in vaine

would haue it ex-

tinguished) vnlesse

it be sealed with

outward and bodily

miracles.

¶ Iohn 1. 13.

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¶ Iohn 1. 13.

3 The secret my-
storie of our rege-
neration which
cannot be com-
prehended by
mans capacitee,
is perceived by faith,
and that in Christ
only, because that
he is both God on
earth, and man in
heaven, that is to
say, in such sort
man, that he is
God also; & there-
fore almighty; and
in such sort God,
that he is man al-
so, and the eler-
his power is ma-
nifest unto vs.

4 You should doubt-
full things, and such
as you have no cer-
taine assurance for,
and yet men beleue
you: but I teach
such things, that
are of faith, and
well known, & you
beleue me not.

5 Only Christ can
teach vs heavenly
things, for no man
ascendeth thither.

6 That is, hath any
priviledge to shew
us things, that are
understanding, or
ever had, but only
that Sonne of God,
which came down
to vs.

7 Whereas he is
said to have come
down from heaven,
that must be under-
stood of his God-
head, and of the
manner of his con-
secration: for Christ
his birth upon the
earth was heavenly,
and not earthly,
for he was concei-
ved by the holy
Ghost.

8 That which is
proper to the di-
mities of Christ, is
here broken of
whole Christ, &
given, vs to under-
stand that he is but
one person, where-
in two natures
are united, and this
kind of speech men call, the communicating of properties.

9 Iohn 4. 9. 5
Nothing els but the free love of the Father, is the beginning
of our salvation, and Christ is he in whom wee righteousness and salvation have
obtained: and faith is the instrument or means whereby we apprehend it, and life
everlasting is that which is free before vs to apprehend. 6 It must not be
believe in a thing, and to believe of a thing: for we may not believe (in any thing) save
only in God, but we may believe (of any thing) what heere, that Iohn Nazarenus
in his oration of the Spirit. 7 Chap. 3. 9. and 13. 47. 6 Not Christ, but the de-
scribing of Christ doth condemn. 7 That is, to be the cause of the condemnation of
the world, for in these times are the cause of death, but Christ shall bring the quick-
ness and the life. 8 Not only the people of the Jewes, but whosoever shall believe in
him. 9 Chap. 1. 9. 7 Only wickedness is the cause, by men refuse the light
that is offered them.

10 That is, the cause of condemnation, which flieth off
men, turne toward God: for he that is delinquent, that is, that is a
teacher, is howe left, and void of all craft and deceit. 1 That is, with God, God as it
were going before. 2 Chap. 1. 8 Satan in Iohn the disciples of Iohn with
a fond emulation of his master, to hinder the course of the Gospel: but Iohn be-
lieving mindfull of his office, doe he not only break off their envious, but also re-
bath occasion thereby to give testimony of Christ, how that in him only the
Father hath set forth life everlasting. 9 Chap. 1. 34.

11 Nicodemus answered, and said vnto him,
How can these things be?

12 Iesus answered, and said vnto him, Art thou
a teacher of Israel, and knowest not these things?

13 Verely, verely I say vnto thee, We speake
that we know, and testifie that we have seene:
but ye receive not our witness.

14 If when I tell you earthly things, ye be-
leeue not, how should ye beleeue, if I shall tell
you of heavenly things?

15 For no man ascendeth vp to heaven,
but he that hath descended from heaven, is that
Sonne of man which is in heaven.

16 And as Moses lift vp the serpent in the
wildernes, so must that Sonne of man be lift vp.

17 That whosoever beleeueth in him, should
not perish, but have eternal life.

18 For God so loved the world, that he
hath given his only begotten Sonne, that who-
soever beleeueth in him, should not perish, but
have everlasting life.

19 For God sent not his Sonne into the
world, that he should condemn the world, but
that the world through him might be saved.

20 He that beleeueth in him, is not condem-
ned: but he that beleeueth not, is condemned al-
ready, because he hath not beleeued in the Name
of that only begotten Sonne of God.

21 And this is the condemnation, that
light came into the world, and men loved
darkenes rather than light, because their
deeds were euill.

22 For every man that euill doeth, hateth the
light, neither cometh to light, lest his deeds
should be reproved.

23 But he that doth truth, cometh to the
light, that his deeds might be made manifest, that
they are wrought according to God.

24 After these things came Iesus and his dis-
ciples into the land of Iudea, and there tarried
with them, & baptized.

25 And Iohn also baptized in Enon besides
Salem, because there was much water there: and
they came and were baptized.

26 For Iohn was not yet cast into prison.

27 Then there arose a question betwene
Iohns disciples and the Jewes, about purifying.

28 And they came vnto Iohn, and sayd vnto
him, Rabbi, he that was with thee beyond Ior-
dan, to whom thou barest witnesseth, behold, he
baptizeth, and all men come to him.

thou hearest the sound thereof, but canst not tell
whence it cometh, and whether it goeth: so is
every man that is borne of the Spirit.

1 Nicodemus answered, and said vnto him,
How can these things be?

10 Iesus answered, and said vnto him, Art thou
a teacher of Israel, and knowest not these things?

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16 For God so loved the world, that he
hath given his only begotten Sonne, that who-
soever beleeueth in him, should not perish, but
have everlasting life.

17 For God sent not his Sonne into the
world, that he should condemn the world, but
that the world through him might be saved.

18 He that beleeueth in him, is not condem-
ned: but he that beleeueth not, is condemned al-
ready, because he hath not beleeued in the Name
of that only begotten Sonne of God.

19 And this is the condemnation, that
light came into the world, and men loved
darkenes rather than light, because their
deeds were euill.

20 For every man that euill doeth, hateth the
light, neither cometh to light, lest his deeds
should be reproved.

21 But he that doth truth, cometh to the
light, that his deeds might be made manifest, that
they are wrought according to God.

22 After these things came Iesus and his dis-
ciples into the land of Iudea, and there tarried
with them, & baptized.

23 And Iohn also baptized in Enon besides
Salem, because there was much water there: and
they came and were baptized.

24 For Iohn was not yet cast into prison.

25 Then there arose a question betwene
Iohns disciples and the Jewes, about purifying.

26 And they came vnto Iohn, and sayd vnto
him, Rabbi, he that was with thee beyond Ior-
dan, to whom thou barest witnesseth, behold, he
baptizeth, and all men come to him.

27 Iohn answered, & said, A man can receive
nothing, except it be given him from heaven.

28 Ye your selves are my witnesses, that I
said, I am not that Christ, but that I am sent be-
fore him.

29 He that hath the bride, is the bridegrome:
but the friend of the bridegrome, which standeth
and heareth him, reioyceth greatly, because of the
bridegromes voyce. This my ioy therefore is ful-
filled.

30 He must increase, but I must decrease.

31 He that is come from an hee, is above all: he
that is of the earth, is of the earth, and speaketh
of the earth: he that is come from heaven, is a-
bove all.

32 And what he hath seene & heard, that he
testifieth: but no man receiveth his testimony.

33 He that hath received his testimony, hath
sealed that God is true.

34 For he whom God hath sent, speaketh the
words of God: for God giueth him not the Spirit
by measure.

35 The Father loueth the Sonne, and hath
given all things into his hand.

36 He that beleeueth in the Sonne, hath
everlasting life, & he that obeyeth not the Sonne,
shall not see life, but the wrath of God abideth
on him.

C H A P. IIII.

Iesus bringeth water, & maketh drink of the woman of Samaria.
1 He teacheth the true worship. 2 He saith that he is the Messiah. 3 He saith, 30 The Samaritans in
herem in him. 40 He beareth the rulers sonne.

Now when the Lord knew, how the Phari-
sae had heard, that Iesus made & baptiz-
ed moe disciples then Iohn.

3 (Though Iesus himselfe baptized not: but
his disciples)

3 He left Iudea, and departed againe into
Galilee.

4 And he must needs goe thorow Samaria:
5 Then came he to a cite of Samaria call-
ed Sychar, neere vnto the possession that Jacob
gave to his sonne Ioseph.

6 And there was Jacobs well. Iesus then wa-
ried in the iourney, sare 3 thus on the well: it was
about the 6th houre.

7 There came a woman of Samaria to draw
water. Iesus said vnto her, Giue me drinke.

8 For his disciples were gone away into the
cite, to buy meate:

9 Then sayd the woman of Samaria vnto
him, How is it, that thou being a Jew, askest
drinke of me, which am a woman of Samaria?

For the Jewes & meddle not with the Samaritanes.

10 Iesus answered and sayd vnto her, If thou
knowest 4 that gift of God, and who is it that
sayeth to thee, Giue me drinke, thou wouldest
have asked of him, and he would haue giuen thee
water of life.

11 The woman sayd vnto him, Sir, thou hast
nothing to draw with, and the well is deepe: from
whence then hast thou that water of life?

12 Art thou greater then our father Iacob,
which gave vs the well, and he himselfe dranke

11 What manner
is that gift of
God, that I
knowest not?
12 How is it
that thou
being a Jew,
askest drinke
of me, which
am a woman
of Samaria?

13 For the Jewes
& meddle not
with the Samari-
tanes.

14 Iesus answered
and sayd vnto
her, If thou
knowest 4 that
gift of God, and
who is it that
sayeth to thee,
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thou wouldest
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thereof, and his sonnes, and his caries.

13 Iesus answered, and said vnto her, Whosoever drinketh of this water, shall thirst againe:

14 But whosoever drinketh of the water that I shall giue him, shall neuer be more athirst: but the water that I shall giue him, shall bee in him a well of water, springing vp into euerslasting life.

15 The woman said vnto him, Sir, giue me of that water, that I may not thirst, neither come hither to draw.

16 Iesus sayd vnto her, Go, call thine husband, and come hither.

17 The woman answered and said, I haue no husband. Iesus said vnto her, Thou hast well sayd, I haue no husband.

18 For thou hast had siue husbands, and hee whom thou nowest hast, is not thine husband: that saydest thou truly.

19 The woman said vnto him, Sir, I see that thou art a Prophet.

20 Our fathers worshipped in this mountaine, and yee say, that in Ierusalem is the place where men ought to worship.

21 Iesus said vnto her, Woman, beleue me, the houre commeth, when yee shall neither in this mountaine, nor at Hierusalem worship the Father.

22 Ye worship that which yee know not: we worship that which we know: for saluation is of the Iewes,

23 But the houre commeth, and now is, when the true worshippers shall worship the Father in spirit, and in truth: for the Father requireth such to worship him.

24 God is a spirit, and they that worship him must worship him in spirit and in truth.

25 The woman said vnto him, I know wel that Messias shall come which is called Christ: when he is come, he will tell vs all things.

26 Iesus said vnto her, I am he, that speake vnto thee.

27 And vpon that, came his disciples, and manueled that he talked with a woman: yet no man sayd vnto him, What alkest thou? or why talkest thou with her?

28 The woman then left her waterpot, and went her way into the cite, and said to the men,

29 Come, see a man which hath tolde mee all things that euer I did: is not he that Christ?

30 Then they went out of the cite, and came vnto him.

31 In the meane while, the disciples prayed him, saying, Master, cate.

32 But he saide vnto them, I haue meate to cate that ye know not of.

33 Then sayde the disciples betwene themselves, Hath any man brought him meate?

34 Iesus sayde vnto them, My meate is that I may doe the will of him that sent mee, and finish his worke.

35 Say not ye, There are yet foure monthes, and then cometh harvest? Beholke, I say vnto you, Lift vp your eyes, and looke on the regions: for they are white alreadie vnto harvest.

36 And hee that reapeth, receiueeth reward, and gathereth fruite vnto life eterna. That both he that soweth, and he that reapeth might reioyce together.

37 For the sowing of the Gospel, as the sower, and there is an excellent promise of the fruit, and the ministration of them both.

37 For herein is the saying true, that our sower is that promise, and another reapech.

38 I sent you to reape that, whereon yee beflowed no labour: other men laboured, and yee are entred into their labours.

39 Now many of the Samaritanes of that cite beleueed in him, for the saying of the woman which testified, He hath tolde me all things that euer I did.

40 Then when the Samaritanes were come vnto him, they besought him, that hee would carrie with them: and he abode there two dayes.

41 And many more beleueed because of his owne word.

42 And they sayd vnto the woman, Now we beleuee, not because of thy saying: for wee haue heard him our selues, and know that this is in deed that Christ the Sauour of the world.

43 So two dayes after he departed thence, and went into Galilee.

44 For Iesus himselfe had testified, that a Prophet hath no honour in his owne country.

45 Then when hee was come into Galilee, the Galileans receiued him, which had seene all the things that he did at Hierusalem at the feast: for they went also to the feast.

46 And Iesus came againe into Cana a towne of Galilee, where hee had made of water wine. And there was a certaine ruler, whose sonne was sicke at Capernaum.

47 When he heard that Iesus was come out of Iudea into Galilee, hee went vnto him, and besought him that he would goe downe, and heale his sonne: for he was euen readie to die.

48 Then sayd Iesus vnto him, Except yee see signes and wonders, ye will not beleuee.

49 The ruler sayde vnto him, Sir, goe downe before my sonne die.

50 Iesus sayd vnto him, Goe thy way, thy sonne liueth: and the man beleueed the word that Iesus had spoken vnto him, and went his way.

51 And as he was now goinge downe, his seruantes met him, saying, Thy sonne liueth.

52 Then enquired he of them the houre when he began to amend. And they sayd vnto him, Yesterday the seuenth houre the feuer left him.

53 Then the father knew, that it was the same houre in the which Iesus had sayd vnto him, Thy sonne liueth. And he beleueed, & all his household.

54 This second miracle did Iesus againe, after he was come out of Iudea into Galilee.

CHAP. V.

One lying at the pool, is healed of Christ on the Sabbath.

20 The Iewes that vsurpede faith with that hee doeth, 29 he commeth with the authority of his Father. 29. 30. Hee proueth his diuine power by many reasons. 45 and with Moses testimonies.

After that there was a feast of the Iewes, and Iesus went to Hierusalem.

1 And there is at Hierusalem by the place of the sheepe, a poole called in Hebrew Bethsaida, hauing five cypresses:

2 In the which lay a great multitude of sicke folke, of blind, halt, and withered, waiting for the moouing of the water.

3 For an Angell went downe at a certaine season into the poole, and troubled the water: whosoever then first, after the stirring of the water, stepped in, was made whole of whatsoever disease he had.

4 And a certaine man was there, which had bene

7 The Samaritanes doe most carefully embrace that, which the Iewes most flatterously reiect. 8 The disciples of Christ deprecate themselves of his benefices, yet they yetteth a place for himselfe.

9 Into the townes and villages of Galilee, he would not make abode in his country of Nazareth, because they despised him, and where (as the other Evangelists write) the efficacy of his benefits was hindered through their malicious stiffneckedness. 10 Math. 13. 57. marks 6. 4. Luke 4. 24.

11 Although Christ be absent in body yet hee worketh mightily in the beleueers by his words. 12 Chap. 2. 23. 13 Some of Herods courtiers, for though Herod was not a King, but a Tetrarch, yet the Iewes name only except, he was a king, as at least the people called him a king.

29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1 There is no difference in old, which Christ cannot heale. 2 Whereof testifies drinke, and vnto be plunged in, whereof there could not be but great cure at Hierusalem. 3 That is to say, the house of pouring out, because great store of water was poured out into that place.

16 Iesus answered them, and sayd,* My doctrine is not mine, but his that sent me.

17 If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speake of my selfe.

18 He that speaketh of himselfe, seeketh his owne glory: but he that seeketh his glory that sent him, the same is true, and no vniueitousnesse is in him.

19 ¶ Did not Moses giue you a Law, and yet none of you keepeth the Law? 4 Why goe ye about to kill me?

20 The people answered, and sayd, Thou hast a deuil: who goeth about to kill thee?

21 Iesus answered, and sayd to them; I haue done one worke, and ye all maruaile.

22 ¶ Moses therefore gaue vnto you circumcision, (not because it is of Moses, but of the fathers) and yee on the Sabbath day circumsise a man.

23 If a man on the Sabbath receiue circumcision, that the Law of Moses should not be broken, he ye angry with me, because I haue made a man euery whit whole on the Sabbath day?

24 ¶ Judge not according to the appearance, but iudge righteous iudgement.

25 ¶ Then said some of them of Hierusalem, is not this he whom they goe about to kill?

26 And behold, he speaketh openly, and they say nothing to him: doe the rulers know in deed that this is in deed that Christ?

27 Howbeit we know this man whence he is: but when that Christ cometh, no man shall know whence he is.

28 ¶ Then cried Iesus in the Temple as he taught, saying, Ye both know me, and know whence I am: yet I am not come of my selfe, but he that sent me, is true, whom ye know not.

29 But I know him: for I am of him, and he hath sent me.

30 Then they sought to take him, but no man layd hands on him, because his houre was not yet come.

31 Now many of the people beleued in him, and said, When that Christ cometh, will he doe moe miracles then this man hath done?

32 ¶ The Pharisees heard that the people murmured these things of him, and the Pharisees, and high Priests sent officers to take him.

33 Then said Iesus vnto them, Yet am I a little while ¶ you, and then go I vnto him that sent me.

34 ¶ Ye shall seeke me, and shall not find me, and where I am, can ye not come.

35 Then sayd the Iewes among themselves, Whither will he goe, that we shall not find him? Will he go vnto them that are ¶ dispersed among the Grecians, and teach the Grecians?

36 What saying is this that he sayd, Ye shall seeke me, and shall not find me? and where I am, can ye not come?

37 ¶ Now in the last and ¶ great day of the feast, Iesus stood and cried, saying, If any man thirst, let him come vnto me, and drinke.

38 He that belieueth in me, ¶ as sayth the Scripture, out of his belly shall flowe riuers of water of life.

39 ¶ This spake he of the Spirit which they that beleued in him, should receiue: for the Holy Ghost was not yet giuen, because that Iesus was not yet ¶ glorified.)

40 ¶ So many of the people, when they heard this saying, sayd, ¶ So fa a trueth this is that Prophet.

41 Other sayd, ¶ This is that Christ: and some sayd, But shall that Christ come out of Galilee?

42 ¶ Saith not the Scripture that that Christ shall come of the stede of Dauid, and out of the towne of Bethleem, where Dauid was?

43 So was there dissenion among the people for him.

44 And some of them would haue taken him; but no man layd hands on him?

45 ¶ Then came the officers of the hie Priests and Pharisees, and they sayd vnto them, Why haue ye not brought him.

46 The officers answered, Neuer man spake like this man.

47 Then answered them the Pharisees, ¶ Are ye also deceiued?

48 ¶ Doeth any of the rulers, or of the Pharisees beleue in him?

49 But this people, which know not the Law, are cursed.

50 Nicodemus said vnto them, ¶ He that came to Iesus by night, and was one of them.)

51 Doth our Law iudge a man before it heare him, ¶ and know ¶ what he hath done?

52 They answered, and said vnto him, Art thou also of Galilee? Search and looke: for out of Galileeareth no Prophet.

53 ¶ And euery man went vnto his owne houle.

¶ The glory of the only begotten. 16 There is contention euen in the Church it selfe about the chiefe point of religion: neither hath Christ any more cruell enemies then those that occupie the seare of trueth yet can they not dy what they would. ¶ 17 God, from heauen descended such as he has louest enemies. 18 False Pallours are in sound and faithfull, that they esteeme the Church of God according to the multitude and outwarde shew.

¶ Chapter 3. ¶ 4. ¶ 17. 8. and 19. 15. ¶ What he said committeth, who be carefulle.

19 There is no cunnell against the Lord.

CHAP. VIII.

¶ The woman taken in adulterie, 11 hath her sinnes forgiven her. 22 Christ the light of the world. 19 The Pharisees aske where his Father is. 39 The sinnes of Abraham. 43 The sinnes of God. 44 The deuil the father of lying. 56 Abraham saw Christ's day.

¶ And Iesus went vnto the mount of Oliues.

¶ 2 And early in the morning came againe into the Temple, and all the people came vnto him, and he fate downe and taught them.

¶ 3 Then the Scribes and the Pharisees brought vnto him a woman taken in adulterie, and set her in the middes.

¶ 4 And said vnto him, Master, we found this woman committing adulterie, euen in the very act.

¶ 5 ¶ Now Moses in our Law commanded that such should be stoned: what saiest thou thereto?

¶ 6 And they this said to tempt him, that they might haue whereof to accuse him. But Iesus stooped downe, & with his finger wrote on his ground.

¶ 7 ¶ And while they continued asking him, he lift himselfe vp, and sayd vnto them, ¶ Let him that is among you without sinne, call the firste stone.

¶ And againe he wrote on the ground.

15 There are two principles of our nature: the first is to be thoroughly rooted with a true feeling of our extreme pouertie to the other, to teache in Christ only (whom we should hold on by faith) the abundance of all good things. ¶ The last day of the feast of Tabernacles that was eight dayes, was such a day as was ¶ 16. ¶ 17. ¶ 18. ¶ 19. ¶ 20. ¶ 21. ¶ 22. ¶ 23. ¶ 24. ¶ 25. ¶ 26. ¶ 27. ¶ 28. ¶ 29. ¶ 30. ¶ 31. ¶ 32. ¶ 33. ¶ 34. ¶ 35. ¶ 36. ¶ 37. ¶ 38. ¶ 39. ¶ 40. ¶ 41. ¶ 42. ¶ 43. ¶ 44. ¶ 45. ¶ 46. ¶ 47. ¶ 48. ¶ 49. ¶ 50. ¶ 51. ¶ 52. ¶ 53. ¶ 54. ¶ 55. ¶ 56. ¶ 57. ¶ 58. ¶ 59. ¶ 60. ¶ 61. ¶ 62. ¶ 63. ¶ 64. ¶ 65. ¶ 66. ¶ 67. ¶ 68. ¶ 69. ¶ 70. ¶ 71. ¶ 72. ¶ 73. ¶ 74. ¶ 75. ¶ 76. ¶ 77. ¶ 78. ¶ 79. ¶ 80. ¶ 81. ¶ 82. ¶ 83. ¶ 84. ¶ 85. ¶ 86. ¶ 87. ¶ 88. ¶ 89. ¶ 90. ¶ 91. ¶ 92. ¶ 93. ¶ 94. ¶ 95. ¶ 96. ¶ 97. ¶ 98. ¶ 99. ¶ 100.

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1. Christ would

not take upon him
the call Magi-
strates officers
contained him-
self to bring sin-
ners to faith and
repentance.

2. The world
which is blind in
itself, cannot
come to have any
light but in Christ
only.

3. Christ is with-
out all exception
the best witness of
the truth, for he
was sent by his Fa-
ther for that pur-
pose, and was by
him approved to
be the world by in-
finite miracles.

4. Then he said
witness of his selfe,
which thing by all
mores opinion is
naughted for a
man is common
sense is very
discernible.

5. That which he
drone after Chap.
5. 3. must be taken
by a manner of
grouping, in that
place he said
witness of his selfe
to the testimony of
his hearers, which
acknowledged him
to be the Son of
God, and therefore
he was com-
mitted they should
believe by his own
witness, which is
more otherwise
confirmed. But in
this place he speaks
for the testimony
of his Godhead,
and professes his
Father, who is his
witness, and
agrees with him.

6. I did now only
touch you, I com-
mend no man;
but yet if I left to
do it, I might law-
fully do it, for I am
not alone, but my
Father is with me.

7. John 17. 21. and
21. 19. may be
taken for a witness.
The Godhead is
plainly discus-
sed from the man-
kindly there were
not two witnesses
for the parties ac-
cused.

8. No man can know God, but in Christ only. This
was first place appointed for the gathering of the offering. 9. We live and die at
the pleasure of God and not of men. Therefore this teaching, which is the
good toward constantly in our relation. 10. Because that men do naturally ab-
horre heavenly things, no man can be a disciple of Christ, unless he spile the spirit of
God from him. 11. In the mean season notwithstanding, the world hath of neces-
sity perished, because it refuseth the life that is offered by Christ. 12. He that I teach
know who Christ is, which will diligently hear, what he saith. 13. That is, I am
Christ, and the Father, for I tell you from the beginning that I was. 14. God is the
author of Christ's doctrine depicted. 15. Then the contempt of Christ maketh
for his glory, which thing his enemies shall see at length to their great shame.

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14. God is the
author of Christ's doctrine depicted.

15. Then the contempt of Christ maketh
for his glory, which thing his enemies
shall see at length to their great shame.

8. And againe he stomped downe, and wrote
on the ground.

9. And when they heard it, being accused by
their own conscience, they went out, one by one,
beginning at the eldest euen to I last, so Iesus was
left alone, and the woman standing in the mids.

10. When Iesus had lift vp himselfe againe,
and sawe no man, but the woman; he sayd vnto
her, Woman, where are those thine accusers? hath
no man condemned thee?

11. She said, No man, Lord. And Iesus said, Nei-
ther do I condemne thee: go and sinne no more.

12. Then spake Iesus againe vnto them, say-
ing, I am that light of the world: he that fol-
lowed me, shall not walke in darkenes, but shall
haue that light of life.

13. The Pharisees therefore sayd vnto him;
Thou bearest record of thy selfe: thy record is
not true.

14. Iesus answered, & said vnto the, Though
I beare record of my selfe, yet my record is true:
I know whence I came, and whither I goe: but
ye cannot tell whence I come, and whither I goe.

15. Ye iudge after the flesh: I iudge no man.

16. And if I also iudge, my iudgement is true,
for I am not alone, but I, and the Father, that
sent me.

17. And it is also written in your Law, that
the testimonie of two men is true.

18. I am one that beare witness of my selfe,
and the Father that sent me, beareth witness of me.

19. Then sayd they vnto him, Where is that
Father of thine? Iesus answered, Ye neither know
me, nor the Father of mine: If ye had known me,
ye should haue known that Father of mine also.

20. These words spake Iesus in the temple, as
he taught in the temple, and no man layd
hands on him: for his houre was not yet come.

21. Then sayd Iesus againe vnto them, I goe
my way, and ye shall seeke me, & shall die in
your finnes. Whither I goe, can ye not come.

22. Then said the Iewes, Will he kill himselfe,
because he saith, Whither I goe, can ye not come?

23. And he sayd vnto them, Ye are from be-
neath, I am from above: ye are of this world, I am
not of this world.

24. I said therefore vnto you, That ye shall die
in your finnes: for except ye beleuee, that I am he,
ye shall die in your finnes.

25. Then sayd they vnto him, Who art thou?
And Iesus sayd vnto them, Euen (the same thing
that I sayd vnto you from the beginning.

26. I have many things to say, and to iudge
of you: but he that sent me, is true, and the things
that I haue heard of him, those spake I to the world.

27. They vnderstood not that hee spake to
them of the Father.

28. Then said Iesus vnto them, When ye haue
lift vp the Sonne of man, then shall ye know that
I am he, and that I do nothing of my selfe, but as

the Father hath taught me, I speak these things.

29. For he that sent me, is with mee: the Father
hath not left me alone, because I do alwaies those
things that please him.

30. As he spake these things, many beleued
in him.

31. Then said Iesus to the Iewes which be-
leued in him, If ye continue in my word, ye are
verily my disciples,

32. And shall know the truth, and the truth
shall make you free.

33. They answered him, We be Abrahams
seede, and were neuer bond to any man: why
sayest thou then, Ye shall be made free?

34. Iesus answered them, Verily, verily I say
vnto you, that whosoever committeth sinne, is
the seruant of sinne.

35. And the seruant abideth not in the house
for euer: but the Sonne abideth for euer.

36. If that Sonne therefore shall make you
free, ye shall be free indeed.

37. I know that ye are Abrahams seede, but
ye seeke to kill mee, because my word hath no
place in you.

38. I speake that which I haue seene with my
Father, and ye doe that which ye haue seene with
your father.

39. They answered, and sayd vnto him, Abra-
ham is our father. Iesus sayd vnto them, If ye were
Abrahams children, ye would doe the workes of
Abraham.

40. But now ye goe about to kill me, a man
that haue tolde you the truth, which I haue
heard of God: this does not Abraham.

41. Ye do the workes of your father. Then said
they to him, We are not borne of fornications:
we haue one Father, which is God.

42. Therefore Iesus sayd vnto them, If God
were your Father, then would ye loue me: for I
proceeded forth, and came from the Father, nei-
ther came I of my selfe, but he sent me.

43. Why doe ye not vnderstand my talke?
because ye cannot heare my word.

44. Ye are of your fathers the deuill, and the
lustes of your father ye will doe: he hath bene
a murderer from the beginning, and al oide not
in the truth, because there is no truth in him.

When he speaketh a lie, then speaketh he of his
owne: for he is a liar, and the father thereof.

45. And because I tell you the truth, ye be-
leeue me not.

46. Which of you can rebuke me of sinne?
and if I say the truth, why do ye not beleeue me?

47. He that is of God, heareth Gods words:
ye therefore heare them not, because ye are not
of God.

48. Then answered the Iewes, and sayd vnto
him, Say we not well that thou art a Samaritan,
and hast a deuill?

49. Iesus answered, I haue not a deuill, but I
honour my Father, and ye haue dishonoured me.

50. And I seeke not mine owne praye: but
there is one that seeketh it, and judgeth.

51. Verily, verily I say vnto you, If a man
keepe my word, he shall neuer see death.

52. Then

thoroughly executed the office, as his Father Ioynted him. John 8. 15. The
enemies of Christ make their brauerie for a while, but the Father will appeare
at his time to reuenge the reproch that is done vnto him in the person of his sonne.

John 8. 16. The doctrine of the Gospell apprehended by faith, is a sure remedie against death.

John 8. 17. For euen in the midst of death, his people shall be safe.

John 8. 18. Then

John 8. 19. Then

John 8. 20. Then

John 8. 21. Then

John 8. 22. Then

John 8. 23. Then

John 8. 24. Then

John 8. 25. Then

John 8. 26. Then

John 8. 27. Then

John 8. 28. Then

John 8. 29. Then

John 8. 30. Then

John 8. 31. Then

John 8. 32. Then

The true dis-
ples of Christ con-
sist in his doc-
trine, which pro-
duces more & more
in the knowledge
of the truth, which
may be delivered
from the most
greuous bondage
of sinne, into the
true libertie of
righteousness and
life.

From this place
of Iohn, 8. Some of the mis-
takes are they that
believe in the doc-
trine, but do not
see the grace of
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word of God was *given*; and the Scripture can not be broken.

36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest, because I sayd, I am the Sonne of God?

37 If I do not the works of my Father, beleeue me not.

38 But if I do, then though ye beleeue not me, yet beleeue the works, that ye may know and beleeue, that the Father is in me, and I in him.

39 Again they went about to take him: but he escaped out of their hands.

40 And went againe beyond Iordan, into the place where Iohn first baptized, and there abode.

41 And many resorted vnto him, and sayd, Iohn did no miracle: but all things that Iohn spake of this man, were true.

42 And many beleeued in him there.

CHAP. XI.

(Briefly to shew that he is 25 the life and the resurrection, 12 cometh to Lazarus being dead, 17, 34 and buried, 43 and raised him vp. 47 As the Priests were consulting together, 49 Cataphas 50 propheseth that one must die for the people. 54, 57 They cometh to Ierusalem, and to take him.)

And a certaine man was sicke, named Lazarus of Bethania, the towne of Marie, and her sister Martha.

2 (And it was that Mary which anoynted the Lord with oymnt, and wiped his feet with her haire, whose brother Lazarus was sicke.)

3 Therefore his sisters sent vnto him, saying, Lord, behold, he whom thou louest, is sicke.

4 When Iesus heard it, he sayd, This sicknesse is not vnto death, but for the glory of God, that the Sonne of God might be glorified thereby.

5 ¶ Now Iesus loued Martha and her sister, and Lazarus.

6 And after he had heard that he was sicke, yet abode he two dayes still in the same place where he was.

7 Then after that, sayd he to his disciples, Let vs go into Iudaea againe.

8 ¶ The disciples said vnto him, Master, the Iewes lately sought to stone thee, and dost thou go thither againe?

9 Iesus answered, Are there not twelve houres in the day? If a man walke in the day, hee stumbleth not, because he seeth the light of this world.

10 But if a man walke in the night, he stumbleth, because there is no light in him.

11 These things spake he, and after, he said vnto them, Our friend Lazarus sleepeth: but I go to wake him vp.

12 Then sayd his disciples, Lord, if he sleepe, he shalbe safe.

13 Howbeit, Iesus spake of his death: but they thought that he had spoken of the naturall sleepe.

14 Then sayd Iesus vnto them plainly, Lazarus is dead.

15 And I am glad for your sakes, that I was not there, that ye may beleeue: but let vs go vnto him.

16 Then sayd Thomas (which is called Didymus) vnto his fellow disciples, Let vs also go, that we may die with him.

17 ¶ Then came Iesus, and found that he had lien in the graue four dayes already.

18 (Now Bethania was neere vnto Hierusalem, about fifteene furlonges off.)

19 And many of the Iewes were come to Mar-

tha and Mary to comfort them for their brother.

20 Then Martha, when she heard that Iesus was coming, went to meet him: but Mary sat still in the house.

21 Then said Martha vnto Iesus, Lord, if thou hadst bene here, my brother had not bene dead.

22 But now I know also, that whatsoever thou askest of God, God will giue it thee.

23 Iesus sayd vnto her, Thy brother shall rise againe.

24 Martha sayd vnto him, I know that he shall rise againe in the resurrection at the last day.

25 Iesus sayd vnto her, I am the resurrection and the life: he that beleeueth in me, though he were dead, yet shall he liue.

26 And whosoever liueth, and beleeueth in me, shall neuer die: Beleeuest thou this?

27 She said vnto him, Yea, Lord, I beleeue that thou art that Christ that Sonne of God, which should come into the world.

28 ¶ And when he had so sayd, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 And when she heard it, she arose quickly, and came vnto him.

30 For Iesus was not yet come into the towne, but was in the place where Martha met him.

31 The Iewes then which were with her in the house, and comforted her, when they saw Mary, that she rose vp hastily, & went out, followed her, saying, She goeth vnto the graue, to weepe there.

32 Then when Marie was come where Iesus was, and saw him, she fell downe at his feet, saying vnto him, Lord, if thou haddest bene here, my brother had not bene dead.

33 ¶ When Iesus therefore saw her weepe, and the Iewes also weepe which came with her, he was grieved in the spirit, & was troubled in himselfe.

34 And sayd, Where haue ye layd him? They sayd vnto him, Lord, come and see.

35 And Iesus wept.

36 Then sayd the Iewes, Beholde, how he loued him.

37 And some of them sayd, Could not hee, which opened the eyes of the blind, haue made also, that this man should not haue died?

38 Iesus therefore againe grieved in himselfe, and came to the graue. And it was a caue, and a stone was layd vpon it.

39 Iesus sayd, Take ye away the stone. Martha the sister of him that was dead, sayd vnto him, Lord, he stinketh already: for he hath bene dead four dayes.

40 Iesus sayd vnto her, Sayd I not vnto thee, that if thou diddest beleeue, thou shoulddest see the glory of God?

41 Then they tooke away the stone from the place where the dead was layd. And Iesus lift vp his eyes, and sayd, Father, I thanke thee, because thou hast heard me.

42 I know that thou hearest me alwayes, but because of the people that stand by, I sayd it, that they may beleeue, that thou hast sent me.

43 As he had spoken these things, he cried with a loud voyce, Lazarus come forth.

44 Then he that was dead, came forth, bound hand and foot with bandes, and his face was bound with a napkin. Iesus sayd vnto them, Loose him, and let him go.

45 ¶ Then many of the Iewes, which came to-

Eff 3 Mary,

¶ That is, shall rise againe.

¶ Chap. x. 23.

¶ Luke 14. 14.

¶ Chap. 8. 35.

¶ Christ tooke vpon him together with our flesh all afflictions of man (since onely excepted) and amongst them especially mercy and compassion. ¶ These are tokens that he was greatly mourned, but yet they were without sinne: and these afflictions are proper to mans nature. ¶ Chap. 9. 6.

32 * And I, if I were a lift vp from the earth, will draw fall men vnto me.

33 Nowe this said he, signifying what death he should die.

34 The people answered him, We haue heard out of the Law, that Christ bideth for euer: and how saidst thou, that that Sonne of man must be lift vp? Who is that Sonne of man?

35 * Then Iesus layde vnto them, Yet a litle while is the light with you: walke while ye haue that light, lest the darkenesse come vpon you: for he that walketh in the darke, knoweth not whither he goeth.

36 While ye haue that light, beleene in that light, that ye may be the children of the light. These things spake Iesus, and departed, and hid himselfe from them.

37 ¶ And though he had done so many miracles before them, yet beleued they not on him,

38 That the saying of Esaias the Prophet might be fulfilled, that he said, Lord, who beleueed our report? and to whom is the arme of the Lord reuelled?

39 Therefore could they not beleue, because that Esaias saith againe,

40 * He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor vnderstand with their heart, and should be conuerted, and I should heale them.

41 These things said Esaias when he sawe his glory, and spake of him.

42 * Neuertheless, euen among the chiefe rulers, many beleued in him: but because of the Pharisees they did not confesse him, lest they should be cast out of the Synagogue.

43 * For they loued the praise of men, more then the praise of God.

44 * And Iesus cried, and said, He that beleueth in me, beleueth not in me, but in him that sent me.

45 And he that seeth mee, seeth him that sent mee.

46 I & am come a light into the world, that whosoever beleueth in me, should not abide in darkenesse.

47 * And if any man heare my wordes, and beleue not, I iudge him not: for I came not to iudge the world, but to saue the world.

48 He that refuseth me, and receiueeth not my wordes, hath one that iudgeth him: the word that I haue spoken, it shall iudge him in the last day.

49 For I haue not spoken of my selfe: but the Father which sent mee, hee gaue me a commandement what I should say, and what I should speake.

50 And I knowe that his commandement is life euerlasting: the things therefore that I speake, I speake them to as the Father said vnto me.

Nowe * before the feast of the Pasche, when Iesus knewe that his houre was come, that hee should depart out of this world vnto the Father, forasmuch as hee loued his owne which were in the world, vnto the end hee loued them.

2 And when supper was done (and that the deuill had now put in the heart of Iudas Iscariot, Simons sonne, to betray him)

3 Iesus knowing that the Father had giuen all things into his hands, and that hee was come forth from God, and went to God,

4 He & riseth from supper, and layeth aside his upper garments, and tooke a towell, and girded himselfe.

5 After that, hee powred water into a bason, and beganne to wash the disciples feete, and to wipe them with the towell, wherewith hee was girded.

6 Then came he to Simon Peter, who said to him, Lord, dost thou wash my feete?

7 Iesus answered & said vnto him, What I doe, thou knowest not now: but thou shalt know it hereafter.

8 Peter said vnto him, Thou shalt neuer wash my feete. Iesus answered him, If I wash thee not, thou shalt haue no part with me.

9 Simon Peter said vnto him, Lord, not my feete onely, but also the hands and the head.

10 Iesus said to him, Hee that is washed, needeth not, saue to wash his feete, but is cleane curly white: and ye are cleane, but not all.

11 For hee knewe who should betray him: therefore said he, Ye are not all cleane.

12 ¶ So after he had washed their feete, and had taken his garments, & was set down againe, he said vnto them, Know ye what I haue done to you?

13 Ye call mee Master, and Lord, and ye say well: for so am I.

14 If I then your Lord, and Master, haue washed your feete, ye also ought to wash one anothers feete.

15 For I haue giuen you an example, that ye should doe, euen as I haue done to you.

16 Verely, verely I say vnto you, the seruant is not greater then his master, neither the ambassadour greater then he that sent him.

17 If ye know these things, blessed are ye if ye doe them.

18 ¶ I speake not of you all: I know whom I haue chosen: but it is that the Scripture might be fulfilled, * He that eateth bread with me, hath lift vp his heele against me.

19 From henceforth tell I you before it come, that when it is come to passe, ye might beleue that I am he.

20 * Verely, verely I say vnto you, If I send any, he that receiueeth him, receiueeth me, and hee that receiueeth me, receiueeth him that sent me.

21 When Iesus had said these things, hee was troubled in the Spirit, and & testified, and said, Verely, verely I say vnto you, that one of you shall betray me.

22 * Then the disciples looked one on another, doubting of whom he spake.

23 Now there was one of his disciples, which leaned on Iesus bosome, whom Iesus loued.

* Math. 26.2.

John 13.1.

1 Christ to lesse certaine of the victorie then of the combat which was at hand, yfing the glory of waite the feete, doth partly thereby giue an example of singular modestie, and his great loue toward his Apolles in this notable case being like very shortly to depart from them: and partly wittnesse vnto them, that it is he only which walke away the first of his people, as if that by little and little, in their time and season.

* Thome of his household, that is, his Sonnes.

* In that he saith, c. In that he is said to seate himselfe, that there was a space betweene the seruantes of the Master, and the Master himselfe, and the washing of feete, which was done in the Supper was instituted.

* I Thine thou sayst, for me to wash thee, thou shalt saue me from the kingdome of heauen.

* Chap. 13.3.

* Chap. 13.30.

Math. 10.24.

1 The word signifieth an Apolles, which is any one that is sent from another.

2 The betraying of Christ was not casual, or a thing that happened by chance, but the Father by ordaining the cause of our saluation, to reconcile vs vnto himselfe in his Sonne, and the Sonne did willingly, and obediently obey the Father.

* Plsal. 9.

* Math. 11.29.

1 Ier. 18.6.

* Ier. 18.6.

* Math. 26.21.

1 John 13.23.

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CHAP. XIII.

¶ Christ rising from supper, to commend himselfe to his Apolles, washeth their feete. 21 He watech the traitour Judas 26 which an euill doer. 34 He commendeth charitie, 37-39 He firsteth Peter of his deuill.

marke 14.18. Iher. 23.21. f. John his meaning was such, that sitting downe in the bed, his head was toward Iesus his head: so that it was an easie matter for him to touch Iesus his bosome: for it is certaine that in old time men used not to sit at the table, but so it downe on the one side.

17 ⁹Peace I leaue with you: my peace I giue vnto you: as the world giueth, giue I vnto you. Let not your heart be troubled, nor feare.

18 ¹⁰Yee haue heard how I sayd vnto you, I goe away, and will come vnto you. If ye loved me, ye would verely reioyce, because I said, I go vnto the Father: for the Father is I greater than I.

19 And now haue I spoken vnto you, before it come, that when it is come to passe, yee might beleuee.

20 ¹¹Hereafter will I not speake many things vnto you: for the prince of this world cometh, and hath m^e nought in me.

21 But it is that the worlde may know that I loue my Father: and as the Father hath commanded me, so I doe. Arise, let vs goe hence.

22 ¹²But it is that the worlde may know that I loue my Father: and as the Father hath commanded me, so I doe. Arise, let vs goe hence.

CHAP. XV.

1 By the parable of the vine, 3 & the branches, 5 & he declareth how the disciples may beare fruit. 12, 17. He commeth maine the world. 18 He exhorteth them to beare affliction patiently, 20 by his owne example.

1 ¹Am that true vine, and my Father is that husbandman.

2 ²Fuery branch that beareth not fruit in me, he taketh away: and euery one that beareth fruit, he purgeth it, that it may bring forth more fruit.

3 ³Now are ye cleane through the worde, which I haue spoken vnto you.

4 ⁴Abide in mee, and I in you: as the branch cannot beare fruit of it selfe, except it abide in the vine, no more can ye, except ye abide in me.

5 ⁵I am that vine: ye are the branches: he that abideth in me, & I in him, the same bringeth forth much fruit: for without me can ye doe nothing.

6 ⁶If a man abide not in me, hee is cast forth as a branch, & withereth: and men gather them, and cast them into the fire, and they burne.

7 ⁷* If ye abide in mee, and my wordes abide in you, a ke what ye wil, & it shall be done to you.

8 ⁸Herein is my Father glorified, that yee beare much fruit, and be made my disciples.

9 ⁹As the Father hath loved mee, so haue I loved you: b continue in that my loue.

10 ¹⁰If ye shall keepe my commandments, yee shall abide in my loue, as I haue kept my Fathers commandments, and abide in his loue.

11 ¹¹The things haue I spoken vnto you, that my ioy might remaine in you, and that your ioy might be full.

12 ¹²* This is my commandment, that ye loue one another, as I haue loved you.

13 ¹³Greater loue than this hath no man, when any man bestoweth his life for his friends.

14 ¹⁴Ye are my friends, if yee doe whatsoever I command you.

15 ¹⁵Hereafter call I you not seruants: for the

seruant knoweth not what his master doeth: but I haue called you friends for all things that I haue heard of my Father, haue I made knowne to you.

16 ¹⁶* Ye haue not chosen me, but I haue chosen you, and ordeined you, & that yee goe and bring forth fruit, and that your fruit remaine, that whatsoever ye shall aske of the Father in my Name, hee may giue it you.

17 ¹⁷These things command I you, that ye loue one another.

18 ¹⁸* If the world hate you, yee knowe that it hated me before you.

19 ¹⁹If ye were of the worlde, the worlde would loue his owne: but because ye are not of the worlde, but I haue chosen you out of the worlde, therefore the worlde hateth you.

20 ²⁰Remember the word that I sayd vnto you, & the seruant is not greater then his master. * If they haue persecuted me they will persecute you also: if they haue kept my worde, they will also keepe yours.

21 ²¹* But all these things will they doe vnto you for my Names sake, because they haue not knowne him that sent me.

22 ²²* If I had not come and spoken vnto them, they should not haue had sinne: but now haue they no cloke for their sinne.

23 ²³He that hateth me, hateth my Father also.

24 ²⁴If I had not done worke among them, which none other man did, they had not had sinne: but now haue they both seene, and haue hated both mee, and my Father.

25 ²⁵But it is that the word might bee fulfilled, that is written in their Lawe, * they hated mee without a cause.

26 ²⁶But when that Comforter shall come, * Whom I will send vnto you from the Father, even the Spirit of truth, which proceedeth from the Father, hee shall testifie of me.

27 ²⁷And ye shall witnesse also, because ye haue bene with me from the beginning.

*indgement fringes that they are religious, and voyde of sinne: but seeing I came to them, and they cleane refuse me, they can haue no cloke for their wickedness. A Sermon from by the word, Lawe, are meant the five books of Moyses, but in this place, the whole Scripture: for the place alledged is in the Psalmes. * Psalm. 119. 8 Against the rage of the wicked, we shall stand surely by the inward testimonie of the holy Ghost: But the holy Ghost speaketh not otherwise, then hee spake by the mouth of the Apolles. * Chap. 14. 26 Luke 24. 49.*

CHAP. XVI.

1 He foretelleth the disciples of persecution. 7 He promisseth the Comforter, and declareth his office. 22 He compareth the afflictions of this world to a woman that travaileth with child.

1 ¹These things haue I sayde vnto you, that ye should not be offended.

2 ²They shall excommunicate you: yea the time shall come, that whosoever killeth you, will thinke that he doeth God seruice.

3 ³And these things will they doe vnto you, because they haue not knowne the Father, nor me.

4 ⁴* But these things haue I tolde you, that when the houre shall come yee might remember that I tolde you them. And these things sayd I not vnto you from beginning, because I was in you.

5 ⁵But now I goe my way to him that sent me, and none of you asketh me, Whither goest thou?

6 ⁶But because I haue sayde these things vnto you, your heartes are full of sorrow.

7 ⁷* Yet I tell you the truth, it is expedient for you that I goe away: for if I goe not away, that Comforter will not come vnto you: but if I depart, I will send him vnto you.

8 ⁸Christ is the an-
thout, and preter-
ior of the mis-
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spe, to be to the
worlds end, but
the ministers haue
need of all things
above of prayer
& brotherly loue.

9 ⁹Christ is the an-
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12 ¹²Christ is the an-
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13 ¹³Christ is the an-
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18 ¹⁸Christ is the an-
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21 ²¹Christ is the an-
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44 ⁴⁴Christ is the an-
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worlds end, but
the ministers haue
need of all things
above of prayer
& brotherly loue.

20 And all mine are thine, and thine are mine, and I am glorified in them.

21 And now am I no more in the world, but these are in the world, and I come to thee, Holy Father, keep them in thy Name, *even* them whom thou hast given me, that they may be one, as we are.

22 While I was with them in the world, I kept them in thy Name: those that thou gavest me, have I kept, and none of them is lost, but the child of perdition, that the Scripture might be fulfilled.

23 And now come I to thee, and these things I speak in the world, that they might have my joy fulfilled in themselves.

24 I have given them thy word, and the world hath hated thee, because they are not of the world, as I am not of the world.

25 I pray not that thou shouldest take them out of the world, but that thou keep them from evil.

26 They are not of the world, as I am not of the world.

27 Sanctifie them with thy truth: thy word is truth.

28 As thou diddest send me into the world, so have I sent them into the world.

29 And for their sakes sanctifie I my selfe, that they also may be sanctified through the truth.

30 I pray not for these alone, but for them also which shall beleue in me, through their word.

31 That they all may be one, as thou, O Father, art in me, and I in thee: *even* that they may be also one in vs, that the world may beleue that thou hast sent me.

32 And the glory that thou gavest me, I have given them, that they may be one, as we are one.

33 In them, and I thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.

34 Father, I will that they which thou hast given me, be with me *even* where I am, that they may behold that my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

35 O righteous Father, the world also hath not known thee, but I have known thee, and these have known thee, that thou hast sent me.

36 For I have declared unto thee thy Name, and will declare it, that the loue wherewith thou hast loved me, may be in them, and I in them.

37 And I will that they which thou hast given me, may also with him enjoy everlasting glory. *Chap. 12.* The countenances with his byrle and litle, the knowledge of the world is now full in Christ the Mediator, that they may in him be below the Father, with the selfe same loue wherewith he loveth the Sonne.

CHAP. XVIII.

By Christ's prayer, whom Judas betrayeth, & the soldiers are cast down to the ground. 13 Christ is led to Anna, and from him to Caiaphas. 22 His answer to the officers that smote him with a rod. 28 Bring delivered to Pilate, 36 he delivereth him Kingdome.

When Iesus had spoken these things, hee went forth with his disciples over the brooke Cedron, where was a garden, into the which he entered, and his disciples.

2 And Judas which betrayed him knew also the place: for Iesus oft times resorted thither

with his disciples.

3 And Judas then, after he had received a band of men and officers of the high Priests, and of the Pharisees, came thither with lanterns and torches, and weapons.

4 Then Iesus, knowing all things that should come vnto him, went forth and said vnto them, Whom seeke ye?

5 They answered him, Iesus of Nazareth. Iesus said vnto them, I am he. Now Judas also which betrayed him, stood with them.

6 Assoone then as he had said vnto them, I am he, they went away backwards, and fell to the ground.

7 Then he asked them againe, Whom seeke ye? And they said, Iesus of Nazareth.

8 Iesus answered, I said vnto you, that I am he: therefore if ye seeke me, let these goe their way.

9 This was that the word might be fulfilled which he spake, Of them which thou gavest me, have I lost none.

10 Then Simon Peter having a sword, drew it, and smote the hie Priest's servant, and cut off his right eare. Now the servants name was Malchus.

11 Then said Iesus vnto Peter, Put vp thy sword into the sheath: shall I not drinke of the cup which my Father hath given me?

12 Then the band and the captaines, and the officers of the Iewes tooke Iesus and bound him.

13 And led him away to Anna first (for he was father in law to Caiaphas, which was the hie Priest that came yeere)

14 And Caiaphas was he, that gave counsell to the Iewes, that it was expedient that one man should die for the people.

15 ¶ Now Simon Peter followed Iesus, and another disciple, & that disciple was known of the hie Priest: therefore he went in with Iesus into the hall of the hie Priest:

16 But Peter stood at the doore without. Then went out the other disciple which was known vnto the hie Priest, and spake to him that kept the doore, and brought in Peter.

17 Then said the mayd that kept the doore, vnto Peter, Art not thou also one of this mans disciples? He said, I am not.

18 And the servants and officers stood there, which had made a fire of coles: for it was colde, and they warmed themselves. And Peter also stood among them, and warmed himselfe.

19 ¶ The hie Priest then asked Iesus of his disciples, and of his doctrine.

20 Iesus answered him, I spake openly to the world: I euer taught in the Synagogue and in the Temple, whither the Iewes resort continually, and in secret have I said nothing.

21 Why askest thou me? I aske them which heard me what I said vnto them: behold, they know what I sayd.

22 When he had spoken these things, one of the officers which stood by, smote Iesus with his rod, saying, Answerest thou the hie Priest so?

23 Iesus answered him, If I have cull spoken, beare witness of the euill: but if I have well spoken, why smitest thou me?

24 ¶ Now Annas had sent him bound vnto Caiaphas the hie Priest.

25 ¶ And Simon Peter stood & warmed himselfe, and they said vnto him, Art not thou also of his disciples? He denied it, and said, I am not.

¶ Mat. 26. 47.

Mat. 14. 42.

Mat. 2. 47.

¶ Christ, who was

innocent, was taken

as a wicked

person, that was

which was wicked

might be let goe

as innocent.

¶ Christ's person

(but not his vertue)

was bound of the

aduersaries,

when and how

he would,

¶ Christ doeth not

neglect the office

of a good pastor,

as not in his great

tell danger.

¶ Chap. 17. 12.

¶ Wee ought to

containe the zeale

we beare to God,

within the bounds

of our vocation.

¶ Christ is brought

before an earthly

high Priest to be

condemned for

our blasphemies,

that we might be

quinted of the

everlasting high

Priest himselfe.

¶ Luke 3. 3.

¶ Chap. 11. 19.

¶ A lively example

of the fragility

of man, as seen in

the beere, when they

be once left to them-

selves.

¶ Mat. 26. 58.

Mat. 26. 54.

¶ Christ defendeth

his cause but

flexibly, not that

hee would with-

drawe himselfe

from death, but

to shew that hee

was condemned

as an innocent.

¶ Mat. 26. 57.

Mat. 26. 54.

¶ Mat. 26. 59.

Mat. 14. 59.

Mat. 26. 55.

¶ After that men

have once fallen,

they cannot easily

rise vp by them-

selves by their

owne strength, but

also they fall into

sinne more, till they

be fully justified, &

be rayed up to

glorie, by a new

venture of God.

mother, and his mothers sister, Marie the wife of Cleopas, and Mary Magdalene.

26 And when Iesus sawe his mother, and the disciple standing by, whom he loved, he said vnto his mother, Woman, behold thy sonne.

27 Then sayd he to the disciple, Beholde thy mother: and from that houre, the disciple tooke her home vnto him.

28 ¶ After, when Iesus knewe that all things were performed, that the Scripture might bee fulfilled, he said, I thirst.

29 And there was set a vessell full of vinegar, and they filled a sponge with vinegar, and put it about an Hyssope stalk, and put it to his mouth.

30 Now when Iesus had receiued of the vinegar, he sayd, It is finished, and bowed his head, and gaue vp the ghost.

31 ¶ The Iewes then (because it was the Preparation, that the bodies should not remaine vpon the crosse on the Sabbath day: for that Sabbath was an hie day) besought Pilate that their legges might be broken, and that they might be taken downe.

32 Then came the souldiers and brake the legges of the first, and of the other, which was crucified with Iesus.

33 But when they came to Iesus and saw that he was dead already, they brake not his legges.

34 ¶ But one of the souldiers with a spere ¶ peared his side, and forthwith came there out blood and water.

35 And hee that sawe it, bare recorde and his record istrueth: and he knoweth that he saith true, that ye might beleue it.

36 For these things were done, that the Scripture should be fulfilled, ¶ Not a bone of him shall be broken.

37 And againe another Scripture saith, ¶ They shall see him whom they have thrust thorow.

38 ¶ And after these things, Ioseph of Arimathea (who was a disciple of Iesus, but secretly for feare of the Iewes) besought Pilate that hee might take downe the body of Iesus. And Pilate gaue him licence. Hee came then and tooke Iesus body.

39 And there came also Nicodemus (which first came to Iesus by night) & brought of myrrhe and aloes mingled together about an hundred pound.

40 Then tooke they the bodie of Iesus, and wrapped it in linnen clothes with the odours, as the manner of the Iewes is to burie.

41 And in that place where Iesus was crucified, was a garden, and in the garden a new sepulchre, wherein was ¶ neuer man yet layd.

42 There then layd they Iesus, because of the Iewes Preparation day, for the sepulchre was nere.

CHAP. XX.

¶ Marie bringeth word how Christ is risen: 3 Peter and Iohn go vnto the sepulchre: 19 Iesus appeareth to Marie: 29 and to the disciples that were together in the house: 35 Thomas, being doubtfull, 39 now beleueth.

¶ Nowe ¶ the first day of the weeke came Marie Magdalene, carely when it was yet darke, vnto the sepulchre, and sawe the stone taken away from the tombe.

2 Then she ranne, and came to Simon peter, and to the other disciple whom Iesus loved, and sayd vnto them, They haue taken away the Lord out of the sepulchre, and we know not where they haue laid him.

3 Peter therefore went forth, and the other disciple, and they came vnto the sepulchre.

4 So they ranne both together, but the other disciple did outrunne Peter, and came first to the sepulchre.

5 And he stouped downe, and sawe the linnen clothes lying: yet went he not in.

6 Then came Simon Peter following him, and went into the sepulchre, and sawe the linnen clothes lie,

7 And the kercheife that was vpon his head, not lying with the linnen clothes, but wraped together in a place by it selfe.

8 Then went in also the other disciple, which came first to the sepulchre, and he sawe it, and beleeued.

9 For as yet they knewe not the Scripture, That he must rise againe from the dead.

10 And the disciples went away againe vnto their owne home.

11 ¶ But Marie stood without at the sepulchre weeping: and as she wept, she bowed her selfe into the sepulchre,

12 ¶ And sawe two Angels in white, sitting, the one at the head, and the other at the feete, where the body of Iesus had lain.

13 And they said vnto her, Woman, why weepest thou? She said vnto them, They haue taken away ¶ my Lord, and I know not where they haue laid him.

14 ¶ When he had thus saide, shee turned her selfe backe, and saw Iesus standing, and knew not that it was Iesus.

15 Iesus said vnto her, Woman, why weepest thou? whom seekest thou? she supposing that hee had bene the gardener, saide vnto him, Sir, if thou hast borne him hence, tell mee where thou hast laid him, and I will take him away.

16 Iesus sayd vnto her, Marie. She turned her selfe, and said vnto him, Rabboni, which is to say, Master.

17 ¶ Iesus sayd vnto her, Touch me not: for I am not yet ascended to my Father: but goe to my brethren, and say vnto them, I ascend vnto my Father, and to your Father, and to my God, and your God.

18 Marie Magdalene came and told the disciples that she had seene the Lord, and that he had spoken these things vnto her.

19 ¶ ¶ The same day then at night, which was the first day of the weeke, and when the doores were shut where the disciples were assembled for feare of the Iewes, came Iesus and stood in the mids, and said to them, Peace be vnto you.

20 And when he had so sayd, he shewed vnto them his hands, and his side. Then were the disciples glad when they had seene the Lord.

¶ Their Appellashin, inspiring them with the holy Ghost, who is the director of the ministe of the Gospel. ¶ Either the doores opened to him of their owne accord, or the very winds themselves were a passage to him.

¶ Mark 16. 1. Luke 24. 1.

¶ Marie Magdalene, Peter, and Iohn, are the first witnesses of the resurrection: and such as cannot be fully suspected, for that they the women could scarcely be persuaded of it, so faire it is off, that they should inuent it of their own poise.

¶ Matt. 28. 1. Mark 16. 5.

¶ That without the cause, which the Sepulchre was cut, and of.

¶ Two Angels are made witnesses of the Lords resurrection.

¶ In white clothing.

¶ Mary stands at the common people vnto the Sepulchre for they feare of a dead carcase, as they doo of a whole man.

¶ Iesus witnesseth by his presence, that he is truly risen.

¶ Christ which is risen is not to be sought in this world according to the flesh, as he is in heaven by faith, whether he is gone before vs.

¶ By his brethren he meaneth his disciples: for in the next world following is a full shew.

¶ Mary said vnto the disciples.

¶ He calleth God his Father, because he is his Father naturally.

¶ In the Godhead, he saith your Father, because he is our Father by grace.

¶ Through the adoption of the sonnes of God: that is, by taking on of his flesh, he is our Father.

¶ ¶ Mark 16. 12. Luke 24. 36.

¶ Christ in that hee presented himselfe before his disciples fully, dearly through his diuine power, when he gaue them the gates were shut, doe thus fully shewe them both of his resurrection, and also of

✧ *Matt. 28.* ✧ 21 ✧ Then said Iesus to them againe, Peace be vnto you: as my Father sent me, so I send I you.

22 And when hee had sayd that, hee breathed on them, and said vnto them, Receiue the holy Ghost.

✧ *The publishing of the forgiveness of finnes by faith in Christ, and the setting forth and denouncing the wrath of God in retaining the finnes of the vn-believers, is the summe of the preaching of the Gospel.*

✧ *Christ draweth one of the vn-belieues of Thomas, a certayne and sure testimonie of his persequition.*

23 ✧ ¶ But Thomas one of the twelue, called Didymus, was not with them when Iesus came.

24 ✧ The other disciples therefore said vnto him, We haue seene the Lord: but he said vnto them, Except I see in his handes the print of the nayles, and put my finger into the print of the nayles, and put mine hand into his side, I will not beleue it.

25 ✧ And eight dayes after, againe his disciples were within, and Thomas was with them. Then came Iesus, when the doores were shut, and stood in the mids, and sayd, Peace be vnto you.

26 ✧ After said he to Thomas, Put thy finger here, and see mine handes, and put forth thine hand, and put it into my side, and bee not faithlesse, but faithfull.

27 ✧ Then Thomas answered, and sayde vnto him, Thou art my Lord, and my God.

28 ✧ Iesus said vnto him, Thomas, because thou hast seene me, thou beleuest: blessed are they that haue not seene, and haue beleueed.

29 ✧ ¶ And many other signes also did Iesus in the presence of his disciples, which are not written in this booke.

30 ✧ But these things are written that yee might beleue, that Iesus is that Christ that Sonne of God, and that in beleueing ye might haue life through his Name.

CHAP. XXI.

✧ *Iesus appeareth to his disciples as they were a fishing, 6. 7. whom they knew by a miraculous draught of fishes. 15. 16. committeth the charge of the sheepe to Peter, 28. and forswearth him of the manner of his death.*

✧ *Peter these things, I Iesus shewed himselfe againe to his disciples at the sea of Tiberias: and thus shewed he himselfe.*

1 There were together Simon Peter, and Thomas, which is called Didymus, and Nathanael of Cana in Galilee, and the *sonnes* of Zebedeus, and two other of his disciples.

2 Simon Peter said vnto them, I goe a fishing. They sayd vnto him, Wee also will goe with thee. They went their way and entred into a shippe straightway, and that night caught they nothing.

3 But when the morning was now come, Iesus stood on the shore: neuenelesse the disciples knew not that it was Iesus.

4 Iesus then sayd vnto them, Syrs, haue ye any meate? They answered him, No.

5 Then he sayd vnto them, Cast out the net on the right side of the ship, and ye shall finde. So they cast out, and they were not able at all to drawe it, for the multitude of fishes.

6 Therefore said the disciple whom Iesus loued, vnto Peter, It is the Lord. When Simon Peter heard that it was the Lord, he girded his coat (for he was naked) and cast himselfe into the sea.

7 But the other disciples came by shippe, (for they were not farre from lande, but about two hundred cubites) and they drewe the net with fishes.

8 As soone then as they were come to lande, they sawe hote coales, and fish layed thereon, and bread.

9 Iesus sayde vnto them, Bring of the fishes, which ye haue now caught.

10 Simon Peter stepped forth and drewe the net to land, full of great fishes, an hundred, fiftie and thre: and albe it there were so many, yet was not the net broken.

11 Iesus sayde vnto them, Come, and dine. And none of the disciples durst aske him, Who art thou? seeing they knewe that hee was the Lord.

12 Iesus then came and tooke bread and gaue them, and fish likewise.

13 This is now the third time that Iesus shewed himselfe to his disciples, after that he was risen againe from the dead.

14 ¶ So when they had dined, Iesus sayd to Simon Peter, Simon the *sonne* of Iona, louest thou me more then these? He said vnto him, Yea, Lord, thou knowest that I loue thee. He sayd vnto him, Feed my lambes.

15 He sayd to him againe the second time, Simon the *sonne* of Iona, louest thou me? He sayde vnto him, Yea, Lorde, thou knowest that I loue thee. He sayd vnto him, Feed my sheepe.

16 He sayd vnto him the third time, Simon the *sonne* of Iona, louest thou me? Peter was sorie because he said to him the third time, Louest thou me? and said vnto him, Lord, thou knowest all things: thou knowest that I loue thee. Iesus said vnto him, Feed my sheepe.

17 Verely, verely, I say vnto thee, When thou wast young, thou girdest thy selfe, and walkedst whither thou wouldest: but when thou shalt bee olde, thou shalt stretch forth thine handes, and another shall girde thee, and lead thee whither thou wouldest & c.

18 And this spake he signifying by what death he should glorifie God. And when he had said this, he said to him, Follow me.

19 Then Peter turned about, and sawe the disciple whom Iesus loued, following, which had also leane on his brest at supper, and had sayde, Lord, which is hee that betrayeth thee?

20 When Peter therefore saw him, he sayde to Iesus, Lord, what shall this man doe?

21 Iesus sayd vnto him, If I will that he tarie till I come, what is it to thee? follow thou me.

22 Then went this worde abroad among the brethren, that this disciple shoulde not die. Yet Iesus sayd not to him, He shall not die: but if I will that hee tary till I come, what is it to thee?

23 This is that disciple, which testifieth of these things, and wrote these things, and we know that his testimonie is true.

24 ¶ Nowe there are also many other things which Iesus did, the which if they shoulde be written every one, I suppose the worlde coulde not containe the bookes that should be written, Amen.

✧ *It was a known garment, which could not be his swimming.*

✧ *Peter by his triple confession is restored into his former degree from whence he fell by his denial: and thus he is made a witness of the resurrection, which doth loue to Christ feeding his sheepe: for hee is now more than hee that had denied him: he is now the chief Peter, not the second Peter, as he was before of his refusal to the effect of the resurrection: the violent death of Peter is foretold.*

THE ACTES OF THE HOLY APOSTLES WRITTEN BY LVKE THE EVANGELIST.

CHAP. I.

1 *Take this his title to his Gospel. 9 Christ being taken into heaven, 10 the Apostles 11 being warned by the Angels, 12 returne, 13 and give themselves to prayer, 14 By Peters motion, 15 into Iudas the traitours place, 16 Matthias is chosen.*

HAUE made the former treatise, O Theophilus, of all that Iesus began to doe and teach, 2 Vntill the day that he was taken vp, after that he through the holy Ghost, had giuen commandments vnto the Apostles, whom hee had chosen:

3 To whom also he presented himselfe alive after that he had suffered, by many infallible tokens, being seene of them by the space of foure dayes, and speaking of those things which appertaine to the Kingdome of God.

4 And when he had gathered them together, he commanded them that they should not depart from Hierusalem, but to waite for the promise of the Father, which said theye haue heard of me.

5 For Iohn in deede baptized with water, but yee shall be baptized with the holy Ghost within these few dayes.

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore the Kingdome to Israel?

7 And he sayd vnto them, It is not for you to know the times, or the seasons, which the Father hath put in his owne power,

8 But yee shall receive power of the holy Ghost, when he shall come on you: and yee shall be witnesses vnto me both in Hierusalem and in all Iudea, and in Samaria, and vnto the vttermost part of the earth.

9 And when he had spoken these things, while they beheld, he was taken vp: for a cloude tooke him vp out of their sight.

10 And while they looked stedfastly toward heaven, as he went, behold, two men stood by them in white apparell,

11 Which also sayd, Ye men of Galilee, why stand ye gazing into heauen? This Iesus which is taken vp from you into heauen, shall so come, as yee haue seene him goe into heauen.

12 Then returned they vnto Hierusalem from the mount that is called the mount of Olives, which is neere to Hierusalem, being from it a Sabbaths dayes iourney.

13 And when they were come in, they went

vp into an vpper chamber, where abode both Peter and Iames, and Iohn, and Andrew, Philip, and Thomas, Bartlemew, and Matthew, Iames the sonne of Alphaeus, and Simon Zelotes, and Iudas Iames brother.

14 These all continued with one accord in prayer and supplication with the women, and Marie the mother of Iesus, and with his brethren.

15 And in those dayes Peter stood vp in the middes of the disciples, and sayd (now the number of names that were in one place were about an hundredth and twentie.)

16 Ye men and brethren, this scripture must needs haue bene fulfilled, which the holy Ghost by the mouth of Dauid spake before of Iudas, which was guide to them that tooke Iesus.

17 For he was numbered with vs, and had obtained fellowship in this ministration.

18 He therefore hath purchased a field with the reward of iniquity: and when he had thrust downe vpon himselfe headlong, he brast asunder in the middes, and all his bowels gushed out.

19 And it is known vnto all the inhabitants of Hierusalem, in so much, that that field is called in their owne language, Acedama, that is, The field of blood.

20 For it is written in the booke of Psalmes, Let his habitation be voyd, and when he shall dwell therein: also, Let another take his charge.

21 Wherefore of these men which haue companied with vs, all the time that the Lord Iesus was conuerfant among vs,

22 Beginning from the baptism of Iohn vnto the day that he was taken vp from vs, must one of them be made a witness with vs of his resurrection.

23 And they presented two, Ioseph called Barsabas, whose surname was Iustus, and Matthias.

24 And they prayed, saying, Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen,

25 That he may take the yrome of this ministration and Apostleship, from which Iudas hath gone astray, to goe to his owne place.

26 Then they gaue forth their lottes: and the lot fell on Matthias, and he was by a common consent counted with the eleuen Apostles.

¶ John 13. 27. 9 Take considered not Iudas his purpose, but that that followed of it, and so was wise to say, that a man hath procured himselfe burne, not that his will and purpose was to be in respect of that which followed. 10 Math. 27. 5. The Greeke word signifies thus much, that Iudas fell downe flat and was in a faint in the middle, with a marvellous large noise. 11 Psalm. 59. 26. 12 Psalm. 109. 7. His office and minister. David wrote these words against Dore the Kings bearer men: And these words, Shepherd, Shepher, and Flocke, are put next to the Church of office and minister, so that the Church and the officers thereof are called by these names. 8 The Apostles deliberate vpon nothing, but first they consult and take advice by Gods word: and againe they doe nothing that concerneth it and is behouable for the whole body of the Congregation, without making the Congregation priue vnto it. 1 Wherefore words, votes, and assents, which kind of speech relation with as much in the Hebrew tongue, as the exercising of a publicke and painful office, when they speak of such as are in any publicke office. Drer. 1. 2. 1. Chronic. 27. 1. From our company. 9 Apostles must be chosen immediately from God and therefore after prayers, Matthias is chosen by lotte, which is as it were, GODS owne voice. 10 Openly, and by the voices of all the whole company. 9 That he may be fellow and partaker of this ministration. 10 Departed from, or fallen from. And is a 11 Betrayeth taken from the way: For sellings are signified by the name of wages, with the disciples.

CHAP.

6 While they thought to diminish the number, they increased them. 7 These were they that made the Sadducees, which were not of the tribe of Judah, would stir up that which is against Demas flock.

8 Of whom the high Priests were wont to be chosen and made for execution of the yearly office being now changed.

9 Against such as brags of a succession of persons, without a succession of doctrine, and by that means beate downe the good ministers of the word, so farre forth as they are able.

10 By what authority.

11 Wholes which succede true Pious, please the Pious, and not Gods neither the Churches.

12 He is in deede a true shepherd, that sheetheth his sheepe to hang vpon Christ only, as vpon one that is not dead, but hath conquered death, and hath all rule in his owne hands.

13 Psal. 118. 22. I was as a stone which was rejected, but I have beene chosen, and I have beene precious.

14 There is no other way, or no other power, or authority what soeuer, which kind of speech becometh small among the lawes, save vpon this, that where we are in danger, we call vpon them as vpon their hands.

15 Any where, and this fasseth forth vnto us the large-ness of Christs knowlege.

16 The good liber-tye and boldnesse of God doth yet thus much good that such as by his vnder a vail of reule do at length becometh ill, they be in deede wicked men. 17 The word of God is a light, which bringeth in the darkness of sin, and maketh a man to be a Minister, and to be a Minister, when we speak of sciences, or studies, at signifieth one that is vnderstand: and in accompt of hon-our, and estimation is importeth one of high degree, and an estimation. 18 Layd their hands together. 19 He that barreth himselfe in ignorance, cometh at length to do open wickednesse, and that against his owne conscience. 20 We must lo obey men to whom we are subiect, that especially and before all things we obey God. 21 So farre off are the wicked from doing what they list, that contrariwise God vnder-standeth that to the setting forth of his glory, which he giueth them leave to doe,

and the Sadduces came vpon them, 2 Taking it grievously that they taught the people, and preached in Iesus Name the resur- rection from the dead.

3 And they laid hands on them, and put them in hold, vntill the next day: for it was now euentide.

4 Howbeit many of them which heard the word, beleued, and the number of the men was about fise thousand.

5 And it came to passe on the morow, that their rulers, Elders, and Scribes, were gathered together at Hierusalem,

6 And Annas the chiefe Priest, and Caiaphas, and Iohn, and Alexander, and as many as were of the 4 kindred of the hie Priests,

7 And when they had set them before them, they asked, By what power, or in what Name haue ye done this?

8 Then Peter full of the holy Ghost, said vnto them, Ye rulers of the people, & Elders of Israel,

9 For as much as we this day are examined of the good deede done to the impotent man, by whome that mannes he is made whole,

10 Be it known vnto you all, and to all the people of Israel, that by the Name of Iesus Christ of Nazareth, whom ye haue crucified, whom God raised againe from the dead, asen by him doth this man stand here before you, whole.

11 This is the stone cast aside of you builders, which is become the head of the corner.

12 Neither is there saluation in any other: for among men there is giuen none other Name vnder heauen, wherby we must be saued,

13 Now when they saw the boldnesse of Peter and Iohn, and vnderstood that they were vnlearned men and without knowledge, they mar- uelled, & knew them, that they had bene w Iesus:

14 And beholding also the man which was healed standing with them, they had nothing to say against it.

15 Then they commaunded them to goe aside out of the Councill, and k conferred among themselves,

16 Saying, What shall we doe to these men? for surely a manifest signe is done by them, and it is openly known to all them that dwell in Hierusalem: and we cannot denie it.

17 But that it be noised no farther among the people, let vs threaten and charge them, that they speake henceforth to no man in this Name.

18 So they called them, and commaunded them that in no wise they should speake or teach in the Name of Iesus.

19 But Peter and Iohn answered vnto them, and said, Whether it be right in the sight of God, to obey you rather then God, iudge ye.

20 For we cannot but speake the things which we haue seene and heard.

21 So they threatened them, and let them goe, and found nothing how to punish them, because of the people: for all men prayed God for

that which was done.

22 For the man was about fourtie yeere old, on whom this miracle of healing was shewed.

23 Then after as they were let goe, they came to their felowes, and shewed all that the hie Priests and Elders had said vnto them.

24 And when they heard it, they lift vp their voices to God with one accord, and said, O Lord, thou art y God which hast made the heauen, and the earth, the sea, and all things that are in them:

25 Which by the mouth of thy seruant David hast said, Why did the Gentiles rage, and the people imagine vaine things?

26 The Kings of the earth assembled, and the rulers came together against the Lord, & against his Christ.

27 For doubtlesse, against thine holy Sonne Iesus, whom thou haddest anoynted, both Herod and Pontius Pilate, with the Gentiles and the people of Israel gathered themselves together,

28 To do whatsoeuer thine hand, and thy counsell had determined before to be done.

29 And now, O Lord, behold their threatenings, and graunt vnto thy seruants with all boldnesse to speake thy word,

30 So that thou stretch forth thine hand, that healing, and signes, and wonders may be done by the Name of thine holy Sonne Iesus.

31 And when they had prayed, the place was shaken where they were assembled together: and they were all filled with the holy Ghost, and they spake the word of God boldly.

32 And the multitude of them that beleued, were of one heart, and of one soule: neither any of them said, that any thing of that which he possessed, was his owne, but they had all things in common.

33 And with great power gaue the Apostles witness of the resurrection of the Lord Iesus: and great grace was vpon them all.

34 Neither was there any among them, that lacked: for as many as were possessours of lands, or houses, sold them, and brought the price of the things that were sold,

35 And laid it downe at the Apostles feet, and it was distributed vnto euery man, according as he had need.

36 Also Ioses which was called of the Apostles, Barnabas (that is by interpretation, the sonne of consolation) being a Leuite, and of the coun- try of Cyprus,

37 Where as he had land, sold it, and brought the money, and laid it downe at the Apostles feet sincerely, and constantly. 2 They agreed tothin con- sent, with out of purpose

3 Truly charitie helpeth the necessities of the poore with his owne losse: but so, that all things be done well and orderly.

C H A P. V.

Ananias, for he deceiue in keeping backe part of the price, 2 fildeth downe dead, 3 and likewise Sapphira his wife, 4 Through whome the Apostles ministered 14 he fildeth in uerac- ity, 18 The Apostles thus were empowered, 19 are discus- sed, 20 Ananias, 21 and being before the Synode of the Priests, 22 through Gamaliels counsell they are kept alive, 23 and beaten: 24 They glorified God.

25 A certaine man named Ananias, with Sap- phira his wife, sold a possession,

26 And kept away part of the price, his wife also being of counsell, and brought a certaine part, and laid it downe at the Apostles feet.

27 Then said Peter, Ananias, why hath Satan would seeme to thinke and be chiefe in the Church. 28 Causeth soule away, 2 filled

9 The Apostles

communicate their troubles with the Cregation.

10 We ought not to be afraid of the threatenings of our enemies, when they see constantly conuince their rage and malice against vs: but we haue to fight against him force and malice, as canst

claiming vpon the power and good will of God (both which we deca- refully bebold in Christ) and see to the aduantage of our Father, Psalms 111.

11 Although the people of Israel had on purpose

to kill thee, yet thou wast not slain: neither was thy name forgotten from generation to generation.

12 Every one of which made a prayer for the great multitude of them, as though many nations had joined themselves to thee, Iesus Christ, Lord of the

heaven, and earth, thou hast said, that thou stretch forth thine hand, that healing, and signes, and wonders may be done by the Name of thine holy Sonne Iesus.

13 And when they had prayed, the place was shaken where they were assembled together: and they were all filled with the holy Ghost, and they spake the word of God boldly.

14 And the multitude of them that beleued, were of one heart, and of one soule: neither any of them said, that any thing of that which he possessed, was his owne, but they had all things in common.

15 And with great power gaue the Apostles witness of the resurrection of the Lord Iesus: and great grace was vpon them all.

16 Neither was there any among them, that lacked: for as many as were possessours of lands, or houses, sold them, and brought the price of the things that were sold,

17 And laid it downe at the Apostles feet, and it was distributed vnto euery man, according as he had need.

18 Also Ioses which was called of the Apostles, Barnabas (that is by interpretation, the sonne of consolation) being a Leuite, and of the coun- try of Cyprus,

19 Where as he had land, sold it, and brought the money, and laid it downe at the Apostles feet sincerely, and constantly.

20 They agreed tothin con- sent, with out of purpose

2 Truly charitie helpeth the necessities of the poore with his owne losse: but so, that all things be done well and orderly.

3 As exemplified to the Church, when thou shalt comest as well in doubt as in the

riser one twaine another: And the Psalmist declareth thee dead, but thou art alive, and thou art

with out of purpose

of the poore with his

owne losse: but so, that all things be done well and orderly.

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filled thine heart, that thou shouldst lye vnto the holy Ghost, and keepe away parts of the price of this possession?

4 Whiles it remained, appertained it not vnto thee? & after it was sold, was it not in thine own power? how is it that thou hast conceived this thing in thine heart? thou hast not lied vnto men, but vnto God.

5 Nowe when Ananias heard these words, he fell downe, and gaue vp the ghost. Then great feare came on all them that heard these things.

6 And the yong men rose vp, and tooke him vp, and caried him out, and buried him.

7 And it came to passe about the space of three houres after, that his wife came in, ignorant of that which was done.

8 And Peter said vnto her, Tell me, soldst thou the land for so much? And she said, Yea, for so much.

9 Then Peter said vnto her, Why haue yee agreed together, to tempt the Spirit of the Lord? behold, the feete of them which haue buried thine husband, are at the doore, and shall carie thee out.

10 Then she fell downe straightway at his feete, and yeeled vp the ghost: and the yong men came in, and found her dead, and caried her out, and buried her by her husband.

11 And great feare came on all the Church, and on as many as heard these things.

12 Thus by the hands of the Apostles were many signes and wonders shewed among the people: and they were all with one accord in Solomons porch.

13 And of the other durst no man ioyne himselfe to them: neuertheless the people: & magnified them.

14 Also the number of them that beleueed in the Lord, both of men and women, grew more and more.

15 In so much that they brought the sicke into the streets, and laid them on beds and couches, that at the least way the shadowe of Peter, when he came by, might shadowe some of them.

16 There came also a multitude out of the cities round about vnto Hierusalem, bringing sicke folkes, and them which were vexed with vncleane spirits, who were all healed.

17 ¶ Then the chiefe Priest rose vp, and all they that were with him (which was the sect of the Sadducees) were full of indignation,

18 And laid hands on the Apostles, and put them in the common prison.

19 ¶ But the Angel of the Lord by night opened the prison doores, and brought them forth, and said,

20 Goe your way, and stand in the Temple, and speake to the people, all the wordes of this life.

21 So when they heard it, they entered into the Temple early in the morning, and taught. And the chiefe Priest came, and they that were with him, and called the Council together, and all the Elders of the children of Israel, and sent to the prison, to cause them to be brought.

22 But when the officers came, and found them not in the prison, they returned and told it,

23 Saying, Certainly we found the prison shut as sure as was possible, and the keepers standing without, before the doores: it was when we had opened, we found no man within.

24 Then when the chiefe Priest and the captain of the Temple, and the chiefe Priests heard these things, they doubted of them, whereunto this would growe.

25 ¶ Then came one and shewed them, saying, Beholde, the men that yee put in prison, are standing in the Temple, and teach the people.

26 ¶ Then went the captain with the officers, and brought them without violence (for they feared the people, lest they should haue bene stoned)

27 And when they had brought them, they set them before the Councill, and the chiefe Priest asked them,

28 Saying, Did not we straightly command you, that ye should not teach in this name? & behold, yee haue filled Hierusalem with your doctrine, and ye would bring this mans blood vpon vs.

29 ¶ Then Peter and the Apostles answered, and said, We ought rather to obey God than men.

30 ¶ The God of our fathers hath raised vp Iesus whom ye slew, and hanged on a tree.

31 Him hath God lift vp with his right hand, to be a Prince and a Saviour, to giue repentance to Israel, and forgiveness of finnes.

32 And wee are his witnesses concerning these things, which we say: yea, & the holy Ghost, whom God hath giuen to them that obey him.

33 Nowe when they heard it, they braile for anger, and consulted to slay them.

34 ¶ Then stood there vp in the Councill a certaine Pharise named Gamaliel, a doctour of the Lawe, honoured of all the people, and commanded to put the Apostles forth a litle space.

35 And said vnto them, Men of Israel, take heede to your selues, what ye intend to doe touching these men.

36 ¶ For before these times, rose vp Theudas, boasting himselfe, to whom referred a number of men, about a foure hundredth, who was slaine: and they all which obeyed him were scattered, and brought to nought.

37 After this man, arose vp Iudas of Galilee, in the dayes of the tribute, and drew away much people after him: hee also perished, and all that obeyed him, were scattered abroad.

38 And nowe I say vnto you, Refraine your selues from these men, and let them alone: for if this counsell, or this worke bee of men, it will come to nought:

39 But if it be of God, yee cannot destroy it, lest ye be found enen fighters against God.

40 And to him they agreed, and called the Apostles: and when they had beaten them, they commanded that they should not speake in the Name of Iesus, and let them goe.

41 ¶ So they departed from the Councill, reioicing, that they were counted worthie to suffer rebuke for his Name.

42 And daily in the Temple, and from house to house they ceased not to teach, and preach Iesus Christ.

¶ He dissembled his fellowes from murdering the Apostles, whether death be sinfull: it good to referre to matter to the Roman Magistrate, for the lawes could abide nothing worse, then to haue the yerman of the Romanes confirmed. ¶ If it be conuenient and desired. ¶ The Apostles, accustomed to suffer and beare wounds, are at length inured to beare stripes, yet so, that by that maner they become stronger. ¶ Both publicly and privately.

7 The more openly that Christs vertue the world telle, the more increaseth the madness of his enemies which conspire against him.

8 Tyrants which feare not God, are constrained to feare his seruants.

9 It is the permittance of tyrants to let our owne commandments as right and reason, be they neuer so wicked.

10 Make vs quicke of murthering, them whom yet they wil not touch: safe to name.

11 We ought to obey no man, but to farrre forth as obeying him, we may obey God.

12 Christ is appointed and indredeclared Prince and preferre: use of his Church in despite of his enemies.

13 ¶ Christ is: it is not sufficient for that there is a right end, but we must also according to our vocation goe on forward till we come vnto it.

14 The brokenness that they were in a multi-vehement rage, and maruillously disguised in minde, for it is a burning kinde of speech taken from them which are harshly cut in funder with a sawe.

15 Christ findes the weakness of his cause, even in the very course of his enemies, so oft as he thinketh it needfull.

16 In matters of religion, we must take good heede that we attempt nothing under a colour of zeale, beside our vocation.

17 ¶ He of some forme. ¶ He dissembled his fellowes from murdering the Apostles, whether death be sinfull: it good to referre to matter to the Roman Magistrate, for the lawes could abide nothing worse, then to haue the yerman of the Romanes confirmed. ¶ If it be conuenient and desired. ¶ The Apostles, accustomed to suffer and beare wounds, are at length inured to beare stripes, yet so, that by that maner they become stronger. ¶ Both publicly and privately.

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CHAP. VI.

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a The Apostles ³ approve the office of Deaconship ⁵ to steuen chosen men : ⁸ Of whom steuen, full of faith, was one : ¹³ sit in iudicio, ¹⁷ and accused as a transgressor of Moses Law.

a Steuen pleading his cause ¹⁸ sheweth that God chose the Father, ²⁰ before Moses was borne, ⁴⁷ and before the Temple was built : ⁴⁴ And that all outward ceremonies were ordained according to the beautilly Passover, ⁵⁴ The lawes punishing their teeth, ⁵⁹ from him.

x When Satan hath assailed the Church without, and that to small purpose and in vaine, he assaileth it within, with ciuill diffension and strife betwix themselves : But the Apostles take occasion thereby to set order in the Church.

a Of these parties which of Grecians became religious Jewes.

6 In the lawing of almes according to steuen necessary.

a The office of preaching the word, and dispensing the goods of the Church, are a distinct one from another, and not easily to be ioyned together, as the Apostles doe here instructe : And the Apostles doe not chafe so much as the Deacons without the comfort of the Church.

AND in those daies, as the number of the disciples grew, there arose a murmuring of the Grecians towards the Hebrewes, because their widowes were neglected in the daily ministring.

2 Then the twelve called the multitude of the disciples together, and sayd, It is not meete that wee should leaue the word of God to serue the tables.

3 Wherefore brethren, looke you out among you euen men of honest report, and full of the holy Ghost, and of wisdom, which we may appoint to this businesse.

4 And we will giue our selues continually to prayer, and to the ministrallion of the word.

5 And they choyse pleased the whole multitude: and they choyse Steuen a man full of faith and of the holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a Proselyte of Antiochia,

6 Which they set before the Apostles: and they prayed, and layed their hands on them.

7 And the word of God increased, and the number of the disciples was multiplied in Hierusalem greatly, and a great company of the Priests were obedient to the faith.

8 ¶ Now Steuen full of faith & power, did great wonders and miracles among the people.

9 Then there arose certaine of the Synagogue, which are called Libertines, & Cyrenians, and of Alexandria, and of them of Cilicia, and of Asia, and disputed with Steuen.

10 But they were not able to resist the wisdom, and the Spirit by the which he spake.

11 Then they suborned men, which sayd, We haue heard him speake blasphemous wordes against Moses, and God,

12 Thus they moued the people and the Elders, and the Scribes : and running vpon him, caught him, and brought him to the Councill.

13 And set forth false witness, which sayd, This man ceaseeth not to speake blasphemous wordes against this holy place, and the Law.

14 For we haue heard him say, that this Iesus of Nazareth shal destroy this place, & shal change the ordinances which Moses gaue vs.

15 And as all that fate in the Councill looked stedfastly on him, they saw his face as it had bene the face of an Angel.

THEN sayde the chiefe Priest, Are these things so?

2 And he said, Ye men, brethren, and Fathers, hearken. ¶ That God of glory appeared vnto our father Abraham, while he was in Mesopotamia, before he dwelt in Charran,

3 And said vnto him, Come out of thy country, and from thy kined, and come into the land which I shall thew thee.

4 Then came he out of the land of the Chaldeans, and dwelt in Charran. And after that his father was dead, God brought him from thence, into this land, wherein ye now dwell,

5 And he gaue him none inheritance in it, no, not the breadth of a foot: yet he promised that he would giue it to him for a possession, and to his seede after him, when as yet he had no childre.

6 But God spake thus, that his seede should bee a sojourner in a strange land: and that they should keepe it in bondage, and entreate euill course hundredth yeeres,

7 But the nation to whom they shall bee in bondage, will I iudge, saith God: and after that they shall come forth and serue me in this place.

8 ¶ He gaue him also the covenant of circumcision: and so Abraham begate Isaac, and circumcised him the eight day: and Isaac begate Jacob, and Iacob the twelve Patriarchs.

9 And the Patriarchs moued with enuie, sold Joseph into Egypt: but God was with him,

10 And deliuered him out of all his afflictions, and gaue him a fauour and wisdom in the sight of Pharaoh king of Egypt, who made him gouernour ouer Egypt, and ouer his whole house.

11 ¶ Then came there a famine ouer all the land of Egypt and Chanaan, and great affliction: that our fathers found no sustenance.

12 But when Jacob heard that there was come in Egypt, he sent our fathers first:

13 And at the second time Joseph was known of his brethren, and Iosephs kined was made known vnto Pharaoh.

14 Then sent Joseph and caused his father to be brought, and all his kined, quen threecore and fiftene soules.

15 So Jacob went downe into Egypt, and he died, and our fathers, & so:

16 And were he remoued into Sychem, and were put in the sepulchre, that Abraham had bought for money of the sonnes of Emor, sonne of Sychem.

17 But when the time of the promise drew neere, which God had sworne to Abraham, the people grew and multiplied in Egypt,

a Steuen is admitted to pleade his cause, out to this end and purpose, that vnder a colour of lawe, and honour of lawe, he might be condemned.

a Steuen witnesseth vnto the lawes, that hee acknowledge the true fathers, and the onely true God, and sheweth moreouer, that they are more ancient then the Temple, with all their service appoynted by the lawe and therefore they oughte by another foundation of true religion, that is to say, the true covenent that God made with the fathers.

a Gen. 12.4. a That mysticke God full of glory and power.

a Gen. 12.1. a That mysticke God full of glory and power.

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18 Till another King arose, which knew not Joseph.

19 The same dealt subtilly with our kinned, and will intreat our fathers, and made them to cast out their yong children, that they should not remain alieue.

20 The same time was Moses borne, and was acceptable vnto God, which was nourished vp in his fathers house three moneths.

21 And when he was cast out, Pharaohs daughter tooke him vp, and nourished him for her owne sonne.

22 And Moses was learned in all the wisdom of the Egyptians, and was mightie in words and in deeds.

23 Now when he was full fortie yeere old, it came into his heart to visit his brethren, the children of Israell.

24 And when he saw one of his suffer wrong, he defended him, & auenged his quarrel that had the harme done to him, and smote the Egyptian.

25 For he supposed his brethren would haue vnderstood, that God by his hand should giue them deliuerance; but they vnderstood it not.

26 And the next day, he shewed himselfe vnto them as they stroue, and would haue set them at one againe, saying, Sirs, ye are brethren: why do ye wrong one to another?

27 But he that did his neighbour wrong, thrust him away, saying, Who made thee a prince, and a iudge ouer vs?

28 Wilt thou kill me, as thou didst the Egyptian yesterday?

29 Then fled Moses at that saying, and was a stranger in the land of Madian, where he begate two sonnes.

30 And when fortie yeeres were expired, there appeared to him in the wilddernes of Moe sin, an Angel of the Lord in a flame of fire, in a bush.

31 And when Moses saw it, he wondered at the sight: and as he drew neere to consider it, the voyce of the Lord came vnto him, saying,

32 I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Iacob. Then Moses trembled, & durst not behold it.

33 Then the Lord sayd to him, Put off thy shoes from thy feet: for the place where thou standest, is holy ground.

34 I haue seene, I haue seene the affliction of my people, which is in Egypt, & I haue heard their groning, and am come downe to deliuer them: and now come, and I will send thee into Egypt.

35 This Moses whom they forsooke, saying, Who made thee a prince and a iudge? the same God sent for a prince, & a deliuerer by the hand of the Angel, which appeared to him in the bush.

36 He brought them out, doing wonders, and miracles in the land of Egypt, and in the red sea, and in the wilddernes: fortie yeeres.

37 This is that Moses, which sayd vnto the children of Israell, A Prophet shall the Lord your God raise vp vnto you, euen of your brethren, like vnto me: him shall ye heare.

38 This is he that was in the Congregation, in the wilddernes with the Angel, which spake to him in mount Sina, and with our fathers, who received the liuely oracles to giue vnto vs.

39 To whom our fathers would not obey, but refused, and in their hearts turned backe againe into Egypt,

40 Saying vnto Aaron, & Make vs gods that may goe before vs: for we know not what is become of this Moses that brought vs out of the land of Egypt.

41 And they made a calf in those dayes, and offered sacrifice vnto the idole, & reioycied in the works of their owne hands.

42 Then God turned himselfe away, and gaue them vp to serue the pholt of heauen, as it is written in the booke of the Prophets, O house of Israell, haue ye offered to me flaine beasts & sacrifices by the space of fortie yeeres in the wilddernes?

43 And ye took vp the tabernacle of Moloch, & the starre of your god Remphan, figures, which ye made to worship them: therefore I will cary you away beyond Babylon.

44 Our fathers had the Tabernacle of witness in the wilddernes, as he had appointed, speaking vnto Moses, that he should make it according to the fashion that he had seene.

45 Which tabernacle also our fathers received, and brought in with Iesus into the possession of the Gentiles, which God draue out before our fathers, vnto the dayes of Dauid:

46 Who found fauour before God, and desired that he might finde a tabernacle for the God of Iacob.

47 But Salomon build him an house.

48 Howbeit the most High dwelleth not in temples made with hands, as saith the Prophet,

49 Heaven is my throne, and earth is my footstool: what house will ye build for me, saith the Lord? or what place is it that I should rest in?

50 Hath not mine hand made all these things?

51 Ye refused, and of vnmercifull hearts and eares, ye haue alwayes resisted the holy Ghost: as your fathers did, so do you.

52 Which of the Prophets haue not your fathers persecuted? & they haue slaine them, which shewed before of the coming of that Iust, of whom ye are now the betrayars and murderers.

53 Which haue receiued the law by the ordinance of Angels, and haue not kept it.

54 But when they heard these things, their hearts brast for anger, and they gnashed at him with their teeth.

55 But he being full of the holy Ghost, looked stedfastly into heauen, and saw the glory of God, & Iesus standing at the right hand of God.

56 And sayd, Behold, I see the heauens open, and the Sonne of man standing at the right hand of God.

57 Then they gaue a shout with a loud voyce, and stopped their eares, and ranne vpon him violently all at once.

58 And cast him out of the citie, and stoned him: and the witnesses laid downe their clothes at a yong mans feet, named Saul.

59 And they stoned Steuen, who called on nature, and stick fast in them: for otherwise all the Truies were circumcised as touching the flesh, and therefore there were two kinds of circumcision, Rom. 2. 28.

60 The more Satan is preferred, the more hee breatheth out into an open rage. 8 The more Satan is preferred, the more hee breatheth out into an open rage. 9 The more that he breatheth out to death, the nearer they beholding Christ do rise vpon into heauen.

10 Ready to consume him in the confusion of the south, and to receive him as length into moll open made. 11 A Thru was done in a rage and fury: for as that time the Jewes could put no man to death by law, as they conspired before Pilate, saying, that it was not lawful for them to put any man to death, and therefore it is reported by Iosub. 10. that Annas a Sadducee frow James the brother of the Lord, and for so done was accused before Alimus the Prefect of the country.

12 It was appointed by the Lawe that the witnesses should call the first stones. Rom. 17. 7.

Exod. 32. 1. This was the first rebellion of the Israelites against God for they worshipped a strange and marvelous calf, and made goodly images of Kine, Herods.

2 Bring of distillate and type of his Spirit, for as we them up to Sancy, & wicked lusts in our sin.

3 By the host of heauen, here be mentioned not the Angels, but the moon and sunne and other starres, Daniel. 17. 3.

4 Amos 9. 25. 5 You know it vpon your shoulders and in your hands.

6 Moses in deed erected the Tabernacle, but that was to call them backe to that forme which he had seene in the mountain.

7 That is, of the covenant.

8 Exod. 33. 40. 9 Iosub. 1. 14. 10 Delivered from hand to hand.

11 By the figure of the man, for the covenant which the Gentiles possessed.

12 God drew them out, that they should yield up the possession of their countrey to their fathers, when they return into the land.

13 2. Sam. 7. 1. 14 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

14 King 4. 1. 15 Temple according to Gods commandment, but not with any such condition, that the Maiesty of God should be inclosed therein.

16 Chap. 17. 34. 17 35. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

18 2. Sam. 7. 1. 19 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

20 2. Sam. 7. 1. 21 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

22 2. Sam. 7. 1. 23 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

24 2. Sam. 7. 1. 25 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

26 2. Sam. 7. 1. 27 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

28 2. Sam. 7. 1. 29 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

30 2. Sam. 7. 1. 31 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

32 2. Sam. 7. 1. 33 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

34 2. Sam. 7. 1. 35 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

36 2. Sam. 7. 1. 37 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

38 2. Sam. 7. 1. 39 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

40 2. Sam. 7. 1. 41 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

42 2. Sam. 7. 1. 43 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

44 2. Sam. 7. 1. 45 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

46 2. Sam. 7. 1. 47 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

11 Faith and charitie neuer forsake the true seruants of God, as in the last breath.

12 The word which he voucheth here with such a kind of importing or laying to ones charge, remains firme, & stedfast for euer, neuer to be omitted. 4 Lookes 1. The 9. vs.

CHAP. VIII.

1 The godly make lamentation for Steuen. 2 Saul maketh haucke of the Church. 3 Philip preacheth Christ at Samaria. 4 Simon Magus is bewitched by his sorceries. 5 He is baptized by Philip.

1 Christ voucheth the wite of his enemies to the spreading forth and enlarging of his kingdom.

2 The godlie mouer for Steuen after his death, and burie him, shewing therein an example of singular faith and charitie: but no man prayeth to him.

3 A mouer of all the duties of charitie which the godly wch are in no manner made of stirring up of rebukes. 3 The dispersion or scattering abroad of the faithfull, in the ioyning together of Churches.

4 Philip, who was before a Deacon in Hierusalem, is made of God extraordinary in his ministry.

5 Christ encountereth Satan to oke as he lusted, and carrieth him about as it were in a triumph, in the fight of them, whom he deuicied and bewitched.

6 The word which is used in this place was as the first taken in good part, and is here used out of the Persians language, who call their wife men by that name, but afterward it was taken in euill part.

7 He that is assured by the Samaritans with his witchcraft, that as himselfe had bewitched they were wholly addicted to him.

8 The wicked and the very reprobate are constrained continually to call for the good gift of God, but they call it vp againe forthwith.

9 Peter not chiefe, but as an ambassador sent from the whole company of the Apostles, and Iohn his companion, according to the authority which was committed vnto them, confirme and build up the Churches of Samaria, whose foundation had bene layd before by Philip.

10 These excellent gifts, which are necessary, especially for them that were to be appointed rulers and gouernours of the Church. 8 Ambition and couetousnes doe at length plucke forth poeities out of their denes.

God, and sayd, Lord Iesus, receive my spirit.

60 And he kneeled downe, and cried with a loud voyce, Lord, lay not this sinne to their charge. And when he had thus spoken, he slept.

61 And when he had thus spoken, he slept. 4 Lookes 1. The 9. vs.

2 Saul maketh haucke of the Church. 3 Philip preacheth Christ at Samaria. 4 Simon Magus is bewitched by his sorceries. 5 He is baptized by Philip.

1 And Saul consented to his death. And at that time, there was a great persecution against the Church which was at Hierusalem, and they were all scattered abroad thorow the regions of Iudea and of Samaria, except the Apostles.

2 Then certain men fearing God, as carried Steuen among them, to be buried, and made great lamentation for him.

3 But Saul made haucke of the Church, and entered into euery house, and drew out both men and women, and put them into prison.

4 Therefore they that were scattered abroad, went to and fro preaching the word.

5 ¶ Then came Philip into the city of Samaria, and preached Christ vnto them.

6 And the people gaue heed vnto those things which Philip spake, with one accord, hearing and seeing the miracles which he did.

7 For vncleane spirits crying with a loud voice, came out of many that were possessed of them: and many taken with palsies, and that halted, were healed.

8 And there was great ioy in that citie.

9 And there was before in the citie a certaine man called Simon, which used witchcraft, and bewitched the people of Samaria, saying that he himselfe was some great man.

10 To whom they gaue heed from the least to the greatest, saying, This man is that great power of God.

11 And they gaue heed vnto him, because that of long time hee had bewitched them with sorceries.

12 But as soone as they beleued Philip, which preached the things that concerned the kingdom of God, and the Name of Iesus Christ, they were baptized both men and women.

13 ¶ Then Simon himselfe beleued also, and was baptized, and continued with Philip: & wondered, when he saw the signes and great miracles which were done.

14 ¶ Now when the Apostles, which were at Ierusalem, heard say, that Samaria had receiued the word of God, they sent vnto them Peter & Iohn.

15 Which when they were come down, prayed for them, that they might receiue the holy Ghost. 16 (For as yet he was fallen downe on none of them, but they were baptized onely in the Name of the Lord Iesus.)

17 Then layd they their hands on them, and they receiued the holy Ghost.

18 ¶ And when Simon saw, that through laying on of the Apostles hand the holy Ghost was giuen, he offered them money.

19 Saying, Giue me also this power, that on

whomsoever I lay the hands, he may receiue the holy Ghost.

20 ¶ Then sayd Peter vnto him, Thy money perish with thee, because thou thinkest that the gift of God may be obtained with money.

21 Thou hast neither part nor fellowship in this: because thou hast said: it is not right in the sight of God.

22 ¶ Repent therefore of this thy wickednes, and pray God, that if it be possible, the thought of thine heart may be forgiven thee.

23 ¶ For I see that thou art in the gall of bitterness, and in the bond of iniquitie.

24 Then answered Simon, and sayd, Pray ye to the Lord for me, that none of these things which ye haue spoken come vpon me.

25 ¶ So they, when they had testified & preached the word of the Lord, returned to Hierusalem, and preached the Gospel in many townes of the Samaritans.

26 ¶ Then the Angel of the Lord spake vnto Philip, saying, Arise, and go toward the South vnto the way that goeth downe from Hierusalem vnto Gaza, which is waste.

27 And he arose, and went on: and beholde, a certaine Eunuch of Ethiopia, Candaces the Queene of the Ethiopians chiefe Gouernour, who had the rule of all her treasure, and came to Hierusalem to worship.

28 And as he was returned sitting in his charet, he read Esaias the Prophet.

29 Then the Spirit said vnto Philip, Go neere, and ioyne thy selfe to yonder charat.

30 And Philip ranne thither, and heard him read the Prophet Esaias, and said, But vnderstande thou what thou readeest?

31 And he sayd, How can I, except I had a guide? And he desired Philip, that he would come vp and sit with him.

32 ¶ Now the place of the Scripture which he read, was this. ¶ He was led as a sheepe to the slaughter: and like a lambe dumme before his shearer, so opened he not his mouth.

33 In his humilitie his iudgement hath bene exalted: but who shall declare his generation? for his life is taken from the earth.

34 Then the Eunuch answered Philip, and said, I pray thee, of whom speaketh the Prophet this of himselfe, or of some other man?

35 Then Philip opened his mouth, and began at the same Scripture, & preached vnto him Iesus.

36 And as they went on their way, they came vnto a certaine water, and the Eunuch sayd, See, here is water: what doth let me to be baptized?

37 ¶ And Philip said vnto him, If thou beleuest with all thine heart, thou mayest. Then he answered, and said, I beleuee that that Iesus Christ is that Sonne of God.

38 Then he com maunded the charet to stand still: and they went downe both into the water, both Philip & the Eunuch, and he baptized him:

39 And as soone as they were come vp out of the water, the Spirit of the Lord caught away Philip, that the Eunuch saw him no more: so he went on his way reioycing.

40 ¶ The Eunuch, which was baptized, was a eunuch of Ethiopia, Candaces the Queene of the Ethiopians chiefe Gouernour, who had the rule of all her treasure, and came to Hierusalem to worship.

41 ¶ Then the Angel of the Lord spake vnto Philip, saying, Arise, and go toward the South vnto the way that goeth downe from Hierusalem vnto Gaza, which is waste.

42 ¶ And he arose, and went on: and beholde, a certaine Eunuch of Ethiopia, Candaces the Queene of the Ethiopians chiefe Gouernour, who had the rule of all her treasure, and came to Hierusalem to worship.

43 ¶ Then the Spirit said vnto Philip, Go neere, and ioyne thy selfe to yonder charat.

44 ¶ And Philip ranne thither, and heard him read the Prophet Esaias, and said, But vnderstande thou what thou readeest?

45 ¶ And he sayd, How can I, except I had a guide? And he desired Philip, that he would come vp and sit with him.

¶ They are the same persons as Simon Magus, and not of Simon Peter, which either way we tell him.

¶ In this doctrine which I preach, I stand vpon the rock, and will not move.

¶ We must hope well of ourselues, and of the world, and of the flesh, as we may.

¶ He caried the reward of his labours, and was not content with the wages of his labours, but desired more.

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¶ He was not content with the wages of his labours, but desired more.

40 But Philip was found at Azotus, and he walked to and fro preaching in all the cities, till he came to Cefarea.

CHAP. IX.

a Saul going inward Damascus. 4. A stroke down to the ground of the Lord: so Ananias is first 18 in baptizing him, 23 The laying await of the Lord 25 he discipled, bring him down through the wall, 33 Peter curseth Ananias of the pallie, 38 and by him Tabbitha being dead, 40 is restored to life.

1 And ^a Saul yet ^a breathing out threatenings and slaughter against the disciples of the Lord, went vnto the hie Priest,

2 And desired of him letters to Damascus to the Synagogues, that if he found any that were of that way, (either men or women) hee might bring them bound vnto Hierusalem.

3 Now as he iourneyed, it came to passe that as hee was come neere to Damascus, ^a suddenly there shined rounde about him a light from heauen.

4 And he fell to the earth, and heard a voyce saying to him, Saul, Saul, why persecutest thou mee?

5 And he said, Who art thou, Lord? And the Lord said, I am Iesus whom thou persecutest: it is hard for thee to kicke against pricks.

6 He then both trembling and astonished, said, Lord, what wilt thou that I doe? And the Lord said vnto him, Arise, and goe into the cite, and it shall be tolde thee what thou shalt doe.

7 The men also which iourneyed with him, stood amazed, hearing his voyce, but seeing no man.

8 And Saul arose from the ground, and opened his eyes, but saw no man. Then led they him by the hand, and brought him into Damascus.

9 Where hee was three dayes without sight, and neither ate nor dranke.

10 And there was a certaine discipule at Damascus named Ananias, and to him said the Lord in a vision, Ananias. And hee said, Behold, I am here, Lord.

11 Then the Lord said vnto him, Arise, and goe into the freete which is called streight, and seeke in the house of Iudas after one called Saul of Tarsus: for behold, he prayeth.

12 (And he saw in a vision a man named Ananias coming in to him, and putting his hands on him, that he might receiue his sight.)

13 Then Ananias answered, Lord, I haue heard by many of this man, how much euil he hath done to thy Saints at Hierusalem.

14 Moreover here hee hath authoritie of the hie Priestes, to binde all that call on thy Name.

15 Then the Lord said vnto him, Go thy way: for he is a chofen vessel vnto me, to beare my Name before the Gentiles, and Kings, and the children of Israel.

16 For I will shew him, how many things he must suffer for my Names sake.

17 Then Ananias went his way, and entred into that house, and put his hands on him, and said, Brother Saul, the Lord hath sent mee (Iesus that appeared vnto thee in the way as thou camest) that thou mightest receiue thy sight, and be filled with the holy Ghost.

18 And immediatly there fell from his eyes as it had bene scales, and suddenly he receiued sight, and arose, and was baptized,

19 And receiued meate, and was strengthened.

So was Saul certaine dayes with the disciples which were at Damascus.

20 And straightway hee preached Christ in the Synagogues, that he was the Sonne of God.

21 So that all that heard him were amazed, and said, Is not this hee, that made hauocke of them which called on this Name in Hierusalem, and came hither for that intent, that hee should bring them bound vnto the hie Priestes?

22 But Saul encreased the more in strength, and confounded the Iewes which dwelt at Damascus, confirming that this was that Christ.

23 And after that many dayes were fulfilled, the Iewes tooke counsell together, to kill him,

24 But their laying awaite was knownen of Saul: now he watched the gates day and night, that they might kill him.

25 Then the disciples took him by night, and put him through the wall, and let him downe by a rope in a basket.

26 And when Saul was come to Hierusalem, hee stayed to ioyne himselfe with the disciples: but they were all afraid of him, and beleueed not that he was a discipule.

27 But Barnabas tooke him, and brought him to the Apostles, and declared to them, how he had seene the Lord in the way, and that he had spoken vnto him, and how he had spoken boldly at Damascus in the Name of Iesus.

28 And hee was conuerfant with them at Hierusalem,

29 And spake boldly in the Name of the Lord Iesus, and spake and disputed against the Grecians: but they went about to slay him,

30 But when the brethren knewe it, they brought him to Cefarea, and sent him forth to Tarsus.

31 Then had the Churches rest through al Iudea, and Galilee, and Samaria, and were edified, and walked in the feare of the Lord, and were multiplied by the comfort of the holy Ghost.

32 And it came to passe, as Peter walked throughout all quarters, he came also to the faine which dwelt at Lydda.

33 And there he found a certaine man named Aeneas, which had kept his couch eight yeres, and was sicke of the pallie.

34 Then said Peter vnto him, Aeneas, Iesus Christ maketh thee whole: arise and trusse thy couch together. And he arose immediately.

35 And all that dwelt at Lydda and Saron, sawe him, and turned to the Lord.

36 There was also at Ioppa a certaine woman, a discipule named Tabbitha, (which by interpretation is called Dorcas) the was full of good works and almes which she did.

37 And it came to passe in those dayes, that she was sicke and died: and when they had washed her, they laid her in an upper chamber.

38 Now forasmuch as Lydda was neere to Ioppa, and the disciples had heard that Peter was there, they sent vnto him two men, desiring that he would not delay to come vnto them.

inter. 10 Peters Apostleship is confirmed by healing the man that was sicke of the pallie. 10 Lydda was a cite of Paphlagonia and Saron a chetymene country, and a place of good pottage betwixen Cefarea of Palestine and the mount of Tabbitha, and the lake of Genezareth which extendeth is fiftie in great length beyond Tappa. 11 Peter declareth evidently by raising up a dead body through the Name of Christ, that he preacheth the glad tidings of life.

Paul beginneth straightwayes to execute the office which was eneynted him, neuer consoling with flack and blood.

Paul strineth not with his owne authoritie alone, but with the testimonies of the Prophets.

8 Typpeth places of the Scriptures together, as cunning craftsmen doe, when they make up any thing, they typp together all parts together, to make it more firmly set with another.

Paul who was before a persecutor, hath now a persecution laid before himselfe but yet a fore off.

2 Cor. 11. 32. We are not feared to be taken to any and elsewhere the dangers and conspiracies that befall him.

1 In ancient time, no man was rashly or lightly reckoned into the number of and amongst the sheepe of Christ, much lesse to be a pistor.

7 The constant rewards of God must looke for danger after danger: yet God watcheth for them.

1 With Peter and James, hee saith that he saw none of the Apostles but them, Gal. 2. 9. 10. Look Chap. 6. 1.

8 The Ministers of the word may charge their place, by the aduite and wait of the congregation and Church.

7 The ende of persecutions is the building of the Church: that was wait for the Lord.

10 A man of a broken kind of speech, which signifieth establishment and increase.

35 But in every nation he that seareth him, and worketh righteousness, is accepted with him.
36 Ye p know the word which God hath sent to the children of Israel, preaching peace by Iesus Christ, which is Lord of all:

37 ¶ Then the worde which came through all Iudaea, & beginning in Galile, after the Baptisme which Iohn preached:

38 ¶ To wit, howe God anointed Iesus of Nazareth with the holy Ghost, and with power: who went about doing good, and healing all that were oppressed of the deuill: for God was with him.

39 And we are witnesses of all things which hee did both in the land of the Iewes, and in Hierusalem, where they slew, hanging him on a treee.

40 Him God raised vp the third day, and caused that he was shewed openly:

41 Not to all the people, but vnto 7 witnesses chosen before of God, *vnto vs* which did eat and drinke with him, after he arose from the dead.

42 And he commanded vs to preach vnto the people, and to testifie, that it is he that is ordained of God iudge of quick and dead.

43 To him also giue all the Prophets wines, that through his Name all that beleue in him, shall receiue remission of sinnes.

44 ¶ While Peter yet spake these wordes, the holy Ghost fell on all them which heard the word.

45 So they of the circumcision, which beleue, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the holy Ghost.

46 For they heard them speake with tongues, and magnifie God. Then answered Peter,

47 ¶ Can any man forbid water, that these should not be baptized, which haue receiued the holy Ghost, as well as we?

48 So he commanded them to be baptized in the Name of the Lord. Then prayed they him to tary certaine dayes.

¶ The first taken from an old custome of the Iewes, who used to anoint their heads with oil, wherupon it grew, to call them anointed, vpon whom God bestowed his spirit. ¶ The changing of the Apostles in properly giuen to God, for he had bestowed in the last full blessing of Minerva, yet there is in the place a remembrance and fitting of Gods choice, and men voices the one against the other. ¶ The Apostles are immediately appointed of God, and the Church Ministers by him. ¶ The first 7. 12. chap. 15. 9. 8 The spirit of God sealeth in the heart, which the Minister of the worde (spoken by the commande- ment) sheweth by the effects. 9 Baptisme doeth not sanctifie or make holy, which receiue it, but sealeth vp and confirmeth their sanctification.

CHAP. XI.

¶ Peter being accused for going to the Gentiles, 5 defendeth himselfe. 11 ¶ Petrus first to Antiochia, 22 ¶ where the disciples are called Christians: 28 And there Agabus fore- seeth a famine to come.

Nowe the Apostles and the brethren that were in Iudaea, heard, that the Gentiles had also receiued the word of God.

¶ And when Peter was come vp to Hierusalem, they of the circumcision contended against him,

3 Saying, Thou wentest in to men vncircumcised, and hast eaten with them.

4 Then Peter began, and expounded the thing in order to them, saying,

5 I was in the citie of Ioppa, praying, and in a trance I sawe this vision, A certaine vessell coming downe as it had bene a great sheete, let downe from heauen by the foure corners, and it came to me,

6 Towarde the which when I had fastened mine eyes, I considered, and sawe foure footed beastes of the earth, and wilde beastes, and creeping things, and foules of the heauen.

7 Also I heard a voice, saying vnto me, Arise, Peter: stay and eate.

8 And I sayd, God forbid, Lorde: for nothing polluted or vncleane hath at any time entred into my mouth.

9 But the voyce answered me the second time from heauen, The things that God hath purified, pollute thou not.

10 And this was done three times, and al were taken vp againe into heauen.

11 Then behold, immediately there were three men already come vnto the house where I was, sent from Cesarea vnto me.

12 And the Spirit said vnto me, that I should go with them, without doubting: moreover these fixe brethren came with mee, and we entred into the mans house.

13 And he shewed vs, how hee had seene an Angel in his house, which stood and sayd to him, Send men to Ioppa, and cal for Simon, whose surname is Peter.

14 He shall speake wordes vnto thee, whereby both thou and thine house shall be saved.

15 And as I began to speake, the holy Ghost fell on them, & cuen as vpon vs at the beginning.

16 Then I remembered the word of the Lorde, how he said, Iohn baptized with water, but ye shall be baptized with the holy Ghost.

17 For as much then as God gaue them a like gift, as he did vnto vs, when wee beleueed in the Lorde Iesus Christ, who was I, that I could let God?

18 ¶ When they heard these things, they helde their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance vnto life.

19 ¶ And they which were scattered abroad because of the affliction that arose about Steuen, went throughout till they came vnto Phenice, and Cyprus, & Antiochia, preaching the word to no man, but vnto the Iewes only.

20 ¶ Nowe some of them were men of Cyprus and of Cyrene, which when they were come into Antiochia, spake vnto the Grecians, and preached the Lord Iesus.

21 And the hand of the Lord was with them, so that a great number beleueed and turned vnto the Lord.

22 ¶ Then tidings of those things came vnto the eares of the Church, which was in Hierusalem, and they sent forth Barnabas, that he should goe vnto Antiochia.

23 Who when hee was come and had seene the grace of God, was glad, and exhorted all, that with purpose of heart they would continue in the Lord.

24 For he was a good man, and full of the holy Ghost, and faith, & much people ioyned themselves vnto the Lord.

25 ¶ Then departed Barnabas to Tarsus to seeke Saul:

26 And when he had found him, he brought him vnto Antiochia: and it came to passe that a whole yere they were conuersant w the Church, and taught much people, in so much that the disciples were first called Christians in Antiochia.

¶ Chap. 24.

¶ Chap. 25. and 12. 4. 11. 12. 13. 14. 15. 16.

3 Such as aske a question of the truth which they know not, ought to be quietly heard, and most loquely yield to the resolution thereof.
3 The scattering abroad of the Church of Hierusalem is the cause of the gathering together of many other Churches.
¶ Chap. 25. a He speaketh of Antiochia which was in Syria and bordered vpon Cilicia.
4 The Church of Antiochia, the new Hierusalem of the Gentiles was extraordinarily called.
5 The Apostles doe not only condemn an extraordinary vocation, but yet they iudge it by the effects.
6 There was no contention amongst the Apostles either of v. supping or of holding places and degrees.

y God doeth to
wrappe vp his
Church with the
wicked, in his
scourges and
plagues which hee
sendeth vpon the
earth, that not
withstanding hee
groundeth for it
certainly.

6 All Congrega-
tions or Churches
make one body.

7 That is, that therfore the Church might succore the paure: for it behooueth to haue all the things done orderly and decently, and therfore it is sayd, that they sent those things to the Elders, that is, to the gouernours of the Church.

CHAP. XII.

8 Herod killeth Iames with the sword, 9 And imprisoneth Peter, 8 whom the Angell deliuereth, 10 Herod being offended with them of Tyrus, 11 is pacified: 12 And taking the fowerth day to God, he himselfe, 13 her is saued with many, and to death.

8 God giueth his
Church a ruler,
but for a litle
time.

9 This name Herod
was common to all
them that came of
the stocke of Herod
Ascalonites, whose
surname was Ascalon:
but hee that is
spoken of here, was
properly to Herod
the great as Iames
to Ascalon, and
Ascalon to that Ascalonites, whose
surname was Ascalon.

10 It is an olde
fashion of tyrants to
procure the fauour
all the wicked,
and to please the
giddy.

11 The tyrants
and wicked make
a galous for them
selues euen then
when they doe
most according to
their owne will
and fantasie.

12 The players of
the godly oer-
turne the counsell
of Tyrants, ob-
uincing Angells of
God, breake the
prison, and loose
chains, say Satan
no light, and pre-
sume the Church.

13 Chap. 12. 19.
c. In the prison.

14 Holy meetings
in the night are
often at women
(when they can
not be suffered in
the day time) are
blowable by the
example of the
Apostles.

15 We obtaine
more of God, then
we dare well hope
for.

16 Out of the place
where they were
assembled, but not
out of the house.

27 In those dayes also came Prophets from Hierusalem vnto Antiochia.

28 And there stood vp one of them named Agabus, & signified by the Spirit, that there should be great famine throughout all the world, which also came to passe vnder Claudius Cesar.

29 8 Then the disciples euery man according to his habilitie, purposed to send 6 succour vnto the brethren which dwelt in Iudea.

30 Which thing they also did, and sent it to the Elders by the hand of Barnabas and Saul.

31 But they sayd vnto her, Thou art mad, Yet she affirmed it constantly, that it was so. Then said they, It is his Angel.

32 Put Peter continued knocking, and when they had opened it, and sawe him, they were alio-
nied.

33 17 And he beckoned vnto them with the hand, to hold their peace, and told them how the Lord had brought him out of the prison. And he said: God shew thesethings vnto Iames and to the brethren: and hee departed and went into another place.

34 18 Now assoone as it was day, there was no small trouble among the souldiers, what was become of Peter.

35 19 And when Herod had sought for him, and found him not, he examined the keepers, & commanded them to be led to be punished. And hee went downe from Iudea to Cesarea, and there abode.

36 20 Then Herod was angry with them of Ty-
rus and Sidon, but they came all with one accord vnto him, and perswaded Blautus the Kings Cham-berlaine, and they desired peace, because their country was nourished by the Kings Land.

37 21 And vpon a day appointed, Herod arrayed himselfe in royall apperell, and sat on the iudge-ment seate, and made an oration vnto them.

38 22 And the people gaue a shoute, saying, The voyce of God, and not of man.

39 23 But immediately the Angel of the Lorde smote him, because he gaue not glory vnto God, so that he was eaten of wormes, and gaue vp the ghost.

40 24 19 And the f wordes of God grewe and multiplied.

41 25 So Barnabas and Saul returned from Hierusalem, when they had fulfilled their office, and took with them Iohn, whose surname was Marke.

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118 102 86 70 54 38

the prophet, being a Jew, named Barabas, a prudent man. He called vnto him Barabas and Saul, and desired to heare the word of God.

8 But Elymas the forcerer, (for so is his name by interpretation) withstood them, and sought to turne away the Deputy from the faith.

9 Then Saul (which also is called Paul) being full of the holy Ghost, set his eyes on him, and said, O full of all subtiltie and all mischief, the child of the deuill, and enemy of all righteousnes, wilt thou not cease to pervert the straight wayes of the Lord?

11 Now therefore behold, the hand of the Lord is upon thee, and thou shalt be blinde, and not see the sunne for a season. And immediately there fell on him a mist & a darkness, and he went about, seeking some to leade him by the hand.

12 Then the Deputy when he saw what was done, beleeued, and was astonished at the doctrine of the Lord.

13 Now when Paul and they that were with him were departed by shippe from Paphus, they came to Parga a citie of Pamphylia: then Iohn departed from them, and returned to Hierusalem.

14 But when they departed from Parga, they came to Antiochia a city of P. Pisidia, & went into the Synagogue on the Sabbath day, & sat downe.

15 And after the lecture of the Law & Prophets, the rulers of the Synagogue sent vnto them, saying, Ye men & brethren, if ye haue any word of exhortation for the people, lay on.

16 Then Paul stood vp, and beckened with the hand, and said, Men of Israel, and ye that feare God, hearken.

17 The God of this people of Israel chose our fathers, and exalted the people when they dwelt in the land of Egypt, and with an high arme brought them out thereof.

18 And about the time of forty yeeres, fulfilled he their maners in the wilderness.

19 And he destroyed seven nations in the land of Chanaan, & diuided their land to the by lot.

20 Then afterward he gaue vnto them Iudges about 4 foure hundredth and fiftie yeeres, vnto the time of Samuel the Prophet.

21 So after that, they desired a King, and God gaue vnto them Saul, the sonne of Cis, a man of the tribe of Benjamin, by the space of 40. foure yeeres.

22 And after he had taken him away, he raised up David to be their King, of whom he witnessed, saying, I haue found David the sonne of Iesse, a man after mine owne heart, which will doe all things that I will.

23 Of this man seed hath God vnto according to his promise raised vp to Israel, I Sauiour Iesus: 24 When I Iohn had first preached before

his coming the baptisme of repentance to all the people of Israel.

25 And when Iohn had fulfilled his course, he said, Whom ye thinke that I am, I am not he: but behold, there cometh one after me, whose shooe of his fete I am not worthy to loofe.

26 Ye men and brethren, children of the generation of Abraham, and whoeuer among you feareth God, to you is the word of this saluation sent.

27 For the inhabitants of Hierusalem, and their rulers, because they knew him not, nor yet the wordes of the Prophets, which are read every Sabbath day, they haue fulfilled them in condemning him.

28 And though they found no cause of death in him, yet desired they Pilate to kill him.

29 And when they had fulfilled all things that were written of him, they tooke him downe from the tree, and put him in a sepulchre.

30 But God raised him vp from the dead,

31 And hec was seene manie dayes of them, which came vp with him from Galile to Hierusalem, which are his witness vnto the people.

32 And we declare vnto you, that touching the promise made vnto the fathers,

33 God hath fulfilled it vnto vs, their children, in that he raised vp Iesus, as is written in the second Psalm, Thou art my Sonne: this day haue I begotten thee.

34 Now as concerning that he raised him vp from the dead, no more to returne to corruption, he hath sayd thus, I will giue you the holy things of David, which are faithfull.

35 Wherefore hee sayeth also in another place, Thou wilt not suffer thine holy one to see corruption.

36 Howbeit, David after he had serued his time by the counsell of God, he slept, and was layed with his fathers, and saw corruption.

37 But he whom God raised vp, saw no corruption.

38 Be it known vnto you therefore, men and brethren, that through this man is preached vnto you the forgiveness of sinnes.

39 And from all things, from which ye could not be justified by the Law of Moses, by him is said one that beleueeth, is justified.

40 Beware therefore lest that come vpon you, which is spoken of in the Prophets,

41 Behold, yee despisers, and wonder, and vanish away: for I worke a worke in you dayes, a worke which ye shall not beleuee, if a man would declare it to you.

42 And when they were come out of the Synagogue of the Iewes, the Gentile besought, that they would preach these words to them the next Sabbath day.

43 Now when the congregation was dissolved, many of the Iewes and Prophets, that feared God, followed Paul & Barnabas, which spake vnto them, and exhorted them to continue in the grace of God.

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1 Hen I came downe a certaine from Iuda, I taught the brethren saying, Except ye be circumcised after the maner of Moyses, yee cannot be saved.

2 And when there was great diffention, and disputacion by Paul and Barnabas against them, they ordeined that Paul and Barnabas, and certaine other of them, should goe vp to Hierusalem vnto the Apostles and Elders about this question.

3 Thus being brought forth by the Church, they passed through Phenice and Samaria, declaring the conuersion of the Gentiles, and they brought great ioy vnto all the brethren.

4 And when they were come to Hierusalem, they were received of the Church, and of the Apostles and Elders, and they declared what things God had done by them.

5 But said they, certaine of the sect of the Pharisees, which did beleue, rose vp, saying that it was needfull to circumcise them, and to commaunde them to keepe the law of Moyses.

6 Then the Apostles and Elders came together to looke to this matter.

7 And when there had bene great disputacion, Peter rose vp, and said vnto them, 4 Ye men and brethren, ye know that a good while agoe, among vs God chose out me, that the Gentiles by my mouth should heare the word of the Gospel, and beleue.

8 And God which knoweth the heartes, bare them witness, in giuing vnto them the holy Ghost, euen as he did vnto vs.

9 And he put no difference betweene vs and them, after that he by faith he had purified their heartes,

10 Now therefore, why tempt ye God, to lay a yoke on the disciples necks, which neither our fathers, nor we were able to beare?

11 But we beleue, through the grace of the Lord Iesus Christ to be saved, euen as they doe.

12 Then all the multitude kept silence, and heard Barnabas and Paul, which told what signes and wonders God had done among the Gentiles by them.

13 And when they held their peace, James answered, saying, Men, and brethren, hearken vnto me.

14 7 Simeon hath declared, how God first did visite the Gentiles, to take of them a people vnto his Name.

15 And to this agree the wordes of the Prophets, as it is written,

16 After this I will returne, and will builde againe the Tabernacle of Dauid, which is fallen down, and the ruines thereof will I builde againe, and I will set it vp.

17 That the residue of men might seeke after the Lord, and all the Gentiles vpon whom my Name is called, sayeth the Lord which doeth all these things.

18 From the beginning of the worlde, God knoweth all his workes.

9 Peter, passing from the temple, he sawe some men made such by faith. 10 Peter, passing from the temple, he sawe some men made such by faith. 11 Peter, passing from the temple, he sawe some men made such by faith. 12 Peter, passing from the temple, he sawe some men made such by faith. 13 Peter, passing from the temple, he sawe some men made such by faith. 14 Peter, passing from the temple, he sawe some men made such by faith. 15 Peter, passing from the temple, he sawe some men made such by faith. 16 Peter, passing from the temple, he sawe some men made such by faith. 17 Peter, passing from the temple, he sawe some men made such by faith. 18 Peter, passing from the temple, he sawe some men made such by faith. 19 Peter, passing from the temple, he sawe some men made such by faith. 20 Peter, passing from the temple, he sawe some men made such by faith. 21 Peter, passing from the temple, he sawe some men made such by faith. 22 Peter, passing from the temple, he sawe some men made such by 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19 Wherefore my sentence is, that we trouble not them of the Gentiles that are turned to God, 20 But that we send vnto them, that they abstaine themselves from filthinesse of idoles, and fornication, and that that is strangled, and from blood.

21 For Moyses of oldetime hath in euery cite them that preach him, seeing he is read in the Synagogues euery Sabbath day.

22 Then it seemed good to the Apostles and Elders with the whole Church to sende chosen men of their owne companie to Antiochia with Paul and Barnabas: to wit, Iudas whose surname was Barsabas, and Silas, which were chiefe men among the brethren,

23 And wrote letters by them after this maner: The Apostles, and the Elders, and the brethren, Vnto the brethren which are of the Gentiles in Antiochia, and in Syria, and in Cilicia, send greeting.

24 Forasmuch as we haue heard, that certaine which went out from vs, haue troubled you with wordes, and combed your mindes, saying, Ye must be circumcised and keepe the Law: to whom we gaue no such commandement,

25 It seemed therefore good to vs, when we were come together with one accord, to sende chosen men vnto you, with our beloued Barnabas and Paul,

26 Men that haue giuen vp their liues for the Name of our Lord Iesus Christ.

27 We haue therefore sent Iudas and Silas, which shal also tel you the same things by mouth.

28 For it seemed good to the holy Ghost, and to vs, to lay no more burden vpon you, then these necessarie things,

29 That ye abstaine from things offered to idoles, and blood, and that that is strangled, and from fornication: from which if ye keepe your selues, ye shall doe well. Fare ye well.

30 Now when they were departed, they came to Antiochia, and after that they had assembled the multitude, they deliuered the Epistle.

31 And when they had read it, they reioiced for the consolation,

32 And Iudas and Silas being Prophets, exhorted the brethren with many wordes, and strengthened them.

33 And after they had taried there a space, they were lett goe in peace of the brethren vnto the Apostles.

34 Notwithstanding Silas thought good to abide there still.

35 Paul also and Barnabas continued in Antiochia, teaching and preaching with many other, the word of the Lord.

36 But after certaine dayes, Paul said vnto Barnabas, Let vs returne and visite our brethren in euery cite, where we haue preached the word of the Lord, and see how they doe.

7 Not that men haue any authoritie of themselves, but to shew the faithfull that they used in their ministerie and labour. 8 There was no precise necessity, but in respect of the state of that time, that the Gentiles and the Jewes might more peaceably live together with life occasion of quarrell. 9 Charity is requisite euen in things indifferent. 10 It is requisite for all people to knowe certainly what to holden matters of faith and religion, and not that the Church by ignorance and knowing nothing, should depend vpon the pleasure of a few. 11 This is an heinous kinde of breach, which is as much to say, as the brethren wished them all profane success, and the Church dissuaded them with good hearts. 12 Congregacions of Churches doe easily degenerate, vntill they be diligently seene vnto, and therefore want the Apostles to ouersee in such as they had planted, and for this cause also Synodes were instituted and appointed.

8 In matters indifferent, we may so farre bene with the weaknesse of our brethren, as they may haue time to be instructing.

9 From sacrifices or from habits which were kept in Idols temples. 10 In lawfull Synodes, neither they which are appointed and chosen Judges, appoynted and determine any thing tyrannously or vpon a Lordes, neither do the common multitude set their selues tumultuously against them, which sit in Iudges by the wordes of God: as the like order also is holden in publishing and raising those things which haue bene determined and agreed vpon.

11 The Council of Nien fall concluded, that they trouble mens consciences, which teach vs to seeke illumination in any other manner than in Christ onely, apprehended by faith. 12 From our congregation. 13 A borrowed kinde of speech taken of them which pull downe what that was a build type and is a way of small metaphor in the Scriptures to say the Church is a build, for the Church is planted in plants and Apostles.

14 How greatly heaued their heart. 15 That is, lawfull Council, which the holy Ghost ruleth. 16 Frisbys make mention of the holy Ghost, but it may not seeme to be any meanes worke.

15 A lamentable example of discord between excellent men and very great friends, yet not for private affairs, neither yet for doctines.

16 God with the smiles of his servants to the praise and building of his Church, yet we have to take heed, even in the best matters that we palle not measure in our heat.

17 They were in great heat; but herein we have to consider the force of Gods counsellors for by this means to cause to passe, that the doctrine of the Gospel was exercised in many places.

CHAP. XVI.

1 Paul having converted Timotheus, 12 being at Philippi, 13 in the city of Lydia in the faith, 14 The first of Timotheus, 15 he by him converts 20 and for that cause 21 they are whipped, 22 and imprisoned, 23 Through an earthquake the prison doors are opened, 24 The Gaoler recieveth the faith.

1 Paul himselfe doth not receive Timothee into the ministerie with- out sufficient testimony, and allowance of the brethren.

2 Rom. 16. 21. Phil. 1. 19. 1 Thess. 2. 10.

3 Paul in his letter Epistle to Timothee, whom he calls the godly sonne of Timothee mother and grandmother.

4 Both for his godly father and his mother.

5 Timothee is circumcised, not simply for any necessity, but in respect of the time only to winne the Jewes.

6 Charitie is to be observed in things indifferent, that to regard be had both of the weakes, and the quietnesse of the Church.

7 These di verses which he spoke of in the former chapter.

8 God appointeth certaine and determinate times to open and set forth his truths, that both the election and the calling may proceed of grace.

9 He sheweth not why they were for- bidden, but only that they were for- bidden, teaching us to obey and not to inquire.

10 They are the Ministers of the Gospel, by whom hee helpeth such as were like to perish.

11 The Simes did not easily believe every woman, and so sheweth that there is no acceptance of person in the Gospel.

12 Where they were wont to assemble themselves.

13 The Lord onely openeth the heart to heare the word which is preached.

Then came he to Derbe and to Lystra: and beholde, a certaine discipule was there named Timotheus, a womans sonne, which was a Jewesse and beleeced, but his father was a Grecian.

2 Of whom the brethren which were at Lystra and Iconium, reported well.

3 Therefore Paul would that hee should goe forth with him, and tooke and circumcised him, because of the Jewes, which were in those quarters: for they knew all that his father was a Grecian.

4 And as they went through the cities, they delivered them the decrees to keepe, ordeined of the Apostles and Elders which were at Hierusalem.

5 And so were the Churches established in the faith, and increased in number dayly.

6 Nowe when they had gone through- out Phrygia, and the region of Galatia, they were forbidden of the holy Ghost to preach the word in Asia.

7 Then came they to Myfia and sought to goe into Bithynia: but the Spirit suffered they not.

8 Therefore they passed through Myfia, and came downe to Troas,

9 Where a vision appeared to Paul in the night. There stood a man of Macedonia, and prayed him, saying, Come into Macedonia, and helpe vs.

10 And after he had seene the vision, immediatly we prepared to go into Macedonia, being assured that the Lord had called vs to preach the Gospel vnto them.

11 Then went we forth from Troas, and with a straight course came to Samothracia, and the next day to Neapolis,

12 And from thence to Philippi, which is the chiefe citie in the parts of Macedonia, and whose inhabitants came from Rome to dwell there: and we were in that citie abiding certaine dayes.

13 And on the Sabbath day we went out of the citie, besides a riuer, where they were wont to pray: and we sat downe, and spake vnto the women, which were come together,

14 And a certaine woman named Lydia,

seller of purple, of the cite of the Thyatirians, which worshipped God, heard vs: whose heart the Lorde opened, that shee attended vnto the things, which Paul spake.

15 And when she was baptized, and her household, she besought vs, saying, If ye haue iudged me to bee faithfull to the Lorde, come into mine house, & abide there: and she constrained vs.

16 And it came to passe that as we went to prayer, a certaine maid hauing a spirit of diuination, met vs, which gate her masters much vantage with diuining.

17 She followed Paul and vs, and cried, saying, These men are the seruantes of the most high God, which shew vnto you the way of saluation.

18 And this did shee many dayes: but Paul being grieved, turned about, and said to the spirit, I commaund thee in the Name of Iesus Christ, that thou come out of her. And he came out the same houre.

19 Nowe when her masters sawe that the hope of their gaine was gone, they caught Paul and Silas, and drew them into the market place vnto the Magistrates,

20 And brought them to the gouernours, saying, These men which are Iewes trouble our citie,

21 And preach ordinances, which are not lawfull for vs to receiue, neither to obserue, seeing we are Romanes.

22 The people also rose vp together against them, and the gouernours rent their clothes, and commanded them to be beaten with rods,

23 And when they had beaten them, they cast them into prison, commanding the Gaoler to keepe them surely.

24 Who hauing receiued such correction, cast them into the inner prison, and made their feete fast in the flockes.

25 Now at midnight Paul and Silas prayed, and sung Psalmes vnto God: and the prisoners heard them.

26 And suddenly there was a great earthquake, so that the foundation of the prison was shaken: and by an by all the doores opened, and euery mans bands were loosed.

27 Then the keeper of the prison waked out of his sleepe, and when he saw that the prison doores open, he drew out his sword and would haue killed himselfe, supposing the prisoners had bin fled.

28 But Paul cried with a loud voice, saying, Doe thy selfe no harme: for we are all here.

29 Then he called for a light, and leaped in, and came trembling, and fell downe before Paul and Silas,

30 And brought them out, and sayd, Syrs, what must I doe to be saved?

31 And they sayde, Beleue in the Lord Iesus Christ, & thou shalt be saved, & thine household.

32 And they preached vnto him the worde of the Lord, and to all that were in his house.

33 Afterwarde hee tooke them the same houre of the night, and walked their stripes, and was baptized with all that belonged vnto him straightway.

34 And when hee had brought them into his house, he set meate before them, and reioyced that he with all his household had beleeced in God.

35 And when it was day, the gouernours sent the sergents, saying, Let those men goe.

9 An example of discord between excellent men and very great friends, yet not for private affairs, neither yet for doctines.

10 God with the smiles of his servants to the praise and building of his Church, yet we have to take heed, even in the best matters that we palle not measure in our heat.

11 They were in great heat; but herein we have to consider the force of Gods counsellors for by this means to cause to passe, that the doctrine of the Gospel was exercised in many places.

12 Paul in his letter Epistle to Timothee, whom he calls the godly sonne of Timothee mother and grandmother.

13 Both for his godly father and his mother.

14 Timothee is circumcised, not simply for any necessity, but in respect of the time only to winne the Jewes.

15 Charitie is to be observed in things indifferent, that to regard be had both of the weakes, and the quietnesse of the Church.

16 These di verses which he spoke of in the former chapter.

17 God appointeth certaine and determinate times to open and set forth his truths, that both the election and the calling may proceed of grace.

18 He sheweth not why they were for- bidden, but only that they were for- bidden, teaching us to obey and not to inquire.

19 They are the Ministers of the Gospel, by whom hee helpeth such as were like to perish.

20 The Simes did not easily believe every woman, and so sheweth that there is no acceptance of person in the Gospel.

21 Where they were wont to assemble themselves.

22 The Lord onely openeth the heart to heare the word which is preached.

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CHAP. XIX.

1 Constant disciples at Ephesus, 3 having only received John baptisme, 8 and howe not the visible gift of the holy Ghost, whereunto God had testified his Sonnes kinngdome, 9 are baptizd in the Name of Iesus. 13 The Iewish exorcists 15 are beaten of the deuil. 19 Conuincing bookes are burnt. 23 Demetrius vs. rageful iudiciall against Paul.

ANd it came to passe, while Apollos was at Corinthus, that Paul when he passed thorow the vpper coasts, came to Ephesus, and found certaine disciples,

2 And sayd vnto them, Haue ye received the holy Ghost since ye beleued? And they sayd vnto him, We haue not so much as heard whether there be an holy Ghost.

3 And he said vnto them, Vnto what were ye then baptized? And they sayd, Vnto Iohns baptisme.

4 Then sayd Paul, & Iohn verily baptized with the baptisme of repentance, saying vnto the people, that they should beleue in him, which should come after him, that is, in Christ Iesus.

5 And when they heard it, they were baptized in the Name of the Lord Iesus.

6 So Paul layd his hands vpon them, and the holy Ghost came on them, and they spake the tongues, and prophesied.

7 And all the men were about twelue.

8 Moreover he went into the Synagogue, and spake boldly for the space of three months, disputing and exhorting to the things that appertaine to the kingdome of God.

9 But when certaine were hardened, and disobeyed, speaking euill of the way of God before the multitude, he departed from them, and separated the disciples, and disordered daily in the schole of one Tyrannus.

10 And this was done by the space of two yeeres, so that all they which dwelt in Asia, heard the word of y Lord Iesus, both Iewes & Grecians.

11 And God wrought no small miracles by the hands of Paul,

12 so that fro his body were brought vnto the sick, kercheis, or handkercheis, & the diseases departed fro them, & the euill spirits went out of the.

13 Then certaine of the vagabond Iewes, exorcists, tooke in hand to name out them which had euill spirits, the name of the Lord Iesus, saying, We aduise you by Iesus, whom Paul preacheth,

14 (And there were certaine sonnes of Scua a Iew, the Priest, about seuen which did this)

15 And the euill spirit answered, and sayd, Iesus Iacknowledge, & Paul I know: but who are ye?

16 And the man in whom the euill spirit was, ranne on them, & ouercame them, & spreauiel against them, so that they fledde out of that house, naked, and wounded.

17 And this was known to all the Iewes and Grecians also, which dwelt at Ephesus, and feare came on them all, and the Name of the Lord Iesus was magnified,

18 And many that beleued, came and confessed, and shewed their works.

19 Many also of them which vsed curious artes, brought their bookes, and burned them before all men: and they counted the price of them, and found it fiftie thousand pices of siluer.

20 So the word of God grew mightily, and prevailed.

21 Now when these things were accomplished, Paul purposed by the spirit to passe through Macedonia and Achaia, and to goe to Hierusalem, saying, After I haue bene there, I will also see Rome.

22 So sent he into Macedonia two of them that ministred vnto him, Timotheus, and Erastus, but he remained in Asia for a season.

23 And the same time there arose no small trouble about that way.

24 For a certaine man named Demetrius a siluer smith, which made siluer temples of Diana, brought great gaine vnto the craftsmen,

25 Whom he called together, with the workmen of like things, and sayd, Sirs, ye knowe that by this craft we haue our goods:

26 Moreover ye see and heare, that not alone at Ephesus, but almost throughout all Asia this Paul hath perswaded, and turned away much people, saying, That they be not Gods which are made with hands.

27 So that not onely this thing is dangerous vnto vs, that this our portion shall bee reprobued, but also that the temple of the great goddesse Diana should bee nothing esteemed, and that it would come to passe that her magnificence, which all Asia and the worlde worshippeth, should be destroyed.

28 Now when they heard it, they were full of wrath, and cryed out, saying, Great is Diana of the Ephesians.

29 And y whole cite was full of confusion, and they rushed into the common place with one assent, and caught Gaius, and Aristarchus, men of Macedonia, & Pauls companions of his journey.

30 And when Paul would haue entred in vnto the people, the disciples suffered him not.

31 Certaine also of the chiefe of Asia, which were his friends, sent vnto him, desiring him that he would not present himselfe in the Common place.

32 Some therefore cried one thing, and some another: for the assembly was out of order, and the more part knew not wherefore they were come together.

33 And some of the company drew forth Alexander, the Iewes thrusting him forward, Alexander then beckened with the hand, and would haue excused the matter to the people.

34 But when they knew that he was a Iewe, there arose a howte almost for the space of two houres, of all men crying, Great is Diana of the Ephesians.

35 Thenthe towne cleark when he had stayed the people, sayd, Ye men of Ephesus, what man is it that knoweth not how that the cite of the Ephesians is a worshippor of the great goddesse Diana, & of the image, which came downe from Iupiter?

36 Seeing then that no man can speake against these things, ye ought to be appeased, and to doe nothing rashly.

37 For ye haue brought hither these men, which haue neither committed sacriledge, neither doe blasphemie your goddesse.

38 Wherefore, if Demetrius and the craftsmen which are with him, haue a matter against any man, the law is open, and there are Deputies: let them accuse one another.

39 But if ye inquire any thing concerning other

Paul is neuer wearie. By the motion of Gods spirit: therefore we may not say that Paul ran head on head to death, but as the spirit of God led him.

7 Gaine cloked with a shew of religion, is the very cause whereof idolatrie is hourly and stubbornly defended. These were certaine conuincers temples with Dianan pictures in them, which they brought out for supplicat.

m. As if he said, If Paul were in this case, he should be content to confesse the opinion which men haue of Dianan image, all this our gaine will come to nought.

Rem. 1. 23. 1 cor. 1. 10. Gal. 3. 10.

There ought to be in all Christians, and especially in the Ministers, an inuincible confidence, which may not by any storme of assaults be overcome, which notwithstanding multitudes of difficulties is to be gotten by wisdom. In reade of reason, the idolaters are sufficiently contented with their owne madnesse and contessey, and those are the greatest defence that they haue. An example of apostolicke man who redemeth peace & quietnesse with liues, which Paul would neuer haue done.

The Ephesians beleeued superstitiously, that the image of Diana came downe from heauen to them. Haue ought to assest in some of. For there are certaine dayes appointed for ciuill causes and matters of law, where the Deputies sit. By the Deputies, are meant also the Deputies subaltern, that is, such as do sit for them.

H h h

matters,

CHAP. XXL

1 Paul goeth toward Hierusalem: 8 as he cometh he talketh with Philip the Evangelist: 10 Agabus foretelleth him of his bonds. 17 After he came to Hierusalem. 26 And into the Temple, 27 the Jews layde hands on him: 32 Layeth the captaine takeeth him from thence.

And as we launched forth, and were departed from thence, we came with a straight course vnto Coos, and the day following vnto the Rhodes, and from thence vnto Patara.

2 And we found a ship that went our vnto Phenice, and went aboard, and set forth.

3 And when we had discoursed Cyprus, we left it on the left hand, and sailed toward Syria, and arrived at Tyrus: for there the ship vniaded the burden.

4 And when we had found disciples, we taried there seven daies. And they told Paul through the Spirit, that he should not goe vp to Hierusalem.

5 But when the daies were ended, we departed & went our way, and they all accompanied vs with their wives & children, cunen out of the citie: and we kneeling downe on the shore, prayed.

6 Then when we had embraced one another, we tooke ship, and they returned home.

7 And when wee had ended the course from Tyrus, we arriued at Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next day, Paul and wee that were with him, departed, and came vnto Cesaire: and we entered into the house of Philip the Evangelist, which was one of the seven Deacons, and abode with him.

9 Now he had foure daughters virgins, which did prophesie.

10 And as we were taried there many daies, there came a certaine Prophet from Iudea, named Agabus.

11 And when he was come vnto vs, he tooke Pauls girdle, & bound it owne hands & feet, and said, Thus saith the holy Ghost, So shall the Iewes at Hierusalem binde the man that oweth this girdle, and shall deliuer him into the hands of the Gentiles.

12 And when we had heard these things, both we and other of the same place besought him that he would not goe vp to Hierusalem.

13 Then Paul answered, and said, What doe ye weeping and breaking mine heart? For I am ready not to be bound onely, but also to die at Hierusalem for the Name of the Lord Iesus.

14 So when he would not beperswaded, we ceased, saying, The will of the Lord be done.

15 And after those daies were trusted vp our fardels, and went vp to Hierusalem.

16 There went with vs also certaine of the disciples of Cesaire, and brought with them one Mnason of Cyprus, an olde disciple, with whom we should lodge.

17 And when we were come to Hierusalem, the brethren received vs gladly.

18 And the next day Paul went in with vs vnto Iames: and all the Elders were there assembled.

19 And when he had embraced them, hee tolde by order all things, that God had wrought among the Gentiles by his ministiation.

20 So when they heard it, they glorified God, and said vnto him, Thou feest, brother, how many thousand Iewes there are which beleeeue, and they are all zealous of the Law:

21 Now they are informed of thee, that thou

teacheest all the Iewes, which are among the Gentiles to forsake Moses, and sayest that they ought not to circumcise their sonnes, neither to keepe after the customes.

22 What is then so done? the multitude must needs come together: for they shall heare that thou art come.

23 Doe therefore this that we say to thee, We haue foure men, which haue made a vowe,

24 That take, & contribute with them, that they may haue their heads: and all shall know, that those things, whereof they haue bene informed concerning thee, are nothing, but that thou thy selfe also walkest and keepest the Law.

25 For as touching the Gentiles, which beleeeue, we haue written, & determined that they obserue no such thing, but that they keepe themselves from things offered to idoles, and from blood, and from that that is strangled, and from fornication.

26 Then Paul tooke the men, and the next day was purified with them, and entered into the Temple, declaring the accomplishment of the daies time: for although of the purification, vntill that an offering should be offered for euery one of them.

27 5. And when the seven daies were almost ended, the Iewes which were of Asia (when they saw him in the Temple) moued all the people, and layd hands on him.

28 Crying, Men of Israel, helpe: this is the man that teacheth all men euery where against the people, and the Law, and this place: moreover, he hath brought Grecians into the Temple, and hath polluted this holy place.

29 For they had scene before Trophimus an Ephesian with him in the citie, whom they supposed that Paul had brought into the Temple.

30 Then all the cite was moued, and the people ran together: and they tooke Paul, and drew him out of the Temple, and forthwith the doores were shut.

31 But as they went about to kill him, tidings came vnto the chiefe captain of the band, that all Hierusalem was on an uproare.

32 Who immediately tooke souldiers and Centurions, and ran downe vnto them: and when they sawe the chiefe Captaine and the souldiers, they left beating of Paul.

33 Then the chiefe Captaine came neere and tooke him, & commanded him to be bound with two chaines, and demanded who hee was, and what he had done.

34 And one cried this, another that, among the people. So when he could not know the certaintie for the tumult, he commaunded him to be led into the castell.

35 And when he came vnto the grieces, it was so that he was borne of the souldiers, for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul should haue bene led into the castell, hee sayd vnto the chiefe Captaine, May I speake vnto thee? Who sayd, Canst thou speake Greeke?

38 Art not thou? Egyptian who before these daies raised a sedition, & led out into the wilderness foure thousand men that were murderers?

39 Then Paul sayd, Doublelesse, I am a man which am a Iewe, and citizen of Tarsus, a famous

d That is, constitute thy selfe: for he sheweth not bene of the vowe, and that of such as were subiect to the vowe of the Naueies.

e That it may be knowne, that thou wast not onely purged as the vowe, but also a chiefe man in it: and therefore it is said afterwards, that Paul declared the daies of purification: for although the charges for the Naueies offerings were appointed, yet they might adde some that vnto them. Num. 3. 32. Chap. 18. 15. Num. 6. 18.

f The Prisoners were to be advertised of the accomplishment of the daies of the purification, because there were sacrifices to be offered the same day, when they were was ended.

g A preposterous zeale is the cause of great confusion, and great mischiefes.

h God findeth some euill amongst the wicked and prophane themselves, to hinder the endeoures of the righteous.

i Teaching this Egyptian which offered thorne about men, raised Iulius, 2. Chap. 12.

Pharisee, hee cried in the Councill, Men and brethren, I am a Pharisee, the sonne of a Pharisee: I am accused of the hope and resurrection of the dead.

7 And when hee had sayde this, there was a diffension betwene this Pharisee and the Sadducees, for that the multitude was divided.

8 For the Sadducees say that there is no resurrection, neither Angel, nor spirit: but the Pharisees confesse both.

9 Then there was a great crye: and the Scribes of the Pharisees part rose vp, and shroue saying, Wee finde none euill in this man: but if a spirit or an Angel hath spoken to him, let vs not fight against God.

10 And when there was a great diffension, the chiefe captaine, fearing lest Paul should haue bene pulled in pieces of them, commanded the souldiers to go downe, and take him from among them, and to bring him into the castell.

11 Nowe the night following, the Lord stood by him, and said, Be of good courage, Paul: for as thou hast testified of mee in Hierusalem, so must thou beare witness also at Rome.

12 And when the day was come, certaine of the Iewes made an assemblie, and bound themselves with a curse, saying, that they would neither eate nor drinke, till they had killed Paul.

13 And they were more then fourtie, which had made this conspiracie.

14 And they came to the chiefe Priests and Elders, and said, We haue bound our selues with a solemn curse, that we will eate nothing, till we haue slaine Paul.

15 Nowe therefore, ye and the 8 Councill, signifie vnto the chiefe captaine, that hee bring him forth vnto you to morrow, as though you would knowe something more perfectly of him, and we, or euer he come nere, will be ready to kill him.

16 But when Pauls sisters sonne heard of their laying a wait, he went, and entred into the castell, and tolde Paul.

17 And Paul called one of the Centurions vnto him, and said, Take this yong man hence vnto the chiefe captaine: for he hath a certaine thing to shew him.

18 So hee tooke him, and brought him to the chiefe captaine, and said, Paul the prisoner called me vnto him, and prayed mee to bring this yong man vnto thee, which hath something to say vnto thee.

19 Then the chiefe captaine tooke him by the hand, and went apart with him alone, and asked him, What hast thou to shew me?

20 And he sayd, The Iewes haue conspired to desire thee, that thou wouldest bring forth Paul to morrow into the councell, as though they would inquire somewhat of him more perfectly:

21 But let them not perswade thee: for there lie in wait for him of them, more then forty men, which haue bound themselves with a curse, that they will neither eate nor drinke, till they haue killed him: and now are they ready, and wait for thy promise.

22 The chiefe captaine then let the yong man depart, after hee had charged him to vter it to no man, that he had shewed him these things.

23 And he called vnto him two certaine Centurions, saying, Make ready two hundred souldiers, that they may goe to Celsarea, and horsemen

threefcore and ten, and two hundred with darts, at the third houre of the night:

24 And let them make ready an horse that Paul being seer, may be brought safe vnto Felix the Gouernour.

25 And he wrote an Epistle in this maner:

26 Claudius Iulius vnto the most noble Gouernour Felix sendeth greeting.

27 As this man was taken of the Iewes, and should haue bene killed of them, I came vpon them with the garison, and rescued him, perceiving that he was a Roman.

28 And when I would haue knowne the cause wherefore they accused him, I brought him forth into their Councill.

29 There I perceived that hee was accused of questions of their Lawe, but had no crime worthy of death, or of bonds.

30 And when it was shewed mee, how that the Iewes layd wait for the man, I sent him straightway to thee, and commanded his accusers to speake before thee the things that they had against him. Farewell.

31 Then the souldiers as it was commanded them, tooke Paul, and brought him by night to Antipatris.

32 And the next day, they left the horsemen to goe with him, and returned vnto the Castell.

33 Now when they came to Celsarea, they deliuered the Epistle to the Gouernour, and presented Paul also vnto him.

34 So when the Gouernour had read it, he asked of what prouince he was: and when he vnderstood that he was of Cilicia,

35 I will heare thee, said hee, when thine accusers also are come, and commanded him to be kept in Herods iudgement hall.

CHAP. XXIIII.

Tertullus accuseth Paul: 10 He answereth for himselfe: 22 Hee prayeth Christ to the gouernour and his wife, 27 Felix hopeth to receive a bribe, 28 who going from his office, leaues Paul in prison.

Nowe 2 after five dayes, Ananias the hie Priest came downe with the Elders, and with Tertullus a certaine orator, which appeared before the Gouernour against Paul.

2 And when hee was called forth, Tertullus began to accuse him, saying, Seeing that wee haue obtained great quietnesse through thee, and that many worthy things are done vnto this nation through thy prouidence,

3 We acknowledge it wholly, and in all places, most noble Felix, with all thanks.

4 But that I be not tedious vnto thee, I pray thee, that thou wouldest heare vs of thy curtesie a few words.

5 Certainly we haue found this man a pestilent fellow, and a mouer of sedition among all the Iewes thoroughout the world, and a chiefe maintainer of the sect of the Nazarites:

6 And hath gone about to pollute the Temple: therefore we tooke him, and would haue iudged him according to our Lawe:

7 But the chiefe captaine Iulius came vpon vs, and with great violence tooke him out of our hands,

8 Commanding his accusers to come to thee: of whom thou mayst (if thou wilt inquire) know all things whereof we accuse him.

of the Iewes name where they thought that Christ was borne, whereupon it came that Iulian the Apostata called him Galilee.

13 Iulius is suddenly made by the Lord Pauls patron.

Hypocrites, when they can not doe what they would doe by force and deceit, they goe about to compasse it by the name of Law.

A Felix ruled that prouince with great crueltie and crueltie, and yet Tertullus recorded that hee did many worthy things, as that hee made Iulian the captain of certain castles, and put that detestable wicked the Egyptian to flight, which caused great troubles in Iudaea. Hee wished a word which the Scribes desired to be a profit durst and dishonest.

A word for word, a prayer, as you would say, a long leader, or engine bearer. A to say call the Christians confessing.

*I confirmed Ter-
tullus his saying.*

*4 Tertullus by the
decree theoricke
beginning with
flattery, maketh an
end with lies: but
Paul vnting breake
by eloquence, and
but a simple be-
ginning, casteth
out from himselfe the
crime of sedition,
wherewith he was
burdened, with a
simple deniall.*

*5 Paul pleadeth his
cause a few yerres
before Felix departed
out of the prouince,
Chap. 27. but he had
gouerned Trache-
nie, and Bithynia,
and Galatry, be-
fore that Claudius
made him Gouer-
nour of Iudaea: to-
phus in the history
of the Iewes warre,
lib. 2. cap. 11.*

*6 They cannot lay
fault before then,
and proue by good
reason.*

*7 Paul goeth in the
case of religion,
from a state con-
strait to a state of
quality, not onely
not denying that
religion which was
obeyed against him,
but also proo-
ing it to be true,
to be heavenly and
from G-od, and to
be the oldest of
all religions.*

*8 Here this word,
I heretofore, is still in
use in good parts.*

*9 Paul in conclu-
sion telleth the
thing which was
done to him, which
Tertullus had be-
fore diuers wayes
corrupted.*

*10 And while I
was busie about
these things,*

*11 Heretofore it ap-
pears that these of
Asia were Pauls
enemies, and these
that turned to the
people against him.*

*12 Whether the tri-
bune Iudges the
traine brought his
sentence, be-
cause the matter
is doubtfull.*

*13 Felix could not
iudge whether he
had done wickedly
in the matters of
his religion or no,
could he had better
vnderstanding of that way which Paul professed; and as for a-
ther matters touching the station, he thinketh good to deferre it till he heere Lyfian,
and therefore hee gave Paul four what more heerier. 6 God is a most faithfull
keeper of his seruants, and the force of the truth is wonderfull, even amongst
men which are otherwise prophane. 8 This Drusilla was Agrippas his sister, of
whom Luke speaketh afterwards, a very beautiful and discrete woman, and being the
wife of Aretas King of Emfura, who was circumcised, departed from him, and went
to this Felix the brother of our Paulus, who was sometime Nero his Goodman. 9 In
a naughty minde, that is guilty to it selfe, although sometime there be some hope
of equitie yet by and by it will be extinguished: but in the meane season we haue
needes of patience, and that continuall.*

9 And the Iewes likewise affirmed, saying that it was so.

10 Then Paul, after that the gouernour had beckoned vnto him that hee should speake, answered, I do the more gladly answer for my selfe, forasmuch as I know that thou hast bene of many yerres a iudge vnto this nation,

11 Seeing that thou mayest knowe, that there are but twelue dayes since I came vp to worship in Hierusalem.

12 And they neither found me in the Temple, disputing with any man, neither making vproare among the people, neither in the Synagogues, nor in the cite.

13 Neither can they b proue the things, whereof they now accuse me.

14 But this I confesse vnto thee, that after the way (which they call theretofore) so worship I the God of my fathers, beleeuing all things which are written in the Law and the Prophets,

15 And haue hope towards God, that the resurrection of the dead, which they themselves looke for also, shalbe both of iust and vniust.

16 And herein I inueiue my selfe to haue alway a cleare conscience toward God and toward men.

17 Now after many yerres, I came & brought almes to my nation and offerings.

18 At what time, certaine Iewes of Asia found mee purified in the Temple, neither with multitude, nor with tumult.

19 Who ought to haue bene present before thee, and accuse me, if they had ought against me.

20 Or let these themselves say, if they haue found any vniust thing in mee, while I stode in the Council,

21 Except it be for this one voyce, that I cried standing among them, Of the resurrection of the dead am I accused of you this day.

22 Nowe when Felix heard these things, hee deferred them, and said, When I shall more perfectly knowe the things which concerne this way, by the comming of Lyfian the chiefe Capitaine, I will decide your matter.

23 Then hee commaunded a Centurio to keepe Paul, and that he should haue ease, and that he should forbid none of his acquaintance to minister vnto him, or to come vnto him.

24 And after certaine dayes, came Felix with his wife o Drusilla, which was a Iewesse, and hee called fourth Paul, and heard him of the faith in Christ.

25 And as hee disputed of righteousness & temperance, & of the iudgement to come, Felix trembled, and answered, Go thy way for this time, and when I haue convenient time, I will call for thee.

26 Hee hoped also that money should haue bene giuen him of Paul, that hee might loose him: wherefore hee sent for him the oftener, and communed with him.

27 When two yerres were expired, Porcius Festus came into Felix roome: and Felix willing to get fauour of the Iewes, left Paul bound.

Festus came into Felix roome: and Felix willing to get fauour of the Iewes, left Paul bound.

In the prisoner, had I not been forsaken of his brother Paulus, hee should not have waited for his: so that we may gather hereby why he would haue pleased the Iewes.

CHAP. XXV.

Festus succeeding Felix, 6 commaunders Paul to be brought fourth, 11 Paul appealeth vnto Cesar, 12 Felix appealeth Pauls matter to King Agrippa, 13 and bringeth him before him, 17 that he may vnderstand his cause.

WHEN Festus was then come into the prouince, after three dayes hee went vp from Cesarea vnto Hierusalem.

2 Then the high Priest, and the chiefe of the Iewes appeared before him against Paul: and they besought him,

3 And desired fauour against him, that hee would send for him to Hierusalem: and they layd wait to kill him by the way.

4 But Festus answered, that Paul should bee kept at Cesarea, and that he himselfe would shortly depart thither.

5 Let them therefore, sayd hee, which among you are able, come downe with vs: and if there be any wickedness in the man, let them accuse him.

6 Nowe when he had taried among them no more then ten dayes, hee went downe to Cesarea, and the next daye fate in the iudgement seate, and commaunded Paul to be brought.

7 And when hee was come, the Iewes which were come from Ierusalem, stood about him and layd many and grieuous complaints against Paul, whereof they could make no plaine proofe.

8 Forasmuch as hee answered that he had neither offended any thing against the Lawe of the Iewes, neither against the temple, nor against Cesar.

9 Yet Festus willing to get fauour of the Iewes, answered Paul and sayd, Wilt thou goe vp to Hierusalem, and there be iudged of the things before me?

10 Then said Paul, I stand at Cessars iudgement seate, where I ought to be iudged: to the Iewes I haue done no wrong, as thou very well knowest.

11 For if I haue done wrong, or committed any thing worthe of death, I refuse not to die: but if there be none of these things whereof they accuse me, no man, to pleasure them, can deliuer me to them: I appeale vnto Cesar.

12 Then when Festus had spoken with the Council, hee answered, Hast thou appealed vnto Cesar? vnto Cesar shalt thou goe.

13 And after certaine dayes, King B Agrippa and Bernice came downe to Cesarea to salute Festus.

14 And when they had remained there many dayes, Festus declared Pauls cause vnto the King, saying, There is a certaine man left in prison by Felix,

15 Of whom when I came to Hierusalem, the high Priests and Elders of the Iewes informed me, and desired to haue iudgement against him.

16 To whom I answered, that it is not the manner of the Romans for sauor to deliuer any man to the death, before that he which is accused, haue the accusers before him, and haue place to defend himselfe, concerning the crime.

17 Therefore when they were come hither, without delay the day following I fate on the iudgement seate, and commaunded the man to be brought fourth.

18 Against whom when the accusers stood vp, they

*1 Strime Iudith
are subtil and dis-
gine in seeking all
occasions, but God
will watcheth for
his, and will not
let their counsels
easily.*

*2 We may sayd
as in many places,
but not with
insinuation.*

*3 They could not
prooue them cer-
tainly, which was
denied by Festus.*

*4 Godeborth
specially was
the counsel of the
wicked, but also
vnto them it was
their own
heads.*

*5 Festus, thinking
no such thing, came
before King Agrippa,
bringing to light the
wickedness of the
Iewes, and Paul
into exercise, albeit
unlawfully, to con-
firm the Church
of God.*

*6 This Agrippa
was Agrippa the
Iewes, who had
Lazarus of Tarsus
for his friend, and
Bernice was his
sister.*

*7 The Roman
was to deliuer
any man to be
punished
before, &c.*

they brought no crime of such things as I supposed.

19 But had certain questions against him of their owne superstition, and of one Iesus which was dead, whom Paul affirmed to be alive.

20 And because I doubted of such manner of question, I asked him whether he would go to Hierusalem, and there be judged of these things.

21 But because he appealed to be referred to the examination of Augustus, I commanded him to be kept, till I might send him to Cæsar.

22 Then Agrippa sayd vnto Festus, I would also heare the man my selfe. To morrow, sayd he, thou shalt heare him.

23 And on the morrow when Agrippa was come, and Bernice with great pompe, and were entred into the Common hall with the chiefe capitaines and chiefe men of the citie, at Festus commandement Paul was brought forth.

24 And Festus sayd, King Agrippa, and all men which are present with vs, yee see this man, about whom all the multitude of the Iewes haue called vpon me, both at Hierusalem, and here, crying, that he ought not to liue any longer.

25 Yet haue I found nothing worthy of death, that he hath committed: neither the lesse, seeing that he hath appealed to Augustus, I haue determined to send him.

26 Of whom I haue no certaine thing to write vnto my Lord: wherefore I haue brought him forth vnto you, and especially vnto thee, King Agrippa, that after examination had, I might haue somewhat to write.

27 For mee thinketh it vnreasonable to send a prisoner, and not to shew the causes which are layd against him.

CHAP. XXVI.

3 Paul in the presence of Agrippa, & declareth his life from his childhood, 16 and his calling, 32 with such efficacie of words, as that almost he perswaded him to Christianity: 36 But he and his company depart doing nothing in Pauls matter.

1 Hen Agrippa sayd vnto Paul, Thou art permitted to speake for thy selfe. So Paul stretched forth the hand, and answered for himselfe.

2 I thinke my selfe happy, King Agrippa, because I shall answer this day before thee of all the things whereof I am accused of the Iewes:

3 Chiefly, because thou hast knowledge of all customs, and of questions which are among the Iewes: wherefore I beseech thee to heare me patiently.

4 As touching my life from my childhood, and what it was from the beginning among mine owne nation at Hierusalem, know all the Iewes,

5 Which knew me heretofore, euen from my Elders (if they would testifie), that after the most strait feyt of our religion I liued a Pharisee.

6 And now I stand and am accused for the hope of the promise made of God vnto our fathers.

7 Whereunto our twelve tribes instantly serving God day and night, hope to come: for the which hopes sake, O King Agrippa, I am accused of the Iewes.

8 Why should it be thought a thing incredible vnto you, that God should raise againe the dead?

9 I also verely thought in my selfe, that I ought to doe many contrary things against the

Name of Iesus of Nazareth.

10 Which thing I also did in Hierusalem: for many of the Saints I hath vp in prison, hauing receiued authoritie of the high Priests, and when they were put to death, I gaue my sentence.

11 And I punished them thorowout all the Synagogues, and compelled them to blaspheme, and being more madde against them, I persecuted them, euen vnto strange cities.

12 At which time, euen as I went to Damascus with authoritie, and commission from the high Priests,

13 At midday, O king, I saw in the way a light from heauen, passing the brightnesse of the sunne, shine round about me, and them which went with me.

14 So when we were all fallen to the earth, I heard a voice speaking vnto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kicke against prickes.

15 Then I sayd, Who art thou, Lord? And he sayd, I am Iesus whom thou persecutest.

16 But rise and stand vp on thy feet: for I haue appeared vnto thee for this purpose, to appoint thee a minister and a witness, both of the things which thou hast seene, & of the things in the which I will appeare vnto thee,

17 Deliuering thee from this people, and from the Gentiles, vnto whom now I send thee,

18 To open their eyes, that they may turne from darkenesse to light, and from the power of Satau vnto God, that they may receiue forgiveness of sinnes, and inheritance among them, which are sanctified by faith in me.

19 Wherefore, King Agrippa, I was not disobedient vnto the heavenly vision,

20 But shewed first vnto them of Damascus, and at Hierusalem, and thorowout all the coasts of Iudæa, and then to the Gentiles, that they should reuerent and turne to God, and do works worthy amendment of life.

21 For this cause the Iewes caught mee in the Temple, and went about to kill me.

22 Neuerthelesse, I obtained helpe of God, and continue vnto this day, witnessing both to small and to great, saying none other things, then those which the Prophets and Moses sayd I should come,

23 To wit, that Christ should suffer, and that he should be the first that should rise from the dead, and should shew light vnto this people, and to the Gentiles.

24 And as he thus answered for himselfe, Festus sayd with a loud voice, Paul, thou art besides thy selfe, much learning doth make thee mad.

25 But he sayd, I am not mad, O noble Festus, but I speake the words of truth and sobernesse.

26 For the King knoweth of these things, before whom also I speake boldly: for I am perswaded that none of these things are hidden from him: for this thing was not done in a corner.

27 O King Agrippa, beleueest thou the Prophets? I know that thou beleueest.

28 Then Agrippa sayd vnto Paul, Almost thou perswadest me to become a Christian.

29 Then Paul sayd, I would to God that not onely thou, but also all that heare me to day, were both almost, and altogether such as I am, except these bonds.

30 And when he had thus spoken, the King

Chap. 26.

I confessed to the
admission of them
ing, for he was not
a saint.
By extreme pain
of bowels.
Chap. 26.

The end of the
Gospel is to save
them with me
brought to the
knowledge of
Christ, and are in-
flicted and sancti-
fied in him bring-
ing laid on by
him.
Paul alleged
God to be subor-
der of the office of his
Apollitship, and
his grace as a witness.
Chap. 26, 27.
Chap. 26, 27.
The end of the
Law and the Prophets.
To every man.
That Christ
should not be such
a King as the Iewes
desired of him, but
appointed to bear
our miseries, and
the punishment of
our finnes.
The first of them
which are said
from the dead.
Life, yea, and that
a most blessed life
which shall be em-
pire: and thou art
against the law itselfe,
which thou hast
ranged against
sometime dead, and
sometime miserie
and calamitie.
The wisdom of
God is manifest
to foolish, yet not
withstanding we
must boldly as-
souch the truth.
Secretly, and
privately.
Paul as it were
testifying himselfe
that he stood a prisoner
to defend his
cause, for getting
not the office of
his Apollitship.
I would to God
that not onely thou,
but also all that heare
me, might be made as I
am, my hands onely
loose.
Paul is solemnly
quit, and yet
dismissed.

rofe vp, and the gouernour, and Bernice, and they that face with them.

31 And when they were gone apart, they talked betweene themselves, saying, This man doeth nothing worthy of death, nor of bonds.

32 Then sayd Agrippa vnto Festus, This man might haue bene loosed, if he had not appealed vnto Cesar.

CHAP. XXVII.

1 Paul 7. 9. foretold the perill of the voyage, 11 how he was betrayed, 12 they are tossed to and fro with the tempest, 21. 41 and suffer shipwracke: 34 Yet all safe and sound 44 escape to land.

NOW when it was concluded, that we should faile into Italie, they deliuered both Paul, and certaine other prisoners vnto a Centurion named Julius, of the band of Augustus.

2 And we entred into a shippe of Adramyttium, purposing to faile by the coastes of Asia, and launched forth, and had Aristarchus of Macedonia, a Thessalonian, with vs.

3 And the next day we arriued at Sidon: and Julius courteously entreated Paul, and gaue him libertie to goe vnto his friends, that they might refresh him.

4 And from thence we launched, & failed hard by Cyprus, because the windes were contrary.

5 Then failed we ouer the sea by Cilicia, and Pamphylia, and came to Myra, a citie in Lycia.

6 And there the Centurion found a shippe of Alexandria, failing into Italie, and put vs therein.

7 And when we had failed slowly many dayes, and scarce were come against Gnidum, because the winde suffered vs not, we failed hard by Candie, neere to a Salomone.

8 And with much adoe failed beyond it, and came vnto a certaine place called the Faire hauens, neere vnto the which was the citie Lasea.

9 So when much time was spent, and failing was nowe leoparous, because also the 10 Fast was now passed, Paul exhorted them,

10 And sayd vnto them, Sirs, I see that this voyage will be with hurt, and much damage, not of the lading and ship onely, but also of our liues.

11 Neuertheless the Centurion beleued rather the gouernour and the master of the shippe, then those things which were spoken of Paul.

12 And because the haueen was not commodious to winter in, many tooke counsell to depart thence, if by any means they might attaine to Phenice, shure to winter, which is an haueen of Candie, and lieth toward the Southwest and by West, and Northwest and by West.

13 And when the Southerne winde blew softly, they supposing to attaine their purpose, loosed neerer, and failed by Candie.

14 But anon after, there arose by it a stormie winde called 4 Euroclydon.

15 And when the ship was caught, and could not resist the winde, we let her goe, and were carried away.

16 And we ran vnder a little Ile named Clauda, and had much adoe to get the boat,

17 Which they tooke vp and vied all helpe, vndergirding the ship, fearing least they should haue fallen into Syrtis, and they strake faile, and so were caried.

18 4 The next day when we were tossed with an exceeding tempest, they lightened the ship.

19 And the third day wee cast out with our

owne hands the tackling of the shippe.

20 And when neither sunne nor flarres in many dayes appeared, and no small tempest lay vpon vs, all hope that we should be saved, was then taken away.

21 5 But after long abstinence, Paul stood forth in the midst of them, and sayd, Sirs, ye should haue hearkened to me, and not haue loosed from Candie: so should ye haue gained this hurt and losse.

22 But now I exhort you to be of good courage: for there shall be no losse of any mans liue among you, save of the shippe onely.

23 For there stood by me this night the Angell of God, whose I am, and whom I serue, 24 Saying, Feare not, Paul: for thou must be brought before Cesar: and loe, God hath giuen vnto thee freely all that faile with thee.

25 Wherefore, sir, be of good courage: for I beleue God, that it shall be so as it hath bene tolde me.

26 Howbeit, we must be cast into a certaine Iland.

27 7 And when the fourteenth night was come, as we were carried to and fro in the Adriaticke about midnight, the shipmen deemed that some countrey I approached vnto them,

28 And founded, and found it twenty fathoms: and when they had gone a litle further, they sounded againe, and found fifteene fathoms,

29 Then fearing least they should haue fallen into some rough places, they cast foure ankers out of the sterne, and wished that the day were come.

30 Nowe as the mariners were about to flee out of the shippe, and had let downe the boat into the sea vnder a colour as though they would haue cast ankers out of the foreship.

31 8 Paul sayd vnto the Centurion and the souldiers, Except these abide in the shippe, ye can not be safe,

32 Then the souldiers cut off the ropes of the boat, and let it fall away.

33 10 And when it began to be day, Paul exhorted them all to take meat, saying, This is the fourteenth day that ye haue taried, and continued fasting, receiuing nothing:

34 Wherefore I exhort you to take meat: for this is for your safeguard: for there shall not an haire fall from the head of any of you.

35 And when he had thus spoken, hee tooke bread, and gaue thanks to God in presence of them all, and brake it, and began to eate.

36 Then were they all of good courage, and they also tooke meat.

37 Now we were in the ship in all two hundred threescore and sixteen foules.

38 And when they had eaten enough, they lightened the ship, and cast out the whear into the sea.

39 11 And when it was day, they knew not the countrey, but they spied a certaine creek with a banke, into the which they were minded (if it were possible) to thrust in the ship.

40 So when they had taken vp the ankers, they committed the shippe vnto the sea, and loosed the rudder bonds, and hoised vp the maine sail to the winde, and drew to the shore.

41 And when they fell into a place, where two seas mette, they thrust in the shippe: and the forepart stucke fast, and could not be mooued, but the hinderpart was broken with the violence of the waues.

1 Paul wish many other prisoners, & through the midst of many deaths, is brought to Rome, but yet by Gods owne hand as it were, and set forth and commended vnto the world with many fater testimonies, 46. 47. 48. 49.

1 Which was as the bill of Canbie, a Gods providence taketh not away the causes which God vouch as means, but rather ordereth and directeth and disposeth their right vie euen then when he openeth an extraordinarie issue.

2 This is a mean of the lowest fall, which they keepe in the fall of captiuitie, as we read, Leuit. 25. 17. which fell in the fourth month which we call October, and is now good for navigation, or sailing, 3 Men cast themselves willingly into an infinite sort of dangers, when they chuse to followe their owne wisdom, rather then Gods speaking by the mouth of his seruants.

4 Thy Canbie, in which floorer our ship was driven by that means, 4 North-east winds, 5 The sud proceed that none would be for themselves, then they which commit themselves to be gouerned onely by their owne wisdom,

6 God promisseth the wicked Iud as a time, for his elect and chusing sake.

6 The promise is made efficacie through faith.

7 We attaine not come to the promised land, but we are cast out through the midst of tempests and death's bill, 8 For Paul was test that the Adramyttian ship was the East Indes ship.

9 There is need to fede an anchor, when we are driven into some danger, and we will not suffer men to suffer men.

10 Although the performing of Gods promise doth not easily depend vpon our good will, yet they make themselves wayes by Gods blessing, which do not embrace that means which God will rather than our will.

11 When the world trembleth the faithful alone be not only quiet but continue their faith by their strength.

12 This is a promise which the Lord will, wherein, that they shall be safe, and not be cast out, 13 These two points must be of all to be feared and looked for, the port or harbor, and the weather.

43 Then the souldiers counsell was to kill the prisoners least any of them, when he had swumme out, should see away.

44 But the Centurion willing to saue Paul, layed them from this counsell, and commanded that they that could swimme, shoulde cast them selues first into the sea, and goe out to land.

45 And the other, some on boards, & some on certaine pieces of the ship: and so it came to passe that they came all safe to land.

CHAP. XXVIII.

The Barbarians carrie towards Paul and his company. 3 A viper on Pauls hand. 6 His flesh is off without harme. 8 Publius 9 and others are by him healed. 21 They depart from Melita, 26 and come to Rome, 27 Paul openeth to the Iewes 10 the cause of his coming: 28 His preacheth Iesus 30 two yeeres.

And when they were come safe, then they knew that the life was called Melita.

3 And the Barbarians shewed vs no little kinde, for they kindled a fire, and receiued vs euerie one, because of the present shewre, and because of the colde.

3 And when Paul had gathered a number of stickes, and laid them on the fire, there came a viper out of the heate, and leapt on his hand.

4 Now when the Barbarians sawe the worne hanging on his hande, they saide among themselves, This man surely is a murderer, whom, though he hath escaped the sea, yet vengeance hath not suffered to liue.

5 But hee shooke off the worne into the fire, and felt no harme.

6 Howbeit they waited when he should haue swolne, or fallen downe dead suddenly: but after they had looked a great while, and sawe no inconuenience come to him, they changed their mindes, and said, That he was a God.

7 In the same quarters, the chiefe man of the Isle (whose name was Publius) had possessions: the same receiued vs, and lodged vs three dayes courteously.

8 And so it was, that the father of Publius lay sicke of the feuer, and of a bloodie fluxe: to whome Paul entred in, and when he prayed, hee laide his hands on him, and healed him.

9 When this then was done, other also in the Isle, which had diseases came to him, and were healed.

10 Which also did vs great honour: and when we departed, they laded vs with things necessarye.

11 Now after three monthes wee departed in a ship of Alexandria, which had wintered in the Isle, whose badge was Castor, and Pollux.

12 And when we arrived at Syracuse, we taried there three dayes.

13 And from thence wee set a compassse, and came to Rhegium: and after one day, the South winde blew, and we came the second day to Puteoli:

14 Where wee found brethren, and were de-

scribed to tary, with them foure dayes, and so we went toward Rome.

15 And from thence when the brethren heard of vs, they came to meete vs at the Market of Appius, and at the three tauernes, whome when Paul sawe, hee thanked God, and waxed bolde.

16 So when wee came to Rome, the Centurion deliuered the prisoners to the generall Captaine: but Paul was suffered to dwell by himselfe with a souldier that kept him.

17 And the third day after, Paul called the chiefe of the Iewes together, and when they were come, hee sayde vnto them, Men and brethren, though I haue committed nothing against the people, or Lawes of the fathers, yet was I deliuered prisoner from Hierusalem into the hands of the Romanes.

18 Who when they had examined me, would haue let me go, because there was no cause of death in me.

19 But when the Iewes spake contrarie, I was constrained to appeale vnto Cesar, not because I had ought to accuse my nation.

20 For this cause therefore haue I called for you to see you, and to speake with you: for that hope of Israels sake, I am bound with this chaine.

21 Then they said vnto him, We neither receiued letters out of Iudea concerning thee, neither came any of the brethren that shewed or spake any euill of thee.

22 But wee will heare of thee what thou thinkest: for as concerning this sect, we know that euery where it is spoken against.

23 And when they had appointed him a day, there came many vnto him into his lodging, to whome hee expounded & testifying the kingdom of God, and perswading them those things that concerne Iesus, both out of the Lawe of Moses and out of the Prophets, from morning to night.

24 And some were perswaded with things which were spoken, and some beleued not.

25 Therefore when they agreed not among themselves, they departed, after that Paul had spoken one word, I will speake the holy Ghost by Esaias the Prophet vnto our fathers,

26 Saying, Hee goe vnto this people, and say, By hearing ye shall see, & shall not vnderstand, and seeing ye shall see, and not perceiue.

27 For the heart of this people is waxed fatte, and their eares are dull of hearing, and with their eyes haue they winked, lest they shoulde see with their eyes, and heare with their eares, and vnderstand with their hearts, and shoulde returne that I might heale them.

28 Be it knowne therefore vnto you, that this saluation of God is sent to the Gentiles, and they shall heare it.

29 And when he had saide these things, the Iewes departed, and had great reasoning among themselves.

30 And Paul remained two yeeres full in an house hired for himselfe, and receiued al that came in vnto him,

31 Preaching the kingdom of God, & teaching those things which concerne the Lord Iesus Christ, with all boldnesse of speech, without let,

9 God neuer faileth his to be afflicted above their strength.

10 Appius was a paganist made by Appius the blind with the helpe of his souldiers, long and broad, and rough out so much the sea, and there were many saueries in it.

11 Not in a common prison, but in a house which he hired for himselfe.

12 Pauls every place remembereth himselfe to be an Apostle.

13 We may see the meane which God giueth vs, but to that we seeke the glory of God, & not our selues.

14 The law and the Gospell agree well together.

15 The Gospell is a fauour of life to them that beleene, & a favour of death to them that be disobedient.

16 The vnbelleu-ers doe willingly resist the truth, and yet not by chance.

17 The vnbelleu-ers doe willingly resist the truth, and yet not by chance.

18 The vnbelleu-ers doe willingly resist the truth, and yet not by chance.

19 The vnbelleu-ers doe willingly resist the truth, and yet not by chance.

20 The vnbelleu-ers doe willingly resist the truth, and yet not by chance.

21 The vnbelleu-ers doe willingly resist the truth, and yet not by chance.

22 The vnbelleu-ers doe willingly resist the truth, and yet not by chance.

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29 The vnbelleu-ers doe willingly resist the truth, and yet not by chance.

30 The vnbelleu-ers doe willingly resist the truth, and yet not by chance.

31 The vnbelleu-ers doe willingly resist the truth, and yet not by chance.

T H E

THE EPISTLE OF THE APOSTLE PAUL TO THE ROMANES.

CHAP. I.

He first sheweth on what authority his Apostolicke Authority, 15 Then he commendeth the Gospel, & by which God is made manifest in power to those that are saved 17 by faith, 21 but were guilty of wicked unbelief in the Gospel 26 For which his wrath was worthily poured on them; 29 so that they were deserving to all kinds of punis.

R

AVL 2121 a servant of Iesus Christ called to be an Apostle, & put apart to preach the Gospel of God,

(Which he had promised afore by his Prophets in the holy Scriptures)

3 Concerning his Sonne Iesus Christ our Lord (which was made of the seed of David according to the flesh,

4 And declared mightily to be the sonne of God, touching the Spirit of sanctification by the resurrection from the dead)

5 By whom wee have received grace and Apostleship (that obedience might be given unto the faith) for his name among all the Gentiles,

6 Among whom ye be also the called of Iesus Christ :

7 To all you that be at Rome beloved of God, called to be Saints: Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

8 First I thanke my God through Iesus Christ for you all, because your faith is published throughout the whole world.

9 For God is my witness (whome I serve in my spirit in the Gospel of this Sonne) that without ceasing I make mention of you

10 Always in my prayers, beseeching that by some meynes, one time or other I might haue a prosperous journey by the will of God, to come vnto you.

11 For I long to see you, that I might bestow among you some spiritual gift, that you might be strengthened:

12 That is, that I might be comforted together with you, about our mutual faith, both yours and mine.

13 Now my brethren, I would that yee should not be ignorant, howe that I haue oftentimes pur-

posed to come vnto you (but have bin lettethen) that I might haue some fruite also among you, as I haue among the other Gentiles.

14 I am deterrd both to the Grecians, and to the Barbarians, both to the wife men and to the vniuerse.

15 Therefore, as much as in me is, I am ready to preach the Gospel to you also yare at Rome.

16 For I am not ashamed of the Gospel of Christ: for it is the power of God vnto saluation to eury one that beleueeth, to the Jew first, and also to the Grecian.

17 For by it the righteousness of God is re-veiled from faith to faith: as it is written, The iust shall liue by faith.

18 For the wrath of God is reueiled from heaven against all vngodlinesse, and vnrightheousnes of men, which withhold the truth in vnrightheousnes.

19 For as much as that, which may be known of God, is manifest in them: for God hath shewed it vnto them.

20 For the invisible things of him, that is, his eternal power and Godhead, are seene by the creation of the world, being considered in his works, to the intent that they should be without excuse.

21 Because that when they knowe God, they glorified him not as God, neither were thankfull, but became vaine in their thoughts, and their foolish heart was full of foolishnes.

22 When they professed themselves to be wise, they became fooles.

23 For they turned the glory of the incorruptible God to the similitude of the image of a corruptible man, and of birds, and four footed beasts, and of creeping things.

24 Wherefore also God gaue them vp to their hearts lusts, vnto vncleanness, to defile their owne bodies between themselves.

25 Which turned the truth of God vnto a lie, and worshipped and serued the creature, forsaking the Creator, which is blessed for ever, Amen.

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27 And likewise also the men left the natural vfe of the woman, and burned in their lust one toward another, and man with man wrought likelike, and received in themselves such recompence of their error, as was meete.

28 Therefore must they needs be righteous: (as in some other places I haue written vnto you) that they may be without blame.

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18 For as they regarded not to acknowledge God, even so God denoted them vp vnto a reprobate minde, to doe those things which are not convenient.

19 Being full of all vnrighteousnesse, fornication, wickednesse, couetousnesse, malitiousnesse, full of enuy, of murder, of debate, of deceit, taking all things in the euill part, whisperers,

20 Backbiters, haters of God, doers of wrong, proud, boasters, inuencers of euill things, disobedient to parents, without vnderstanding, a couenant breakers, without naturall affection, such as can neuer be appeaied, merciless.

21 Which men, though they knew the Law of God, how that they which commit such things are worthy of death, yet not conely doe the same, but also v fawour them that doe them.

By the Law of God he meaneth the Prophets called the Law of nature, and the Lawyers themselves interpreters of the Law of nature. v. Are fillicious and partakers with them in their wickednesse, that persecuted them which do auoid.

CHAP. II.

He bringeth all before the iudgements first of God. 12 The teachers that the Gentiles ought to gett rid of ignorance, to be taught quite away. 17 He saith the lawe with the written Law, 18 in which they haue sinned. 19 and 20 maketh both Jew and Gentile alike.

Therefore thou art inexcusable, O man, who forgett thou art that condemnest: for in that thou condemnest another, thou condemnest thy selfe: for thou that condemnest, doest the same things.

But we know that the iudgement of God is according to v truth, against them which commit such things.

And thinkest thou this, O thou man, that condemnest them which do such things, and doest the same, that thou shalt escape the iudgement of God?

22 Or despisest thou the riches of his bountifullnesse, and patience, and long sufferance, not knowing that the bountifullnesse of God leadeth thee to repentance?

But thou, after thine hardnesse, and heart that can not repent, heapest vp as a treasure vnto thy selfe wrath against the day of wrath, and of the declaration of the iust iudgement of God,

Who will reward euery man according to his works:

7 That is, to them which through patience in well doing, seeke glory, and honour, and immortalitye, enuicrassing life:

But vnto them that are contentious, and disobey the c truth, and obey vnrighteousnesse, shall be indignation and wrath.

8 Tribulation and anguish shall be vpon the soule of euery man that doeth euill: of the Jew first, and also of the Grecian.

9 But to euery man that doeth good, shall be glory, and honour, and peace: to the Jew first, and also to the Grecian.

11 For there is no respect of persons w God,

There are no whit better then others are. 12 Iam 5.2. c Which is to be pleased, shewing in mercy his good, thou shalt finde God has made the ground of the former dispensation. That both the Jewes and Gentiles might be righteousnesse. 13 Psal. 62. 12. mat. 10. 27. 12. 12. c. 14 Iam 5.2. c. 15 Iam 5.2. c. 16 Iam 5.2. c. 17 Iam 5.2. c. 18 Iam 5.2. c. 19 Iam 5.2. c. 20 Iam 5.2. c. 21 Iam 5.2. c. 22 Iam 5.2. c. 23 Iam 5.2. c. 24 Iam 5.2. c. 25 Iam 5.2. c. 26 Iam 5.2. c. 27 Iam 5.2. c. 28 Iam 5.2. c. 29 Iam 5.2. c. 30 Iam 5.2. c. 31 Iam 5.2. c. 32 Iam 5.2. c. 33 Iam 5.2. c. 34 Iam 5.2. c. 35 Iam 5.2. c. 36 Iam 5.2. c. 37 Iam 5.2. c. 38 Iam 5.2. c. 39 Iam 5.2. c. 40 Iam 5.2. c. 41 Iam 5.2. c. 42 Iam 5.2. c. 43 Iam 5.2. c. 44 Iam 5.2. c. 45 Iam 5.2. c. 46 Iam 5.2. c. 47 Iam 5.2. c. 48 Iam 5.2. c. 49 Iam 5.2. c. 50 Iam 5.2. c. 51 Iam 5.2. c. 52 Iam 5.2. c. 53 Iam 5.2. c. 54 Iam 5.2. c. 55 Iam 5.2. c. 56 Iam 5.2. c. 57 Iam 5.2. c. 58 Iam 5.2. c. 59 Iam 5.2. c. 60 Iam 5.2. c. 61 Iam 5.2. c. 62 Iam 5.2. c. 63 Iam 5.2. c. 64 Iam 5.2. c. 65 Iam 5.2. c. 66 Iam 5.2. c. 67 Iam 5.2. c. 68 Iam 5.2. c. 69 Iam 5.2. c. 70 Iam 5.2. c. 71 Iam 5.2. c. 72 Iam 5.2. c. 73 Iam 5.2. c. 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ward: neither is that circumcision, which is outward in the flesh:

29 But he is a Jew which is one within, and the circumcision is of the heart, in the spirit, not in the letter, whose praise is not of men, but of God.

CHAP. III.

Here begins the Jews, from a misinterpretation of the former chapter, to say that both Jews and Gentiles are saved, 1. by the promise of Scripture: 2. and showing the right of the Law, 20. by concluding that we are justified by faith.

What is then the preference of the Jew? or what is the profit of circumcision?

2 Much every manner of way: for chiefly, because vnto them were of credit committed the oracles of God.

3 For what, though some did not believe? that their vniuersality make of faith of God without effect?

4 God forbid: yea, let God be true, and every man a liar, as it is written, That thou mightest be justified in thy words, and overcome, when thou art judged.

5 Now if our vniuersality commend the righteousness of God, what shall we say? Is God vniuersally which punisheth? (I speak as a man.)

6 God forbid: (els how shall God iudge the world?)

7 For if the verities of God hath more abounded through my lie vnto thy glory, why am I yet condemned as a sinner?

8 And as we are blamed, and as some ascribe, that we say why doe we not euilt, that good may come thereof? whose damnation is just.

9 What then? are we more excellent? No, in no wise; for we have already proved, that all, both Iewes and Gentiles are under sinne.

10 As it is written, 1. There is none righteous, no not one.

11 There is none that understandeth: there is none that seeketh God.

12 They have all gone out of the way: they have bene made altogether vnprofitable: there is none that doeth good, no not one.

13 Their throat is an open sepulchre: they have vied their tongues to deceit: the poison of asps is vnder their lips.

14 Whose mouth is full of cursing and bitterness.

15 Their feet are swift to shed blood.

16 Destruction and calamity are in their wayes.

17 And the way of peace they haue not known.

18 The feare of God is not before their eyes.

19 Now we knowe that whatsoever the law sayeth, it sayeth it to them which are vnder the lawe, that every manner may bee stopped.

20 Therefore I speake not these wordes to mine excuse, but this is the tale of mannes wickedness, who is not justified to the sight of God.

21 Another objection, which addeth somewhat to the former, if sinnes doe tume to the glorie of God, they are not enely not to be punished, but we ought rather to giue our selues to them: which blasphemie Paul countering himselfe to carle and detest, pronounceth ill punishment against such blasphemers.

22 Another answer to the last objection: that the Iewes, if they be confuted in themselves, are no better then other men are: as it hath bene long since pronounced by the mouth of the Prophets.

23 A conclusion of all the former disposition from the verse of the first Chapter. Therefore with the Apostle, No man can hope to be justified by any Law, whether it be that general Law, or the particular Law of Moses, and therefore to be laied: seeing it appeareth that we haue already prouced, by comparing the Law and mans life together, that all men are sinners, and therefore worthy of condemnation in the sight of God.

and all the world be subject to the iudgement of God.

24 Therefore by the works of the Lawe shall no flesh bee justified in his sight: for by the Lawe cometh the knowledge of sinne.

25 But now is the righteousnes of God made manifest without the Lawe, hauing witness of the Lawe, and of the Prophets,

26 To wit, the righteousnesse of God by the faith of Iesus Christ, vnto all, and vpon all that beleue.

27 For there is no difference for all haue sinned, and are deperied of the glorie of God,

28 And are iustified freely by his grace, through the redemption that is in Christ Iesus,

29 Whom God hath set forth to be a reconciliation through faith in his blood to declare his righteousnesse, by the forgiveness of the finnes that are passed,

30 Through the patience of God, to shewe at this time his righteousnesse, that hee might bee iust and a iustifier of him which is of the faith of Iesus.

31 Where is then the reioicing? It is excluded. By what Law? of works? Nay: but by the Lawe of faith.

32 Therefore wee conclude, that a man is iustified by faith, without the woordes of the Lawe.

33 God, is he the God of the Iewes onely, and not of the Gentiles also? Yes, euen of the Gentiles also.

34 For it is one God, who shall iustifie a circumcision of faith, and vncircumcision through faith.

35 Doe we then make the Lawe of none effect through faith? God forbid: yea, we establish the Law.

36 The matter, as it were, of this righteousness is Christ Iesus apprehended by faith, and for this ende offered to all people, as without him all people are lost from the kingdom of God.

37 Which we giue to Iesus Christ, as which we fast upon him. 38 By the glorie of God, it means that work which we do of him, that is, our faith, which standeth in that we are made partakers of the glorie of God.

39 Therefore this righteousness, which we do of him, for it standeth vpon those things which we haue not done of ourselues, but such as Christ hath suffered for us, to direct vs to him.

40 Of his grace, and mere liberality. 41 God then is the author of the free iustification, because it pleased him: and Christ is hee, which suffered punishment for our finnes, and in whome wee haue remission of them: and means whereby we are apprehended Christ, is faith.

42 To be short, the end is the thing sought of the goodness of God, that by this means it may appoyne, hee is merciful indeed, and constant in his promises, as hee hath freely offered grace iustification to the beleuer.

43 True words of blood, called vs here to the figure of the old sacrifice, the death and substance of which sacrifice Christ, of these finnes which we committed when we were his carners.

44 These his pattern, and suffering nature, a To wit, when Paul writt this, it is to be might be found exceeding true and faithful. 45 Noting him self, and without doubt by imputing Christ's righteousness vnto him.

46 Of the number of these things, faith he holdeth open Christ: contrary to whom, as they whoe are to be justified, faith is by the Lawe. 47 An argument to preclude this conclusion, that we were justified by faith without works, taken from the ende of iustification.

48 The ende of iustification is the glorie of God alone: therefore we are iustified by faith without works: for if we were iustified either by our owne works, or partly by faith, and partly by works, the glorie of this iustification should bee wholly giuen to God.

49 By what desire was the desire of our faith, that we should be made like Iesus Christ, and the desire of faith is the desire of the same.

50 Another argument of an advantage: if iustification depend vpon the name of Iesus, then should God bee a Saviour to the Iewes only, because if he should save the Iewes after one sort, and the Gentiles also, as much he should not be one and like himselfe.

51 Therefore hee will iustifie both of the after one selfe same manner, that is to say, by faith. Moreover, this argument may be ioynted to that which followeth next, that this conclusion may be more manifest, God is ready to be their God, after the manner of the Scripture: it is iustified and made known.

52 The circumstance. 53 The tribulation which is in the Law, yet is not the Law taken away therefore, but is rather established, as it is called in his proper place. 54 Wayes, to be so on purpose, and of no force, it is made in itselfe and strong.

CHAP. III.

He proueth that which he saide before of faith, by the example of Abraham, 3. 4. and the testimony of the Scriptures and testimonies to the contrary he sheweth open this word promission.

VV Hat I shall we say then, that Abraham our father hath found concerning the ^a faith?

X 3 For if Abraham were iustificed by workes, he hath wherein to reioyce, but not with God.

X 3 For what faith the Scripture? Abraham beleeued God, and it was counted to him for righteousness.

X 4 Nowe to him that ^b worketh, the wages is not counted by fauour, but by dectee.

X 5 But to him that worketh not, but beleeueth in him that ^c iustificeth the vngodly, his faith is counted for righteousness.

X 6 Euen as Dauid declareth the blessednes of the many, vnto whom God imputeth righteousness without workes, saying,

X 7 Blessed are they: whose iniquities are forgiven, and whose finnes are couered.

X 8 Blessed is the man, to whome the Lorde imputeth not finne.

X 9 ^d Came this blessednes then vpon the circumcision onely, or vpon the vncircumcision also? For we say, that faith was imputed vnto Abraham for righteousness.

X 10 How was it then imputed? when hee was circumcised, or vncircumcised? not when hee was circumcised, but when hee was vncircumcised.

X 11 After, he receiued the signe of vncircumcision, as the seale of the righteousness of the faith which he had, when hee was vncircumcised, so that he should be the father of all them that beleeue, not being circumcised, that righteousness might be imputed to them also.

X 12 And the father of circumcision, not vnto them onely which are of the circumcision, but vnto them also that walke in the steppes of the faith of our father Abraham which he had when hee was vncircumcised.

X 13 Vnto the promise that hee should bee the heire of the world, was not ^e giuen to Abraham, or to his seede, through the ^f Lawe, but through the righteousness of faith.

X 14 For if they which are of the ^g Lawe, be

heires, faith is made voyd, and the promise is made of none effect.

X 15 For the Lawe causeth wrath: for where no Law, is there is no transgression.

X 16 Therefore it is by faith, that it might come by grace, and the promise might be sure to all the seede, ^h not to that onely which is of the Lawe: but also to that which is of the faith of Abraham, who is the father of vs all.

X 17 (As it is written, I haue made thee a father of many nations) ⁱ euen before ^j M God whome he beleeued, who quickeneth the dead, & calleth those things which be not, as though they were.

X 17 Which Abraham about hope, beleeued vnder hope, that he should be the father of many nations: according to that which was spoken to him, So shalt thou bee.

X 19 And hee ^k not weake in the faith, considered not his owne body which was nowe ^l dead, being almost an hundred yeere olde, neither the deadnes of Saras wombe,

X 20 Neither did hee doubt of the promise of God through vnbeliefe, but was strengthened in the faith, and gaue ^m glory to God,

X 21 Being fully assured that he which had promised, was also able to doe it.

X 22 And therefore it was imputed to him for righteousness.

X 23 Nowe is it not written for him onely, that it was imputed to him for righteousness,

X 24 But also for vs, to whom it shalbe imputed for righteousness, which beleeue in him that raysed vp Iesus our Lord from the dead,

X 25 Who was deliuered to death for our finnes, and is risen againe for our iustification.

X 26 This fatherhood is spiritual, depending onely vpon the vertue of God, who made the promise. ⁿ Before God, that is by a spiritual kinred, which hath place before God, and maketh vs acceptable to God. ^o Who reuerenseth his

^p With whom these things are already, which are not in deed, as he that can with a worde make what he will of nothing. ^q A description of true faith wholly resting in the power of God, and his good willet forth in the example of Abraham.

^r True strength and constancy. ^s Vnder of strength, and commeth to god children. ^t Acknowledged and prayed God as our benefactor and true. ^u A description of true faith.

^v The role of iustification is alwayes one, both in Abraham and in all the faithfull: that is to say, faith in God, who after that there was made a full satisfaction for our finnes in Christ our mediator, rayed him from the dead, that we also being iustified, might be righteous in him.

CHAP. V.

X 1 He amplifieth ^a Christes righteousness, which is layde holden on by faith, ^b who was giuen for the wake, ^c and fulfill. ^d He compareth Christ with Adam, ^e 17 Ditch will life, so and the Law with Grace.

X 2 Hen being iustified by faith, wee haue peace toward God through our Lorde Iesus Christ.

X 3 By whom also through faith, we haue effects: we are iustified with this access into this grace, ^f wherein wee stand, ^g and reioyce vnder the hope of the glory of God.

X 4 Neither that onely, but also wee ^h reioyce in tribulations, ⁱ knowing that tribulation bringeth

the Lawe, as it was before sayd, therefore by faith we are iustified and not by the Lawe. ^j **X 5** ^k Whereas quinquens of conscience is attributed to faith, it is referred to Christ, who is the giuer of faith in itselfe, in whom faith is selfe

is effectuall. ^l We must here knowe, that we haue yet full this same gift of faith, by which grace that is, by which gracious love and good will, or that state wherewith we are graciously taken. ^m We haue full gift. ⁿ A preuening of an obedi-

on againe them which beholding the daily miseries and calamities of the Church, thinke that the Christians dreame, when they brag of their felicitie when the Apostle answereth that their felicity is layd vp vnder hope in another place: which hope is for certaine and sure, that they do not leffe reioyce for that happiness, then if they did presently enjoy it. ^o A true miserie we are not only quick to feel, but also we are

are maruillously glad and conuince greatly for that heavenly inheritance which waiteth for vs. ^p A tribulation it telleth giueth vs diuers and sundry wayes occasion to reioyce, much lesse doth it make vs miserable. ^q **X 6** ^r **X 7** ^s **X 8** ^t **X 9** ^u **X 10** ^v **X 11** ^w **X 12** ^x **X 13** ^y **X 14** ^z **X 15** ^{aa} **X 16** ^{ab} **X 17** ^{ac} **X 18** ^{ad} **X 19** ^{ae} **X 20** ^{af} **X 21** ^{ag} **X 22** ^{ah} **X 23** ^{ai} **X 24** ^{aj} **X 25** ^{ak} **X 26** ^{al} **X 27** ^{am} **X 28** ^{an} **X 29** ^{ao} **X 30** ^{ap} **X 31** ^{aq} **X 32** ^{ar} **X 33** ^{as} **X 34** ^{at} **X 35** ^{au} **X 36** ^{av} **X 37** ^{aw} **X 38** ^{ax} **X 39** ^{ay} **X 40** ^{az} **X 41** ^{ba} **X 42** ^{bb} **X 43** ^{bc} **X 44** ^{bd} **X 45** ^{be} **X 46** ^{bf} **X 47** ^{bg} **X 48** ^{bh} **X 49** ^{bi} **X 50** ^{bj} **X 51** ^{bk} **X 52** ^{bl} **X 53** ^{bm} **X 54** ^{bn} **X 55** ^{bo} **X 56** ^{bp} **X 57** ^{bq} **X 58** ^{br} **X 59** ^{bs} 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similitude of his death, even so shall we be as the similitude of his resurrection,

6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

7 For he that is dead, is freed from sinne.

8 Wherefore, if we be dead with Christ, we beleeue that we shall live also with him,

9 Knowing that Christ being raised from the dead, dieth no more: death hath no more dominion over him.

10 For in that he died, he died ^{once} to sinne: but in that he lieth, he lieth to ^{God}.

11 Likewise thinke ye also, that ye are dead to sin, but are alive to God in Iesus Christ our Lord.

12 Let not sinne ^{reigne} therefore in your mortal bodies, if ye should obey it in ^{his} lusts thereof:

13 Neither give ye your members as weapons of unrighteousnes vnto sinne: but give your selves vnto God, as they that are alive from the dead, and give your members as weapons of righteousness vnto God.

14 For sinne shall not have dominion over you: for ye are not vnder ^{the} Law, but vnder grace.

15 What then? shall we sinne, because we are not vnder the Law, but vnder grace? God forbid.

16 ^{Know} we yee not, that to whomsoever ye give your selves as servants to obey, his servants ye are to whom ye obey, whether it be of sinne vnto death, or of obedience vnto righteousness?

17 But God be thanked, that ye have bene the servants of sinne, but ye have obeyed from the heart vnto the forme of the doctrine, whereunto ye were deliuered.

18 Being then made free from sinne, yee are made the servants of righteousness.

19 I speake after the manner of man, because of the infirmities of your flesh: for as ye have given your members servants to uncleannes and to iniquitie, to ^{committ} iniquity, now give your members servants vnto righteousness in holiness.

20 For when ye were the servants of sinne, ye were freed from righteousness.

21 What fruit had ye then in those things, whereof ye are now ashamed? For the end of those things is death.

22 But now being freed from sinne, & made servants vnto God, ye haue your fruit in holiness, and the end, euerallasting life.

23 For the wages of sinne is death: but the gift of God is eternal life, through Iesus Christ our Lord.

24 He reprobeth that sinne is not yet so dead in vs as they thinke: but he promitteth victory to them that contend manfully, so as they haue the grace of God which worketh so, that the law is not the power and instrument of sinne.

8 To vnder the law and vnder grace, in respect of them which are not sanctified, as on the contrary he bringeth grace and righteousness agree to them that are regenerate. Now he sheweth, that one cannot agree with the other. Therefore let righteousness be the contrary end of both, being first downe before vs.

9 By nature we are sinners to sinne, and are righteous, but by the grace of God we are made servants to righteousness, and therefore free from sinne.

10 This kinde of speech hath a force in it, to remoueth thereby the doctrine of the Gal. in his words a certaine mould we are called to be freed and fashioned like vnto it.

11 Righteousness is not by works. In an exhortation to the studie of righteousness and holiness, he exhorteth to the study of righteousness and holiness, which are the contrary end of both, being first downe before vs.

12 Death is the punishment due to sinne, but we are sanctified, and live eueralsting.

CHAP. VII.

1 He declareth what it is, to be vnder the Law, 2 by an example taken of the Law of marriage: 7, 12 And lest the Law should seeme further, 14 he reprobeth, that our sinne is the cause, 15 that the same is an occasion of death, 17 which was giuen vnto life: 21 He sheweth vnto the battell betweene the Law and the Spirit.

Now ye not, brethren, (for I speake to them that know the Law,) that the Law hath dominion ouer a man as long as he lieth?

2 For the woman which is in subiection to a man, is bound by the Law to the man, while he lieth: but if the man be dead, shee is deliuered from the Law of the man.

3 So then, if while the man lieth, she taketh another man, she shall be called an adulteresse: but if the man be dead, shee is free from the Law, so that she is not an adulteresse, though she take another man.

4 So ye, my brethren, are dead also to ^{the} Law by the body of Christ, that ye should be vnto an other, ^{even} vnto him: y is raised vp from the dead, that we should bring forth ^a fruit vnto ^{God}.

5 For when we were in the flesh, the afflictions of sin, which were by the Law, had force in our members, to bring forth fruit vnto death.

6 But now we are deliuered from the Law, he being dead, in whom we were holden, that we should serue in ^{the} newnesse of Spirit, and not in the oldnesse of the letter.

7 What shall we say then? Is the Law sinne? God forbid. Nay, I knew not sinne, but by the Law: for I had not known ^a lust, except the Law had said, Thou shalt not luff.

8 But sinne tooke an occasion by the commandment, and wrought in me all manner of concupiscence: for without the Law sinne is dead.

9 For I once was alive, without the Law: but when the commandment came, sinne reuiued,

10 But I died: and the same commandment which was ordained vnto life, was found to be vnto me vnto death.

11 For sinne tooke occasion by the commandment, and decieued me, and thereby slew me.

12 Wherefore the Law is holy, and that commandment is holy, and iust, and good.

3 A declaration of the former saying: for the concupiscence (which he which the law stirred vp in vs, were in vs as it were a husband, of whome we brought forth deadly & cursed children. But now since the husband is dead, & so consequently being deliuered from the force of that killing Law, we haue passed into the governance of the spirit, so that we bring forth now, not those rotten & dead, but lively children.

4 When we were in the state of the first marriage, which he calls in the next verse following, the almes of the letter. The motions that egged vs to sinne, which stem from their force even in our minds. He saith not of the Law, but by the Law, because they spring of sinne which dwelleth within vs, and take occasion to sinne by the reason of the restraint that the law maketh, not that the fault is in the law, but in our flesh.

5 He saith their strength. 1 As if he said, The bond which bound vs, is dead, and vanisied away, inasmuch that sin which held vs, hath now more power to hold vs. 6 For the husband is within vs. 1 Satan is our vniuersal possessor, for he brought vs in bondage of sinne and himselfe, deceitfully, and yet not without sinning so long as we are sinners, we sinne willingly. 2 As he commeth then, which after the death of their old husband are turned to the spirituous husband of God which is within vs. By the letter he meaneth the Law, in respect of that alse condition: for before that our will be framed by the holy Ghost, the Law speaketh but to death now, and therefore is inumble and dead to vs, as touching the fulfilling of it.

4 An Objection: What then? are the law and sinne all one, and do they agree together? nay, faith he: Sinne is reprobated and condemned by the law. But because sinne cannot abide to be reprobated & was not in a manner felt: vntill it was provoked and stirred vp by the Law, it taketh occasion thereby to be more outrageous, and yet by no fault of the Law.

2 By the word, Law, he meaneth that place he moueth not in this flesh, but the fountain from whence they spring: for the very beakish philosophy is in flesh condemned we had left, though sinne had darkly, but as for this fountain of them, they could not so much as suspect it, and yet it is the very cause of this natural and vniuersal spot and filth.

Exod. 20. 17. And 23. 2. Though sinne be in vs, yet it is not known for sinne, neither doeth it so rage, as it rageth after the law is known. 5 He telleth himselfe before vs for an example in whom all were so sinners, as he was.

6 When he saith, vnto death, he meaneth that we were brought to death by the Law of God: to wit, blackish: as I had to sinne and wickednes, without all true feeling and feeling of sinne, then what manner of persons they become, when their consciences is reproved by the testimonie of the Law, to wit, flubborne, and more enflamed with the desire of sinne, then ever they were before.

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10 *And Christ be in you, the* **body** is dead, because of sinne: but the **Spirit** is life for righteousnes sake.

11 *But if the Spirit of him that raised vp Iesus from the dead, dwell in you, he that raised vp Christ from the dead, shall also quicken your mortal bodies, by his Spirit that dwelleth in you.*

12 *Therefore brethren, we are debtors not to the flesh to liue after the flesh:*

13 *For if ye liue after the flesh, ye shall die: but if ye mortifie the deedes of the body by the Spirit, ye shall liue.*

14 *For as many as are led by the Spirit of God, they are the sonnes of God.*

15 *For ye haue not receiued the Spirit of bondage, to feare againe: but ye haue receiued the Spirit of adoption, whereby we cry, Abba, Father.*

16 *The same Spirit beareth witness with our spirit, that we are the children of God.*

17 *If we are children, we are also heires, euen the heires of God, and heires annexed with Christ: so that we shall suffer with him, that we may also be glorified with him.*

18 *For I count that the afflictions of this present time are not worthy of the glory, which shall be shewed vnto vs.*

19 *For the feruent desire of the creature waiteth when the sonnes of God shall be reueiled.*

20 *Because the creature is subiect to vanitie, not of it owne will, but by reason of him, which hath subdued it vnder a hope.*

21 *Because the creature also shall be deliuered from the bondage of corruption into the glorious libertie of the sonnes of God.*

22 *For we know that euery creature groweth with vs also, and is traueiled in paine together vnto this present.*

23 *And not onely the creature, but we also*

which haue the first frutes of the Spirit, euen we doe fight in our felues, waiting for the adoption, euen as the redemption of our body.

24 *For we are saued by hope: but the hope that is seene, is not hope: for how can a man hope for that which he seeth?*

25 *But if we hope for that we see not, we doe with patience abide it.*

26 *Likewise the Spirit also helpeth our infirmities: for we know not what to pray as we ought: but the Spirit it self maketh request for vs with sighs, which cannot be expressed.*

27 *But he that searcheth the hearts, knoweth what is the meaning of the Spirit: for he maketh request for vs Saints, according to the will of God.*

28 *Also we know that all things worke together for the best vnto them that loue God, euen to them that are called of his purpose.*

29 *For those which he knew before, he also predestinate to be made like to the image of his Sonne, that hee might be the first borne among many brethren.*

30 *Moreouer, whom he predestinate, the also he called, & whom he called, them also he iustified, & whom he iustified, them he also glorified.*

31 *What shall we then say to these things? If God be on our side, who can be against vs?*

32 *Who spared not his owne Sonne, but gaue him for vs all to death, how shall he not with him also giue vs all things also?*

33 *Who shall lay any thing to the charge of Gods chosen? it is God that iustificeth.*

34 *Who shall condemne? it is Christ which is dead, yea, or rather, which is risen againe, who is also at the right hand of God, & maketh request also for vs.*

35 *Who shall separate vs from the loue of Christ? shall tribulation or anguish, or persecution, or famine, or nakednesse, or perill, or sword?*

36 *As it is written, For thy sake are we killed al day long: we are counted as sheepe for slaughter.*

37 *Neuerthelesse, in all these things we are more than conquerours through him whom we loued vs.*

38 *For I am perswaded that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come,*

39 *Nor height, nor depth, nor any other creature shall be able to separate vs from the loue of God, which is in Christ Iesus our Lord.*

not afflicted, either by chance or to our harme, but by Gods providence for our great profit: who as he chose vs from the beginning, so hath he predestinate vs to be made like to the image of his Sonne: and therefore will bring vs in his time, being called and iustificato glory, by the crosse. I. Not only affliction, but tribulation also. He calleth this, Tribulation, which God hath from our calling appointed with himself according to his good will and pleasure. In the first time, for the time present, as the Hebrews say, who sometimes set vpon the thing that is to come, by the time that is past, to signify the certainty of it: and he hath also a regard to Gods continual working. Secondly, we haue no cause to feare that the Lord will not giue vs what we need for vs, seeing that he hath not forgotten his owne Sonne to forsake vs. Giue me freely. A most glorious & comfortable conclusion of the whole second part of this Epistle, that is, of the treatise of iustification. There are no secreters that we haue neede to be afraid of before God, seeing that God himselfe aboleth vs as vniust: and therefore much lesse neede we to feare damnation, seeing that we rest vpon the death & resurrection, he almighty power and defence of Iesus Christ. Therefore what can there be so weightie in this life, of so great force and power, that might cause vs to be afraid of it, as though it might be able to overcome vs? Surely nothing, because it is in itselfe most constant & sure, & also in vs being comforted by stedfast faith. Whereupon we are not only comforted, but also perswaded in his Sonne. Whereupon Christ saith vs. Psa. 44. 32. We are not only our owne comfort with vs great and many miseries and calamities, but also more than conquerours in all of them.

CHAP. IX.

It answereth an objection, that might be brought on the Trinitie, saying, 7. and the flesh of two sorts of Abrahams children, 15. and that God purgeth all things in this water according to

d. Iust from the baptism of our hearts. 7. And I will be a Father to the fatherless, & a merciful Father to the widow. 15. And that God purgeth all things in this water according to

17 And though some of the branches be broken off, and thou being a wilde Olive tree, wast graffed in, for them, and made a partaker of the root, and fatnesse of the Olive tree:

18 Boast not thy selfe against the branches: if thou boast thy selfe, thou bearest not the root, but the root thee.

19 Thou wilt say then, The branches are broken off, that I might be graffed in.

20 Well: through vnbeliefe they are broken off, and thou standest by faith: bee not high minded, but feare.

21 For if God spared not the naturall branches, take heed, lest he also spare not thee.

22 Beholde therefore the bountifullnesse, and clemencie of God: toward them which have fallen, fertility: but toward thee, bountifullnesse, if thou continue in his bountifullnesse: or els thou shalt also be cut off.

23 And they also, if they abide not still in vnbeliefe, shall be graffed in: for God is able to graffe them in againe.

24 For if thou wast cut out of the Olive tree, which was wilde by nature, and wast graffed contrary to nature in a right Olive tree, howe much more shall they that are by nature, be graffed in their owne Olive tree?

25 For I would not, brethren, that ye should be ignorant of this secret (lest ye should be arrogant in your felices) that partly obtinacie is come to Israel, vntill the fullnesse of the Gentiles be come in.

26 And so all Israel shall be saved, as it is written, & The deliuerer shall come out of Sion, and shall turne away the vngodlinesse from Jacob.

27 And this is my covenant to them, & When I shall take away their sinnes.

28 As concerning the Gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers sakes.

29 For the gifts & calling of God are without repentance.

30 For euen as yet in times past haue not beleued God, yet haue howe obteined mercy through their vnbeliefe:

31 Euen fo now haue they not beleued by the mercy shewed vnto you, that they also may obtaine mercy.

32 For God hath giue vp all in vnbeliefe that he might haue mercy on all.

33 O the deepnesse of the riches, both of the wisdom, and knowledge of God: how vnsearchable are his iudgements, and his wayes past finding out!

34 For who hath knowne the minde of the Lord? or who was his counsellor?

35 Or who hath giuen vnto him first, and he shall be recompensed?

36 For of him, and through him, and for him are all things: to him be glory for euer. Amen.

of the same benefice, and so it might appeare that both Iewes and Gentiles were saved, onely by the free mercy and grace of God, which could not have bene so manifest, if at the beginning, God had brought altogether into the Church, as if he had spared the nation of the Iewes without this interruption, *f. B. h. leu. and Gen. 11.* The Apostle crieth out as afforeshaid with this wonderfull wisdom of God, which he teacheth vs, ought to be religiously reuerenced, and not curiously and prophandy to be searched beyond the compasse of that that God hath reuelled vnto vs. *2. The cor. 12. he beate in gaurding all things both generally and particularly.* The order of his counsaile and designe, *cf. Job. 41. 2. 1. Cor. 13. 1. 2. Cor. 12. 10.* Hee breideth three manner of wayes, the wicked boldnesse of man: First, because that God is about all, moill wile, and therefore it is very absurd, and plainly godlesse, to measure him by our folly. Moreover, because hee is debter to no man, and therefore no man can complaine of iniury done vnto him. Thirdly, because all things are made for his glory, and therefore we must reuerse all things to his glory, which selfe may not contend and debate the matter with him. *4. To wit, for God so who glory all things are referred, not onely things that were made, but especially his actions which be wrought in his childe.*

CHAP. XII.

1 He exhorteth 2 to that worship which is acceptable to God 3 to be not confused, 4 to run toward our enemies.

1 Beseech 2 you therefore brethren, by the mercies of God, that ye be giue vp your bodie as a liuing sacrifice, holy, acceptable vnto God, which is your reasonable seruice of God.

2 And fashion not your felices like vnto this world, but bee ye changed by the renewing of your minde, that ye may approve what is good, and acceptable and perfect will of God.

3 For I say through the grace that is giuen vnto me, to euery one that is among you, that no man presume to vnderstand about that which is meet to vnderstand, but that he vnderstand according to 1. For as much as God hath deale to euery man the measure of faith.

trusting to the grace of God. *a. By this preface he sheweth that Gods glory is the vntoall end of all our doings. b. In times past the sacrifices were presented before the altar, but now the altar is within where. c. Your felices: in times past, other bodies than our own were offered, but now we must offer such as about the first of life in them. d. Spirituall. e. The second precept is this, That we take not other men's opinions for matters for anule of life: but that we wholly reuerence this world, before we can make the will of God as it is manifested and opened vnto his word. f. Why then there is no place left for reason, which the heathen Philosopher place as a Quere in a Cuffell, nor for mans free will, which the Popish schoolmen dreame must the minde must be reuend. Lookes Eph. 4. 17. and 2. 10. and Coloss. 2. 18. Eph. 5. 17. 1. Cor. 13. 3. Thirdly, he admonisheth vs very earnestly, that euery man keepe himselfe within the boundes of his knowledge, that euery man be wise according to the measure of this world, but which person is ignorant they know more there in deede they do. It is for to be sober, if we take not this upon vs, which we haue not, and if we be not of that we haue. *cf. 1. Cor. 13. 11. 1. Eph. 4. 7. b. By faith be measure the knowledge of God in Christ, and the gifts which the holy Ghost powreth vpon the faithful.**

16 Another reason: because that although they which are hardward, are worthily punished, yet haue not this stubbornnesse of the Iewes to come to passe properly for the nation, but that an euerie might as it were be opened to bring in the Gentiles, and afterward the Iewes being in flames with emulation of that mercie which is shewed to the Gentiles, might themselves also be partakers.

1 The fourth part of this Epistle, which after the finishing of the chief points of Christian doctrine, consisteth in declaring of precepts of Christian life, And first of all, he giueth generally precepts and groundeth the chiefe of which is, that whoso is in this, that euery man conserue himselfe wholly to the spirital seruice of God, and do as it is his sacrifice himselfe.

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¶ *Thim. 1. 13.*

¶ *2. Cor. 13.*

19 He giueth a double warning in this matter, out which perswades to the strong, that he which hath obtained a free knowledge of this liberie, keepe that treasure to the end he may vie it wisely and profitably, as hath bene said: the other which respecteth the weak, that they doe nothing rashly by other mens example with a wavering conscience, for that cannot be done without sinne, whereof wee are not perswaded by the word of God, that he liketh and approoveth it. *9* Hee shewed before, *vers. 14.* what bet mensure by faith, to wit: for a man to bee certaine and out of doubt in matters and things indifferent. *10* And thus, *1* Reasoneth with himselfe,

20 Destroy not the worke of God for meates sake: *all* things in deede are pure: but *it* is a cull for the man which eateth with offence.

21 ¶ *It* is good neither to cate flesh, nor to drinke wine, nor any thing whereby thy brother stumbleth, or is offended, or made weake.

22 ¶ Hast thou faith? haue it with thy selfe, before God: blessed is hee that condemneth not himselfe in that thing which he alloweth.

23 For he that doubteth, is condemned if he cate, because he eateth not of faith: and whatsoever is not of faith, is sinne.

24 ¶ The stronger must imply their strength to strengthen the weaker, *3* By Christs example, *7* who received it not only the lawes, but also the Gentiles. *25* The cause why he wrote this Epistle.

CHAP. XV.

1 The stronger must imply their strength to strengthen the weaker, *3* By Christs example, *7* who received it not only the lawes, but also the Gentiles. *25* The cause why he wrote this Epistle.

1 Nowe the Apostle reasoneth generally of tolerating or bearing with the weak by all means, so farre forth as may be for their proficte. *And* *dispute* others.

2 For his proficte and edification.

3 A confirmation taken of the example, who suffered all things to bring not only the weak, but also his most cruell enemies, overcoming them with patience, to his Father.

4 The preventing of an objection. Such things as are cited out of the examples of the ancients, are propounded vnto vs to this end and purpose, that according to the example of one Father, we should in patience and hope beare one with another.

5 By Moses and the Prophets.

6 The Scriptures are joynt to teach and comfort, because God willeth vs to teach and comfort his people withall.

7 We must take the example of patience, of God that both the weak and the strong serving God with a mutual consent, may bring one another to God, as Christ also received vs into himselfe, although we were neuer by ourselues. *8* *1. Cor. 1. 10.* *9* He did not disdain vs, but received vs of his own accord, to make vs partakers of Gods glory. *10* An applying of the example of Christ to the lawes, whome hee vouchsafed this honour for the promises which he made vnto their fathers, although they were neuer so vnworthy, that he executed the office of a Minister amongst them with merciful patience. Therefore much lesse ought the Gentiles despite their former sinfull state, whom the Sonne of God so much redeemed. *11* *f* Of the circumcised lawes, for as long as he liued, he neuer went out of their quarters. *12* That God might by sinne to be draw. *13* An applying of the time to the Gentiles, whome also the Lord of his incomprehensible goodnesse had regard of, so that they are not to be contemned of the lawes as strangers. *14* *Psalm. 117. 30.* *15* *f* *With* openly professe, and let forth thy name. *16* *Psalm. 117. 30.* *17* *f* *With* openly professe, and let forth thy name.

WHICH are strong, ought to beare the infirmities of the weak, & not to please our selves.

2 Therefore let every man please his neighbour in that that is good to edification.

3 For Christ also would not please himselfe, but as it is written, *7* The rebukes of them which rebuke thee, fill on me.

4 For whatsoever things are written aforetime, are written for our learning, that we through patience, and comfort of the Scriptures might haue hope.

5 Now the God of patience and consolation giue you that yee bee as like minded one toward another, according to Christ Iesus,

6 That yee with one minde, and with one mouth may praise God, euen the Father of our Lord Iesus Christ.

7 Wherefore receiue ye one another, as Christ also received vs to the glory of God.

8 Nowe I say, that Iesus Christ was a minister of the circumcision, for the truth of God, to confirme the promises made vnto the fathers.

9 And let the Gentiles praise God, for his mercie, as it is written, *¶* For this cause I will blesse thee among the Gentiles, and sing vnto thy Name.

10 And againe hee saith, *¶* Reioyce, ye Gentiles with his people.

11 And againe, *¶* Praise the Lord, all ye Gentiles, and laude ye him, all people together.

12 And againe Elias saith, *¶* There shall bee

a roote of Iesse, and he that shall rise to reigne ouer the Gentiles, in him shall the Gentiles trust.

13 ¶ Now the God of hope fill you with all ioy, and peace in beleeuing, that yee may abound in hope, through the power of the holy Ghost.

14 ¶ And I my selfe also am perswaded of you, my brethren, that yee also are full of goodnesse, and filled with all knowledge, and are able to aduise one another.

15 Nevertheless, brethren, I haue somewhat boldly after a sort written vnto you, as one that putteth you in remembrance, through the grace that is giuen me of God,

16 That I should bee the minister of Iesus Christ toward the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the holy Ghost.

17 ¶ I haue therefore whereof I may reioyce in Christ Iesus in those things which pertaine to God.

18 For I dare not speake of any thing, which I Christ hath not wrought by mee, to make the Gentiles obedient in word and deede.

19 With the power of signes and wonders, by the power of the spirit of God: so that from Hierusalem, and round about vnto Illyricum, I haue caused to abound the Gospel of Christ.

20 Yea, so I enforced my selfe to preach the Gospel, not where Christ was named, lest I should haue built on another mans foundation.

21 But as it is written, *¶* To whom he was not spoken of, they shall see him, and they that heard not, shall vnderstand him.

22 ¶ Therefore also I haue bene of set to come vnto you:

23 But now seeing I haue no more place in these quarters, and also haue bene desirous many yeeres agone to come vnto you,

24 When I shall take my journey into Spaine, I will come to you: for I must to see you in my journey, and to bee brought on my way thitherward by you, after that I haue bene somewhat filled with your company.

25 But now goe I to Hierusalem, to minister vnto the Saints.

26 For it hath pleased them of Macedonia and Achaia, to make a certaine distribution vnto the poore Saints which are at Hierusalem.

27 ¶ For it hath pleased them, and their detters are they: for if the Gentiles bee made partakers of their spiritual things, their due tie is also to minister vnto them in carnall things.

28 When I haue therefore performed this, and haue reaped them this fruit, I will passe by you into Spaine.

29 ¶ And I knowe when I come, that I shall

and working of the wonders in piercing mens minds: and in letters, as I haue done, *1. Cor. 13. 10.* *11* He writeth at large to the Romans, and that familiarly, his good will towards them, and the state of his affairs, but so, that hee (whereas) a iote from the end of Apollonius doctrine: for he declared nothing but that which appertaineth to his office, and is godly: and commending by his profession as it were, the liberality of the Churches of Macedonia, hee proueth them desirous to follow their godly deede. *¶ 1. Thim. 1. 10.* *¶* Dring the same, to say them that money which was gathered for their vnto, is more voluntary, but yet such as were by the love of charitie. *¶ 1. Cor. 13. 10.* *¶* To first their iudgements. *¶* They for me did faithfully, and feele it as it were in my ring. *¶* The money which was gathered for the use of the poore: which was in very little called for. *12* He promitteth them through the blessing of God to come euenly vnto them: and requiring of them the duty of prayer, and that what thing we ought chiefly to rest vpon all difficulties and afflictions.

come

come to you with abundance of the blessing of the Gospel of Christ.

30. Also brethren, I beseech you for our Lorde Iesus Christe, and for the 3^e issue of the spirit, that ye would strive with me by prayers to God for me.

31. That I may be delivered from them which are disobedient in Iudea, & that my service which I have to doe at Hierusalem, may be accepted of the Saints.

32. That I may come vnto you with ioy by the will of God, and may with you be refreshed. Amen. Thus the God of peace be with you all.

CHAP. XVI.

1. I commend vnto you Phoebe our sister, which is a seruante of the Church of Cenchrea.

2. That yee receive her in the Lorde, as it becommeth Salutes, and that yee assist her in whatsoever businesse shee needeth of your ayde: for she hath giuen hospitalitie vnto many, and to me also.

3. Greete & Priscilla, and Aquila, my fellowe helpers in Christ Iesus.

4. Which have for my life layde downe their owne necke, vnto whom not I onely giue thanks, but also all the Churches of the Gentiles.

5. Likewise greete the Church that is in their house. Salute my beloued Epenetus, which is the first fruite of Achaia in Christ.

6. Greete Marie which bestowed much labour on vs.

7. Salute Andronicus and Iunia my cousins and fellow prisoners, which are notable among the Apostles, and were in Christ before me.

8. Greete Amplias my beloued in the Lord.

9. Salute Vibranus our fellowe helper in Christ, and Stachys my beloued.

10. Salute Apelles approved in Christ. Salute them which are of Aristobolus friends.

11. Salute Herodion my kinsman. Greete them which are of the friends of Narcissus which are in the Lord.

12. Salute Tryphena and Tryphosa, which women labour in the Lorde. Salute the beloued Peris, which woman hath laboured much in the Lord.

13. Salute Rufus chosen in the Lorde, and his mother and mine.

14. Greete Asyncritus, Philegon, Hermas, Patrobas, Mercurius, and the brethren which are with them.

15. Salute Philologus and Iulias, Nereas, and his sister, and Olympeas, and all the Saintes which

are with them.

16. Salute one another with an holy kisse. The Churches of Christ salute you.

17. Nowe I beseech you brethren, I marke them diligently which cause diuision and offences, contrarie to the doctrine which ye have learned, and & auoid them.

18. For they that are such, Tene not the Lorde Iesus Christ but their owne Bellies, & with a faire speach and flattering deccie the heartes of the simple.

19. For your obedience is come abroade among all: I am glad therefore of you: but yet I woulde haue you a wise vnto that which is good, and simple concerning euill.

20. The God of peace shall treade Satan vnder your feete shortly. The grace of our Lorde Iesus Christ be with you.

21. Timotheus my helper, and Lucius and Iason, and Sosipater my kinsmen, salute you.

22. Tertius, which wrote our this Epistle, salute you in the Lord.

23. Gaius mine hoste, & of the whole Church saluteth you. Erastus the steward of the citie saluteth you, and Quartus a brother.

24. The grace of our Lorde Iesus Christ be with you all. Amen.

25. To him now that is of power to establish you according to my Gospel, and preaching of Iesus Christ, by the reuelation of the myserie, which was kept secret since the world began:

26. (But nowe is opened, and published among all nations by the Scriptures of the Prophets, at the commandment of the euertlasting God for the obedience of faith)

27. To God, I say, onely wise, be praise through Iesus Christ for euer. Amen.

3. Simplicitie must be ioynd with wisdom. 4. Therefore with the knowledge of the truth, and wisdom, that you may embrace good things, and sheweth out the bewares of the deccit, & sheweth of false prophecie, and resist them openly, in this place dooth plainly destroy the Papist faith of secret, wherein they maintain it to be justified for any man to believe in as much as he believeth, without further knowledge, or examination what the matter is, or what ground hath: vnto these dayes I praye, We beleue as our fathers beleued, and we beleue as the Church beleueth, I am sure that knowe no way to deccie, much lesse doe deccie in deede. 4. We must fight, with a certaine hope of victorie. 5. He that annexeth salutation, partly to reuene mutual friendship, and partly to the ends that this Epistle might be of some weight with the Romans, having the consideration of many that subscribed vnto it. 6. Wherein as Paul uttereth, whereupon dependeth all the force of the former doctrine. 7. He stretcheth forth the power and wisdom of God with great thanksgiving, which especially appere in the Gospel: and maketh mention also of the calling of the Gentiles to confirme the Romans in the hope of this saluation. 8. Epistol. 3. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Written to the Romans from Corinthus, and sent by Phoebe, seruante of the Church, which is at Cenchrea.

THE

8 Another objection: But how could it be that those who were not carnal could not perceive this wisdom? Paul answers: Because we preach these things which pass all man's understanding.

9 *Man can not so much as think of these things, much less court them with his senses.*

10 A question: If it surpasseth the capacity of men, how can it be understood of any man, or how can you declare & preach it by a peculiar lightning by Gods Spirit, whereas wisdom is inspired he can come even to the very secrets of God.

11 *There is nothing so secret and hidden in God, but the Spirit of God perceives it.*

12 He saith that for by a foolishness, which he speaks of the inspiration of the Spirit. As the force of man's wit reacheth up things pertaining to man, so doth coming by that power of the holy Ghost, understand heavenly things. The minds of men, which is induced with wisdom, is to understand and judge: but the Spirit, which we have received, doth not reach to things of this world, but lifteth us up to God; and so plant teacheth us against the wisdom of this world. *For we have it common, and what first is in us.* 13 The which he speaks generally, beareth witness unto us, that which God hath opened unto vs of our foolishness in Christ, tell that any man should separate the Spirit from the preaching of the word and Christ; or should think that those foolish men are governed by the Spirit of God, which wandering besides the word, think upon at their vain imaginations for the secrets of God. *The word (two) is taken here in its proper sense: first, for true knowledge, which the Spirit of God worketh in us.* 14 Now he returneth to his purpose, and concludeth the argument which he began with, & saith it is that the word must be inspired, and the mind must be inspired, with words which is a meeting and opposition for us; now this wisdom is spiritual and not of man, and therefore it must be delivered by a spiritual kind of teaching, and not by earthly words of man's eloquence, that the simple, and yet wonderful wisdom of the holy Ghost may therein appear. *Chapter 14. vers. 1-16.* 15 Applying the words unto themselves, to wit, that as we teach spiritual things, so must our kind of teaching be spiritual. 16 Again he presenteth an offence of stumbling block; how cometh it to pass that so few allow these things? This is not to be unlearned, sayeth the Apostle, seeing that men in their natural powers (as they termed them) are not induced with this wisdom whereby spiritual things are discerned (which I call carnal) another way; and therefore they accept spiritual wisdom as foolish; and it is as if he should say: It is no marvel that blind men cannot judge of colours, seeing that they lack the light of their eyes, and therefore light is to them as darkness. *For the man that hath no further light of understanding, than that which he is taught with his senses, from his mothers womb, as I said in the first chapter, 18. In the words of the holy Ghost, 19. He that speaketh with the manner by contrast.* 20 Under foolishness and ignorance. 21 The wisdom of the flesh, Paul, determineth nothing certainly, no not in its own affairs, much less can it discern strange, that is, spiritual things. But the Spirit of God, where with spiritual men are induced, can be deceived by no means, and therefore be reproved of no man. *Of us men; for when the Prophets are judged of the Prophets, it is the Spirit that judgeth, and not the man.* 22 *Eph. 13. rom. 12. 14.* A reason of the foregoing saying, for he is called spiritual, which hath learned that by the virtue of the Spirit, which Christ hath taught us. Now if that which we have learned of that Master, could be reproved of any man, he must needs be wiser than God: whereupon it followeth, that they are not overly foolish, but also wicked, which think that they can deceive themselves that is either deceived, or that they can teach the wisdom of God better way than they know or taught, which undoubtedly were induced with Gods Spirit. *15. Lay his hand up on him, and teach him what he should do, 16. We are induced with the Spirit of Christ, who speaketh unto us of high secrets, which by all our senses we cannot reach, and all that is made manifest.*

13 But as it is written, 14 The things which eye hath not seen, neither ear hath heard; neither came into mans heart, which God hath prepared for them that love him.

15 But God hath revealed them unto vs by his Spirit: for the spirit searcheth all things, yea, the deep things of God.

16 For what man knoweth the things of a man, save the spirit of a man, which is in him? even so the things of God knoweth no man, but the spirit of God.

17 Now we have received not the spirit of the world, but the spirit, which is of God, 18 that we might know the things that are given to vs of God.

19 Which things also we speak, not in the words which mans wisdom teacheth, but which the holy Ghost teacheth, comparing spiritual things with spiritual things.

20 But the natural man perceiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

21 But he that is spiritual, discerneth all things: yet is he himselfe judged of no man.

22 For who hath known the minde of the Lord, that he might instruct him? But we have the minde of Christ.

23 I could not speak unto you, brethren, as unto spiritual men, but as unto carnal, even as unto babes in Christ.

24 I gave you milke to drinke, & not meat: for ye were not yet able to bear it, neither yet now are ye able.

25 For ye are yet carnall: for whereas there is among you enuying, and strife, and divisions, are ye not carnall, and walke as 4 men?

26 For when one saith, I am Pauls, and another, I am Apollos, are ye not carnall?

27 Who is Paul then? and who is Apollos, but the ministers by whom ye beleaved, and as the Lord gave to every man?

28 I have planted, Apollos watered, but God gave the increase.

29 So then, neither is hee that planteth, any thing, neither he that watereth, but God that giveth the increase.

30 And hee that planteth, and he that watereth, are one; and every man shall receive his wages, according to his labour.

31 For we together are Gods labourers: ye are Gods husbandry, and Gods building.

32 According to the grace of God given to mee; as a skilfull master builder, I have layd the foundation, and another buildeth thereon: but let every man take heed, how hee buildeth upon it.

33 For other foundation can no man lay, than that which is layed, which is Iesus Christ.

34 And if any man build on this foundation,

therefore to express it the better, he termeth them babes. *For we have it common, and what first is in us.* 24 I gave you milke to drinke, & not meat: for ye were not yet able to bear it, neither yet now are ye able. 25 For ye are yet carnall: for whereas there is among you enuying, and strife, and divisions, are ye not carnall, and walke as 4 men? 26 For when one saith, I am Pauls, and another, I am Apollos, are ye not carnall? 27 Who is Paul then? and who is Apollos, but the ministers by whom ye beleaved, and as the Lord gave to every man? 28 I have planted, Apollos watered, but God gave the increase. 29 So then, neither is hee that planteth, any thing, neither he that watereth, but God that giveth the increase. 30 And hee that planteth, and he that watereth, are one; and every man shall receive his wages, according to his labour. 31 For we together are Gods labourers: ye are Gods husbandry, and Gods building. 32 According to the grace of God given to mee; as a skilfull master builder, I have layd the foundation, and another buildeth thereon: but let every man take heed, how hee buildeth upon it. 33 For other foundation can no man lay, than that which is layed, which is Iesus Christ. 34 And if any man build on this foundation, therefore to express it the better, he termeth them babes. *For we have it common, and what first is in us.* 24 I gave you milke to drinke, & not meat: for ye were not yet able to bear it, neither yet now are ye able. 25 For ye are yet carnall: for whereas there is among you enuying, and strife, and divisions, are ye not carnall, and walke as 4 men? 26 For when one saith, I am Pauls, and another, I am Apollos, are ye not carnall? 27 Who is Paul then? and who is Apollos, but the ministers by whom ye beleaved, and as the Lord gave to every man? 28 I have planted, Apollos watered, but God gave the increase. 29 So then, neither is hee that planteth, any thing, neither he that watereth, but God that giveth the increase. 30 And hee that planteth, and he that watereth, are one; and every man shall receive his wages, according to his labour. 31 For we together are Gods labourers: ye are Gods husbandry, and Gods building. 32 According to the grace of God given to mee; as a skilfull master builder, I have layd the foundation, and another buildeth thereon: but let every man take heed, how hee buildeth upon it. 33 For other foundation can no man lay, than that which is layed, which is Iesus Christ. 34 And if any man build on this foundation,

C H A P. III.

1. Hee speaketh a reason why he preached small matters unto them: 2. Hee sheweth how they ought to esteem of Ministers: 3. The ministers office, to a true form of edifying. 4. He warneth the Corinthians, that they be not drawn away to prophesying, in through the proud wisdom of the flesh.

And as touching things sacrificed vnto idoles, we knowe that wee all haue knowledge: **¶** puffed vp, but loue **¶** edified.

1 Nowe, if any man thinke that hee knoweth any thing, he knoweth nothing yet as he ought to knowe.

3 But if any man loue God, the same is knowen of him.

4 Concerning therefore the eating of things sacrificed vnto idoles, we knowe that an idole is nothing in the world, and that there is no other God but one.

5 For though there bee that are called gods, whether in heauen, or in earth (as there be many gods, and many lords)

6 Yet vnto vs there is but one God, *which is that Father, of whom are all things, and we gin him, and* **¶** one Lord Iesus Christ, by whom *are all things, and we bin him.*

7 But euery man hath not that knowledge: for **¶** many haue **¶** conscience of the idole, vntill this houre, eate as a thing sacrificed vnto the idole, and so their conscience being weake, is defiled.

8 But meate maketh vs not acceptable to God, for neither if we eate, haue we the more: neither if we eate not, haue we the lesse.

9 But rake heede least by any meanes this power of yours be an occasion of falling, to them that are weake.

10 For if any man see thee which hath knowledge, sit at table in the idoles temple, (hal not the conscience of him which is weake, bee boldened to eat those things which are sacrificed to idoles?)

the liberty of pride: nay it doeth not so much as defende the name of Christ, as it keepe separate from the love of God, and therefore from the love of hisne. a This general word is not abridged, as appeareth in the first of iacob in it, as may be perceived by the next.

the occasion of vanity and pride: because it is vnto of the neighbour. a The application of that answer to the idole I graunt, sayeth hee, that an idole is in dede a vaine thing, and thus there is but one God and Lord, and therefore that meat can be lawfully vsed in the temple, which is but it followeth not therefore that we should not respect the consciences as any other. d This word is taken from the apostle for an image, which is made to represent some godhead, which is giuen vnto it: whereupon came the words (Tolerauist) that is to say, thou canst. e This is a vaine dream, f When the Father is distinguished from the Son, He is named the beginning of all things, g We haue our Father in the Law, chapter 12.3. h But as the Father is called Lord, and the Son is called Lord, (for) doeth not respect the person, but the office.

the words (By) doeth not respect the will, as it is said, but the office. b The Father and the Son are one together, which is not so to be taken, as if they were one, seeing they haue both the one nature, though they be distinct.

The reason why that followeth not, is this: because there are many things that we knowe that which you knowe. Nowe the iudgements of men depende not onely vpon your conscience, but vpon the conscience of them that beholde you, and therefore your actions must be applied not to your knowledge, but also to the ignorance of your brethren. a An

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11 And through thy knowledge (shall the **¶** weake brother perish, for whom Christ died.

12 Nowe when yee sinne so against the brethren, & wound their weake conscience, yee sinne against Christ.

13 Wherefore if meate offend my brother, I will eate no flesh while the world standeth, that I may not offend my brother.

true knowledge, thou wouldest not sitte downe to meate in an idoles temple? will thou doest thy brother handing his weake conscience by this? canst thou doest call for whole saluation Christ himselfe hath dyed? d Some say, t. 8. An other amplification: Such offending of our weake brethren, doeth offend vnto Christ, and therefore let not these men thinke that they haue to doe onely with their brethren. e Rom. 12.13. f The conclusion, which Paul concerneth in his own person, that he might not seeme to exact that of other, which hee will not be first labied vnto himselfe, I had rather (saith hee) abstaine for euer from all kinde of flesh, then giue occasion of sinne to any of my brethren, much lesse would I re- lise in any certaine place or time for any brothers sake not to eate flesh offered to idoles.

CHAP. IX.

1 He declareth what from the libertie which the Lord gae him, 15 he willingly abstained, 18, 21 least in things which offend his brother's conscience, 24 He forswearth that our life is not to be at stake.

AM I not an Apostle? am I not free? haue I not scene Iesus Christ our Lord? are ye not my worke **¶** in the Lord?

2 If I be not an Apostle vnto other, yet doubtlesse I am vnto you: for ye are the **¶** scale of mine Apostleship in the Lord.

3 My defence to them that **¶** examine mee, is this,

4 Haue we not power to **¶** eate and to drinke?

5 Or haue we not power to lead about a wife being a **¶** sister, as well as the rest of the Apostles, and as the brethren of the Lord, and Cephas?

6 Or I onely and Barnabas, haue not we power **¶** not to worke?

7 Who **¶** goeth a warfare any time at his owne colde? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flocke, and eateth not of the milke of the flocke?

8 Say I these things **¶** according to man? faith not the Law the same alfo?

9 For it is written in the Lawe of Moses, **¶** Thou shalt not muffle the mouth of the oxe that treadeth out the corne: doeth God take care for i oxe?

10 Either sayeth hee not altogether for our sakes? For our sakes no doubt it is written, that he which eareth, should eare in hope, & that hee that thresheth in hope, should be partaker of his hope.

he was appointed of Christ himselfe, & the authority of his function was sufficiently confirmed to him amongst the by their consercion, And all these things he setteth before their eyes, to make them ashamed for y they would not in the least wife that might bee, debite themselves for the weakes sake, whereas the Apostle himselfe did all that he could to winne them to God when they were utterly rebellious and backe. b The Lawe. c As a scale whereby it appeareth sufficiently that God is the author of my Apostleship. f He addeth this by the way, as if he would say, So far is it off, that you may doubt of my Apostleship, that I will refute the which call it into controuersie, by opposing those things which the Lord hath done by me amongst you. g Which his Judges examine mee and my doctrine. h Now touching the matter it selfe, he saith, Seeing that I am free, and truly an Apostle, why may not I do by not, eate of all things offered to idoles, being maintained by my labour, yea and keep my wife also, and the brethren of the Apostles lawfully doe, as by name, Iohn and James, the Lords confins, and Peter himselfe? d Upon the express of the Church. e One that is a Christian and a true beleuer. f Not to be in the way of the works of our hands. g That hee may not seeme to burden the Apostles, hee sheweth that it is iust that they doe, by an argument of compassion, seeing that soldiers line by their wages, and husbandmen by the fruites of their labours, and the shepherds by that that cometh of their flockes.

1 With is got a warfare? e Secondly hee bringeth forth the authority of the brethren maintained by a argument of compassion. f Hee I am better grounded then the common custome of men? d. 2. c. 4. v. 12. g. 18. i What is God proper drift to provide for oxen, when hee made this Law? for soldiers there is not the smallest thing in the world, but God hath a care of it.

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7 An amplification of the argument taken both of compassion and consercion. The weake brother, such hee, pleasing thy file with thy knowledge which indeede is none (for if thou haest

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¶ Rom. 12.7.

7 An assumption of the sacrament with an amplification, for neither in so doing do we require a reward meets for our desert.

8 An other signification of great grace; others are nourished amongst you, therefore it was lawful for me, yea rather for me then any other: and yet I visited it, and had rather still suffer any discomfort, than the Gospel of Christ should be hindered.

¶ The word signifieth a right and interest, whereby he gives us to understand that she suffers of the word mist of right and clearest in the Church.

¶ Last of all, he bringeth forth the expellive Law concerning the nourishing of the Levites which put knowledge notwithstanding he will not vie.

¶ Deut. 18.1.

¶ This is spoken by the figure Metonymy, for of things that are of use in the temple, as of partakers with the altar in dividing the sacrifice.

¶ Therefore they preach the Gospel, it followeth by this place, that Paul gave no living unto them, but would have any other man get by any commendation of minister, say any such superfluous transgression.

¶ He taketh away occasion of suspicion by the way, that it might not be thought that he wrote this as though he challenged his wages that was not payed him. Nay sayth he, I had rather die, then continue in this purpose to preach the Gospel freely. For I am bidden to preach the Gospel, feeling that the Lord hath injoyed me this office, but valde I doe it willing, and for the love of God, nothing is to be allowed that I doe. If I had rather that the Gospel should be evil spoken of, then that I should not require any wages, then should it appeare that I took their pains not so much for the Gospels sake, as for my games and advantages. But I say, no: so much to move, but abuse my right and liberie. Therefore not only in this thing, but also in all other (as much as I could) I am made all things to all men, that I might winne them to Christ, and might together with them be wonne to Christ.

¶ By taking celebration of them to whom I preached. ¶ Acts 18. 3.

¶ If we have sown unto you spiritual things, is it a great thing if we reape your carnall things?

¶ If others with you be partakers of this power, are not we rather? nevertheless, we have not vied this power: but suffer all things, that we should not hinder the Gospel of Christ.

¶ Doe ye not knowe, that they which minister about the holy things, cate of the things of the Temple? and they which waite at the altar, are partakers with the altar?

¶ So also hath the Lord ordeined, that they which preach the Gospel, should live of the Gospel.

¶ But I have vied none of these things: neither wrote I these things, that it should be so done unto me: for it were better for me to die, then that any man should make my reioycing vain.

¶ For though I preach the Gospel, I have nothing to reioyce of: for needfull is I lay upon me, and wote is unto me, if I preach not the Gospel.

¶ For if I do it willingly, I have a reward, but if I do it against my will, notwithstanding the dispensation is committed unto me.

¶ What is my reward then? verely that when I preach the Gospel, I make the Gospel of Christ olce, that I abuse not mine authority in the Gospel.

¶ For though I be free from all men, yet have I made my selfe servant unto all men, that I may winne the more.

¶ And unto the Jewes, I become as a Jewe, that I may winne the Jewes: to them that are vnder the Lawe, as though I were vnder the Lawe, that I may winne them that are vnder the Lawe:

¶ To them that are without Lawe, as though I were without Lawe, (when I am not without Lawe as pertaining to God, but am in the Lawe through Christ) that I may winne them that are without Lawe:

¶ To the weakke I become as weakke, that I may winne the weakke: I am made all things to all men, that I might by all meanes save some.

¶ And this I doe for the Gospels sake, that I might be partaker therof with you.

¶ Knowe ye not, that they which runne in a race, runne all, yet one receiveth the price? so runne that ye may obtaine.

¶ And every man that putteth his hand to the plow, shall not look backe: and they that doe it to obtaine a corruptible crowne: but we for an incorruptible.

¶ He changed my selfe into all figures, that by all meanes I might save some. ¶ That both I and they to whom I preach the Gospel, may receive fruits by the Gospel.

¶ He bethighs in another cause of this mischief, to wit, that they were given to gluttonie, for there were solenne banquets of sacrifices, and the rite of the Priests was alwayes too much celebrated & kept. Therefore it was hard for them to be converted, who were accustomed to riotousnesse, especially when they pretended the liberie of the Gospel, to be restrained from these banquets: but contrariwise, the Apostle calleth them by a pleasant similitude, and also by his owne example, to forsbear and mortification of the flesh, shewing that they cannot be fit to runne or wrestle (as then the games of libertie were) which panner up their bodies: and therefore affirming that they can have no reward, valde if they take another course and trade of life.

¶ To which againe I expresse this,

¶ I therefore for ranne, not as vncertainly: so fight I, not as one that beatech the ayre.

¶ But I beate downe my body, & bring it into subiection, lest by any meanes after that I have preached to other, I my selfe should be reproved.

¶ As contrary to the word (selfe) but as contrary to the word (I) for one by experience must be so such an one as he ought to be.

CHAP. X.

¶ If God spared not the Jewes, neither will he spare those who are of the condition: so touching the outward sign of his grace, so that it is allowed, that such should be partakers of the same of death, who are partakers of the Lords Supper, so to have confirmation of our meekness in things insensible.

¶ Moreover, brethren, I would not that ye should be ignorant, that all our fathers were vnder that cloud, and all passed through that sea,

¶ And were all baptized vnto Moses, in that cloud, and in that sea,

¶ And did all eat the same spiritual meat,

¶ And did all drinke the same spiritual drinke: for they dranke of the spiritual Rock that followed them: and the Rocke was Christ.

¶ But with many of them God was not pleased: for they were overthrown in the wilderness.

¶ Nowe these things are our examples, to the intent that we should not lust after such things as they also lusted.

¶ Neither be ye idolaters as were some of them, as it is written, ¶ The people sat downe to eat and drinke, and rose up to play.

¶ Neither let vs commit fornication, as some of them committed fornication, and fell in one day three and twentie thousand.

¶ Neither let vs tempt Christ, as some of them also tempted him, and were destroyed of serpents.

¶ Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

¶ Nowe all these things came vnto them for examples, & were written to admonish vs, upon whom the mercies of the world are come.

¶ Wherefore, let him that thinketh he standeth, take heed lest he fall.

¶ There hath no temptation taken you, but such as appertaineth to man: and God is faithful

and cooledge Christ. ¶ A Paul preacheth in vs of the command, and the respect of the person, saying in general, ¶ Rom. 12.1. ¶ Rom. 12.2. ¶ Rom. 12.3. ¶ Rom. 12.4. ¶ Rom. 12.5. ¶ Rom. 12.6. ¶ Rom. 12.7. ¶ Rom. 12.8. ¶ Rom. 12.9. ¶ Rom. 12.10. ¶ Rom. 12.11. ¶ Rom. 12.12. ¶ Rom. 12.13. ¶ Rom. 12.14. ¶ Rom. 12.15. ¶ Rom. 12.16. ¶ Rom. 12.17. ¶ Rom. 12.18. ¶ Rom. 12.19. ¶ Rom. 12.20. ¶ Rom. 12.21. ¶ Rom. 12.22. ¶ Rom. 12.23. ¶ Rom. 12.24. ¶ Rom. 12.25. ¶ Rom. 12.26. ¶ Rom. 12.27. ¶ Rom. 12.28. ¶ Rom. 12.29. ¶ Rom. 12.30. ¶ Rom. 12.31. ¶ Rom. 12.32. ¶ Rom. 12.33. ¶ Rom. 12.34. ¶ Rom. 12.35. ¶ Rom. 12.36. ¶ Rom. 12.37. ¶ Rom. 12.38. ¶ Rom. 12.39. ¶ Rom. 12.40. ¶ Rom. 12.41. ¶ Rom. 12.42. ¶ Rom. 12.43. ¶ Rom. 12.44. ¶ Rom. 12.45. ¶ Rom. 12.46. ¶ Rom. 12.47. ¶ Rom. 12.48. ¶ Rom. 12.49. ¶ Rom. 12.50. ¶ Rom. 12.51. ¶ Rom. 12.52. ¶ Rom. 12.53. ¶ Rom. 12.54. ¶ Rom. 12.55. ¶ Rom. 12.56. ¶ Rom. 12.57. ¶ Rom. 12.58. ¶ Rom. 12.59. ¶ Rom. 12.60. ¶ Rom. 12.61. ¶ Rom. 12.62. ¶ Rom. 12.63. ¶ Rom. 12.64. ¶ 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which will not suffer you to be tempted about that you are able, but will cunningly give the issue with the temptation, that ye may be able to bære it.

14 Wherefore my beloved, flee from idolatrie.

15 I speake as vnto them which have understanding: Iudge ye what I say.

16 The cup of blessing which we besle, is it not the communion of the blood of Christ? The bread which we breake, is it not the communion of the body of Christ?

17 For we that are many, are one bread and one body, because we all are partakers of one bread.

18 Beholde Israel, which is after the flesh: are not they which eate of the sacrifices & partakers of the altar?

19 What say I then? that the idle is any thing? or that that which is sacrificed to idoles, is any thing?

20 Nay, but that these things which the Gentiles sacrifice, they sacrifice to devils, and not vnto God: and I would not that ye should haue fellowship with the devils,

21 Ye cannot drinke the cup of the Lord, and the cup of the devils. Ye cannot be partakers of the Lords table, and of the table of the devils.

22 Do we prouoke the Lord to anger? we are stronger then he?

23 ¶ All things are lawfull for me, but all things are not expedient: all things are lawfull for me, but all things are vsue not.

24 Let no man seeke his owne, but euery man anothers wealch.

25 Whatsoeuer is solde in the shambles, eate ye, and aske no question for conscience sake.

26 ¶ For the earth is the Lords, and all that therein is.

27 If any of them which beleue not, call you to a feast, and if ye will go, whatsoeuer is set before you, eate, asking no question for conscience sake.

28 But if any man say vnto you, This is sacrificed vnto idoles, eate it not, because of him that shewed it, and for the conscience (for the earth is the Lords, and all that therein is)

29 And the conscience, I say, not thine, but of that other: for why should my liberty be con-

demned of another mans conscience?

30 For if I through Gods benefit be partaker, why am I cūil spoken of, for that wherefore I giue thanks?

31 ¶ Whether therefore ye eate, or drinke, or whatsoeuer ye do, do all to the glory of God.

32 Giue none offence, neither to the Iewes, nor to the Grecians, nor to the Church of God:

33 Euen as I please all men in all things, not seeking mine owne profit, but the profit of many, that they might be saved,

we seeke not our selues, but Gods glory, and so the saluation of as many as we may: wherein the Apostle sheweth not to propound himselfe to the Corinthians (euen his owne flocke) as an example, but to that he calleth them backe to Christ, vnto whom he himselfe hath regard.

CHAP. XI.

1 Her I commend the Corinthians for that in their holy assemblies, 4 men do pray having slurs heads covered, & and women bare headed, and because their meetings tended to unity, 22 who singed prophane banckets with the holy Supper of the Lord, 23. which he requirerh to be celebrated according to Christs institution.

BE ye followers of mee, euen as I am of Christ:

2 Now brethren, I commend you, that ye remember all my things, and keepe the ordinance, as I deliuered them to you.

3 ¶ But I will that ye know, that Christ is the head of euery man: and the man is the womans head: and God is Christs head.

4 ¶ Euery man praying or prophesying hauing any thing on his head, dishonoureth his head.

5 ¶ But euery woman that prayeth or prophesiech bareheaded, dishonoureth her head: for it is euen one very thing, as though she were haueen.

6 Therefore if the woman be not covered, let her also be shorne: and if it be shame for a woman to be shorne or haueen, let her be covered.

7 ¶ For a man ought not to couer his head: forasmuch as he is the image and glory of God: but the woman is the glory of the man.

8 ¶ For the man is not of the woman, but the woman of the man.

9 ¶ For the man was not created for the womans sake: but the woman for the mans sake.

10 ¶ Therefore ought the woman to haue power on her head, because of the Angels,

1. If I may through Gods benefit be partaker, why must I be cūil spoken of, for that wherefore I giue thanks?
2. Whether therefore ye eate, or drinke, or whatsoeuer ye do, do all to the glory of God.
3. Giue none offence, neither to the Iewes, nor to the Grecians, nor to the Church of God.
4. Euen as I please all men in all things, not seeking mine owne profit, but the profit of many, that they might be saved.
5. We seeke not our selues, but Gods glory, and so the saluation of as many as we may: wherein the Apostle sheweth not to propound himselfe to the Corinthians (euen his owne flocke) as an example, but to that he calleth them backe to Christ, vnto whom he himselfe hath regard.

2. The fifth verse of this epistle concerning the right ordering of publicke assemblies, containing three points, to wit: 1. That we comely appaile all of men and women, of the order of the Lords Supper, and of the right vse of spiritual gifts. But giuing also to the reader certein things, to beginne with a general praile of them, calling forth particuler laws of comelines and honestie, which belong to the ecclesiastical policie, tradition: as which called Canons.
2. Five letters downe God, in Christ our mediator, for the end and make not early of doctrine, but also of ecclesiastical comelines. Then applying it to the question proposed touching the comely apparell both of men and women in publicke assemblies, he declareth that the woman is one degree beneath the man by the ordinance of God, and that the man is to be subiect to Christ, that the glory of God might to appeare in him for the preeminence of the sexe.
3. If men do either pray or preach in publicke assemblies hauing their heads covered (which was then a signe of subiection) they did it as were ipsoe themselves of their dignitie, against Gods ordinance.
4. It apperith that this was a pollicie law (being only for the circumstances of the time) but that it was a law of the Lord, because it was for a man to praye bareheaded in an assembly, as a sign of his dignity.
5. And in like sort he concludeth that women which shew themselves in publicke and ecclesiastical assemblies without the signe and token of their subiection, that is to say, without a haire covered.
6. The fifth argument taken from the common sense of man, forasmuch as nature teacheth women, that it is dishonest for them to come abroad bareheaded, seeing that the hath giuen them thicke and long haire, which they doe so diligently trimme and decke, that they can in no wise be able to haue it flauen.
7. The sixth argument of an obligation. Haue not men also haire giuen them? I haire, sayth the Apostle, but there is another matter in it: For man was made to this end and purpose, that the glory of God should appeare in his life & authority: but the woman was made, that by pretension of her obedience, she might more honour her husband.
8. Secondly, by that, that the woman was made for man, and not the man for the womans sake.
9. The conclusion: Women must be covered, to shew by this general signe their subiection.
10. A covering which is a token of subiection.
11. What this meaneth, I do not yet vnderstand.

Of thanksgiving: whereupon, that hat, haire? was called thanksgiving, as a most effectfull pledge and note of our thanksgiving, and an offering to God. ¶ That is, as yet before we haue not yetting with Christ, and an offering to God. ¶ And concerning and salu, both of that world and this life, and an offering to God, and an offering to God. ¶ The brethren are propounded by the words of the Lord, and an offering to God, and an offering to God. ¶ Coming to another kinde of things offered to idoles, he repeateth that which, that in the life of things indifferent: we ought to haue consideration of things only of our neighbours, and therefore there are many things of consideration are lawfull, which may be used done also, because of offence to none. ¶ 1. Let us also, 1 Cor. 10. 29. ¶ An applying of the rule to another matter: Whatsoeuer is solde in the shambles, you may indifferently use it, whether the Lords hand, and I eate it either at home with the faithful, or called home to the vsuall feate, wit in a private bancket: but yet with this, that no man may be present which is weak, howe conscience may be troubled by being made offered to idoles before them: for then you ought to be careful of their weaknesse. ¶ In the first that we haue said, we offer things in shambles, and the price returned to the Priests. ¶ ¶ 1. ¶ 2. ¶ 3. ¶ 4. ¶ 5. ¶ 6. ¶ 7. ¶ 8. ¶ 9. ¶ 10. ¶ 11. ¶ 12. ¶ 13. ¶ 14. ¶ 15. ¶ 16. ¶ 17. ¶ 18. ¶ 19. ¶ 20. ¶ 21. ¶ 22. ¶ 23. ¶ 24. ¶ 25. ¶ 26. ¶ 27. ¶ 28. ¶ 29. ¶ 30. ¶ 31. ¶ 32. ¶ 33. ¶ 34. ¶ 35. ¶ 36. ¶ 37. ¶ 38. ¶ 39. ¶ 40. ¶ 41. ¶ 42. ¶ 43. ¶ 44. ¶ 45. ¶ 46. ¶ 47. ¶ 48. ¶ 49. ¶ 50. ¶ 51. ¶ 52. ¶ 53. ¶ 54. ¶ 55. ¶ 56. ¶ 57. ¶ 58. ¶ 59. ¶ 60. ¶ 61. ¶ 62. ¶ 63. ¶ 64. ¶ 65. ¶ 66. ¶ 67. ¶ 68. ¶ 69. ¶ 70. ¶ 71. ¶ 72. ¶ 73. ¶ 74. ¶ 75. ¶ 76. ¶ 77. ¶ 78. ¶ 79. ¶ 80. ¶ 81. ¶ 82. ¶ 83. ¶ 84. ¶ 85. ¶ 86. ¶ 87. ¶ 88. ¶ 89. ¶ 90. ¶ 91. ¶ 92. ¶ 93. ¶ 94. ¶ 95. ¶ 96. ¶ 97. ¶ 98. ¶ 99. ¶ 100.

1. Her I commend the Corinthians for that in their holy assemblies, 4 men do pray having slurs heads covered, & and women bare headed, and because their meetings tended to unity, 22 who singed prophane banckets with the holy Supper of the Lord, 23. which he requirerh to be celebrated according to Christs institution.

1. If I may through Gods benefit be partaker, why must I be cūil spoken of, for that wherefore I giue thanks?
2. Whether therefore ye eate, or drinke, or whatsoeuer ye do, do all to the glory of God.
3. Giue none offence, neither to the Iewes, nor to the Grecians, nor to the Church of God.
4. Euen as I please all men in all things, not seeking mine owne profit, but the profit of many, that they might be saved.
5. We seeke not our selues, but Gods glory, and so the saluation of as many as we may: wherein the Apostle sheweth not to propound himselfe to the Corinthians (euen his owne flocke) as an example, but to that he calleth them backe to Christ, vnto whom he himselfe hath regard.

God is the same which worketh all in all.

7 But the manifestation of the Spirit is given to every man, to profit withall.

8 For to one is given by the Spirit the word of a wisdom: and to another the word of knowledge, by the same Spirit:

9 And to another is given faith by the same Spirit:

10 And to another the operations of great works: and to another, prophecies: and to another, the discerning of spirits: and to another, diversities of tongues: and to another, the interpretation of tongues.

11 And all these things worketh one and the selfe same Spirit, distributing to every man severally as he will.

12 For as the body is one, and hath many members, and all the members of the body, which is one, though they be many, yet are they one body: even so is the Church.

13 For by one Spirit are we all baptized into one body, whether we be Jewes, or Grecians, whether we be bond, or free, and have bene all made to drink into one Spirit.

14 For the body also is not one member, but many.

15 If the foot would say, Because I am not the hand, I am not of the body, is it therefore not of the body?

16 And if the care would say, Because I am not the eye, I am not of the body, is it therefore not of the body?

17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

18 But now hath God disposed the members every one of them in the body at his own pleasure.

19 For if they were all one member, where were the body?

20 But now we are there many members, yet but one body.

21 Reminding of things to come. 1. Whosoever shall prophesy are to be edified, comforted, and strengthened, as the Church is to be edified, comforted, and strengthened.

2. How edified, comforted, and strengthened, as the Church is to be edified, comforted, and strengthened.

3. How edified, comforted, and strengthened, as the Church is to be edified, comforted, and strengthened.

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13. How edified, comforted, and strengthened, as the Church is to be edified, comforted, and strengthened.

14. How edified, comforted, and strengthened, as the Church is to be edified, comforted, and strengthened.

21 And the eye can not say unto the hand, I have no neede of thee: nor the head againe to the feete, I have no neede of you.

22 Yes, much rather those members of the body, which seeme to be more feeble, are necessarie.

23 And upon those members of the bodie, which wee thinke most vnhoneſt, put wee more honeſtie on: and our vncomely partes haue more comelineſſe on.

24 For our comely partes neede it not: but God hath tempered the body together, and hath giuen the more honour to that parts which lacked.

25 Left there should be any diuifion in the body: but that the members should haue the ſame care one for another.

26 Therefore if one member ſuffer, all ſuffer with it: if one member be had in honour, all the members reioyce with it.

27 Now ye are the body of Chriſt, and members for his part.

28 And God hath ordeyned ſome in the Church: as first Apoſtles, ſecondly Prophets, thirdly teachers, then them that doe miracles: after that, the gifts of healing, & helpers, & gouernours, diuerſitie of tongues.

29 Are all apoſtles? are all Prophets? are all teachers?

30 Are all doers of miracles? haue all the gifts of healing? doe all ſpeake with tongues? doe all interpret?

31 But deſire you the beſt gifts, and I will yet ſhewe you a more excellent way.

32 Of the ſupernatural and viſible officers, and therefore ſhould be accounted, of the reſt. 1. The more ſupernatural officers, and therefore ſhould be accounted, of the reſt.

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C H A P. XIII.

1 He ſheweth that there are no gifts to be ſought, which in God's gifts are not corrupt, if Chariſ be aſayed: 4. and therefore be diſcreet vnto the commendation of it.

Though I ſpeake with the tongues of men and Angels, and haue not loue, I am as ſounding braſſe, or a tinkling cymbal.

And though I had the gift of propheſie, and knew all ſecrets and all knowledge, yet, if I had all faith, ſo that I could remoue mountains, and had not loue, I were nothing.

3 And though I feede the poore with all my goods, and though I giue my body, that I be burned, and haue not loue, it profiteth me nothing.

4 Therefore thoſe gifts are giuen. For, to what purpoſe are thoſe gifts, but to Gods glory, and the profit of the Church, as is before promiſed: in that thoſe gifts without Chariſ, haue no right vie.

5 A very rare kind of amphiſtich, as I ſee, if there were any tongue of Amphiſtich, and did not ſit them in the hands of my neighbours, it were nothing elſe but a vain and prating kind of habbling.

6 That ſpeaketh a tongue and no creature ſound, as I ſee, ſaith, he meaneth the gift of doing miracles, and not that ſaith which ſpeaketh, which can not be voyd of Chariſ in the other way. Math. 17. 20.

Kkk 3. 4. Loue

seeing he knoweth not what thou sayest?

17 For thou verily guesst thoukest well, as the other is not edified.

18 I thank my God, I speake languages more then ye all.

19 Yet had I rather in the Church to speake 5 or 6 words with mine understanding, than I might also instruct others, then ten thousand words in a *strange* tongue.

20 Brethren, be not ϕ children in understanding, but as concerning maliciousnesse be children, but in understanding be of a ripe age.

21 In the Law it is written, ϕ by men of other tongues, and by other languages will I speake vnto this people: yee so shall they not heare me, sayeth the Lord.

22 Wherefore *strange* tongues are for a signe, not to them that beleue, but to them that beleene not: but prophesying *strengthen* not for them that beleue not, but for them which beleue.

23 Therefore, when the whole Church is come together in one, and all speake *strange* tongues, there come in they that are vnlearned, or they which beleue not, will they not say, that ye are out of your wits?

24 But if all prophesie, and there come in one that beleue not, or one vnlearned, he is rebuked of all men, and is iudged of all.

25 And so are ϕ secrets of his heart made manifest, & so he will fall downe on his face & worship God, and say plainly that God is in you in deed.

26 What is to be done then, brethren? when ye come together, according as euery one of you hath a Psalmie, or hath doctrine, or hath a tongue, or hath reuelation, or hath interpretation, let all things be done vnto edifying.

27 If any man speake a *strange* tongue, let it be by two, or at the most, by three, and that by course, and let one interpret.

28 But if there be no interpreter, let him keepe silence in the Church, which *speaketh* languages, and let him speake to himselfe, and to God.

29 Let the Prophets speake, two, or three, and let the other iudge.

30 And if any thing be reuiled to another that sitteth by, let the first hold his peace.

31 For ye may all prophesie one by one, that all may learne, and all may haue comfort.

32 And the ϕ spirits of the Prophets are subiect to the Prophets.

33 For God is not the author of confusion, but of peace, as we see in all the Churches of the Saints.

34 Let your women keepe silence in the Churches: for it is not permitted vnto them to speake: but they ought to be subiect, as also ϕ the Law sayth.

It cometh to passe, that the faithfull come to other to bee instructed. The edifying of the Congregation is a rule and iqua of spiritual gifts. The manner how to use the gift of tongues, is in an asseblee, so that there be some to expound the same; but not to expound, let him that hath the gift, speake to himselfe alone. The manner of prophesying: Let two or three propound, and let the other that propounded, whether it be agreeable to the word of God or no, examine the Lord give any man ought to speake, let them giue audience. Let many men be admitted to prophesie, humbly and in order, as the fourth text is verily for the edifying of the Church: Let the doctrine which is taught to others iudge. The doctrine which is taught which are inspired with Gods Spirit. Women are commanded to be in public assembles, and they are commanded to take of their husbands. 1 Tim. 2.11. 2 Cor. 14.34.

35 And if they will learne any thing, let them aske their husbands at home: for it is a shame for women to speake in the Church.

36 Came the word of God out from you? either came it vnto you only?

37 If any man thinke himselfe to be a Prophet, or spiritual, let him acknowledge, that the things that I write vnto you, are the commandements of the Lord.

38 And if any man be ignorant, let him bee ignorant.

39 Wherefore, brethren, come to prophesie, and forbid not to speake languages.

40 Let all things be done honestly, and by order.

for such as be stubbornly ignorant, and will not abide to be taught, but to goe forthward notwithstanding in those things which are right. Prophecie ought to be able to be received and kept in Congregations, the gift of tongues is not to be forbidden, but all things must be done orderly.

CHAP. XV.

The Gospel that Paul preached. 3 The death and resurrection of Christ. 4 Paul saith Christ. 5 Hee had persecuted that Church, whereof afterward he was made a minister. 13 Christ first rose againe, and we all shall rise by him. 16 The first cometh, as also. 19 To be baptised for dead. 20 All they that sleepe in Christ shall be raised. 25 Hee that is dead is raised. 27 The first Adam. 28 The first and second man. 31 He shall be changed, we shall be all like. 35 Daniels sing. 37 Priests. 38 Confess and stretch forth.

Moreover, ϕ brethren, I declare vnto you the Gospel, which I preached vnto you, which yee haue also receiued, and wherein yee continue.

2 And whereby yee are saved, if yee keepe in memory, after what manner I preached it vnto you, except ye haue beleued in vaine.

3 For first of all, I deliuered vnto you that which I receiued, howe that Christ died for our finnes, according to the Scriptures.

4 And that he was buried, and that he arose the third day according to the Scriptures.

5 And that he was seene of Cephas, then of the twelve.

6 After that, hee was seene of more then fiftie hundred brethren at once; whereof many remaine vnto this present, and some also are asleepe.

7 After that, hee was seene of Iames: then of all the Apostles.

8 And last of all hee was seene also of me, as of one borne out of due time.

9 For I am the least of the Apostles, which am not meete to be called an Apostle, because I persecuted the Church of God.

10 But by the grace of God I am that I am: and his grace which is in me, was not in vaine: but I laboured more abundantly then they all: yet not I, but the grace of God which is with me.

11 Wherefore, whether it were I, or they, so we preach, and so haue ye beleued.

12 Now if it be preached, that Christ is risen

and of more then fiftie hundred brethren, and last of all by his apostle, as in the profession wherof you continue yet. 13 Which a very doctrine, as I say, but that they that beleeue, must receiue faith. 14 I say, 15 I say, 16 I say, 17 I say, 18 I say, 19 I say, 20 I say, 21 I say, 22 I say, 23 I say, 24 I say, 25 I say, 26 I say, 27 I say, 28 I say, 29 I say, 30 I say, 31 I say, 32 I say, 33 I say, 34 I say, 35 I say, 36 I say, 37 I say, 38 I say, 39 I say, 40 I say, 41 I say, 42 I say, 43 I say, 44 I say, 45 I say, 46 I say, 47 I say, 48 I say, 49 I say, 50 I say, 51 I say, 52 I say, 53 I say, 54 I say, 55 I say, 56 I say, 57 I say, 58 I say, 59 I say, 60 I say, 61 I say, 62 I say, 63 I say, 64 I say, 65 I say, 66 I say, 67 I say, 68 I say, 69 I say, 70 I say, 71 I say, 72 I say, 73 I say, 74 I say, 75 I say, 76 I say, 77 I say, 78 I say, 79 I say, 80 I say, 81 I say, 82 I say, 83 I say, 84 I say, 85 I say, 86 I say, 87 I say, 88 I say, 89 I say, 90 I say, 91 I say, 92 I say, 93 I say, 94 I say, 95 I say, 96 I say, 97 I say, 98 I say, 99 I say, 100 I say.

16 A general conclusion of the treatise of the right vie of spiritual gifts in assembles with a sharpe reuerencie, least the Congregation should be troubled from the abuse of these things to be used. 17 This Church ought not to care for such as be stubbornly ignorant, and will not abide to be taught, but to goe forthward notwithstanding in those things which are right. 18 Prophecie ought to be able to be received and kept in Congregations, the gift of tongues is not to be forbidden, but all things must be done orderly.

The first treatise of this Epistle, concerning the resurrection: and therein a tradition, or passing over from one matter to another, shewing first that hee bringeth no new thing to the end, that the Corinthians might vnderstand that they had beene to swaue from the right course; and that that hee goeth not about in matters of trifling matters, but of such as be of chief importance of the Gospel, which if it be taken away, their faith would needs come to naught. And so to the length he begetteth this treatise at Christes resurrection, which is the ground and foundation of ours, and confirmeth it first by the confirmation of the Scriptures, and by the witness of the Apostles.

of the Apostles, and last of all by his apostle, as in the profession wherof you continue yet. 13 Which a very doctrine, as I say, but that they that beleeue, must receiue faith. 14 I say, 15 I say, 16 I say, 17 I say, 18 I say, 19 I say, 20 I say, 21 I say, 22 I say, 23 I say, 24 I say, 25 I say, 26 I say, 27 I say, 28 I say, 29 I say, 30 I say, 31 I say, 32 I say, 33 I say, 34 I say, 35 I say, 36 I say, 37 I say, 38 I say, 39 I say, 40 I say, 41 I say, 42 I say, 43 I say, 44 I say, 45 I say, 46 I say, 47 I say, 48 I say, 49 I say, 50 I say, 51 I say, 52 I say, 53 I say, 54 I say, 55 I say, 56 I say, 57 I say, 58 I say, 59 I say, 60 I say, 61 I say, 62 I say, 63 I say, 64 I say, 65 I say, 66 I say, 67 I say, 68 I say, 69 I say, 70 I say, 71 I say, 72 I say, 73 I say, 74 I say, 75 I say, 76 I say, 77 I say, 78 I say, 79 I say, 80 I say, 81 I say, 82 I say, 83 I say, 84 I say, 85 I say, 86 I say, 87 I say, 88 I say, 89 I say, 90 I say, 91 I say, 92 I say, 93 I say, 94 I say, 95 I say, 96 I say, 97 I say, 98 I say, 99 I say, 100 I say.

4. The second by absurditie. If there be no resurrection of the dead, then is not Christ risen again.

5 The proof of
that aburditie by
other aburdities:
If Chrift be not

risen again, the preaching of the Gospel is in vain.

and the credit
that you gave me
to it is vain, and

we are liars.
& He repeateth
the same argu.

ment taken of an
absurditie, purpo-
sing to shew how

faith is in vaine if
the resurrection
of Christ be taken

from the dead, howe say some among you, that
there is no resurrection of the dead?

13 ¶ For if there be no resurrection of the dead,
then is Christ not risen:

14 And if Christ be not risen, then is our preaching vaine, and your faith is also vaine.

God: for wee haue testified of God, that he hath raised vp Christ: whom he hath not raised vp, if so be the dead be not raised.

16 6 For if the dead be not raised, then is Christ not raised.

17 And if Christ be not raised, your faith is
vaine: ye are yet in your finnes.

19 ⁹ If in this life only we have hope in Christ,

20 ¹⁰ But nowe is Chrift risen from the dead,

21. ¹² For since by man came death: by man

22 For as in Adam all die, even so in Christ

23 "But every man in his owne order : the

Christ, afterward, they that are of Christ, at his coming *shall rise again.*

deliuered vp the kingdome to God, euen the Father, when he hath put downe i all rule, and all authoritie and power.

25 For hee must reigne : till hee hath put all

his enemies & vnder his foot.
26 The last enemy that shall be destroyed, is

27. For hee hath put downe all things vnder his foote. (And when he sayeth that all things are subdued *to him*, it is manifest that hee is excepted, which did put downe all things vnder him.)

28 And when all things shall be subdued vnto him, ^m then shall the Sonne also himselfe be subiect vnto him, that did subdue all things vnder him, whose God was he all in all.

29 ¹⁵ Els what shall they do which are baptized
• for dead? if the dead rise not at all, why are they

30 ¹⁶ Why are we also in jeopardy even

31 By our P reioycing which I haue in Christ
Iesu our Lord. I die daily.

32 17 If I haue fought with beastes at Ephesus
after the maner of men, what aduantage it me,
if the dead be not raised vp? + 18 let vs cate and

33 19 Be not deceiued : euill speakings corrupt

34 Awake to *live* righteously, and sinne not: for
somewhat we have the knowledge of God. 16

35 ²⁰ But some man will say, Howe are the

dead raised vp ? and with what body come they
foorth?

36 ²¹ O foole, that which thou sowest, is not quickened, except it die.

37 And that which thou lovest, thou lovest
not that body that shall bee, but bare corneas it
fallerh. of wheat. or of some other.

38 ²² But God giueth it a body at his pleasure,

cien to euery feede his owne body.

39 All flesh is not the same flesh, but there is one flesh of men, and another flesh of beasts, and another of fishes, and another of birds:

40 There are also heavenly bodies, and earthly bodies: but the glory of the heavenly is one, and the glory of the earthly is another.

41 There is another glory of the sunne, and another glory of the moone, and another glory of the starres: for one starre differeth from another starre in glory.

42 So also is the resurrection of the dead, The body is sown in corruption, and is raised in incorruption.

43 It is sown in dishonour, and is raised in glory: it is sown in weaknesse, and is raised in power.

44 It is sown a natural body, and is raised a spiritual body: there is a natural body, and there is a spiritual body.

45 As it is also written, The first man Adam was made a living soule, and the last Adam was made a quickening spirit.

46 Howbeit that was not first which is spiritual: but that which is natural, and afterwards that which is spiritual.

47 The first man is of the earth, earthly: the second man is the Lord from heaven.

48 As is the earthly, such are they that are earthly: and as is the heavenly, such are they also that are heavenly.

49 And as wee have borne the image of the earthly, so shall we beare the image of heavenly.

50 This I say, brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption.

51 Behold, I shew you a decree that, We shall not all sleepe, but we shall all be changed,

52 In a moment, in the twinkling of an eye at the last trumpet: for the trumpet shall blow, and the dead shall be raised vp incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal must put on immortality.

54 That is called a natural body, which is quickened by a living soule onely, such as Adam was, of whose all we are made: and that is sayde to be a spiritual, which together with the soule

has a farre more excellent vertue: to wit, with the Spirit of God, which is the soule of the second Adam into vs. And Adam is called the first man, because he is the first that was created by God, and Christ is the second man, because he is the first that was created by the Spirit of God.

55 As it is written, The first man Adam was made a living soule, and the last Adam was made a quickening spirit. And Adam is called the first man, because he is the first that was created by God, and Christ is the second man, because he is the first that was created by the Spirit of God.

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34 So when this corruptible hath put on incorruption, and this mortal hath put on immortality, then shall be brought to passe the saying, that is written, Death is swallowed vp into victory.

35 O death where is thy sting? O grave where is thy victory?

36 The sting of death is sinne, and the strength of sinne is the Law.

37 But thanks be vnto God, which giveth vs victory through our Lord Iesus Christ.

38 Therefore my beloved brethren, be ye steadfast, vnmoveable, abundant in the worke of the Lord, for as much as ye know that your labour is not in vaine in the Lord.

CHAP. XVI.

1 He exhorted them to helpe the poore brethren of Hierosolime: 2 Then he commendeth Timothy, 13 and so with a greeting commends the Epistle.

Concerning the gathering for the Saintes, as I have ordeined in the Churches of Galatia, so doe ye also.

2 Euery first day of the weeke, let euery one of you put aside by himselfe, and lay vp as God hath prospered him, that then there bee no gatherings when I come.

3 And when I am come, whomeuer ye shall allow by letters, then will I send to bring your liberality vnto Hierusalem.

4 And if it be meete that I go also, they shall go with me.

5 Nowe I will come vnto you, after I have gone through Macedonia (for I will passe through Macedonia.)

6 And it may be that I will abide, yea, or winter with you, that yee may bring mee on my way, whither soeuer I goe.

7 For I will not see you now in my passage, but I trust to abide a while with you, if the Lord permit.

8 And I will tary at Ephesus vntill Pentecost.

9 For a great doore and effectual is opened vnto me, and there are many aduersaries.

10 ¶ Now if Timotheus come, see that he bee without feare with you: for he worketh the worke of the Lord, euen as I doe.

11 Let no man therefore despise him: but conuey him forth in peace, that hee may come vnto me: for I looked for him with the brethren.

12 As touching our brother Apollos, I greatly desired him to come vnto you with the brethren: but his minde was not at all to come at this time: howbeit he will come when he shall haue convenient time.

13 ¶ Watch yefad fast in the faith: quyte you like men, and be strong.

14 Let all your things be done in loue.

15 Now brethren, I beseech you (yee know the house of Stephens, that it is the first fruite of Achaia, and that they haue giuen themselves to minister vnto the Saintes)

16 That yee be obedient euery vnto such, and to all that helpe with vs and labour.

17 I am glad of the comming of Stephens, and Fortunatus, and Achaicus: for they haue supplied the want of you.

18 For they haue comforted my spirit and yours: acknowledge therefore such men.

19 The Churches of Asia salute you: Aquila and

of 13. 14. hee 1. 14.

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39. 14. hee 1. 14.

*1. Wherby God of
firth, you and
with the Spirit
as a dead thing, but
a quickening Spi-
rit, worketh in
to wit, of Christ,
which is living im-
puted to us as our
own, we are not
only not condemn-
ed, but also we are
crowned at
righteous.*

*2. The Law, yea, and
the Ten command-
ments themselves,
together with Mo-
ses, is abolished, if
we consider the mi-
nistrie of Angels
apostles by Christ.*

*3. Here sheweth
wherby standeth
the glorie of the
Gospel, to wit, in
that that it seeth
forth plainly and
evidently, that
which the Lawe
shewed darkely,
for it sent them
that heard it to be
healed of Christ,
which way to
come, after it had
wounded them.*

4. Exod. 34. 34.

*5. He expoundeth
by the way the allegorie of Moses his covering, which was a token of the dark-
nesse and weakenesse that is in men, which were rather dulled by the bright shining
of the Lawe, then lightened: which covering was taken away by the coming of
Christ, who lighteth the hearts, and speaketh thus to the Lord, that we may be
brought from the shadowe of this blindness, and see the liberte of the light, by
the vertue of Christs spirit. In Iohn the very boldest of Moses his ministrie,
a Christ is that spirit, which taketh away that covering by working in our hearts, where-
unto also the Law is fully called, yea, though he saith, because he speaketh to dead men, man
nill the Spirit quicken us. 2. Cor. 1. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

*6. Now be plain-
ly witnesseth that
both he and his
fellow through
the mercie of God
do their vocation
& duty piously
and sincerely, af-
fecting all dangers.
Though we are
broken in pieces
with affliction and
adversities, yet we
yield not.*

*7. Subtilties, and all kinds of deceits, which men haue after, mit were
downe and luring into, to cause their flammish dealing without. c. Thou is it that
in the former Chapter he called, making merchandise of the word of God. 2. An
admonition Many be a the Gospel, and yet are no more lightened thereby, than by
the preaching of the Lawe. The answereth. The fault is in the men themselves,
while they seeke to be ruled in this world. And yet notwithstanding
doth he and his fellowes let forth the most cleare light of the Gospel to be seene
and beholde, seeing that Christ whom only they preach, is he in whom only God
will be knowne, and mit were seen.*

*8. Now be plain-
ly witnesseth that
both he and his
fellow through
the mercie of God
do their vocation
& duty piously
and sincerely, af-
fecting all dangers.
Though we are
broken in pieces
with affliction and
adversities, yet we
yield not.*

*9. Now be plain-
ly witnesseth that
both he and his
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do their vocation
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fecting all dangers.
Though we are
broken in pieces
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adversities, yet we
yield not.*

counsaunce (which glorie is done away.)

8 How shall not the ministration of the Spirit be more glorious?

9 For if the ministrie of condemnation was glorious, much more doeth the ministration of righteousness exceede in glory.

10 For euery that which was glorified, was not glorified in this point, that is, as touching the exceeding glorie.

11 For if that which should be abolished, was glorious, much more shall that which remaineth, be glorious.

12 Seeing then that we haue such trust, wee see great boldnesse of speech.

13 And we are not as Moses, which put a vail vpon his face, that the children of Israel should not looke vnto the ende of that which should be abolished.

14 Therefore, their mindes are hardened: for vntill this day remaineth the same covering: vntaken away in the reading of the olde Testament, which vails in Christ is put away.

15 Nor euen vnto this day, when Moses is read, the vail is layed ouer their hearts.

16 Neuertheless when their hearts shall be turned to the Lord, the vail shall be taken away.

17 Now the Lord is the Spirit, and where the Spirit of the Lord is, there is liberte.

18 But wee all beholde as in a mirrour the glorie of the Lord with open face, and are changed into the same image, from glory to glory, as by the Spirit of the Lord.

*19. By the way the allegorie of Moses his covering, which was a token of the dark-
nesse and weakenesse that is in men, which were rather dulled by the bright shining
of the Lawe, then lightened: which covering was taken away by the coming of
Christ, who lighteth the hearts, and speaketh thus to the Lord, that we may be
brought from the shadowe of this blindness, and see the liberte of the light, by
the vertue of Christs spirit. In Iohn the very boldest of Moses his ministrie,
a Christ is that spirit, which taketh away that covering by working in our hearts, where-
unto also the Law is fully called, yea, though he saith, because he speaketh to dead men, man
nill the Spirit quicken us. 2. Cor. 1. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

*20. Now be plain-
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*23. Now be plain-
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adversities, yet we
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*24. Now be plain-
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the mercie of God
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fecting all dangers.
Though we are
broken in pieces
with affliction and
adversities, yet we
yield not.*

10 In whome the god of this world hath blinded the minds, that is, of the infidels, that the light of the glorious Gospel of Christ, which is the image of God, should not shine vnto them.

11 For wee preach not our selues, but Christ Iesus the Lord, and our selues your seruants for Iesus sake.

12 For God that commanded the light to shine out of darkness, is he which hath shined in our hearts, to giue the light of the knowledge of the glory of God in the face of Iesus Christ.

13 But wee haue this treasure in earthen vessels, that the excellencie of that power might be of God, and not of vs.

14 We are afflicted on euery side, yet are we not in distresse: we are in doubt, but yet we despaire not.

15 We are persecuted, but not forsaken: cast downe, but we perish not.

16 Euery where we beare about in our bodie the dying of the Lord Iesus, that the life of Iesus might also be made manifest in our bodies.

17 For we which liue, are alwayes deliuered vnto death for Iesus sake, that the life also of Iesus might be made manifest in our mortal felicity.

18 So then death worketh in vs, and life in you.

19 And because we haue the same spirit of faith, according as it is written, I beleueed, and therefore haue I spoken, wee also beleuee, and therefore speake.

20 Knowing that he which hath raised vp the Lord Iesus, shall raise vs vp also by Iesus, and shall sit vs with you.

21 For all things are for your sakes, that that most precious grace by the thanksgiving of many, may redound to the praise of God.

22 Therefore we faint not, but though our outward man perish, yet the inward man is renewed daily.

23 For our light affliction which is but for a moment, causeth vnto vs a farre most excellent and eternall weight of glory.

24 While we looke not on the things which are seene, but on the things which are not seene for the things which are seene, are temporal: but the things which are not seene, are eternall.

*25. To the ende faith be, that all men may perceive that they stand not by any means
true, but by the singular veritie of God: so that they die a thousand times, but not
perish. 6. An amplification of the former sentence, wherein he accompanieth
affliction to a daily death, and the verue of the Spirit of God in Christ, in
which opposeth that death. 10. Paul and celia, that was able to die, and could
that the faithfull, but especially the ministers are in. 8. Which had that off, to be
by the Spirit of Christ, amongst many and of great miserie. 1. I labored in that
for a while, die. 7. A very cunning conclusion: as if he would say, Therefore
be short, we die, that you may liue by our death, for that they renoued into
those dangers for the building of the Churches sake, and they ended not to make
all the fulness of the Church committed vnto them. 12. He declareth the former
sentence, shewing that he and his fellowes die in a short purchase life, so often
but yet notwithstanding they are partakers of the same life with them: because
they themselves do first beleue that, which they propounde to others to beleue
to wit, that they also shall be saved together with them in Christ. 13. The same
by the inspiration of the same Spirit. 2. Thel. 1. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

*26. Now be plain-
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fecting all dangers.
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broken in pieces
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*27. Now be plain-
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fecting all dangers.
Though we are
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yield not.*

*28. Now be plain-
ly witnesseth that
both he and his
fellow through
the mercie of God
do their vocation
& duty piously
and sincerely, af-
fecting all dangers.
Though we are
broken in pieces
with affliction and
adversities, yet we
yield not.*

*1. The Seraphim
and the Cherubim
praising and wor-
shipping the Lord
in the first of the
glorie of Christ.*

*2. In whom the Fa-
ther sendeth forth
his Son, who is
the Word, and
the Word was
with the Father,
and the Word was
God.*

*3. He remained
according to his
ancient maner,
all dayes of
his ministration,
choosing that he
should be a seruant,
and writing that
all this he
which he and his
followers give in
to the Father, from
the Lord.*

*4. To teach the
children of men
the way of life, and
to bring forth
many sons of
truth.*

*5. That Iesus
should in his first
coming be
the Son of
man.*

*6. That Iesus
should in his
second coming
be the Son of
man.*

*7. That Iesus
should in his
third coming
be the Son of
man.*

*8. That Iesus
should in his
fourth coming
be the Son of
man.*

*9. That Iesus
should in his
fifth coming
be the Son of
man.*

*10. That Iesus
should in his
sixth coming
be the Son of
man.*

*11. That Iesus
should in his
seventh coming
be the Son of
man.*

*12. That Iesus
should in his
eighth coming
be the Son of
man.*

*13. That Iesus
should in his
ninth coming
be the Son of
man.*

*14. That Iesus
should in his
tenth coming
be the Son of
man.*

*15. That Iesus
should in his
eleventh coming
be the Son of
man.*

*16. That Iesus
should in his
twelfth coming
be the Son of
man.*

*17. That Iesus
should in his
thirteenth coming
be the Son of
man.*

*18. That Iesus
should in his
fourteenth coming
be the Son of
man.*

*19. That Iesus
should in his
fifteenth coming
be the Son of
man.*

*20. That Iesus
should in his
sixteenth coming
be the Son of
man.*

*21. That Iesus
should in his
seventeenth coming
be the Son of
man.*

*22. That Iesus
should in his
eighteenth coming
be the Son of
man.*

*23. That Iesus
should in his
nineteenth coming
be the Son of
man.*

*24. That Iesus
should in his
twentieth coming
be the Son of
man.*

takers of it, but also after they have received grace, that they
 a In that that grace is offered, it is of the grace of God, w
 times & seasons to all things, that we may take occasion when
 49.8. a Which 9 of my mercie and love towards thee like
 which time God poured out that his marvellous love upon us.

1. Men do not
only need the
ministry of the
Gospel, before
they have receiv-
ed grace, but
they may be par-
ticularly continu-
ed in it. 2. Es-
pecially appointed
it is offered. 3. Es-
pecially appointed: as

g He sheweth the Corinthians yecare of a true minister, in his owne example, and Timothy and Silvanus, to the ende, that (as he purposed from the beginning) he might procure authority to himselfe and his like.
 * Declare and shewe inside.
 * 3 Cor. 4. 1.
 4 He first of all reckoneth vp those things which are neither alwaies in the ministers, nor without exception, vntil he be according to the affection of the mind, parting onely except, which also is one of the vertues which ought to be alwaies in a good minister.
 * 5 In saying to and so, finding a place of rest and quietnesse.
 5 Secondly he reckoneth vp such vertues as are necessary and ought alwaies to be in them, and whereby as by good manner, all lettes and hinderances may be overcome.
 6 Preaching of the Gospel.
 7 Power to make miracles, and to bring vnder the twisted.
 8 Uprightnesse.
 9 Going about to rebuke them, he faith first, that he dealeth with them sweetly and with an open and plaine heart, and therewithal compasseth that they doe not the like in louing a gaine their Father.
 10 The opening of the mouth and heart, beneuolence a most careful affection in him, as if he should say, as he saith, and that he saith, for I haue opened my whole heart to you, and you are ignorant of the things which I haue said.
 11 After the manner of the Hebrews, he calleth those things which offend the heart, foolish.
 12 Nowe he rebuketh them boldly, for that they became followers with infidels in outward idolatrie, as though it were a thing indifferent. And this is the fourth part of this Epistle, the conclusion whereof is, that such as the Lord haue bought, the name of his children, must keepe themselves pure not onely in minde but alwaies bodily, that they may wholly be holy vnto the Lord.
 13 Eccles. 1. 3.
 14 If we can come to be holie as thou art, we shall be holie as thou art.
 15 He teacheth the thing God as with idols.
 16 Let us be holie as thou art, we shall be holie as thou art.
 17 He teacheth the thing God as with idols.
 18 Let us be holie as thou art, we shall be holie as thou art.
 19 He teacheth the thing God as with idols.
 20 Let us be holie as thou art, we shall be holie as thou art.
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 25 He teacheth the thing God as with idols.
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ches of Macedonia,

2 Because in a great trial of affliction their joy abounded, and their most extreme poverty abounded unto their rich liberality.

3 For to their power (I beare record) yea, and beyond their power, they were willing,

4 And prayed vs with great instance that we would receive the grace, and fellowship of the ministring which is toward the Saints.

5 And that they did, notwithstanding that we looked for: but gave their own selves, first to the Lord, and after vnto vs by the will of God,

6 That we should exhort Titus, that as hee had begun, so he would also accomplish the same grace among you also.

7 Therefore, as ye abound in euery thing, in faith and word, and knowledge, and in all diligence, and in your loue towards vs, euen so see that ye abound in this grace also.

8 This I say I not by commendation, but because of the diligence of others: therefore prouoe I the naturallnesse of your loue.

9 For ye knowe the grace of our Lord Iesus Christ, that hee being rich, for your sakes became poore, that yee through his povertie might be made rich,

10 And I shew my minde herein: for this is expedient for you, which haue begun not to doe only, but also to will, a yere agoe.

11 Nowe therefore performe to doe it also, that as there was a readinesse to will, euen so yee may performe it of that which ye haue.

12 For if there be fitt a willing minde, it is accepted according to that a man hath, and not according to that he hath not.

13 Neither is it that other men should be eased, and you grieved: But vpon like condition, at this time your abundance supplieth their lacke:

14 That also their abundance may be for your lacke, that there may be equalitie:

15 As it is written, He that gathered much, had nothing ouer, and he that gathered little, had not the lesse.

16 And thanks be vnto God, which hath put in the heart of Titus the same care for you.

17 Because he accepted the exhortation, yea, he was so careful that of his owne accord he went vnto you.

18 And wee haue sent also with him the brother, whose praise is in the Gospel thorowout all the Churches,

19 And not so only, but is also chosen of the Churches to be a fellow in our iourney, concerning this grace that is ministered by vs vnto the glory of the same Lord, and declaration of your prompt minde)

20 Auiding this, that no man should blame vs in this abundance that is ministered by vs,

21 Providing for honest things, not only before the Lord, but also before men.

22 And we haue sent with them our brother, whom we haue oft times prouoed to be diligent

in many things, but now much more diligent, for the great confidence, which I haue in you.

23 Whether any doe inquire of Titus, he is my fellow and helper to youward: or of our brethren, they are messengers of the Churches, and of the glory of Christ.

24 Wherefore shew toward them, and before the Churches the proofe of your loue, and of the reioicing that we haue of you.

For as much as you see the messengers whom they haue chosen by all their consents, and sent them vnto you.

CHAP. IX.

1 Why, altho hee sheweth well of their ready wills, yet earnestly exhorteth them, & be preclerish a reason: & the comparison almes is fed sowing, so which God doth repay with great gaine.

For as touching the ministring to the Saints, it is superfluous for me to write vnto you.

2 For I know your readines of minde, whereof I boast my selfe of you vnto them of Macedonia, and say, that Achaia was prepared a yere agoe, and your zeale hath prouoked many.

3 Now haue I sent the brethren, left our reioicing ouer you should bee in vaine in this behalf, that ye (as I haue sayd) be ready:

4 Left if they of Macedonia come with me, and finde you vnprepared, we (that wee may not say you,) should be ashamed in this my constant boasting.

5 Wherefore, I thought it necessarie to exhort the brethren to come before vnto you, and to finish your beneuolence appointed afore, that it might bee ready, and come as of beneuolence, and not as of nigardinesse.

6 This ye remember, that he which soweth sparingly, shall reape also sparingly, and hee that soweth liberally, shall reape also liberally.

7 As euery man c wilth in his heart, so let him sowe, & as grudgingly, or of necessitie: for God loveth a cheerful giuer.

8 And God is able to make all grace to abound toward you, that ye alwayes hauing all sufficiency in all things, may abound in euery good worke.

9 As it is written, He hath sparfed abroad and hath giuen to the poore: his beneuolence remaineth cuer.

10 Also he that findeth seede to the sower, will minister likewise bread for foode, and multiple your feede, and increaseth the frutes of your beneuolence.)

11 That on all partes ye may be made rich vnto all liberality, which causeth through vs thanksgiuing vnto God.

12 For the ministring of this seruice not only supplieth the necessities of the Saints, but also abundantly causeth many to giue thanks to God,

13 (Which by the k experiment of this ministrifion praise God for your voluntarie sub-

d With a sparing and nigardly heart. e Against his will, as hee is to be called. f All God his beneficent liberality. g To bring others in all men as poss. his in time, when good men are necessary. h I have said a man that sareth God, and so. i I have said, who shall neuer man (open her) to giue to others. j There is now so good an inheritance to the godly, as beneficent is. k An other excellent and double fruite of liberality towards the Saints, in this: that it giveth occasion to praise God, and that our faith is also hereby made manifest. l By this proofe of your liberality in this helping and incomming of others. m I have said, that you acknowledge that only Christ, who you haue written, is interested your fathers, declaring thereby, that you agree with the Church of Hierusalem.

million

in *Left by the great*
communion
graffed the Corinthian
an should be possi-
ble up, he should
on his exhortati-
on, wish this exco-
municati-

mission to the Gospel of Christ, and for your li-
berall distribution to them, and to all men)

14 And in their prayer for you, to long after you
greatly, for the abundant grace of God in you.

15 ¹ Thanks therefore be unto God for his
unspikeable gift.

CHAP. X.

3 *Hee sheweth with what confidence, & with what weapons, & with what revenge he is armed against the caus-
tious of the wicked, & that, where he is present, his
daunt have no left power, 15 then his words have force,
when he is absent.*

NOWE ¹ I Paul my selfe beseech you by the
meekenes, & gentleness of Christ, which
when I am present among you am bafe, but am
bolde to you being absent:

2 And *thus* I require you, that I neede not be
bolde when I am present, with that same confi-
dence, wherewith I thinke to be bolde against
some, which esteeme vs as though wee walked
b according to the flesh.

3 Neuerthelesse, though wee walke in the
flesh, yet we doe not warre after the flesh.

4 (For the weapons of our warfare are not
carnall, but mightie through ⁴ God, to cast
downe holdes)

5 Casting downe the imaginations, and euery
high thing that is exalted against the know-
ledge of God, and bringing into captiuitie euery
thought to the obedience of Christ,

6 And hauing ready the vengeance against all
disobedience, when your obedience is fulfilled.

7 ¹ Lookoe ye on things after the ¹ appearance? If
any man trust in himselfe that he is Christes, let
him consider this againe of himselfe, that as he is
Christes, euen so are we Christes.

8 For though I should boast somewhat more
of our authoritie, which the Lord hath giuen vs
for edification, and not for your destruction, I
should haue no shame.

9 *Thus I say,* that I may not seeme as it were
to feare you with letters.

10 For the letters, sayeth ⁸ hee, are fore and
strong, but his bodily presence is weake, and his
speech is of no value.

11 Let such one thinke this, that such as wee
are in word by letters, when we are absent, such
will we be also in deede, when we are present.

12 So for we dare not make our felues of the
number, or to compare our felues to them, which

of worldly offices, that is according to the outward appearance. *That nature which
is inclined to sinne, is not then the signe of iustice. 4 As though I had no other
aid and hope then that which outwardly I seeme to haue. And therefore Paul streit
his selfe, that as hee weake condition and state, against his spiritual and Apostolic digni-
tie. 2 Secondly hee witnesseth, that although he be like vnto other men, yet he
commeth furnished with that strength, which no holder of mans can match, whe-
ther they rest by craft and deceit, or by force & might, because hee warreth with
diuine weapons. 3 Are not such as men get them authoritie withall one of comfort,
and yet great still. 4 Same vnto that witnesseth power of God. 5 An amplification
of this spiritual vertue, which in fact is witnesseth the continen be they come
to craffe & mightie, that it bringeth some of them by repentance vnto Christ, and
justly reuenge others, that are stubbornly obdurate, separating them from the
other which suffer themselves to be ruled. 4 Hee beareth into their heads that
same matter, with great weight of words and sentences. 5 Doe ye iudge of things
according to the outward shew? 6 Not being able of it by me. 6 Hee setteth some
out that was the freest man of his speich. 7 Being constrained to reuill the foolish
braggers of certaine ambitious men, hee witnesseth that they are able to bring
nothing, but that they falsly peruse themselves of themselves; and as for him-
selfe, although he bragge of excellent things, yet hee will not passe the boundes
which God hath measured him out, according wherunto he came euen vnto them
in preaching the Gospel of Christ, and trusteth that he shall goe further, when they
haue so profited that he shall not neede to say any longer amongst them to in-
flect them. And lastenore is added an amplification, in that he neuer succeeded
others men in their labours. 8 Thus hee sheweth after a launing fort.*

praise themselves: but they vnderstand not that
they measure themselves with themselves, and
compare themselves with themselves,

13 But we will not reioyce of things, which are
not within ¹³ our measure, ¹³ but according to the
measure of the line, wherof God hath distribu-
ted vnto vs a measure to attaine euen vnto you,

14 For we stretch not our felues beyond our
measure, as though we had not attained vnto you:
for euen to you also haue wee come in preaching
the Gospel of Christ,

15 Not boasting of things, which are ¹⁵ without
our measure: ¹⁵ that is, of other mens labours:
and we hope, when your faith shall increase, to
be magnified by you according to our line abundantly,

16 And to preach the Gospel in those regions
which are beyond you: not to reioyce in ¹⁶ ano-
ther mans line, ¹⁶ that is, in the things that are pre-
pared already.

17 ¹⁷ & But let him that reioyceeth, reioyce in
the Lord.

18 For he that praiseth himselfe, is not allowed
but he whom the Lord praiseth.

which hee spake of himselfe, and therewith also prepareth the Corinthians to beare
other things, without saying that hee seeketh nothing els but to approue himselfe to
God, whose glory hee onely seeketh.

CHAP. XI.

1 *He testifieth, that for the great losses (also hee beareth to the
Corinthians, hee is compelled. 5 to utter his owne praife:
9 And that hee sheweth his labour on them without any re-
ward, 13 that the fully apostles should not passify him in
any thing, 23 whom hee saith hee hath in those things which
are not worthy to be desired.*

WOULD ¹ to God, ye could suffer a little my
foolishnesse, and in deede, ye suffer me.

3 For I am ielous ouer you, with ³ godly ie-
lousie: for I haue prepared you for one husband,
to present you to as a pure virgin to Christ:

3 But I feare leale as the serpent beguiled
Eue through his subtiltie, so your mindes should
be corrupt from the simplicitie that is in ⁴ Christ.

4 ⁴ For if he that commeth, preacheth ⁴ and
Iesus whom wee haue not preached: or if ye
recieve another spirit whom ye haue not recieued:
either another Gospel which ye haue not recieued:
ye might well haue suffered him.

5 Verely I suppose that I was not inferior to
the very chiefe Apostles.

6 ⁶ And though I be ⁶ rude in speaking, yet
I am not ⁶ so in knowledge, but among you wee
haue bene made manifest to the vttermost, in
all things.

7 ⁷ Haue I committed an offence, because I
abased my selfe, that ye might be exalted, and be-
cause I preached to you ⁷ y Gospel of God freely?

8 I robbed other Churches, and tooke wages
of them to doe you seruice.

9 And when I was present with you, and had
needes, ⁹ I was not slouthfull to the hinderance
of any man: for that which was lacking vnto
me, the brethren which came from Macedonia, if
they decieue themselves, if they looke to recieve of any other man, hee knoweth
an excellent Gospel, or more excellent gifts of the holy Ghost. ¹⁰ I am not
distrust of Iesus Christ: ¹⁰ Hee refuteth the flanders of those Christs, I pray
faith be, that I am not to eloquent an Orator, but yet they cannot take away
knowledge of the Gospel from me, wherof you haue had good proofe, and in
every manner of way. ¹¹ Paul iacknot that kinde of eloquence which is a
man, and still for the Gospel, but hee willingly wended that painted kinde of speeche
which hee many now a dayes haue after and follow. ¹² An other flander, is
that he was a raskall, and lined by the labour of his owne hands. But I haue
the Apostle, what can you say against me, but that I was content to take any paine
for your sakes, and when I lacked, so trouble for my liuing with mine owne
in part, and partly also when poeuerie constrained me, I chose rather to be
seeke my sufficiency, then to be any burden to you, although I preached the
Gospel vnto you? ¹³ Chap. 12. 13.

1 *Prove a value
perfection that
they are of them-
selves, they they
upon them they
care not what
he they counte
all oier, and men-
are all their dam-
age to themselves.
1 Of their iung-
which God hath
not measured me
2 Epist 9. 7.
3 As though God
had diuined the
whole world among
the Apostles, so he
had made.
4 In country
which other men
haue prepared and
haunted with
the preaching of
the Gospel.
5 Cor. 9. 24.
6 Cor. 12.
7 Hee somewhat
mitigates that
which hee saith
the Corinthians to beare
other things, without
saying that hee seeketh
nothing els but to
approue himselfe to
God, whose glory hee
onely seeketh.*

1 *He testifieth, that for the great losses (also hee beareth to the
Corinthians, hee is compelled. 5 to utter his owne praife:
9 And that hee sheweth his labour on them without any re-
ward, 13 that the fully apostles should not passify him in
any thing, 23 whom hee saith hee hath in those things which
are not worthy to be desired.*

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any thing, 23 whom hee saith hee hath in those things which
are not worthy to be desired.*

supplied, and in all things I kept, ¹ and will keep my selfe, that I should not be grievous to you.

10 The truth of Christ is in me, that this rejoycing shall not be ² thus vp against mee in the regions of Achaia.

11 Wherefore? because I loue you not? God knoweth.

12 But what I doe, that will I doe, that I may cut away occasion from them which desire occasion, that they might be found like vnto vs in that wherein they ³ reioyce.

13 For such false apostles are deceitfull workers, and transforme themselves into the Apostles of Christ.

14 And no maruile: for Satan himselfe is transformed into an Angel of light.

15 Therefore it is no great thing, though his ministers transforme themselves, as though they were the ministers of righteousness, whose end shall be according to their works.

16 For againe, let no man thinke that I am foolish, or else take me euen as a foole, that I also may boast my selfe a little.

17 That I speake, I speake it not after the Lord: but as it were foolishly, in this my great boasting.

18 Seeing that many reioyce after the flesh, I will reioyce also.

19 For ye suffer fooles gladly: because that ye are wise.

20 For ye suffer, euen if a man bring you into bondage, if a man deuoure you, if a man take your goods, if a man exalt himselfe, if a man smite you on the face.

21 I speake as concerning the reproch: as though that we had bene ⁴ weakke, but wherein any man is bold (I speake foolishly) I am bold also.

22 They are Hebrewes, so am I: they are Israelites, so am I: they are the seede of Abraham, so am I.

23 They are the ministers of Christ (I speake as a foole) I am ⁵ more: in labours more abundant: in stripes above measure: in prison more plentifully: in death oft.

24 Of the Iewes ⁶ five times received I fourtie stripes auncient.

25 I was thrice ⁷ beaten with roddes: I was once stoned: I suffered thrise shipwracke: night and day haue I bene in the deepe sea.

26 In iourneying I was often, in perils of waters, in perils of robbers, in perils of mine own nation, in perils among the Gentiles, in perils in the cite, in perils in wilderness, in perils in the sea, in perils among false brethren,

27 In weariedness and painfulnesse, in watching, that they will at length berray themselves, what countenance may they make of zeale that they haue to Gods glory.

28 ⁸ By light is meant the Angels are persecutors. He goeth forward boldly, in a vehement, ironic or kinde of taunting, desirith the Corinthians to persecute him when he contend as a foole before them being wiselike those ioly

to their externall things go to wit, touching his flocke, his ancellers, &c. Before he cometh to the matter, he toucheth the Corinthianes perswading themselves to be very wise mend not make in the meane that these false apostles abused their simplicity for aduantage. I as if he

thought of that reproch which they do vnto you (I speake it) which I surely as if they did braue you. ⁹ Paulus called weak, in that he seemeth to the Corin-

thians a weak and slight man, a beggerly artificer, a most wretched and miserable man, notwithstanding therein Gods mighty power was made manifest.

10 Paul being in his owne sight, in the eyes of his ministers, not for his sake, but because he saw he desired come into hazard. 11 In danger of death, he is aduertise to that which is written, ¹² Des 23. 3. & moreover the place

where that Paul suffered many things which Luke passed over. Of the Romans

act. 28. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

ching often, in hunger & thirst in fastings often, in cold and in nakednesse.

28 Beside the things which are outward, I am combred dayly, and haue the care of all the Churches.

29 Who is weakke, and I am not weakke? Who is offended, and I burne not?

30 If I must needs reioyce, I will reioyce of mine infirmities.

31 The God, euen the Father of our Lord Iesus Christ, which is blessed for euermore, knoweth that I lie not.

32 In ¹³ Damascus the gouernour of the people vnder King Aretas, layde watch in the cite of the Damascenes, and would haue caught mee.

33 But at a window was I let downe in a basket through the wall, and escaped his hands.

34 I would boast my selfe, I would take no better argument: as my witnesse that I diuine and forge nothing. ¹⁴ Act. 26. 24.

CHAP. XIII.

1 He doth euen willingly make rehearsal 3 of the heavenly witness, 4 that were vnto him: 5 for which though he might in deede glory, yet he will not, 6 vnto being priuie of his owne infirmitie: 11 but they drive him to the kinde of fury, 20 in that they give care to erriate vnto his persons, who draw them from Christ.

IT is not expedient for mee no doubt to reioyce: for I will come to visions and reuelations of the Lord.

2 I know a man ¹⁵ in Christ about foureteeene yeeres agone, (whether he were in the body, I can not tell, ¹⁶ out of the body, I cannot tell: God knoweth) which was taken vp into the ¹⁷ third heauen.

3 And I knowe such a man (whether in the body, or out of the body, I cannot tell: God knoweth)

4 How that he was taken vp into ¹⁸ Paradise, and heard words which cannot be spoken, which are not ¹⁹ possible for man to vtter.

5 Of such a man will I reioyce: of my selfe will I not reioyce, except it bee of mine infirmities.

6 For though I would reioyce, I should not be a foole, for I will say the truth: but I reifaine, lest any man should thinke of me about that hee seeth in me, or that he heareth of me.

7 And lest I should be exalted out of measure through the abundance of reuelations, there was giuen vnto me a ²⁰ prick in the flesh, the messenger of ²¹ Satan to buffet mee, because I should not be exalted out of measure.

8 For this thing I befought the Lord ²² thrise that it might depart from me.

9 And he said vnto me, My grace is sufficient

for thee, for which name they that translated the olde Testament out of Hebrew into Greeke, called the garden Eden, wherinto Adam was put straight after his creation, as a most delicate and pleasant place. And herewith groweth in, that that blessed state of the glory of God is called by that name. 4 Which no man is able to vtter. 5 Which the Saints themselves are not by any means able to expresse, because it is Gods grace, grace, thus doth I mean. Alexandria expound the place, 10 vnto me. 11 To re-

uocoe all suspicion of ambition hee willeth that he bragge not of those things as of his owne, but as out of himselfe, and yet notwithstanding fainteth nothing, lest by this occasion other men should attribute more vnto him then in deede he is: and therefore he had rather glory in his infirmitie. 3 An excellent doctrine: why God will haue euen his best seruants to be vexed of Satan, and by all kinde of temptations: to wit, lest they should be too much puffed vp, and also that they may be made perfect by that continuall exercise. 10 vnto me. 11 To re-

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9 He addeth this in conclusion first, that the Corinthianes might be ashamed to despise him, vpon whose care almost all Churches depended, as it was plainly seene by experience.

10 He tenneth that against the aduersaries which they objected against him, as if he should say, They alledge my calamities, to take away my authority from me: but if I

God himselfe is my witnesse that I diuine and forge nothing. ¹⁴ Act. 26. 24.

1 He goeth forward in his purpose, and becauseth those bragging matters boasted of reuelations, he reckeneth up those things which lift him vp about the common expectation of men: but he fetch a preface, and exalteth himselfe accordingly.

2 I speake thus in Christ, that is to say, spoken without reason, for I have nothing but I wish you over.

3 Into the highest heauen: for we neede not dispute falsely upon the word (Thy) thus yet this place is so marked with them, which would make haue to be every where.

4 So the Grecians name that which we call apostle, in the Greek tongue, but I wish you over.

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CHAP. XIII.

4 *See conclusions, that he will only for his minis-
tries a-
gainst the vaine
braggies of the
false Apostles, and
there with also ex-
cuse himselfe, for
that by their
importuning he
was constrained
to speake so much
of these things as
he did: to wit,
became that his
Apostleship were
knowne, his
doctrine must
needs fall.
5 That I might
setle the vertue of
Christ more and
more: For the wea-
ker that our in-
firmities are, the
more doeth Christ
vertue appeare in
them.
6 I doe not only
take them patri-
ly and with a good
heart, but also I
take great pleasure
in them.
7 Against he ma-
neth the Corin-
thians witness of
those things
whereby God
had raised his
Apostleshippe
amongst them,
and againe he
declareth by cer-
taine arguments,
how farre he
is from all coue-
sinesse, and
also how he is
affectioned to-
wards them.
8 The arguments
whereby it may
well appeare, that
I am in deede an
Apostle of Iesus
Christ.
9 Chapter 10.
10 I was not shoul-
dill in getting my
living with mine
owne hands: that
I might not be
burdensome to you.
11 He putteth away
another most precious
dewdell, to
wit, that he did subtilly
and by others, make
his gaine and profite
of them.
12 He
concludeth, that he
writeth not these
things vnto them,
as though he needed
to defende himselfe,
for he is guiltie of
nothing: but because
it is behouable for
them to doubt of his
fidelitie who in-
structed them.
13 As it becom-
meth him so to
speake truly and
freely, that pro-
fesseth himselfe to
be in Christ, that
is to say, to be a
Christian.
14 Having confirmed
his authoritie vnto
them he rebu-
rth them sharply,
and exethem them
also like an Apo-
stle, shewing that
he will not spare
them hereafter,
unless they repent,
seeing that this is
the third time that
he hath warned
them.*

for thee: for my power is made perfect through weaknesse. 4 Very gladly therefore will I reioyce rather in mine infirmities, that the power of Christ may I dwell in me.

10 Therefore I take pleasure in infirmities, in reproches, in necessities, in persecutions, in anguishes for Christs sake: for when I am weak, then am I strong.

11 I was a foole to boast my selfe: yee haue compelled me: for I ought to haue bene commended of you: for in nothing was I inferior vnto the very chiefe Apostles, though I bee nothing.

12 The signes of an Apostle were wrought among you with all patience, with signes, and wonders, and great works,

13 For what is it, when I yee were inferior vnto other Churches, except that I haue not bene sothfull to your hinderance: forgiue me this wrong.

14 Behold, the third time I am ready to come vnto you, and yet will I not be sothfull to your hinderance: for I seeke not yours, but yours for the children ought not to lay yv for the fathers, but the fathers for the children.

15 And I will most gladly bestow, and will be bestowed for your foules: though the more I loue you, the lesse I am loved.

16 But bee it that I charged you not: yet for as much as I was craftie, I tooke you with guile.

17 Did I pill you by any of them whom I sent vnto you?

18 I haue desired Titus, and with him I haue sent a brother: did Titus pill you of any thing? walked we not in the selfe same spirit? walked we not in the same steps?

19 Again, thinke yee that wee excuse our selues vnto you? we speake before God in Christ. But we doe all things, dearly beloved, for your edifying.

20 For I feare lest when I come, I shall not find you such as I would: and that I shall be found vnto you such as yee would not, and left there to strife, enuying, wrath, contentions, backbitings, whisperings, swellings, and discord.

21 I feare lest when I come againe, my God abuse me among you, and I shall bewaile many of them which haue sinned already, and haue not repented of the vncleannesse, and fornication, and wantonnesse which they haue committed,

1 *Condemning the third time, a he denounceth the sharper con-
science towards them, 2 who haue a perfect trial of the
power of Christ in his Apostleship: 10 At length he prayeth
for their repentance, 12 And wisheth them prosperitie.*

10 *It is in the third time that I come vnto you.*
L In the mouth of two or three witnesses shall euery word stand.

11 I told you before, and tell you before: as though I had bene present the second time, so write I now being absent to them, which heretofore haue sinned, and to all others, that if I come againe, I will not spare.

12 Seeing that yee seeke experience of Christ, that speaker in mee, which toward you is not weak, but is mightie in you.

13 For though hee was crucified concerning his infirmities, yet lieth he through the power of God. And we no doubt are weak in him, but we shall liue with him, through the power of God toward you.

14 Proue your selues whether yee are in the faith: examine your selues: knowe yee not your owne selues, how that Iesus Christ is in you, except yee be reprobates?

15 But I trust that yee shall know that wee are not reprobates.

16 Nowe I pray vnto God that yee doe none euill, not that we should feeme approved, but that yee should doe that which is honest: though wee be as reprobates.

17 For wee can not doe any thing against the truth, but for the truth.

18 For we are glad when wee are weak, and that yee are strong: this also we wish for, even your perfection.

19 Therefore write I these things being absent, lest when I am present, I should vse sharpnesse, according to the power which the Lorde hath giuen mee, to edification, and not to destruction.

20 Finally brethren, fare yee well: be perfect: be of good comfort: be of one minde: liue in peace, and the God of loue and peace shall be with you.

21 Greete one another with an holy kisse.

22 All the Saints salute you.

23 The grace of our Lorde Iesus Christ, and the loue of God, and the communion of the holy Ghost be with you all, Amen.

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science towards them, 2 who haue a perfect trial of the
power of Christ in his Apostleship: 10 At length he prayeth
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17 For wee can not doe any thing against the truth, but for the truth.
18 For we are glad when wee are weak, and that yee are strong: this also we wish for, even your perfection.
19 Therefore write I these things being absent, lest when I am present, I should vse sharpnesse, according to the power which the Lorde hath giuen mee, to edification, and not to destruction.
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¶ The second Epistle to the Corinthians written from Philippi, a citie in Macedonia, and sent by Titus and Lucas.

THE EPISTLE OF THE APOSTLE PAUL TO THE GALATIANS.

CHAP. I.

1 Straight after the salutation, & he representeth the Galatians for reading. 2 From his Gospel, 15 which hee received from God, 17 before he had communicated with any of the Apostles.

AVL is an Apostle (not 2 of men, neither by man, & but by Jesus Christ, and God the Father which hath raised him from the dead)

2 And all the brethren which are with me, vnto the Churches of Galatia :

3 Grace be with you, and peace from God the Father, and from our Lord Jesus Christ,

4 Which gave himselfe for our finnes, that he might deliuer vs & for this present euill & world according to the will of God euen our Father,

5 To whom be glory for euer and euer, Amen.

6 I maruile that ye are so soone & remoued away vnto another Gospel, from him that had called you in the grace of Christ,

7 Which is not another Gospel, saue that there be some which trouble you, and intend to pervert the Gospel of Christ.

8 But though that wee, or an Angel from heauen preach vnto you otherwise, then that which we haue preached vnto you, let him be accursed.

9 As we said before, so say I now againe, If any man preach vnto you otherwise, then that ye haue receiued, let him be accursed.

10 For nowe preach I mans doctrine, or Gods, or go I about to please men? for if I should yet please men, I were not the seruant of Christ.

11 Now I certifie you, brethren, that the Gospel which was preached of me, was not after man.

12 For neither receiued I of man, neither was I taught it, but by the reuelation of Iesus Christ.

13 For ye haue heard of my conuersion in

time past, in the Iewish religion, howe that I persecuted the Church of God extremely, and wasted it,

14 And profited in the Iewish religion about many of my companions of mine owne nation, and was much more zealous of the traditions of my fathers.

15 But when it pleased God (which had separated me from my mothers wombe, and called me by his grace)

16 To reuile his Sonne in me, that I should preach him among the Gentiles immediately, I communicated not with flesh and blood:

17 Neither came I againe to Hierusalem to them which were Apostles before me, but I went into Arabia, and turned againe vnto Damascus.

18 Then after three yeeres I came againe to Hierusalem, to visite Peter, and abode with him fiftene dayes.

19 And none other of the Apostles sawe I, saue Iames the Lords brother.

20 Nowe the things which I write vnto you, beholde, I witness before God, that I lie not.

21 After that, I went into the coastes of Syria and Cilicia: for I was unknowne by face vnto the Churches of Iudea which were in Christ.

22 But they had heard only some say, Hee which persecuted vs in time past, nowe preacheth the faith which before he destroyed.

23 And they glorified God for me.

And others, whose names (as I said before) the false apostles abused to destroy his Apostleship, as though he desired another Gospel then the true Apostles did, and as though hee were not of their number, which are to be credited without exception: therefore Paul auereth, that he began straightaway after his calling to preach at Damascus and in Arabia, and was not from thence time in Hierusalem but only fiftene dayes, where he saw only Peter, James, and afterwards he began to teach in Syria and Cilicia, with the content and approbation of the Churches of the Iewes, which knew him only by name, so farre off was it, that hee was there instructed of men. A Whom many in the world.

This is a kinde of sub. p The doctrine of faith.

CHAP. II.

1 That the Apostles did nothing disagree from his Gospel, 3 he declareth by the example of Titus being uncircumcised, 12 and also by his aduancing the same against Peters dissimulation: 17 And so he prisseth to the handling of our first instruction by Christ, &c.

Then 14 yeeres yeres after, I went vp againe to Hierusalem with Barnabas, and tooke with me Titus also.

2 And I went vp by reuelation, and declared vnto them that Gospel which I preach among the Gentiles, but particularly to them that were the chiefe, lest by any means I should runne, or had runne sin in vaine:

3 But neither yet Titus which was with mee, though hee were a Grecian, was compelled to be circumcised,

4 To wit, for the false brethren which were craftily sent in, and crept in priuily to spie out our libertie, which we haue in Christ Iesus, that they

felices therein, which traitorously laid wayes against him, but in vaine: neither did they adde the least ree to the doctrine which hee had preached, but contrariwise they gaue him and Barnabas the right hands of fellowship, and acknowledged them as Apostles appointed of the Lord to the Gentiles, a Disputing, for as touching his doctrine, Paul desired not of it, but because there were certain reports cast abroad of him, that hee was of another opinion then the rest of the Apostles were, who had thing much bene hindered the work of his Gospel, therefore hee laboured to remoue this doubt. b Which by decree, and counsell, he himselfe kept in among the faithful.

After gr. k Hee callith vnto the traditions of his fathers, because hee was not only a Pharise himselfe, but also he had Pharisees to his fathers.

l The spirit of Gods earliasing predication, whereby hee appointed him to be an Apostle, without hee cometh three degrees, the earliasing comfite of Gods, his appointing from his mothers wombe, and his calling: there is no mention of any, yet first of wnter, and then to me, and then in a kinde of spirit which the Hierosy, whereby this is given vs to understand, and this hee cometh from Gods.

o Ephe. 1. 3. 8 Because it might be objected, that in deede hee was called of Christ in the heart of Peter, and afterwards was instructed of the Apo-

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11 2 might

CHAP. III.

^a Being delivered from the bondage of the Law, ^b by Christ, who is the end thereof; ^c so as we are not bound to fall back to beggerly circumstances; ^d His call is him against therefore in the spirit of the doctrine of the Gospel, as concerning his eternally made a free ally.

^e He declareth that by another double friendship, which he had before concerning the keeper and scholar-master; For he saith, that the Law, (that is the whole government of Gods house according to the Law) was as it were a tutor or overseer supported for a time, until faith came in that proceeding and succeeding which was but for a time, being ended, we should at length come to be at our own liberty, and should live as children, and not as servants. Moreover, he sheweth by the way, that the government of the Law, was as it were an A.B.C., and as certain principles in comparison of the doctrine of the Gospel.

^f Then ^g I say, that the fire as long as hee is a child, directeth nothing from a servant, though he be Lord of all, ^h But is under tutors and governors, ⁱ until the time appointed of the Father.

^j Even so, we when we were children, were in bondage under the rudiments of the world.

^k But when the fulness of time was come, God sent forth his Son, made of a woman, and made under the Law,

^l That he might redeem them which were under the Law, that we might receive the adoption of the sonnes.

^m And because we are sonnes, God hath sent forth the Spirit of his Sonne into your hearts, which crieth, Abba, Father.

ⁿ Wherefore, then art no more a servant, but a sonne: now if thou be a sonne, thou art also the heir of God through Christ.

^o But even then, when ye knewe not God, yee did service vnto them, which by nature are not gods.

^p But now feeling yee know God, yea, rather are known of God, howe tame ye againe vnto impotent and beggerly rudiments, whereunto as from the beginning ye will be in bondage againe?

^q Yee observe dayes, and moneths, and times and yeeres.

^r I am in feare of you, lest I have bestowed on you labour in vaine.

^s Ye as yet (for I am euen as you) brethren, I beseech you: ye have not hurt me at all.

^t And ye know, how through infirmity of the flesh, I preached the Gospel vnto you at y first.

^u And the trial of me which was in my flesh, ye despised not, neither abhorred: but ye received

me as an Angel of God, yea, as Christ Iesus.

^v What was then your felicity? for I bear you record, that if it had bene possible, yee would have plucked out your owne eyes, and have given them unto me.

^w Am I therefore become your enemy, because I tell you the truth?

^x They are jealous out of you I misse: yea, they would exclude you, that yee should altogether lose them.

^y But it is a good thing to lose earnestly always in a good thing, and not only when I am present with you.

^z My little children, of whom I traile in birth againe, until Christ be formed in you,

^{aa} And I would I were with you now, that I might change my voyce: for I am indoubt of you.

^{ab} Tell me, ye that will be under the Law, do ye not heare the Law?

^{ac} For it is written, that Abraham had two sonnes, ^{ad} one by a servant, and ^{ae} one by a free woman.

^{af} But he which was of the servant, was borne after the flesh: and he which was of the free woman, was borne by promise.

^{ag} By the which things another thing is meant: for these members are the two testaments, the one which is Agar of mount Sinai, which becometh vnto bondage.

^{ah} (For Agar or Sina is a mountain in Arabia, and is answereth to Hierusalem which now is) and the is in bondage with her children.

^{ai} But Hierusalem, which is above, is free: which is the mother of vs all.

^{aj} For it is written, ^{ak} Reioyce thou barren that bearest no children: break forth, & cry, thou that trailest not: for the Lord hath many moe children, then the which hath an husband.

^{al} Therefore, brethren, we are after the manner of Isaac, children of the promise.

^{am} But as then hee that was borne after the flesh, persecuted him that was borne after the Spirit, even so it is now.

^{an} As we have seen a father common to them both, but not with like favour: for as Abraham begate Isaac, by the common course of nature, so Agar his bond woman and stranger, and began Isaac of Sara a free woman by the virtue of the promise and by grace only, and the first was not only not here, but also persecuted the latter.

^{ao} So there are two covenants, and as it were two sonnes borne to Abraham of two concubines, as it were of two mothers. The one was made in Sin, without the land of promise, according to which covenant Abraham children were they to the flesh were begotten: to which the Law, which teacheth righteousness by the command, that is by the Law: but they are not heirs, say they that are by the house, as they that persecute the true heirs.

^{ap} The other was made in the Spirit of Hierusalem, or in Zion, (to wit, by the Gift of Christ) which begetteth children of promise, to wit, believers, by the virtue of the holy Ghost, which children in Abraham do rest themselves in the free promise, and they only by the gift of the Spirit shall partake of the fathers inheritance, and they only by the gift of the Spirit shall be the common course of nature.

^{aq} By virtue of the promise, which Abraham kept holds on for himself and his to us fields, for afterwards Abraham and Sara were left beggining and bearing children.

^{ar} These two represent and shadow forth, as they are called two covenants, one of the old Testament, and another of the New Testament, were not two in deed and in spirit of the time, and the diversity of the government.

^{as} He maketh mention of Sina, because that covenant was made in that mountain, at which mountain after was the common course of nature.

^{at} Look how the title himselfe becometh Agar and her children, such his bondage is between the flesh and her, and that is, Sina, which is exalted, and of great account.

^{au} He saith that in this allegorie, he hath followed the steps of Esay, who foretold that the Church should be made and consist of the children of barren Sina, the day, of them which were only spiritually should be made Abraham and Esay, the father and calling of the Gentiles.

^{av} Esay saith, ^{aw} Sina that is a desolate and void, ^{ax} & Rom. 9. ^{ay} After the manner of Isaac, who is the Sina of the Gentiles, Hierusalem, as I have said of the faith Synagoga, ^{az} But there, was which promise becometh, ^{ba} By the common course of nature, ^{bb} By the virtue of the promise and after a spiritual manner.

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ding to his rich grace.

8 ¹⁰ Whereby he hath bin abundant toward vs in all wisdom and vnderstanding.

9 And hath opened vnto vs the myserie of his will according to his good pleasure, which he hath purposed in him.

10 That in the dispensation of the fulness of the times, he might gather together in one all things, both which are in heauen, and which are in earth, ⁱⁿ Christ.

11 In whom also we are chosen when we were predestinate according to the purpose of him, which worketh all things after the counsell of his owne will.

12 That we, which first trusted in Christ, should be vnto the praise of his glory:

13 In whom also ye have trusted, after ye heard the word of truth, ^{even} the Gospel of your saluation, wherein also after that ye beleue, ye were sealed with the holy Spirit of promise,

14 Which is the earnest of our inheritance, for the redemption of that libertie purchased vnto the praise of his glory.

15 Therefore also after that I heard of the faith, which ye haue in the Lord Iesus, and loue toward all the Saints,

16 I ceased not to give thanks for you, making mention of you in my prayers,

17 That the God of our Lord Iesus Christ, that Father of glory, might give vnto you the Spirit of wisdom, and reuelation through the acknowledgement of him,

18 That the eyes of your vnderstanding may be lightened, that ye may know what the hope is of his calling, and what the riches of his glorious inheritance are in the Saints,

19 And what is the exceeding greatness of his power toward vs, which beleeue, according to the working of his mightie power,

20 Which hee wrought in Christ, when he raised him from the dead, and set him at his right hand in the heauenly places,

21 Farre aboue all principallitie, and power, and might, and domination, and euerie Name, that is named, not in this world only, but also in that that is to come,

22 And hath made all things subiect vnder his feet, and hath giuen him ouer all things to bee the head of the Church,

23 Which is his body, ^{now} the fulness of him that filleth all in all things.

^{the} weakness of the flesh.

¹ To be first on Gods right hand, is to be a partner of the four-
all things: they of weaker flesh power or excedence. 21 That we should not think
that that excellent glorie of Christ is a thing where with we have sought to doe, he
witnesseth, that he was appointed of God the Father head of all the Church, & there-
fore the body must be ioyned to this head which otherwise should be a mayned
thing without the members: which notwithstanding is not of necessity (seeing
that the Church is rather quickened & sustained by the onely verue of Christ, for
Lawfulness it thus hee seeketh the fulness of the body) but of the infinite good will and
pleasure of God, who wonderfully to loue vs to his Sonnes. ² Inasmuch
there is nothing but is subiect to him. 2 For the loue of Christ is great towards the
Church, that hee doth fully subiect all with all things, yet hee strength himselfe
and a married and perfect head, which is to be the Church as to him as the body.

CHAP. II.

¹ The letter to set out the grace of Christ, hee vseth a comparison,
calling them to remembrance, 5 that they were altogether calluities
and blinde, 8 that they are saved by grace, 13 and through
mercy, 16 by reconciliation through Christ, 17 published by
the Gospel

And ¹ you hath he quickened, that were dead in trespasses and finnes,

2 Wherein in times past ye walked, according to the course of this world, and after the prince that reuleth in the aire, ^{even} the spirit, that now worketh in the children of disobedience,

3 Among whom we also had our conuersation in time past in the lusts of our flesh, fulfilling the will of the flesh, and of the minde, and were by nature the children of wrath as well as others.

4 But God which is rich in mercie, through his great loue wherewith hee loued vs,

5 Euen when we were dead by finnes, hath quickened vs together in Christ, by whose grace ye are saved,

6 And hath raysed vs vp together, and made vs sit together in the heauenly places in Christ Iesus,

¹ them dead, which are not regenerate: for as the immortallitie of them which are dam-
ned, is no life, so the living together of body and soule, is properly no life, neither
them which are not ruled by the Spirit of God. 2 Hee then with the course of death,
to wit finnes. 3 Hee prooeth by the effects that are done by spirituall death. 4 He
prooeth this euill to be vniuersall, in so much as all are sinners of Satans. 5 As
the nature of the prince. 6 Men are therefore sinners in Satans, because they are
willingly rebellious against God. 7 They are called the children of disobedience,
which are given to disobedience. 6 After that hee hath fearefully condemned the
Gentiles, hee confesseth that the Iewes amongst whom hee himselfe hath himselfe
not a whit better. 7 By the name of Christ, hee sheweth, hee meaneth the whole
man, which hee indelish into two parts: into the flesh, which is the part that the
Pharisees were without reason, and into the thought, which they called wisdom: in what
hee leaueh nothing in man half dead, but concluding that the whole man of nature
the frame of man. 7 The conclusion: All men are borne subiect to the wrath
and curse of God. 8 Men are laid to be the children of wrath perfectly, that is to
say, guilty of cursing death by the inuigment of God, who is angry with them.
9 Pharisee people which knew not God. 8 Nowe hee followeth another
member of the comparison, declaring our excellencie, to wit, that by the verue of
Christ we are delivered from that death, and made partakers of eternall life, to the
end that that length we may reigne with him. And by diuers and sundry means he
heareth this into their heads, that the efficient cause of this benefite is the free
mercie of God: and Christ himselfe is the meritorie cause: and faith is the instrument,
which also is the free gift of God: and the end is Gods glory. 9 To wit, as hee
saith afterwards in Christ, for as yet it is not fulfilled in vs, but only in our head, by
whose spirit we haue begun to die to sinne, and live in God, which that we be fully
brings us on, and maketh vs the hope is certifier for we are as sure of that we looke for, as
we are of that we haue received already.

so The Apostle
willeth to be
holden our most
glorious Christ
with the eyes of
faith, that we
excellent power
and glorie of
God, whereof all
the faithfull are
partakers, al-
though it be as
yet very dark in
vs by reason of the
ignominie of the
crosse and the
weaknesse of the
flesh.

1 Hee declareth
against the
generencie of
Gods good
will, by compar-
ing that misera-
ble state wherein
we are borne,
with that dig-
nity wherewith
we are aduanced
by God the Fa-
ther in Christ. So
that hee describeth
that condition in
such sort, that he
faith, that such
condition is
motions we are
not onely borne
halfe dead, but
wholly and al-
together dead.

2 Look how, 2
to shew hee saileth
them dead, which are not regenerate: for as the immortallitie of them which are dam-
ned, is no life, so the living together of body and soule, is properly no life, neither
them which are not ruled by the Spirit of God. 2 Hee then with the course of death,
to wit finnes. 3 Hee prooeth by the effects that are done by spirituall death. 4 He
prooeth this euill to be vniuersall, in so much as all are sinners of Satans. 5 As
the nature of the prince. 6 Men are therefore sinners in Satans, because they are
willingly rebellious against God. 7 They are called the children of disobedience,
which are given to disobedience. 6 After that hee hath fearefully condemned the
Gentiles, hee confesseth that the Iewes amongst whom hee himselfe hath himselfe
not a whit better. 7 By the name of Christ, hee sheweth, hee meaneth the whole
man, which hee indelish into two parts: into the flesh, which is the part that the
Pharisees were without reason, and into the thought, which they called wisdom: in what
hee leaueh nothing in man half dead, but concluding that the whole man of nature
the frame of man. 7 The conclusion: All men are borne subiect to the wrath
and curse of God. 8 Men are laid to be the children of wrath perfectly, that is to
say, guilty of cursing death by the inuigment of God, who is angry with them.
9 Pharisee people which knew not God. 8 Nowe hee followeth another
member of the comparison, declaring our excellencie, to wit, that by the verue of
Christ we are delivered from that death, and made partakers of eternall life, to the
end that that length we may reigne with him. And by diuers and sundry means he
heareth this into their heads, that the efficient cause of this benefite is the free
mercie of God: and Christ himselfe is the meritorie cause: and faith is the instrument,
which also is the free gift of God: and the end is Gods glory. 9 To wit, as hee
saith afterwards in Christ, for as yet it is not fulfilled in vs, but only in our head, by
whose spirit we haue begun to die to sinne, and live in God, which that we be fully
brings us on, and maketh vs the hope is certifier for we are as sure of that we looke for, as
we are of that we haue received already.

Thy three last Chapters containe principles of manners. 1 The first sheweth how to maintain lawe. 2 sheweth how to follow the lawe of God. 3 that the Church may be built up. 4 how to call to him from the want of the world. 5 from him. 6 and from himselfe.

Therefore, being prisoner in the Lord, pray you that yee walke worthy of the vocation wherunto yee are called.

With all humbleness of minde, and meeknes, with long suffering, supporting one another through loue.

Endeavouring to keepe the vnaide of the Spirit in the bond of peace.

There is one body, and one Spirit, euen as yee are called in one hope of your vocation.

There is one Lord, one Faith, one Baptisme. One God and Father of all, which is aboue all, and through all, and in you all.

But vnto euerie one of vs is giuen grace, according to the measure of the gift of Christ.

Wherefore he saith, When he ascended vp on hie, he led captiuitie captive, and gaue gifts vnto me. Nowe, in that hee ascended, what is it but that hee had also descended first into the lowest parts of the earth?

Hee that descended, is euen the same that ascended, farre aboue all heauens, that hee might fill all things.

He therefore gaue some to be Apostles, and some Prophets, and some Euangelists, and some Pastours, and Teachers.

For the repairing of the Saintes, for the worke of the ministration, and for the edification of the body of Christ.

Till we all meete together (in the vnitie of faith and that acknowledging of the Sonne of God) vnto a perfect man, and vnto the measure of the age of the fullnesse of Christ.

That we henceforth bee no more children, waucring and caried about with euerie winde of doctrine, by the deceite of men, and

with craftines, whereby they lay in wait to decauie. But let vs follow the truth in loue, and in all things growe vp into him, which is the head, that is, Christ.

By whome all the body being coupled and knit together by euery ioynt, for furniture thereof (according to the effectual power, which is in the measure of euery part) receiue th increase of the body, vnto the edifying of it selfe in 7 loue.

This I say therefore and testifie in the Lords, that yee henceforth walke not as other Gentiles walke, in vanitie of their mind,

Hauiug their vnderstanding darkened, and being strangers from the life of God through the ignorance that is in them, because of the hardness of their heart:

Which being past feeling, haue giuen themselves vnto wantonnesse, to worke all vncleannesse, men with greedinesse.

But ye haue not so learned Christ,

If so be ye haue heard him, and haue bene taught by him, as the truth is in Iesus,

That is, that yee call off, concerning the conuention in time past, that olde man, which is corrupt through the deceiueable lusts,

And be renewed in the spirit of your mind,

And put on the new man, which is after God is created vnto righteousness, and true holiness.

Wherefore cast off lying, and speake euerie man truth vnto his neighbour: for we are members one of another.

Be not angry, but beare it: let not the sunne goe downe vpon your wrath.

Neither giue place to the deuill.

Let him that stole, steale no more: but let him rather labour, and worke with his handes, the thing which is good, that hee may haue to giue vnto him that needeth.

Let no corrupt communication proceed out of your mouthes: but which is good, to the vse of edifying, if my minister grace vnto the hearers.

And grieue not the holy Spirit of God,

betweene the children of God, as them which are not regenerate: For in these men, all the powers of the mind are corrupted, their mind is giuen to vanity, and their senses are darkened with most greifeful mist, and their affections are as become dead by idle and idle to wickedness, that though they run headlong into all wickedness, being vnto the deliue of all indignation.

Wherefore God hath in them, a deuide of all indignation. Therefore it is not to be said, as though there had been some gaine to be gotten by it. Here followeth contrary part touching men which are regenerate by the true and liuely knowledge of Christ, which haue other principles of their doings far different, to wit, holy and honest desires, a mind cleane changed by the vertue of the holy Ghost, from whence proceed alio like effects, as liue and holy life in deeds.

As they haue seen which as knowing Christ in deeds, and in good works.

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By the doctrine of the lawe, which is very good and profitable in decreasing of sinne.

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10 He declarer his good will towards them, there-withall shewing by what means chiefly they may be confirmed, to wit, by continual prayer.

11 He sheweth what thing we ought chiefly desire, to wit, first of all that we may increase in the true knowledge of God, so that we may be able to discern things that differ one from another, and also in charity, that cuts to the end, and we may give our selves to good works in deeds, to the glory of God by Iesus Christ.

12 Righteousness is the tree, and good works the fruit, when must be desired, when they are the result of righteousness.

13 He presenteth the offence that might come by his perfection, whereby divers tooke occasion to despise his apostleship, to whom heauenly light shined, that God hath blessed his imprisonment in such wise, that hee is by it increased become more famous, and the diguities of the Gospel by this occasion is greatly enlarged, although not with like affliction in all men, yet in dedee.

14 For Christ sake.

15 In the Emperours court.

16 The Gospel is called the word, so far forth the expectation of it.

17 Not with a pure amble, for otherwise their desires were pure.

18 He sheweth by fasting forth his own example.

that the ends of our afflictions is true joy, and that through the vertue of the Spirit of Christ, which he giveth to them that aske it. 19 Under a goodly colour and shew, for they made Christ a cloak for their ambition and enuie. 20 Wee must continue to the end, with great confidence, having nothing before our eyes but Christs glory onely, whether wee live or die. 21 An example of a true shepherd, who maketh more account how he may profit his sheepe, then how much for his commoditie of his owne whatsoever. 22 To live in this mortalitie. 23 Having let downe those things before, in manner of a preface, hee descenderh more to exhortations, warning them first of all, to continue both in doctrine and minde, and afterward, that being thus knit together with those common bandes, they continue through the strength of faith to beare all adversities in such sort, that they admit nothing unworthy the profection of the Gospel. 24 The more faithful to stand fast, and is it proper to worshipp him that stand fast and shirke not a jot.

8 For God is my recorde, howe I long after you all from the very heart roote in Iesus Christ. 9 And this I pray that your loue may abound yet more and more in knowledge, and in all iudgement.

10 That ye may allowe those things which are best, that yet may bee pure, and without offence vntill the day of Christ,

11 Filled with the fruits of righteousness, which are by Iesus Christ vnto the glory and prayse of God.

12 ¶ I would yee vnderstood, brethren, that the things which haue come vnto mee, are returned rather to the furthering of the Gospel,

13 So that my bandes in Christ are famo u throughout all the iudgement hall, and in all other places.

14 Insomuch that many of the brethren in the Lorde are boldened through my bandes, and dare more frankly speake the word.

15 Some preache Christ euen through enuie and strife, and some of all good will.

16 The one part preacheth Christ of contention and not purely, supposing to adde more affliction to my bandes.

17 But the others of loue, knowing that I am left for the defence of the Gospel.

18 ¶ What then yet Christ is preached al manner ways, whether it be vnder a pretence, or sincerely: and I therein ioy: yea and will ioy.

19 For I know that this shall turne to my saluation through your prayer, and by the helpe of the Spirit of Iesus Christ,

20 ¶ As I feruently looke for, and hope, that in nothing I shall be ashamed, but that with all confidence, as alwayes, so now Christ shall be magnified in my body, whether it be by life, or by death.

21 For Christ is to me both in life, and in death advantage.

22 ¶ And whether to live in the flesh were profitable for me, and what to chuse I know not.

23 For I am distressed betwene both, desiring to be loofed and to be with Christ, which is best of all.

24 Nevertheless, to abide in the flesh, is more needfull for you.

25 And this am I sure of, that I shall abide, and with you all continue, for your furtherance and ioy of your faith,

26 That ye may more abundantly reioyce in IESVS CHRIST for mee, by my comming to you againe.

27 ¶ Onely let your conversation be, as it becommeth the Gospel of Christ, that whether I come and see you or els be absent, I may heare of your matters that ye continue in one spirit, and in one minde, fighting together through the faith of the Gospel.

28 ¶ And in nothing feare your adversaries, which is to them a token of perdition, and to you of saluation, and that of God.

29 ¶ For vnto you it is given for Christ, that not only ye should beleue in him, but also suffer for his sake,

30 ¶ Having the same fight, which yee saw in me, and now heare it to be in me.

God himselfe both of our saluation, and of the destruction of the wicked. 10 The prouer that his saying, that persecution is a token of our saluation, because it is a gift of God to suffer for Christ, which gift hee bestoweth vpon his owne, as he doeth the gift of faith. 11 Nowe he sheweth for what purpose hee made mention of his afflictions.

CHAP. II.

1 He exhorteth them above all things to humilitie, and that by the example of Christ. 2 Hee promitteth to send Timothy shortly vnto them, and excuseth the long tarrying of Epaphroditus.

¶ If there be therefore any consolation in Christ, if any comfort of loue, if any fellowship of the Spirit, if any compassion and mercie,

2 Fulfill my ioy, that yee bee like minde, having the same loue, being of one accord, and of one iudgement,

3 That nothing be done through contention or vaine glory, but that in meeknesse of minde euery man esteeme other better then himselfe.

4 Looke not euery man on his owne things, but euery man also on the things of other men.

5 ¶ Let the same minde bee in you that was euen in Christ Iesus,

6 Who being in the forme of God, thought it no robbery to be equal with God:

7 But he made himselfe of no reputation, and took on him the forme of a seruant, & was made like vnto men, and was found in shape as a man.

8 He humbled himselfe, and became obedient vnto the death, euen the death of the crosse.

9 ¶ Wherefore God hath also highly exalted him, and giuen him a name above euery name,

10 That at the Name of Iesus shoulde euery knee bow, both of things in heauen, and things in earth, and things vnder the earth,

11 And that euery tongue shoulde confesse that Iesus Christ is the Lorde, vnto the glory of God the Father.

12 ¶ Wherefore my beloved, as yee haue alwayes obeyed me, not as in my presence onely, but now much more in mine absence: so make an end of your owne saluation wth feare and trembling,

13 For it is God which worketh in you, both the will and the deed, euen of his good pleasure.

14 ¶ Doe all things without murmuring and reasonings,

15 Christ that glorifies and exalts himselfe that he might rightly and fully not appear in the last of men, but remane with Me in the same way, yet hee chooseth rather to despise himselfe. 16 If the Sonne be equal to the Father, then where of there shall be an equality, which Arrian that Heretic denieth: and if the Sonne be compared with the Father, then there is a distinction of persons, which is contrary to that which he denieth. 17 He brought himselfe from all things, as we were nothing. 18 By taking our manhood upon him. 19 He sheweth the most glorious thing. 20 By taking our manhood upon him. 21 Every nation, 22 The conclusion: Wee must go on to saluation with humilitie and submission by the obedience of our vocation. 23 Hee is said to make: an end of his saluation, which is the same as the end of his righteousness. 24 A most true and grounded argument, and yet good for that we haue nothing in vs praise worthy, but it commeth of Gods grace, and without vs, for we haue no ability or power. 25 It is much to see well enough less to doe well, but only of the free mercie of God. 26 It is much to see that we are not worthy, but yet we do not all well of measure, but only because Gods grace maketh of our weakness a good will. 27 Hee denieth himselfe by the contrary effects of pride, teaching vs, that it is far both from all malicious and close inward hatred, and also from open contumacious and brawling. 28 ¶ 120000

9 We ought not to be discouraged, but rather encouraged by the persecutions which the enemies of the Gospel imagine and practise against us, seeing that they are enemies without us, and not within us. 10 The prouer that his saying, that persecution is a token of our saluation, because it is a gift of God to suffer for Christ, which gift hee bestoweth vpon his owne, as he doeth the gift of faith. 11 Nowe he sheweth for what purpose hee made mention of his afflictions.

1 A most earnest request to remane all those things, whereby that great and agreeable content and fellowship is commonly broken, as wit, contention, and pride, whereby it cometh to passe, that they depart from one another. 2 A most earnest request to remane all those things, whereby that great and agreeable content and fellowship is commonly broken, as wit, contention, and pride, whereby it cometh to passe, that they depart from one another. 3 That nothing be done through contention or vaine glory, but that in meeknesse of minde euery man esteeme other better then himselfe. 4 Looke not euery man on his owne things, but euery man also on the things of other men. 5 ¶ Let the same minde bee in you that was euen in Christ Iesus, 6 Who being in the forme of God, thought it no robbery to be equal with God: 7 But he made himselfe of no reputation, and took on him the forme of a seruant, & was made like vnto men, and was found in shape as a man. 8 He humbled himselfe, and became obedient vnto the death, euen the death of the crosse. 9 ¶ Wherefore God hath also highly exalted him, and giuen him a name above euery name, 10 That at the Name of Iesus shoulde euery knee bow, both of things in heauen, and things in earth, and things vnder the earth, 11 And that euery tongue shoulde confesse that Iesus Christ is the Lorde, vnto the glory of God the Father. 12 ¶ Wherefore my beloved, as yee haue alwayes obeyed me, not as in my presence onely, but now much more in mine absence: so make an end of your owne saluation wth feare and trembling, 13 For it is God which worketh in you, both the will and the deed, euen of his good pleasure. 14 ¶ Doe all things without murmuring and reasonings,

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15 ¶ 120000

4. He bringeth
corruptions to
three kinds:
The first is that,
which reflecteth of
vaine and curio
speculations, so

ye beareth a lye
of certayne sub-
wiledome.
I Tha is a word
wilde, and is as
much as to drinke
or carry away a
spoyle or beaur.

5 The second,
which is mani-
foly, superstitious
and vaine, and st-
deth onely vpon
custome and fai-
ned inspiracions
6 The third

was of them who
joined the rudiments of the
world, (that is to
say, the ceremonies
of the Law) with
the Gospel.

7. A generall confutation of all

ruptions is this;
that that craft
needes be a false
religion, which
doeth any thing to
Christ. 8 A re
fesh farre above
1-By sheft word

morish out unto
 our Christ, &
 knitting together
 both precisely ag
 Jewish religion
 sion of the flesh,
 Christ, & Rom
 is, whom Pauli

objection: We are saying that our baptism is not a mere dipping, but a full immersion, and that the force of the metaphor is in the dipping of us, as the Papists say, *communion* from the

that by the might
in the death and
God. *Ephes. 2.*
in sinne, might o
Christ who died
and it is thus; V
in Christ, should

tainement of his
whole service of
to what purpose
require those hel
sider those rites,
settles, whereby
were deferred da
comming, and f

power so mightie
remonies, as th
our enemies. 36
and his might.
to shame. y 7
dampned so glorio
wherein also he
as mouth by a

those things were
red into vs.

the faith, as yee haue bene taught, abounding therein with thanksgiving.

8 ¶ Beware lest there be any man that spoyle
you through philosophie, & vaine deceit, through
the traditions of men, according to the rui-
ments of the world, and not after Christ.

9 ⁸ For ¹ in him^m dwelleth ² all the fulnesse
of the Godhead ³ bodily.

10 And yee are complete in him, which is the
head of all principallitie and power.

♣ circumcision made without hands, by putting off the *¶* finfull body of the flesh, through the circumcision of Christ,

through baptisme, ²¹ in whom yee are also raised
vp together through the faith of the operation of
God, which raised him from the dead.

13 and in the vncircumcision of your flesh, hath been quickened together with him, forgiuing you all ~~your~~ trespaffes,

ordinances that was against vs, which was contrary to vs, hee euen tooke it out of the way, and fastened it vpon the crosse,

And hath made a shewe of them openly, and hath triumphed over them in the 7 famous *croffe*.

meate and drinke, or in respect of an holy day, or
of the newe moone, or of the Sabbath *4791.*

17 Which are but a shadowe of things to come : but the body is in Christ,

18 ^a Let no man at his pleasure beare rule ouer
you by a humblenefle of minde, and worshipping
of Angels, ^b aduancing himselfe in those things
which hee neuer sawe, ^c rashly puffed vp with his
fleshy minde.

19 And holdeth not the head, whercof all the body furnished and knit together by ioynts and bands, increaseth with the increasing of God.

10 ³⁰ Wherefore if ye be dead with Christ from the ordinances of the world, why, ^e as though yee liued in the world, are ye burdened with traditions?

22 ²² Which all perish with the using, ²³ and are after the cōmandements & doctrines of men.

23 ¶ Vv such things haue in theee a miewe of
f wiledome, in 8 voluntarie religion and humble-
neſſe of minde, and in ^h not ſparing the body,
which are things of no value, *ſith they pertaine to*
the filling of the fleſh.

a By foolish humbleness of mind: for otherwise humbleness is a
 Anger: we shippers blamed (such of pride, as would go straight to God
 under means besides Christ. 17 Secondly, because they rashly
 for oracles, those things which they neither saw nor heard, but
 fellows. 18 Thirdly, because these things have an other gro-
 they are built, but only the opinion of men, which please the
 all measure in their owne designs. b Wilmston. 19

ment, which is of great weight, because they spoye Carthage
only is sufficient both to southen, and also to increase his whole
d With the increasing which cometh from God. 20 Nowe lastly
against the second kinde of corruptions, that is to say, against the
invented of men, which partly deceler the simplicitie of lema
ness, and partly with very foolish superstitions, and so be les
godliness, remission of sinnes, or any such like vestue is put in fo
of meane and such like things, which the inventors of such

derland not, because in deeds it is not. And here veth an argument
parifion. If by the death of Chrift who eftablifhed a new covenant
you bee deliuered from thofe external rites wherewith it plea
prepare the world, as it were by certaine rudiments to that fu
true religion, why would yett bee burdened with traditions I w
though ye were citizens of this world, that is to fay, as though ye
this life, and earthly things? Now this is the caufe why becaufe ver
another order than he doth in the confutation: becaufe hee fwe

degrees false religions came into the world, to wit, beginning
calculations of the wise, after which in process of time succeeded
against which mischiefs the Lord let as length that feruice of
some abused in like sort : but in the confutation here begun with
the Law feruice, that he might haue by compariſon, that thoſe be
much more to bee taken away. *e* *As though your flirine from*
things, and the kingdomes of God were not of other ſpiritualitie, as *At*

23. Another argument: The spiritual and inward kingdom of
 24. filth in these outward things, and such as perish with the using; 25.
 26. manner: Because God is not the author of these traditions, and
 27. nor binde the consciences. 28. The taking away of an obiect
 29. have a goodly shew, because men by this means, seeme to wor-
 30. good minde, & humble themselves; & neglect the body, which he
 31. curiously pamper up & cherish; but yet notwithstanding the thing

of novalne, for so much as they pertaine not to things that are things, but to the nourishment of the flesh. *f* Which phrase is directed to the thing, and so will denote as though they come from beasts. *g* He was of supererogation, as the Papists termes them, that is to say, went beyond what was performed more then is commanded therein which was the beginning ground whereon Monks morris were brought in. *h* A little different. *i* Seeing they stand in meat and drinke, wherein the Kingdoms of God

CHAP. III.

2 Against earthly exercises, which the false apostles urged,
3 he speaks brazenly: 5 and beginneth with the mortifying
of the flesh, 8 whence he draweth particular exhortations, 18
and particular duties which depend on each mans calling.

1 F yee then bee rifen with Chrif, & fecke
thofe things which are about, where Chrif
tion by reason of thofe vaine exercifes, to fhew the durtie of a Chrif
ian ordinarie is thing with him after he hath once fed downe the
1 Our renewing or newe birth, which is wrought in vs by being
reftored of Chrif, is like fountaine of all helioetic, out of wh
we rife and do afterwards flowe. ¶ For if we be partakers of Ch
as it were into another life where we fhall neede neither mearne nor
be like water the *Angls*. ¶ The end and marke which all the du
life choote at, is to enter into the kingdome of heauen, and to
thofe things which lead vs thither, that is, to vs our godlineffe, and
ward and corporall things.

French

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5 Which is a manifest token of the righteous judgement of God, that yee may be counted worthy of the kingdom of God, for the which ye also suffer.

6 For it is a righteous thing with God, to recompense tribulation to them that trouble you,

7 And to them which are troubled, rest 4 with vs, 8 When the Lorde Iesus shall shew himselfe from heauen with his mightie Angels,

8 In flaming fire, rendering vengeance vnto them, 9 that doe not know God, and which obey not vnto the Gospel of our Lord Iesus Christ,

10 Which shall be punished with euertlasting perdition from the presence of the Lorde, and from the glory of his power,

11 When hee shall come to be glorified in his Saints, and to be made maruellous in all them that beleuee (7 because our testimony toward you was beleueed) in that day.

12 Wherefore, we also pray alwayes for you, that our God may make you worthy of this calling, and fulfill 4 all the good pleasure of his goodnesse, and the 4 worke of faith with power,

13 That the Name of our Lord Iesus Christ may be glorified in you, and ye in him, according to the grace of our God, and of the Lorde Iesus Christ.

14 And glorious description of the second coming of Christ, to be set against the sinnes of the godly, and the triumphs of the wicked. 6 There is no knowledge of God vnto saluation, without the Gospel of Christ. 7 The children of God shall be counted by the faith which they haue in the Gospel, which is taught vnto them by the Apostles. 8 Seeing that we haue the marke set before us, to remembere that we got vnto it. And we got to it, by certaine degrees of holinesse, which by the free loue, and good pleasure of God, by vertue, whereby all goodnesse cometh vnto vs: from thence proceedeth the free calling to Christ, which calling, faith, wherupon followeth both the glorifying of Christ in vs, and in Christ. 6 By calling, he meaneth not the vocation of calling, but that vocation wherunto we are called, which is a shewling of his electing grace, which he determineth long since, only vpon his graces and mercifull goodnesse in vs. 4 As then, faith is an excellent worke of God in vs: and we see here howe the apostle teacheth us to free will, to make it cheerefull with Gods grace, wherewith the people desire.

CHAP. II.

15 He sheweth that the day of the Lorde shall not come, till there be a departure from the faith, 3 and that Antichrist be crucified, 8 who is the destruction hee is to our, 15 and thenceupon laboureth to confound vs.

16 Nowe we beseech you, brethren, by the coming of our Lord Iesus Christ, and by our 4 assembling vnto him,

17 That ye be not so suddenly moued from your minde, nor troubled neither by spirit, nor by word, nor by letter, as it were from vs, as though the day of Christ were at hand.

18 Let no man deceiue you by any meanes: 3 for that day shall not come, except there come a departing first, and that 4 that man of sinne be disclosed, euen the sonne of perdition,

19 Which is an aduersarie, and 4 exalteth himselfe against all that is called God, or that is wor-

shipped: 4 so that he doth sit as God in the Temple of God, shewing himselfe that he is God.

20 Remember yee not, that when I was yet with you, I tolde you these things?

21 And now ye know 2 what withholdeth, that he might be crucified in his time.

22 For the mystérie of iniquitie doth already worke: 7 onely hee which now withholdeth, shall let till he be taken out of the way.

23 And then shall that wicked man be crucified, 4 whose the Lorde shall 4 confound with the spirit of his mouth, and shall abolish with the brightnesse of his coming,

24 Euen him whose coming is by the effectual working of Satan, with all his power, and signes, and 4 lying wonders,

25 And in all deceiualemente of vnrighteousnesse, among them that perish, because they receiued not the loue of the truth, that they might be faued.

26 And therefore God shall send them a strong delusion, that they should beleuee lies,

27 That all they might be damned which beleueed not the truth, but 4 had pleasure in vnrighteousnesse.

28 But wee ought to giue thanks alway to God for you, brethren beloued of the Lorde, because that God hath from the beginning chosen you to saluation, through 4 sanctification of the spirit, and the 4 faith of truth,

29 Whereunto hee called you by our 4 Gospel, to obtaine the glory of our Lord Iesus Christ.

30 Therefore, brethren, stand fast, and keepe the instructions, which we haue bene taught, either by word, or by our Epistle.

31 Nowe the same Iesus Christ our Lorde, and our God, euen the Father, which hath loued vs, and hath giuen vs euertlasting consolation and good hope through grace,

32 Comfort your heartes, and stablish you in euery word and good worke.

33 Word for word, that he hath follow: that is to say, be that shall receiue Gods Lawe, shall receiue the word, 4 that is to say, 4 brought to nought. 11 That is to say, the word of the word, as in a mouth, whereby the Lorde breatheth out this mightie and euertlasting word, which shall be crucified in sinners, as it were on yron rods. 9 Hee foretelleth that Satan will build up all his might and power, and vse all false miracles that hee can to establish that state, and that with great successe, because the wickednesse of the world doeth so deuise: yet so, that onely the vnfaillfull shall perish through his deceit. 10 Which now partly false, and partly wanting to establish a falsehood. 11 A most mightie working to deuide them. 4 They did it so well, that they had pleasure in them, which is the greatest working that may be. 12 The elect shall stand fast, and safe from all these wickednesse. Nowe election is knowen by their testimony: Faith is gathered by sanctification: faith, by that that we accord vnto the truth: truth, by calling, through the preaching of the Gospel: from whence we come at length to a certaine hope of glorification. 13 To sanctify you. 14 Faith, which layeth hold vpon vs, but vpon the truth of God, which is the Gospel. 15 By our preaching. 16 The conclusion remaineth then, that we continue in the doctrine which we haue deliuered vnto vs by the mouth and writings of the Apostles, which is the free good will of God, which comforteth vs with an inuincible hope, and also in all godlinesse our whole life long.

CHAP. III.

1 Hee depresse them to further the preaching of the Gospel with shewers, 6 and to withdraw themselves from those, who though idly will, 11 and cariously perseuer good order: 14 whom hee excludeth from the company of the faithful.

15 Furthermore, 4 brethren, 4 pray for vs, that the sword of the Lorde may haue free passage and be glorified, euen as it is with you,

16 And that we may be deliuered from 4 vncom-

fortable prayers for the increase and free passage of the Gospel, and for the fasten of the faithful ministers of the same. 4 Ephe. 4. 12. col. 3. 4. 11 which haue no care of their duties.

Mmm 4. sonble

12 Therefore I thanke him which hath made me strong, that is, Christ Iesus our Lord: for he counted me faithfull, and put mee in his service:

13 When before I was a blasphemour, and a persecutor, and an oppressor: but I was received to mercie: for I did it ignorantly through vniuerselle. 14 But the grace of our Lord was exceeding abundant in faith and loue, which is in Christ Iesus.

15 This is a true saying, and by all meanes wortie to be receiued, that Christ Iesus came into the world to save sinners, of whome I am chiefe.

16 Notwithstanding for this cause was I receiued to mercie, that Iesus Christ should first shewe on me all long suffering, vnto the enfolding of them, which shall in time to come beleeue in him vnto eternal life.

17 Nowe vnto the King cuerlasting, immortal, inuisible, vnto God onely wise, be honour, and glory, for cuer, and cuer, Amen.

18 This commendement cometh I vnto thee, sonne Timothye, according to the prophetias, which went before vpon thee, that thou by them shouldst fight a good fight,

19 Having faith & a good conscience, which some haue put away, and as concerning faith, haue made shipwrecke.

20 Of whome is Hymeneus, and Alexander, 21 whom I haue deliuered vnto Satan, that they might learne not to blaspheme.

22 For there is one God, and one Mediator betweene God and man, which is the man Christ Iesus,

23 Who gaue himselfe a ranfome for all men, to be that testifimone in due time,

24 Wherunto I am ordained a preacher and an Apostle (I speake the truth in Christ, and lie not) among a teacher of the Gentiles in faith and veritie.

25 I will therefore that the men pray, euery where lifting vp pure hands without wrath or doubting.

26 Likewise also the women, that they array themselves in comely apparell, with shamefastnesse and modestie, not with broidered haire, or gold, or pearles, or costly apparell,

27 But (as becometh women that professe the feare of God) with good works.

28 Let the woman learne in silence with all subiection.

29 I permit not a woman to teach, neither to vspure authoritie ouer the man, but to be in silence.

30 For Adam was first formed, then Eue.

31 And Adam was not deceived, but the woman was deceived, and was in the transgression.

32 Notwithstanding, through bearing of children she shall be saved if they continue in faith, and loue, and holinesse with modestie.

God should not be manifested to be the only God of all men, unless he should shew his goodness in saving all peoples: men, whether should Christ beleeue to be the only Mediator betweene God and all sorts of men, by having taken vpon him the nature of man which is common to all man, unless he had satisfied for all sorts of men, and made intercession for all.

Christ Iesus which is made man.

A confirmation because that euen to the Gentiles in the secret of saluation now opened and made manifest, the Apostle himselfe being appointed properly to that office which he doth faithfully and sincerely execute.

2. Tim. 1.12.

Faithfully and sincerely: and by faith he meant wholehearted and sound doctrine, and so forth, an aptitude and sincere holding of it. 2. He hath spoken of the persons for whom we must pray, and now he teacheth that the difference of places is taken away: for in times past, one only nation, and in one certaine place came together to publike service: but now Churches or Congregations are gathered together euery where (orderly and decently) and men come together to serue God publike with common prayer, which must we praise for the action or for the publication of the bodie, or for the place, but for the multitude to haue it cleane from all offence, and full of true fruit and confidence. 3. He putteth the figure for the thing, as if he saying, *ye pray for them, for the calling vpon God.* 4. *Whom thou shalt grante and assist of the minds, which haue not from calling vpon God a place of grace.* 5. *Doubting which is against faith.* 6. *Tim. 1.6.* 7. *1. Pet. 1.3.* 7. Thirdly he appointeth women to learne in the publike assemblies with silence and modestie, being comely appareled without any riot or exesse in their apparell. 8. *1. Cor. 14.34.* 8. The first argument, why it is not lawfull for women to teach in the Congregation, because by this meanes they should be placed above men, for they should be their masters: which is against Gods ordinance. 9. *He proceeth this ordinance of God, whereby the woman is subiect to man, first by that, that God made the woman after man, for mans sake.* 10. *Gen. 1.27.* 11. *Gen. 2.18.* 12. Then because that after sinne God iudged the woman this punishment, for that the man was deceived by her. 13. *Adam was deceived but through his wily meane, and therefore she is worthy for this cause (saith he) to be bound, and ought to be.* 14. He addeth a comfort by the way, that their subiection hindereth not but that women may be saved as well as men, if they beane themselves in those burdens of mariage heily and modestly, with faith and charitie.

CHAP. II.

1 He exhorteth them to make publike prayers for all men, 2, 3 and that for two causes: 3 And therefore he willeth all men in all places to pray, and declareth in what apparell, it is with what modestie, women ought to beane themselves in holy assemblies.

1 Exhort therefore, that first of all supplications, prayers, intercessions, and giuing of thanks be made for all men,

2 For Kings, and for all that are in authoritie, 3 that we may leade a quiet and a peaceable life, in all godlinesse, and holinesse.

3 For this is good and acceptable in the sight of God our Sauour,

4 Who will that all men shall be saved, and come vnto the acknowledging of the truth,

that we must pray for all men, and especially for all manner of Magistrates, that was at that time somewhat doubted of, seeing that King, yes, and the Magistrates were at that time enemies of the Church. 2. An argument of the ends to wit, because that Magistrates are appointed to this end, to might peaceably and quietly live in all godlinesse and honesty, and therefore we commend them especially to God, that they may faithfully execute their office. 3. *Thou wouldest contraine all kinde of duties, which is to be refused to all their officers.* 4. Another argument, why Churches or Congregations must pray for all men, without any difference of nation, kinde, age, or sex, to wit, because the Lord by calling of all sorts, yes, sometime those that were enemies to the Gospel will haue his Church gathered together after, and therefore prayers to be made for all,

CHAP. III.

1 He setteth out Bishops, 2 and Christen deacons with their wives, 3 and children and familie: 15 hee calleth the Church the house of God.

This is a true saying, 2 If a woman desire the office of a Bishop, hee desireth a woorthie worke.

2 A Bishop therefore must be vnreproucable, the husband of one wife, watching, tempe-

the thirde place cometh to the persons themselves, speaking first of Pastours, and afterwards of Deacons, and hee voucheth a preface, that the Church may knowe that these be certaine and sure rules. 2. A Bishoppe or the ministerie of the worde is not an idle dignitie, but a worke and that an excellent worke: and therefore a Bishop must be furnished with many vertues both at home and abroad, wherefore it is requisite before hee be chosen, to examine well his learning, his gifts and abilitie, and his life. 3. *Hee graunteth not heere of ambitious persons, for the which there cannot be a worse fault in the Church, but generally of the nature and disposition of men, named and dignified in bps and vices in the Church of God, and wherefore it is that please the Lord.* 4. *Titus 2.6.* 5. *Therefore be that haue such out married men from the office of Bishops, only because they are married, is Antichrist.*

rate,

CHAP. V.

¶ Having set downe a manner howe to reduce all degrees
3 bee entreated of widowers, who shen were chosen for
the service of the Church: 17 Then bee commeth to all
divs, 23 and speaketh somewhat touching the health of the
body.

Rebuke ¹ not an elder, but exhort him as a father, ² and the younger men as brethren,
³ The elder women as mothers, the younger as sisters, with all pureness.

3 2 2 Honour widows, which are widows in deede.

4 ¶ But if any widowe haue children or nephewes, let them learne first to shewe godlinesse toward their owne house, and ¶ to recompense their kinred: ¶ for that is an honest thing, and acceptable before God.

5 7 And she that is a widow in deede and left
alone, trusteth in God, and continueth in supplica-
tions and prayers night and day.

6 8 But shee that liueth in pleasure, is dead,
while she liueth.

7 These things therefore warne *them* of, that they may be blamelesse.

8 If there bee any that prouideth not for his owne, and namely for them of his householde, hee denieth the faith, and is worse then an infidell.

9 Let not a widow be taken into the number
vnder threescore yeere olde, that hath bene the
wife of ^bone husband.

10 And well reported of for good workes : if she haue nourished her children, if she haue lodged the strangers, if shee haue washed the Saints feete, if she haue ministred vnto them which were in aduersitie, if shee were continually giuen vnto euery good worke.

11 10 But d refuse the yonger widowes: for
when they haue begunne to waxe wanton against
Christ, they will marrie,

12 Having damnation, because they have broken the first faith.

13 " And likewise also being idle they learne
to goe about from house to house: yea *they are*
not onely idle, but also pratlers and busibodies,
speaking things which are not comely.

14. ¹³ I will therefore that the younger women
marrie, and beare children, and gouerne the house,
and giue none occasion to the aduerfarie to speake
euill.

15 For certaine are alreadie turned backe after Satan.

16 If any faithfull man or faithfull woman haue widowes, let them minister vnto them, and let not the Church be charged, that there may be sufficient for them that are widowes in deed.

9 Churches, and such as are free from all reproch of unchastitie, for their diligence, chastitie, and integritie. 10 That she should, but one at a time. c This is spoken in respect of the church. 11 The first reason why younger widowers are not to be admitted, to wit, because for the lightness of their age, they will be burden that Christ hath layd upon them, and thinke rather to shewe, and to forsake the ministry whereunto they have bound themselves than into the College of Widowers. 12 Another reason: the most part prelates and busie bodies, and gaddens up and down their charge and durtie. 13 The fifth rule: Let younger widowers instruct their houses fully. 14 The sixth rule: Let younger widowers in their owne charges as much as they can, and let not the church be burdened with their expenses.

17 ¶ 14 The Elders that rule well, let them be
had in double honour, especially they which labour in the word and doctrine.

18 For the Scripture sayth, † Thou shalt not
moufell the mouth of the ox that treadeth out
the come: and, † The labourer is woorthie of his
wages.

19th Against an Elder receive none accusati-
on, but vnder two or three witnesses.

20 ¹⁵ Them that sinne, rebuke openly, that the
rest also may feare.

21 ¶ I charge thee before God and the Lord Iesus Christ, and the elect Angels, that thou obserue these things, without preferring one to another, and do nothing partially.

22 ¹⁸ Lay handes g suddenly on no man, neither
be partaker of other mens sinnes : keepethy selfe
pure.

23 ¹⁰ Drinke no longer water, but vse a little wine for thy stomackes sake, and thine, often infirmities.

34 ³⁰ Some mens finnes are open before hand,
and goe before vnto iudgement: but some mens
follow after.

35 ²¹ Likewise also the good workes are manifest before hand, and they that are otherwise, cannot be hid.

the manner of the Congregation, the other did testify that, although
and prayers to and for the congregation. ¶ Deuteronomy 17:12-13
17:12 ¶ Matthew 10:16 to 17: 25 The second rule: a
be admitted against an Elder, but vnder two or three witnesses
be made: Let the Elders be considered be rebuked especially,
17:13 ¶ 1 Timothy 5:19 ¶ Colossians 3:17 ¶ The fourth
be vied without any prejudice or respect of persons in the Eccle-
siasticks (especially against the Elders) because God himself in the
18 The Lords Jesus Christ with a multitude of Angels. 18 The
minister by his hands followe no man. It him not become to be
by favouring any man falsely, or perforce affliction: I thought
19 The first rule: Let the Elders have no indifferent confidencie
in the manner of their diet. 20 Because hypocrites sometime
ministerie, although there bee never so great diligence vied,
the Pallour not to be troubled therefore, or flake any whit of
trying and examining, because the Lord hath appointed his
to take the same. ¶ 1 Peter 2:1 ¶ 1 Peter 2:1 ¶ 1 Peter 2:1
¶ Another comfort belonging to them, which comfort
and misperposed of.

CHAP. VI.

He sheweth the dustie of servants: 10 and what a mischievous
small conceitnesse is: 12 and having spoken somewhat of rich
men, he once againe forbiddeth Timothee 30 to chumber him-
selfe with vaine babblings.

Et ¹ as many seruants as are vnder the yoke, Count their masters worthy of all honour, ² that the Name of God, and *his* doctrine be not euil spoken of.

2 3 And they which haue beleeuing maisters, let
them not despise them, because they are brethren,
but rather doe seruice, because they are faithfull,
and beloued, & partakers of the benefite. 4 These
things teach and exhort,

And this is the first rule: Let servants that are come to the
 unbelieve to their masters, serve them notwithstanding what
 is the reason: least God should seeme by the decline of
 any man to rebellion and all wickedness. 2 The second
 maxime that are come to the faith, and have also masters of the
 religion, and abuse the name of brotherhood, but let the
 other obey them. 3 *Let this be sufficient, that as touching*
previous to true living life, they are partakers of the same good as
as their masters themselves are. 4 A general confession,
 ought not only to be simply taught, but must with exhorta-
 tion be gotten into their heads.

24 Now he giveth rulers, and showeth how he ought to beareth himself with the Elders, that is to say, with the Pastors and such as have the governance in the discipline of the Church, which is president of their company. The full rule: Let the Church or Congregation see unto this especially, as God himself hath commanded, that the Elders that do their duties well, be honestly maintained.

We must be
more carefull for
them, then for the
rest.

There were
no kinds of El-
lers, the one atten-
ded upon the go-
vernment only,
and looked so

He addeth also
rules for the ser-
vants duetie to-
wards their mas-
ters: whereupon
no doubt there
were many ques-
tions then made
by them,
which took occa-
sion by the Go-
spel to trouble
the common state.

He commendeth Timothy, and commendeth not to the wholesome wordes of the Lord Iesus Christ, and to the doctrine, which is according to godlinesse.

¶ Here is putt vp and knoweth nothing, but dooth about questions and b strife of wordes, wherof commeth enuie, strife, railings, euill surmisinges.

¶ Forward c disputations of men of corrupt mindes and delictive of the mouth, which thinke that gaine is godlinesse: from such separate thy selfe.

¶ But godlinesse is great gaine, if a man bee content with that he hath.

¶ For wee brought nothing into the world, and it is certaine, that we can carrie nothing out.

¶ Therefore when wee haue fopde and raiment, let vs therewith be content.

¶ For they that will bee rich, fall into temptation and snares, and into many foolish and noy-some lutes, which drowne men in perdition and destruction.

¶ For the desire of money is the roote of all euill, which while some lusted after, they erred from the faith, and d pearced themselves thorow with many forowes.

¶ But thou, O man of God, flee these things, and follow after righteousnesse, godlinesse, faith, loue, patience, and meekenesse.

¶ Fight the good fight of faith: lay holde of eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

¶ Straining about wordes, and not about matter: and by words doe men wish to haue no paine in them, and whereby we can reape no profite.

¶ Such as we see in these foolish schollers of Popery, which are making life but vaine babbling and prating.

¶ Hee turneth away filly the name of gaine and lute, confecting that godlinesse is gaine gaine, but haue afterwarde to wit, becauise it bringeth true iustification.

¶ Hee mocketh their foolishie, which doe so greedily gaze after fraile things, that they can in no wise be satisfied, and yet notwithstanding they cannot enjoy that excess.

¶ Hee trapect Timothy from couetousnesse after another sort, to wit, becauise it draweth with it an infinite sort of lust, and those very hanelles, wherewith couetous men doe torment themselves to lute forth, that in the ende they cast away from them their faith and saluation.

¶ Seruice and grafft doe as we see prauers storme the minde of man, and are the harp and true fruit of contentment.

¶ A peculiar exhortation to diuers vertues, wherewith it becometh the Pallours especially to bee furnished.

¶ Whom the spirit of God ruleth.

¶ I charge thee in the sight of God, who quickeneth all things, and before Iesus Christ which vnder Pontius Pilate & witnessed a good confession.

¶ That thou keepe this commandment without spot, and vnbekutable, vntill the appearing of our Lord Iesus Christ.

¶ Which in due time hee shall shewe, that is blessed and Prince onely, the King of Kings and Lord of Lords.

¶ Who onely hath immortalitie, and dwelleth in the light that none can attain vnto, & whom neuer man sawe, neither can see, vnto whom be honour and power euertlasting, Amen.

¶ Charge them that are in this world, that they bee not high minded, and that they & trust not in vncertaine riches, but in the liuing God, (which giueth vs abundantly all things to enjoy)

¶ That they doe good, and bee rich in good works, and be ready to distribute, & communicate.

¶ Laying vp in store for themselves a good foundation against the time to come, that they may obtaine eternall life.

¶ O Timothy, keepe that which is committed vnto thee, and asyde prophane and vaine babblings, and oppositions of science falsely so called.

¶ Which while some i profess, they haue erred concerning the faith. Grace be with thee, Amen.

¶ These three excellent vertues, hope in the liuing God, liberallitie towards the neighbour, and gentle conditions.

¶ In things pertaining to the life, and men should men are compared which are rich in good works.

¶ Who only is, and is as everlasting: for hee stretcheth the faith nature of flesh against God.

¶ The praise of liberallitie by the effect thereof: because it is a sure testimonie of the Spirit of God which dwelleth in vs, and therefore the saluation that shalbe giuen vs.

¶ Hee rebuketh the chiefest of all sinners, who are so much in the world, which ought to be deeply impoised in the window of all men, (the word to wit, that they shew all vaine babblings of sophistry, and cunning in the simplicitie of sincere doctrine.)

¶ Not only in words, but also in countenance and gesture: so be they, whilst their behaviour was such, that when they had their praye, they should make men believe, their heads were occupied about making his bit and wright his matter, when they erred concerning the faith.

¶ The first Epistle to Timothy, written from Laodicea, which is the chiefest cite of Phrygia Pacatiana.

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¶ Who only is, and is as everlasting: for hee stretcheth the faith nature of flesh against God.

¶ The praise of liberallitie by the effect thereof: because it is a sure testimonie of the Spirit of God which dwelleth in vs, and therefore the saluation that shalbe giuen vs.

¶ Hee rebuketh the chiefest of all sinners, who are so much in the world, which ought to be deeply impoised in the window of all men, (the word to wit, that they shew all vaine babblings of sophistry, and cunning in the simplicitie of sincere doctrine.)

¶ Not only in words, but also in countenance and gesture: so be they, whilst their behaviour was such, that when they had their praye, they should make men believe, their heads were occupied about making his bit and wright his matter, when they erred concerning the faith.

¶ The first Epistle to Timothy, written from Laodicea, which is the chiefest cite of Phrygia Pacatiana.

THE SECOND EPISTLE OF PAUL TO TIMOTHEVS.

CHAP. I.

¶ He commendeth Timothy his faith, & exhorteth him to goe faithfully in the charge committed vnto him: 8 And that wither for his bowels, 15 not the reuelling of others, hee faints.

¶ Hee recomendeth his Apostleship, 15 Hee willeth him to haue care of the thing committed vnto him, 16 and preloeth Onesiphorus.

¶ Paul an Apostle of Iesus Christ by the will of God, & according to the promise of life which is in Christ Iesus.

¶ To Timothy my beloved sonne: Grace, mercie and peace from God the Father, and from Iesus Christ our Lord.

¶ I thanke God, & whome I serue from mine elders with pure conscience, that without

ceasing I haue remembrance of thee in my prayers night and day,

¶ Desiring to see thee, mindfull of thy teares, that I may be filled with ioy:

¶ When I call to remembrance the vnfained faith that is in thee, which dwelt first in thy grand mother Lois, and in thy mother Eunice, and am assured that it is dwelleth in thee also.

¶ Wherefore, I put thee in remembrance that thou & stirre vp the gift of God which is in thee, by the putting on of mine hands.

¶ For God hath not giuen to vs the Spirit of feare, but of power, and of loue, and of a sound minde.

¶ Be not therefore ashamed of the testimony

¶ He willeth vs to let the inward power of the Spirit which God hath giuen vs, against those forces which may and come vpon vs.

¶ The gift of God which is in thee, by the putting on of mine hands.

¶ For God hath not giuen to vs the Spirit of feare, but of power, and of loue, and of a sound minde.

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¶ Hee willeth vs to let the inward power of the Spirit which God hath giuen vs, against those forces which may and come vpon vs.

¶ The gift of God which is in thee, by the putting on of mine hands.

¶ For God hath not giuen to vs the Spirit of feare, but of power, and of loue, and of a sound minde.

¶ Be not therefore ashamed of the testimony



me of our Lord, neither of me: his prisoner: but be partakers of the afflictions of the Gospel according to the power of God,

9 Who hath saved vs, and called vs with an holy calling, not according to our works, but according to his owne purpose and grace, which was given to vs through Christ Iesus: before the world was,

10 But is now made manifest by that appearing of our Saviour Iesus Christ, who hath abolished death, and hath brought life and immortallitie vnto all light through the Gospel,

11 Whereunto I am appointed a preacher, and Apostle, and a teacher of the Gentiles.

12 For the which cause I also suffer these things, but I am not ashamed: for I know whom I haue beleued, and I am perswaded that hee is able to keepe that which I haue committed to him against that day.

13 Keepe the true paterne of the wholesome words, which thou hast heard of mee in faith and loue which is in Christ Iesus.

14 That worthy thing, which was committed to thee, keepe through the holy Ghost, which dweller in vs.

15 This thou knowest: that all they which are in Asia, be turned from me: of which sort are Phygellus and Hermogenes,

16 The Lord giue mercie vnto the house of Onesiphorus: for he oft refreshed mee, and was not ashamed of my chaine,

17 But when he was at Rome, hee sought mee out very diligently and found me.

18 The Lord graunt vnto him that he may find mercie with the Lord at that day, and in how many things hee hath ministered vnto me at Ephesus, thou knowest very well.

The letter to thee sheweth the grace of God. 1 Before that which thou hast written on my face, I have written of the same. Rom. 16. 2. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

CHAP. II.

1 The letter to thee sheweth performance in the Christian warfare, 2 he taketh familiars, 3 from soldiers, 4 and from husbandmen, 5 he sheweth that his house is for the profits of the Saints: 6 These he warneth Timothee to shunke the words of searce as right, 7 to be wary of the examples of the wicked, 8 and to do all things modestly.

9 How I therefore my sonne, bee strong in the gracet hat is in Christ Iesus.

10 And what things thou hast heard of mee, by many witnesses, the same deliuer to faithful men, which shall be able to teach other also.

11 Thou therefore suffer affliction as a good soldier which keeps it to themselves, but they rather which doe most freely suffer it with other, to the end that many may be partakers of it without hindrance.

12 Another admonition: That the kindness of the word is a spirit, which no man can so usually in that he may please his carnal eyes, as to see with all hindrances which might draw him away from it.

souldier of Iesus Christ. 4 No man that warreth, entangleth himselfe with the affairs of this life, because hee woulde please him that hath chosen him to be a souldier. 5 And if any man alio strue for a matter, he is not crowned, except he strue as hee ought to doe.

6 The husbandman must labour before hee receiue the fruite.

7 Consider what I say: and the Lord geue thee vnderstanding in all things.

8 Remember that Iesus Christ made of the seede of Dauid, was raysed againe from the dead according to my Gospel,

9 Wherein I suffer trouble as an euill doer, euen vnto bonds: but the worde of God is not bound.

10 Therefore I suffer all things, for the elects sake: that they might also obtaine the saluation which is in Christ Iesus, with eternall glory.

11 It is a true saying, For if wee bee dead together with him, we also shall liue together with him.

12 If we suffer, we shall also reigne together with him: if we denie him, he also will denie vs.

13 If we beleeue not, yet abideth he faithful: he cannot denie himselfe.

14 Of these things put them in remembrance, and protest before the Lord, that they strue not about words which is to no profite, but to the perverting of the hearers.

15 Studie to shewe thy selfe approoued vnto God, a workman that needeth not to be ashamed, diuiding the word of truth aright.

16 Stay prophane and vaine babling: for they shall increse vnto more vngodlinesse.

17 And their words shall first as a canker: of which sort is Hymeneus and Philetus,

18 Which as concerning the truth haue erred from the marke, saying that the resurrection is past already, and doe destroy the faith of certain.

19 But the foundation of God remaineth sure, and hath this seale, The Lord knoweth who are his: and, Let euery one that is calleth on the Name of Christ, depart from iniquitie.

20 In prison, as an euill doer, yet there is no cause, why therefore thou shouldst be bound to debase credit from his Gospel, crying that notwithstanding God did bleesse his ministration: say rather, that example of this his captiuitie and paines did sundrie wayes confirme the Church in the hope of a better life.

21 The fourth admonition: we ought not to contend upon wordes and questions, which are not euely vnto profitable, but also for the most part hurtfull: but rather upon this, haue we any manner of pleasure to all manner of peace, and to do all with Christ (that is to say, for Christs Name) because that is the plain way to the most glorious life, as contrariwise, the falling away of men can diminish no part of the truth of God, although by such means they procure most certaine destruction to themselves.

22 As it is written, *1 Cor. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

23 The fifth admonition: A minister must not be an idle disputat, but a faithfuleward in dising aright the worde of truth, in such that hee must stoppe the mouthes of other vaine doblers. 24 By adding nothing to it, neither subtracting any thing, neither changing it, nor treating it in iudice, nor wresting it: that marking diligently what the hearers are able to hear, and what is fit for edification. 25 Marke and watch, and for they creep not on further. 26 He discouereth the subtiltie of Satan, who beginning with these principles draweth vs by little and little to vngodlinesse through the means of that wicked and prophane babbling, still creeping on: which hee proceeth by the horrible example of them that taught, that the resurrection was already past. 27 A digression: wherein he saileth that offence that rose by their falling away: throwing fish, that the elect are out of all danger of any such falling away: secondly, that they are known to God and not to vntoherwe: it is no maruile if we count by poeities often times for time broken: but we must also heed that we be not like them, but rather that we be in deale, such as we are bid to be. 28 That I remaine and I hope him, and it is as it were named of him, a faithful man or Christian.

15 Of whom he thou ware also : for he with-
stood out preaching for me.
16 As my first answering no man shifed mee,
but all forsooke me : I pray God, that it may not
be laid to their charge.

17 Notwithstanding the Lorde assisted mee,
and strengthened mee, that by mee the preaching
might be fully beleued, and that all the Gentiles
should heare : and I was delivered out of the
mouth of the Lyon.

18 And the Lord will deliuer thee from every
evil worke, and will preserve thee into his e-
ternally kingdom : to whome be praise for ever
and ever, Amen.

19 Salute Prisca and Aquila, and the familie
bold of Onesiphorus.
20 Euodia salute at Corinthus : Trophimus I
left at Milecum sicke.
21 Make speede to come before winter. Ru-
bulus greeteth thee, and Pudens, and Linus,
and Claudia, and all the brethren.
22 The Lord Iesus Christ be with thy spirit.
Grace be with you, Amen.

The second Epistle written from Rome unto
Timotheus, the first Bishop elected of the
Church of Ephesus, when Paul was presented
the second time before the Emperour Nero.

THE EPISTLE OF PAUL TO TITUS.

CHAP. I.

He sheweth what kinde of men ought to be chosen Ministers
to have vaine babblers mouths should be stopped : and
through this occasion he toucheth the nature of the Cretians,
and the lawes who put beliefe in outward things.

Paul a servant of God, and an
Apostle of Iesus Christ, according
to the faith of Gods elect, and
the acknowledging of the truth,
which is according unto goodlines,
2 Unto the hope of eternall
life, which God that cannot lie, hath promised
before the world began :

3 But hath made his word manifest in due
time through the preaching, which is com-
mitted unto me, according to the commandment of
God our Saviour.

4 To Titus my naturall sonne according to
the common faith, Grace, mercy, and peace from
God the Father, and from the Lord Iesus Christ
our Saviour.

5 For this cause left I thee in Creta, that thou
shouldst continue to redresse the things that re-
maine, and shouldst ordeine Elders in every cite as
I appointed thee,

6 If any be vnreprouceable, the husband of
one wife, hauing faithfull children, which are not
slandered of riot, neither are disobedient.

7 For a Bishop must be vnreprouceable, as
Gods steward, not froward, nor angrie, not gi-
uen to wine, no striker, not giuen to filibie lucre,

8 But harberous, one that loueth goodnesse,
wise, righteous, holy, temperate.

9 Holding fast that faithfull word according
to doctrine, that hee also may be able to
exhort with wholesome doctrine, and conuince

them that lay against it.

10 For there are many disobedient & vaine
talkers and deceiuers of minde, chiefly they of the
Circumcision,

11 Whose mouths must be stopped, which
subuert whole houses, teaching things, which they
ought not, for filthy lucre sake.

12 One of themselves, seen one of their owne
prophets said, The Cretians are alwayes liars, kill
beasts, blow bellies,

13 This thinge is true : wherefore conuince
them sharply, that they may be found in the faith.

14 And not taking heed to Jewish fables and
commandments of men, that turne away from the
truth,

15 Unto the pure : are all things pure, but
unto them that are defiled, and vnbeleeuing, is no
thing pure, but euen their minds and consciences
are defiled.

16 They professe that they know God, but by
works they deny him, and are abominable and dis-
obedient, and unto euery good worke reprobate.

*Epimenides, who was counted a Prophet amongst them. Look vpon Lartion and
Clement in the first booke of information : in Roughly and plainly, and get use about the
last words, 1 Tim. 2. 14. He sheweth in few words, that pitie con-
sisteth not in any exterrall woorthip, and that that is according to the olde lawe,
(as in difference of meates, and walkings, and other such things which are abolished)
but in the minde and conscience : and who holow teach otherwise, know not what
is true religion indeede, and also are nothing else, than that they would seeme to
be. Rom. 14. 16. If lawes makers and consciences be vnchange, what the same
is here in vs before regeneration.*

CHAP. II.

He setteth out the duties of iudry persons and flatter, and
willeth him to instruct the Church in matters. He draw-
eth an argument from the end of our redemption, to which
we are bound gaily and uprightly.

Ve speake thou the things which become
wholesome doctrine,

1 That the elder men be watchfull, graue, tem-
perate, found in the faith, in loue, and in patience :

2 The elder women likewise, that they bee in
such behaviour as becometh holinesse, not false
accusers, not subiect to much wine, but teachers of
bonest things,

3 That they may instruct the young women
to be sober minded, that they loue their husbands,
that they loue their children.

4 That they be temperate, chaste, keeping as
home, good and as subiect vnto their husbands, that
the word of God be not euill spoken of.

5 Exhort young men likewise, that they be sober
minded.

6 In all things shewe thy selfe an example

An applying of the generall
propositions to a
particular : The
Cretians about
all other neede
the same reprehen-
sion both be-
cause their minde
are naturally gi-
uen to lies and
filthfull life, and
also because of
certaine conue-
nient, which vnder
a colour of
goodnesse, toyed
partly certaine
vaine traditions,
and partly old
ceremonies with
the Gospel.

*1 of the first, of
rather of those
Iewes which went
about to buye
Christ and the
Law together.*

The first admoni-
tion The do-
ctrine must not on-
ly be generally
pure but also be
applied to all age
he orders of, ac-
cording to 2 di-
stinction of circumstances.
1 What are the
chief vertues for
old & yong, both
men & women :
he orders of ac-
cording to 2 di-
stinction continually.
2 The first admoni-
tion That both
Pastors life & do-
ctrine must be good

1. Not such a great
as may seem
to the minister,
but such as may
cause them to
come to
great repentance
and sorrow for
it.

2. Eph. 1.5, 6, 7, 8, 9, 10. The
seventh ad-
monition, of
firmness to
ward the
fathers.

3. Which may be
done without
of sin to God.
1. Cor. 1.3.
Col. 1.12.

4. The eighth
admonition
belong-
ing to all the
gods, that seeing
God calls all men
to the Gospel,
and Christ has
justified vs,
that he
has also justified
vs, we must all
give our selves
to true godliness
and righteousness,
seeing before vs
sure hope of that
immeasurable
glorie: which thing
must in fact be
beaten into
their heads, that
the gaineysers
also must be
reproven, by the
authoritie of
the mighty God.
d. Lusts of the
flesh, which
bring vs into
the present
state of this
life and world.
e. Christ is
here most
plainly called
that mighty
God, and his
appearance
and coming
is called by the
figure of the
Messiah, and
hope. f. As it
were a thing
possible, he
said vs for
himself.

5. With all
authority.
See that no
man de-
spise thee.

6. These things
speak, and
exhort, and
continue with
all authority.
See that no
man de-
spise thee.

7. Meddle
with
particularity,
and
severally,
that which
he said be-
fore generally,
noting out
certain
chiefe and
prin-
cipall duties,
which
men owe
to men, &
especially
subiects to
their magis-
trates.

of good works with corrupt doctrine, with
braunerie, integrity.

8. And with the wholesome words, which can
not be condemned, that hee which misunders-
tandeth, may be ashamed, having nothing concerning you
to speake still of.

9. Let servants be subiect to their masters,
and please him in all things, not answering againe.

10. Neither pickers, but that they shew all good
faithfulness, that they may adorn the doctrine
of God our Saviour in all things.

11. For that grace of God, that bringeth
salvation vnto all men hath appeared.

12. And teach vs, that we should denie un-
godlinesse and worldly lusts, and that we should
live soberly and righteously, and godly in this pre-
sent world.

13. Looking for that blessed hope, and appea-
ring of that glorie of that mightie God, and of
our Saviour Iesus Christ.

14. Who gaue himselfe for vs; that hee might
redeme vs from all iniquitie, and purge vs to be
a peculiar people vnto himselfe, zealous of
good works.

15. These things speake, and exhort, and con-
tinue with all authority. See that no man de-
spise thee.

16. These things speake, and exhort, and con-
tinue with all authority. See that no man de-
spise thee.

CHAP. III.

1. We desire that all generally be put in remembrance
such as is in authority. 2. That they remember their
servitude, and continue all indignation to God. 3. And if
any brabber misstand these things, 10. be wileth that he
be reuiled.

1. We desire that all generally be put in remembrance
such as is in authority. 2. That they remember their
servitude, and continue all indignation to God. 3. And if
any brabber misstand these things, 10. be wileth that he
be reuiled.

2. That they speake still of no man, that they
be no fighters, but soft, shewing all meekenesse
unto men, & especially subiects to their magistrates.

3. And to Archippus our fellow
soldier, and to the Church that is in thine house.

4. I give thanks to my God, making mention
always of thee in my prayers.

5. (When I heare of thy loue and faith, which
thou hast toward the Lord Iesus, and towards all
Saints)

6. That the fellowship of thy faith may be
made euill, and that what is our good thing is

vnto all men.

7. For we haue great ioy and consolation in
thy loue, because by thee, brother, the Saints be
comforted.

8. Wherefore, though I be very bolde in
Christ to commaund thee that which is comen-
t.

9. Yet for Ioues sake I rather beseeche thee,
though I be as I am, euen Paul aged, and euen now
a prisoner for Iesus Christ.

10. I beseech thee for my some 4 Onesimus,
whom I haue begotten in my bonds.

11. Which in times past was to thee vnprofi-
table, but now profitable both to thee and to me.

12. Whom I haue sent againe: thou therefore
receiue him that is mine owne 4 bowels.

13. Whom I haue sent againe: thou therefore
receiue him that is mine owne 4 bowels.

14. An example of a Christian exercise and commendation
for master to
his slave.

15. All that are with mee, salute thee. Greete
them that loue vs in the faith. Grace be with you
all, Amen.

16. To Titus, elect the first bishop of the Church
of the Cretians, written from Nico-
polis in Macedonia.

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30. To Titus, elect the first bishop of the Church
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polis in Macedonia.



Paul handling a safe and small matter, yet according to his
own mouth alst vs to God. 2. Seeding againe to Philomen
his vnzabond and thereto serueth, he restraineth pardon for him,
and verry (reath) preacheth of Christian equitie.

3. And to our deare sister Ap-
phia, and to Archippus our fellow
soldier, and to the Church that is in thine house.

4. I give thanks to my God, making mention
always of thee in my prayers.

5. (When I heare of thy loue and faith, which
thou hast toward the Lord Iesus, and towards all
Saints)

6. That the fellowship of thy faith may be
made euill, and that what is our good thing is

7. For we haue great ioy and consolation in
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1. The exhortation
against the former
exhortation, by
propounding the
reasons of the
exhortation, and
the promise of the
pardon of sin
for the sake of
the Gospel.
2. The first ad-
monition, of
firmness to
ward the
fathers.
3. Which may be
done without
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4. The eighth
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ing to all the
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God calls all men
to the Gospel,
and Christ has
justified vs,
that he
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to true godliness
and righteousness,
seeing before vs
sure hope of that
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glorie: which thing
must in fact be
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the gaineysers
also must be
reproven, by the
authoritie of
the mighty God.
d. Lusts of the
flesh, which
bring vs into
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e. Christ is
here most
plainly called
that mighty
God, and his
appearance
and coming
is called by the
figure of the
Messiah, and
hope. f. As it
were a thing
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See that no
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11. For that grace of God, that bringeth
salvation vnto all men hath appeared.

12. And teach vs, that we should denie un-
godliness and worldly lusts, and that we should
live soberly and righteously, and godly in this pre-
sent world.

13. Looking for that blessed hope, and appea-
ring of that glorie of that mightie God, and of
our Saviour Iesus Christ.

14. Who gaue himselfe for vs; that hee might
redeme vs from all iniquitie, and purge vs to be
a peculiar people vnto himselfe, zealous of
good works.

15. These things speake, and exhort, and con-
tinue with all authority. See that no man de-
spise thee.

16. These things speake, and exhort, and con-
tinue with all authority. See that no man de-
spise thee.

3 Without father, without mother, without kindred, and hath neither beginning of his dayes, neither end of life: it is likened unto the Sonne of God, and continueth a Priest for ever.

4 Nowe consider howe great this man was, unto whom even the Patriarke Abraham gave the title of the foyleys.

5 For verely they which are the children of Leui, which receive the office of the Priesthood, haue a commandement to take, according to the Lawe, tithes of the people (that is, of their brethren) though they came out of the loynes of Abraham.

6 But hee whose kindred is not counted among them, receiveth tithes of Abraham, and blessed him that had the promise.

7 And without all contradiction the lesse is blessed of the greater.

8 And here men that die, receiveth tithes: but there he receiveth them, of whom it is witnessed, that he liueth.

9 And to say as the thing is, Leui also which receiveth tithes, payed tithes in Abraham.

10 For hee was yet in the loynes of his father Abraham, when Melchisedec met him.

11 If therefore perfection had bene by the Priesthood of the Leuites (for vnder it the Lawe was established to the people) what needed it furthermore, that another Priest should rise after the order of Melchisedec, and not to be called after the order of Aaron?

12 For if the Priesthood be changed, then of necessity must there be a change of the Lawe.

13 For hee of whom these things are spoken, pertaineth vnto another tribe, whereof no man is served at the altar.

14 For it is evident, that our Lord sprung out of Iuda, concerning the which tribe Moses spake nothing, touching the Priesthood.

15 And it is yet a more euident thing, because that after the similitude of Melchisedec, there is risen vnto another Priest.

16 Which is not made Priest after the Lawe of the carnall commandement, but after the power of the endless life.

17 For hee testifieth thus, Thou art a Priest for ever, after the order of Melchisedec.

18 For the commandement that went afore, is disannulled, because of the weakenesse thereof, and vnfrofitful benefite.

19 For the Lawe made nothing perfect, but the bringing in of a better hope made perfect, whereby we drawe nere vnto God.

20 And forasmuch as it is not without an othe (for these are made Priests without an othe)

21 But this is made with an othe by him that sayd vnto him, The Lord hath sworn, and will not repent, Thou art a Priest for ever, after the order of Melchisedec

22 By so much is Iesus made a suretie of a better Testament.

23 And among them many were made Priests, because they were not suffered to endure, by the reason of death.

24 But this man, because he endureth euer, hath a Priesthood, which cannot passe from one to another.

25 Wherefore, hee is able also perfectly to saue them that come vnto God by him, seeing he euer liueth to make intercession for them.

26 For such an hee Priest it became vs to haue, which is wholly, harmeless, vndefiled, separate from sinners, and made higher then the heauens:

27 Which needeth not daily as those hee Priests to offer vp sacrifices, first for his owne finnes, and then for the peoples: for that did hee once, when he offered vp himselfe.

28 For the Lawe maketh men hee Priests, which haue infirmite: but the word of the othe that was since the Lawe, maketh the Sonne, who is consecrated for euermore,

everlasting, so hath hee also an everlasting Priesthood, making most effectuall intercession for them which by him come vnto God. *1 Heeth cannot passe away. 2 Hee is not made. 3 There are required in his Priest innocencie, and perite puresse, which may separate him from sinners for whom hee offereth. But the Leuiticall hee Priests shall not be found to be such, for they offer first for their owne finnes: but Christ onely is such a one, and therefore the true and onely hee Priest. 4 Leui. 16. 11. 12. Another argument which notwithstanding hee handleth afterward: The Leuiticall Priests offered sacrifices after sacrifice, first for themselves, and then for the people. But Christ offered not for himselfe, but for others, not sacrifices, but himselfe, not often times, but once. And this ought not to seeme strange, forasmuch as they are weak, but this man is consecrated an everlasting Priest, and thus by an othe. 1 That sacrifice which hee offered. 2 It was a done, that he needeth not to be repeated or offered againe any more. 3 The commandement of God which was bound with an oath. 4 Another argument taken of the time: former things are taken away by the latter. 5 Embodied.*

CHAP. VIII.

1 To proue that certainly the ceremonies of the Lawe are abrogated, & see forthwith that they were appointed to iustice the heart's peace, 2 Hee bringeth in the place of Ieremie, 3 To proue the unprofitableness of the olde covenants.

Nowe of the things which wee haue spoken, Iesus is the summe, that wee haue such an hee Priest, that sitteth at the right hand of the throne of the Maiestie in heauens.

2 And as a minister of the Sanctuary, and of that true Tabernacle which the Lord pight, and not man.

3 For euer high Priest is ordained to offer both gifts and sacrifices: wherefore it was of necessity, that this man should haue somewhat also to offer:

a They that were his Priests in an earthly Sanctuary, but Christ is in the heauens. 4 Of Iesus. 5 They of Leui excelled their Priesthood in a fleshly tabernacle, but Christ beareth about with him a fure other tabernacle, to win, his body which God himselfe made to be everlasting, as it shall afterward be declared, chap. xix. 6 Of his body. 4 Hee bringeth a reason why it needeth be that Christ should haue a body (which he calleth a tabernacle which the Lord pight and not man) to wit, that he might haue what to offer: for otherwise he could not be as his Priest. And the selfe same body is both the tabernacle and the sacrifices.

Nnn 3: 4 For:

9 Against that no man might obiect, that the last Priesthood was added to make a perbition, by the comparison of them both together, see prooueth that the first was abrogated by the latter, as v. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

10 Another argument, whereby hee prooueth that the Priesthood of Christ is better then the Priesthood of Leui, because it was established with an othe, but theirs was not so. 11 *Psalm. 110. 4.* 12 Another argument tending to the same purpose. 13 The Leuiticall Priests (as mortall men) could not be everlasting, but Christ as he is everlasting.

14 Another argument tending to the same purpose. 15 Another argument tending to the same purpose. 16 Another argument tending to the same purpose. 17 Another argument tending to the same purpose. 18 Another argument tending to the same purpose. 19 Another argument tending to the same purpose. 20 Another argument tending to the same purpose. 21 Another argument tending to the same purpose. 22 Another argument tending to the same purpose. 23 Another argument tending to the same purpose. 24 Another argument tending to the same purpose. 25 Another argument tending to the same purpose. 26 Another argument tending to the same purpose. 27 Another argument tending to the same purpose. 28 Another argument tending to the same purpose. 29 Another argument tending to the same purpose. 30 Another argument tending to the same purpose. 31 Another argument tending to the same purpose. 32 Another argument tending to the same purpose. 33 Another argument tending to the same purpose. 34 Another argument tending to the same purpose. 35 Another argument tending to the same purpose. 36 Another argument tending to the same purpose. 37 Another argument tending to the same purpose. 38 Another argument tending to the same purpose. 39 Another argument tending to the same purpose. 40 Another argument tending to the same purpose. 41 Another argument tending to the same purpose. 42 Another argument tending to the same purpose. 43 Another argument tending to the same purpose. 44 Another argument tending to the same purpose. 45 Another argument tending to the same purpose. 46 Another argument tending to the same purpose. 47 Another argument tending to the same purpose. 48 Another argument tending to the same purpose. 49 Another argument tending to the same purpose. 50 Another argument tending to the same purpose. 51 Another argument tending to the same purpose. 52 Another argument tending to the same purpose. 53 Another argument tending to the same purpose. 54 Another argument tending to the same purpose. 55 Another argument tending to the same purpose. 56 Another argument tending to the same purpose. 57 Another argument tending to the same purpose. 58 Another argument tending to the same purpose. 59 Another argument tending to the same purpose. 60 Another argument tending to the same purpose. 61 Another argument tending to the same purpose. 62 Another argument tending to the same purpose. 63 Another argument tending to the same purpose. 64 Another argument tending to the same purpose. 65 Another argument tending to the same purpose. 66 Another argument tending to the same purpose. 67 Another argument tending to the same purpose. 68 Another argument tending to the same purpose. 69 Another argument tending to the same purpose. 70 Another argument tending to the same purpose. 71 Another argument tending to the same purpose. 72 Another argument tending to the same purpose. 73 Another argument tending to the same purpose. 74 Another argument tending to the same purpose. 75 Another argument tending to the same purpose. 76 Another argument tending to the same purpose. 77 Another argument tending to the same purpose. 78 Another argument tending to the same purpose. 79 Another argument tending to the same purpose. 80 Another argument tending to the same purpose. 81 Another argument tending to the same purpose. 82 Another argument tending to the same purpose. 83 Another argument tending to the same purpose. 84 Another argument tending to the same purpose. 85 Another argument tending to the same purpose. 86 Another argument tending to the same purpose. 87 Another argument tending to the same purpose. 88 Another argument tending to the same purpose. 89 Another argument tending to the same purpose. 90 Another argument tending to the same purpose. 91 Another argument tending to the same purpose. 92 Another argument tending to the same purpose. 93 Another argument tending to the same purpose. 94 Another argument tending to the same purpose. 95 Another argument tending to the same purpose. 96 Another argument tending to the same purpose. 97 Another argument tending to the same purpose. 98 Another argument tending to the same purpose. 99 Another argument tending to the same purpose. 100 Another argument tending to the same purpose.

the new Testament, that through death which was for the redemption of the transgressions that were in the former Testament, they which were called, might receive the promise of eternal inheritance.

16 ¹ For where a Testament is, there must be the death of him that made the Testament.

17 ² For the Testament is confirmed when men are dead: for it is yet of no force as long as he that made it, is alive.

18 ³ Wherefore, neither was the first ordained without blood.

19 For when Moses had spoken every precept to the people, according to the Law, he took the blood of calves and of goats, with water and purple wooll and hyssop, and sprinkled both the books, and all the people,

20 saying: This is the blood of the Testament, which God hath appointed unto you.

21 Moreover, he sprinkled likewise the Tabernacle with blood also, & all the ministering vessels.

22 And almost all things are by the Law purged with blood, and without shedding of blood is no remission. *Sp:*

23 It was then necessary, that the similitudes of heavenly things should be purified with such things: but the heavenly things themselves are purified with better sacrifices than are these.

24 ⁴ For Christ is not entered into the holy places that are made with hands, which are similitudes of the true *Sanctuaries*: but is entered into very heaven, to appear now in the sight of God for us.

25 ⁵ Not that hee should offer himself often, as the high Priest entered into the Holy place, every yeere with other blood.

26 ⁶ For then must hee often suffered since the foundation of the world) but now in the end of the world hath he bene made manifest, once to put away a sinne by the sacrifice of himselfe.

27 And as it is appointed unto men that they shall once die, and after that cometh the judgement:

28 So Christ was once offered to take away the sinnes of many, and unto them that

looked for him, shall hee appeare the second time without sinne unto salvation.

CHAP. X.

¹ He praiseth that the sacrifices of the Law were imperfect, & because they were yearly renewed. ² But that the sacrifice of Christ was once, and perpetual. ³ He praiseth by Daniel's testimony: 19 That hee addeth an exhortation, as and severally sheweth them it as will be the grace of truth. 38 In shewing he praiseth patience, 38 that cometh of faith.

For ¹ the law hauing the shadow of good things, to come, & not the very image of the things, can neuer with those sacrifices, which they offer yeere by yeere continually, sanctifie the consciences.

2 For would they not then haue ceased to haue bene offered, & cause that the offerers once purged, should haue had no more conscience of sinnes?

3 But in those sacrifices there is a remembrance againe of sinnes euery yeere.

4 For it is vnpollable that the blood of bulles and goats should take away sinnes.

5 Wherefore when hee cometh into the world, he sayth, & Sacrifice & offering thou wouldest not: but art a bodie hast thou ordained me.

6 In burnt offerings, and sinne offerings thou hast had no pleasure.

7 Then I sayd, Loe, I come (in the beginning of the booke it is written of me) that I should doe thy will, O God:

8 About, when he sayd, Sacrifice and offering, and burnt offerings, and sinne offerings, thou wouldest not haue, neither hast pleasure therein (which are offered by the Law)

9 Then sayd he, Loe, I come to doe thy will, O God, he taketh away the first, that he may stablish the second.

10 By the which will we are sanctified, euen by the offering of the body of Iesus Christ once made.

11 And euery Priest standeth daily ministering, and oftentimes offereth one manner of offering, which can neuer take away sinnes: *Sp:*

12 But this man after hee had offered one sacrifice for sinnes, & sitteth for euer at the right hand of God,

13 And from henceforth trieth: till his enemies be made his foete loole.

14 For with one offering hath hee consecrated for euer them that are sanctified. *Sp:*

15 For the holy Ghost also beareth vs record: for after that hee had sayd before,

16 This is the Testament that I will make

betweene of his Sonne our he Priest, in which obedience hee offered himselfe once for his Father for vs. *1* *2* The Sonne of God is in come into the world to save mannes soules. *3* *4* *5* *6* *7* *8* *9* *10* *11* *12* *13* *14* *15* *16* *17* *18* *19* *20* *21* *22* *23* *24* *25* *26* *27* *28* *29* *30* *31* *32* *33* *34* *35* *36* *37* *38* *39* *40* *41* *42* *43* *44* *45* *46* *47* *48* *49* *50* *51* *52* *53* *54* *55* *56* *57* *58* *59* *60* *61* *62* *63* *64* *65* *66* *67* *68* *69* *70* *71* *72* *73* *74* *75* *76* *77* *78* *79* *80* *81* *82* *83* *84* *85* *86* *87* *88* *89* *90* *91* *92* *93* *94* *95* *96* *97* *98* *99* *100*

He presenteth a praye oblation, Why then were those sacrifices offered? The Apostle sheweth, first touching that yearly sacrifice which was the token of all, wherein (with he) there was made once yeere a remembrance againe of all former sinnes. Therefore that sacrifice had no power to sanctifie: for to what purpose to what purpose? For the sinnes which are purged by repeated againe, and whereof it should new sinnes come to be repeated every yeere, a remembrance did abolish him? *a* *Of things which are earthly, which were purged to the Father, and exhibited to God.* A conclusion following of those things that went before, and comprehending also the other sacrifices. Seeing that the sacrifices of the Law could not doe it: therefore Christ speaking of himselfe as of our high Priest sanctified in the flesh, witnesseth fully, that God relecth not in the sacrifices, but in the obedience of his Sonne our he Priest, in which obedience hee offered himselfe once for his Father for vs. *1* *2* *3* *4* *5* *6* *7* *8* *9* *10* *11* *12* *13* *14* *15* *16* *17* *18* *19* *20* *21* *22* *23* *24* *25* *26* *27* *28* *29* *30* *31* *32* *33* *34* *35* *36* *37* *38* *39* *40* *41* *42* *43* *44* *45* *46* *47* *48* *49* *50* *51* *52* *53* *54* *55* *56* *57* *58* *59* *60* *61* *62* *63* *64* *65* *66* *67* *68* *69* *70* *71* *72* *73* *74* *75* *76* *77* *78* *79* *80* *81* *82* *83* *84* *85* *86* *87* *88* *89* *90* *91* *92* *93* *94* *95* *96* *97* *98* *99* *100*

the promises, but sawe them a farre off, and beleeued them, and received them thankfully, and confessed that they were strangers and pilgrims on the earth.

14 For they that say such things, declare plainly, that they seeke a country.

15 And if they had bene mindfull of that country, from whence they came out, they had leasure to haue returned.

16 But now they desire a better, that is an heauenly: wherefore God is not ashamed of them to be called their God: for he hath prepared for them a citie.

17 By faith Abraham offered vp Isaac, when hee was tried, and he that had receiued the promises, offered his onely begotten sonne.

18 To whom it was said, In Isaac shall thy seed be called.)

19 For he considered that God was able to raise him vp then from the dead: from whence hee receiued him also after a sort.

20 By faith Isaac blessed Jacob and Esau, concerning things to come.

21 By faith Jacob when he was a dying blessed both the sonnes of Ioseph, and by leaning on the end of his staffe, worshipped God.

22 By faith Ioseph when hee died, made mention of the departing of the children of Israel, and gaue commandment of his bones.

23 By faith Moses when hee was borne, was hid three monthes of his parents, because they saw he was a proper child, neither feared they the Kings commandment.

24 By faith Moses when he was come to age, refused to be called the sonne of Pharaos daughter.

25 And chose rather to suffer aduersitie with the people of God, then to enioy the pleasures of finnes for a season.

26 Esteeming the rebuke of Christ greater riches then the treasures of Egypt: for hee had respect vnto the recompence of the reward.

27 By faith he forsooke Egypt, and feared not the fiercenesse of the King: for he endured, as hee that saw him which is inuincible.

28 Through faith he ordained the Passouer, and the effusion of blood, least hee that destroyed the first borne, should touch them.

29 By faith they passed through the redde sea as by drie land, when when the Egyptians had alwayd to doe, they were swallowed vp.

30 By faith the wallies of Iericho fel down after they were compassed about seven dayes.

31 By faith the harlot Rahab perished not with them which obeyed not, when she had receiued the spies peaceably.

32 And what shall I more say? for the time would be too short for me to tell of: Gedeon, of Barac, and of Sampson, and of Iephth, also of Dauid, and Samuel, and of the Prophets:

33 Which through faith subdued Kingdomes, wrought righteousness, obtained the promises, stopped the mouthes of lions,

34 Quenched the violence of fire, escaped the edge of the sword, of weak were made strong, waxed valiant in battell, turned to flight the armies of the aliens.

35 The women receiued their dead raised to life: other also were racked, and would not be deliuered, that they might receiue a better recompence.

36 And others haue bene tried by mockings and scourgings, yea, moreouer by bonds, and imprisonment.

37 They were stoned, they were hewen asunder, they were tempted, they were slaine with the sword, they wandered vp and downe in sheeps skinned, and in goats skinned, being destitute, afflicted, and tormented:

38 Whom the world was not worthe of: they wandered in wildernesses and mountaines, and dennes, and caues of the earth.

39 And these all through faith obtained good report, and receiued y not the promise.

40 God prouiding a better thing for vs, that they without vs should not be made perfecte, in deede exhibited to vs, so that their faith and ours is as one, as is also their consecration and ours.

41 But saw Christ a farre off. For their saluation, and hang vpon Christ, who was exhibited in our dayes.

CHAP. XIL

Hee doeth not onely by the examples of the Fathers before reioyced, but also by the patience and confidence, which hee also by the example of Christ, in that the chastening of God can bee rightly iudged by the outward fruits of our faith.

Wherefore, let vs also, seeing that wee are compassed with so great a cloude of witnesses, cast away euery thing that pfeileth down, and the sinne that hangeth so fast on: let vs run with patience the race that is set before vs.

Looking vnto Iesus the author and finisher of our faith, who for the ioy that was set before him, endured the crosse, and despised the shame, and is set at the right hand of the throne of God.

3 Consider therefore him that endureth such speaking against sinners, least ye should be weakened and faint in your mindes.

4 Yee haue not yet resisted vnto blood, striving against sinne.

5 And yee haue forgotten the consolation, which speaketh vnto you as vnto children, My sonne, despite not the chaffening of the Lord, neither faint when thou art rebuked of him.

6 For whom the Lord louth, hee chasteneth: and he scourgeth euery sonne that he receiuech.

7 If ye endure chastening, God will offer himselfe vnto you as vnto sonnes: for what sonne is it whom the father chasteneth not?

8 If therefore ye be without correction, whereof all are partakers, then are yee bastards, and not sonnes.

9 Moreouer we haue had the fathers of oure bodies which corrected vs, & we gaue them reuerence: should wee not much rather be in subiection vnto the father of spirits, that we might liue?

10 For they verely for a few dayes chastened

flaues: for how great is Iesus in comparison of vs, and howe many more grievous things did hee suffer then we? 4 See take an argument of the profite which cometh to vs by Gods chastitements, vntill wee be in fault. First of all because sinne, or that rebellious wickednesse of our flesh, is by this meane tamed. 5 Secondly, because they are testimonies of his fatherly good will toward vs, in so much that they leue themselves to be bastards, which cannot abide to bee chastened of God. 6 Pro. 13. 6 Thirdly, if all men yeid this righte obedience to whom next after God we owe this life, that they may rightly correct their children, shall we not be much more subiect to that our Father, who is the Author of the spiritual and eternall liue? 7 An amplification of the same argument. These fathers haue corrected vs after their fashio, for some strait and transitory profite: but God chasteneth and instructeth vs for our singular profit, to make vs partakers of his holinesse: which thing although these our fathers doe not presently perceiue, yet the end of the matter p rooueth it.

Hee meritteth that perfection which Ananias sought.

7. vults & rough chastings, hee were also paine brought to extreme point, and discomfited to line like brail in wilderness.

16 An amplification taken of the circumstance of the time: their faith is so much the more to be maruelled at, by how much the promises of things to come were more dark, yet at length were as

as is also their consecration and ours.

For their saluation, and hang vpon Christ, who was exhibited in our dayes.

Rom 8.4.

Colo. 3.8.

1. Pet. 4.24.

1. Pet. 4.11.

1 An applying of the former examples, whereby we ought to be stirred vp to run the whole race, casting away all stops and impediments.

A For Iesus himselfe 21 on all sides, so that we cannot scape out.

He stretcheth before vs, the marke of this race, Iesus himselfe our captaine who willingly overcame all the roughnesse of the fline way.

As it were upon the marke of our faith.

Whereas he had all kinde of blessings in his hand and power, yet suffered himselfe the extremities of the crosse.

An amplification on taken of the circumstance of the person and the things themselves, which hee compasseth betwixt them.

4 See take an argument of the profite which cometh to vs by Gods chastitements, vntill wee be in fault. First of all because sinne, or that rebellious wickednesse of our flesh, is by this meane tamed. 5 Secondly, because they are testimonies of his fatherly good will toward vs, in so much that they leue themselves to be bastards, which cannot abide to bee chastened of God. 6 Pro. 13. 6 Thirdly, if all men yeid this righte obedience to whom next after God we owe this life, that they may rightly correct their children, shall we not be much more subiect to that our Father, who is the Author of the spiritual and eternall liue? 7 An amplification of the same argument. These fathers haue corrected vs after their fashio, for some strait and transitory profite: but God chasteneth and instructeth vs for our singular profit, to make vs partakers of his holinesse: which thing although these our fathers doe not presently perceiue, yet the end of the matter p rooueth it.

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8 The conclusion: we must goe forward courageously and keepe advance a right course, and (as late fourth as we may) without any staggering or stumbling.

9 The description of a man that is a man of heart and close affections.

10 Kepe a right course, and what you see in example of God's life for others to follow.

11 We must live in peace, and holiness with all men.

12 We must flouid to ridde one another, both in sin, and in example of life.

13 We must self-denial, forsaking an office.

14 We must self-denial, forsaking an office.

15 We must self-denial, forsaking an office.

vs after their owne pleasure, but hee *shepherd* us for our profite, that we might be partakers of his holinesse.

11 Now no chaffing for the present seemeth to be ioyous, but grievous: but afterward, it bringeth the quiet fruite of righteousness, vnto them which are thereby exercised.

12 Wherefore lift vp your hands which hang downe, and your weak knees.

13 And make straight steps vnto your feete, lest that which is halting, be turned out of the way, but let it rather be healed.

14 Follow peace with all men, and holines, without the which no man shall see the Lord.

15 Take heede, that no man fall away from the grace of God: let no man of those of bitterness spring vp and trouble you, lest thereby many be defiled.

16 Let there bee no fornicator, or prophane person as if Esau, which for one portion of meate folde his birthright.

17 For ye knowe howe that afterward also when hee would have inherited the blessing, hee was reiecte: for hee founde no place to repentance, though hee sought that blessing with teares.

18 For ye are not come vnto the mount that might be touched, nor vnto burning fire, nor to blacknesse and darknesse, and tempest.

19 Neither vnto the founde of a trumpet, and the voyce of words, which they that heard it, excused themselves, so that the word should not bee spoken to them any more.

20 (For they were not able to abide that which was commanded, yea, though a beast touch the mountaine, it shall be stoned, or thrust through with a dart.)

21 And for terrible was the sight which appeared, that Moses said, I feare and quake.

22 But ye are come vnto the mount Sion, and to the citie of the liuing God, the celestial Hierusalem, and to the company of innumerable Angels.

23 And to the assemblie and congregation of the first borne, which are written in heauen, and to God the Iudge of all, and to the spirits of iust and k perfite men.

24 And to Iesus the Mediatour of the new Testament, and to the blood of sprinkling that speaketh better things than that of Abel.

25 See that ye desire not him that speaketh: for if they escaped not which refused him, yf sake on earth: much more shall we not escape, if we trespasse from him that speaketh from heauen.

26 Whose voyce then shooke the earth, and now hath declared, saying, Ye also once more will I shake, not the earth onely, but also heauen.

27 And this word. Yet once more, signifieth the removing of those things which are shaken, as of things which are made with hands: that the things which are not shaken, may remaine.

28 Wherefore seeing we receive a kingdome, which cannot be shaken, let vs have grace whereby we may ferue God, that we may please him with reverence and feare.

29 Let vs haue grace whereby we may ferue God, that we may please him with reverence and feare.

dome, which cannot be shaken, let vs haue grace whereby we may ferue God, that we may please him with reverence and feare.

29 For if euen our God is a consuming fire, let vs haue grace whereby we may ferue God, that we may please him with reverence and feare.

C H A P. XII.

1 He giueth good counsel for maner, yea also for desire.

2 Brotherly loue continue.

3 Be not forgetful to entertaine strangers: for thereby some haue receiued Angels into their houses vnto us.

4 Remember them that are in bondes, as though ye were bound with them: and them that are in affliction, as if ye were also afflicted in the bodie.

5 Marriage is honourable among all, and the bed vndefiled: but whoremongers and adulterers God will iudge.

6 Let your conversation bee without covetousnesse, and be content with those things that ye haue, for he hath said,

7 I will not faile thee, neither forsake thee: so that we may boldly say, The Lord our mine helper, neither will I feare what a man can doe vnto me.

8 Remember them which haue the outgrit of you, which haue declared vnto you the worde of God: whose faith follow, considering what hath bene the end of their conuersation.

9 Iesus Christ yesterday, and to day, the same also for euer.

10 Be not caried about with diuers and strange doctrines: for it is a good thing that the heart be stablished with grace, and not with meates, which haue not profited them that haue bene occupied therein.

11 Wee haue an altar, whereof they haue no authority to eat, which is in the Tabernacle.

12 For the bodies of those beasts whose blood is brought into the holy place by the high Priest for sinnes, are burnt without the campe.

13 Therefore euen Iesus, that he might sanctifie the people with his owne blood, suffered without the gate.

14 Let vs goe forth to him therefore out of the campe, bearing his reproch.

15 For hee hath we no continuing citie: but we seek one to come.

16 Let vs therefore by him offer the sacrifice of praise alwayes to God, that is, the fruite of the lippes, which confesse his Name.

17 Iudge him, neither is at this day faued, nor shall be faued hereafter.

18 Toucheth them which make an external worship, and especially the difference of meates with the Gospel, which doctrine he planteth in the hearts of the people, as the difference of the sacrifice of Christ, and the sacrifice of the Law.

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man be swift to heare, slowe to speake, and slowe to wrath.

f That which God appointeth.

g By meeknesse, he meeketh you, and whatsoever is contrary to an humble and gentle face.

h Math. 7. 1. rom. 1. 12.

i Another admonition. Therefore is Gods word heard, that we may frame our lives according to the precept thereof.

k He addeth reasons, & those most weightie: first, because they that doe otherwise, doe very much hurt themselves.

l Secondly, because they lose the shepherds eye of Gods word, which corrects not by the faults that they know.

m Hee sheweth to that natural spot, in which is contrary that puritie wherunto we are borne againe, the lusty image wherof wee be hold in the Law.

n Behaving himselfe so for workers doeth faith. 18. The third admonition: The word of God prescribeth a rule not only to doe well, but also to speake well.

o The firste of all brading, and careful speaking, and few words, is this, that we use towards our neighbours.

p The fourth, the true service of God standeth in charitie toward our neighbours (especially such as neede others help, as the fatherless & widows) and puritie of life.

q To have a care, of them, and to helpe them as much as we can.

C H A P. II.

1 Hee sayeth, that to have respect of persons is not agreeable to Christs faith, 12. which to profit in wages is not enough, neither is to serve in the deeds of mercie and charitie as after the example of Abraham.

2 The fifth: Charitie which proceedeth from a true faith, cannot fling with the accepting of persons, which hee produeth plainly by setting forth their example, who with the tyebeck or dilance of the poore, honour the rich.

3 For if we know that Christs glory is, and commendation is our ought to doe, there would not be such respect of persons as here is.

4 Levit. 19. 15. dicit. 1. 17. and 16. 10. pro. 24. 22.

5 In the firste of all brading, and careful speaking, and few words, is this, that we use towards our neighbours.

6 Hee sayeth, that to have respect of persons is not agreeable to Christs faith, 12. which to profit in wages is not enough, neither is to serve in the deeds of mercie and charitie as after the example of Abraham.

MY brethren, have not the faith of our glorious Lord Iesus Christ in respect of persons.

2 For if there come into your company a man with a golde ring, and in goodly apparell, and there come in also a poore man in vile raiment,

3 And ye have a respect to him that weareth the gay clothing, and say vnto him, Sit thou heere in a goodly place, and say vnto the poore, Stand thou there, or sit here vnder my footstoolle,

4 Are ye not partiall in your selues, and are become iudges of euill thoughts?

5 Harken my beloved brethren, hath not God chosen the poore of this world that they should be rich in faith, and heires of the kingdome which hee promised to them that loue him?

6 But ye have despised the poore. 3 Doe not the rich oppress you by tyrannie, and doe they not draw you before the iudgement seats?

7 Do not they blaspheme the worthy Name after which ye be named?

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17 Hee sayeth, that to have respect of persons is not agreeable to Christs faith, 12. which to profit in wages is not enough, neither is to serve in the deeds of mercie and charitie as after the example of Abraham.

8 But if ye fulfill the royall Law according to the Scripture, which sayeth, Thou shalt loue thy neighbour as thy selfe, ye do well.

9 But if ye regard the persons, yee commit finne, and are reuked of the Law, as transgressors.

10 For whosoever shall keepe the whole Law, and yet faile in one point, he is guiltie of all.

11 For he that sayd, Thou shalt not commit adulterie, sayd also, Thou shalt not kill. Nowe though thou doest none adulterie, yet if thou killest, thou art a transgressor of the Law.

12 So speake ye, and so doe, as they that shall be iudged by the Law of liuety.

13 For there shall be condemnation mercilesse to him that sheweth not mercie, and mercie reioyeth against condemnation.

14 What auaileth it my brethren, though a man say, he hath faith, when he hath no works? can that faith saue him?

15 For if a brother or a sister be naked and destitute of dayly food,

16 And one of you say vnto them, Depart in peace: warme your selues, & fill your bellies, notwithstanding yee giue them not those things, which are needefull to the body, what helpeth it?

17 Euen so the faith, if it haue no workes, is dead in it selfe.

18 But if some man might say, Thou hast the faith, and I haue workes: shew me thy faith out of thy workes, and I will shewe thee my faith by my workes.

19 Thou belieuest that there is one God: thou doest well: the deuils also beleue it, and tremble.

20 Will wilt thou vnderstand, O thou vaine man, that the faith which is without workes, is dead?

21 Was not Abraham our father iustified through workes, when he offered Isaac his sonne vpon the altar?

22 Seest thou not that the faith wrought with his workes, and through the workes was the faith made perfect.

23 And the Scripture was fulfilled which sayeth, Abraham beleueed God, and it was imputed vnto him for righteousnesse: and hee was called the friend of God.

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38 Will wilt thou vnderstand, O thou vaine man, that the faith which is without workes, is dead?

39 Was not Abraham our father iustified through workes, when he offered Isaac his sonne vpon the altar?

10 The conclusion. The conclusion which God prescribeth, cannot agree with the accepting of persons, seeing that we will walk in the kings high way.

11 The kings high way. The kings high way, for that it is plain and without surmisse, and that the Law calleth every one to it.

12 The kings high way. The kings high way, for that it is plain and without surmisse, and that the Law calleth every one to it.

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46 The kings high way. The kings high way, for that it is plain and without surmisse, and that the Law calleth every one to it.

24 ¹⁰ Yee see then howe that of workes a man is ¹¹ iustificed, and not of ¹² faith onely.
25 ¹³ Likewise also was not ¹⁴ Rahab the harlot iustificed through workes, when he had receiued the messengers, & sent them out another way?
26 ¹⁵ For as the body without the spirit is dead, euen so the faith without workes is dead.
27 ¹⁶ For the faith which you boast of, ¹⁷ is a fourth reason taken from a like example of the harlot, who also proued by her workes that she was iustificed by a true faith. ¹⁸ For the conclusion repeated againe; faith which bringeth not forth good works, is not faith, but a dead carcase.

CHAP. III.

¹ To shew that a Christian man must gouerne his tongue with the bridle of faith and charitie, ² y^e bee clearely the communitie, and must iustifie that iustie thereof; ³ and how much man misdeeme ⁴ y^e digresse from heauenly.

MY brethren, bee not many masters, ¹ knowing that wee ² shall receiue the greater condemnation.

³ For in many things wee ⁴ sinne all. ⁵ If any man sinne not in word, he is a perfect man, and able to bridle all the body.

⁶ Beholde, wee put bittes into the horses mouthes, that they should obey vs, and wee turne about all their bodie.

⁷ Behold also the shippes, which though they be so great, and are driuen of fierce winds, yet are they turned about with a very small rudder, whilst they serue the gouernour lieth.

⁸ Euen so the tongue is a little member, & boastes of great things; beholde howe great a thing a little fire kindleth.

⁹ And the tongue is fire, ¹⁰ yea, a ¹¹ worlde of wickednesse: so is the tongue set among our members, that it defileth the whole bodie, and setteth on fire the course of nature, and it is set on fire of hell.

¹² For the whole nature of beastes, & of birdes, and of creeping things, and things of the sea is tamed, and hath bene tamed of the nature of man.

¹³ But the tongue can no man tame. It is an vnruled euill, full of ready payson.

¹⁴ Therewith bleeseth we God our Father, and therewith curse we men, which are made after the similitude of God.

¹⁵ Out of one mouth proceedeth blessing and cursing: my brethren, these things ought not so to be.

¹⁶ Doeth a fountaine sende forth at one place sweete water and bitter?

¹⁷ Can the figge tree, my brethren, bring forth olives, either a vine figges? so can no fountaine make both salt water and sweete.

¹⁸ Who is a wife man & ended with knowledge among you? let him shew by good conuersation his works in meeknesse of wisdom.

¹⁹ But if yee haue bitter enuying, and strife in your hearts, reioyce not, neither bee liars against the truth.

²⁰ For hee that men may to much the more diligently keepe themselves to moderate ²¹ hope of all wickednesse. ²² It is able to save the whole world on fire, through other fault of the tongue, the Apostle chiefly reproveth backbiting in many and religious. ²³ Hee denieth by two reasons, that God can be angry with man, that vith cursed speaking or to backbite: first because man is made of God, which whofoener is soeneeth not should not honour God himself. Secondly, because the order of nature which God hath set in things, will not suffer that one to contrary the one to the other, to flande the one with the other which hee foretelleth enuie and a contentious mende. And in the beginning the mouth of the chiefe fountaine of all these mischiefes, to the pervasion of wisdom, whereas no withholding there is no true wisdom, that it is heavenly, and frameth our mindes to all kinde of true moderation and simplicitie.

¹ This wisdom defendeth not from above, but earthly, sensuall, and diuall.

² For where enuying and strife is, there is sedition, and all manner of euill workes.

³ But the wisdom that is from above, is first pure, then peaceable, gentle, easie to be intreated, full of clemencie and good fruites, without iudging, and without hypocrisie.

⁴ And the fruit of righteousness is sown in peace, of them that make peace.

The world perswadeth is false that they are miserable which live peaceably and simply on the contrary side the Apostle pronounceth that they shall at length reap the harvest of peaceable righteousness.

CHAP. IIIII.

¹ Hee reproveth vs in this mischiefe that proceedeth of the workes of the flesh. ² Hee exhorteth to humilitie, ³ and to purge the heart ⁴ of pride, ⁵ of backbiting, ⁶ and the first fruites of our iustitie.

FROM whence are warres and contentions among you? are they not hence, ¹ euen of your pleasures, that fight in your members?

² Ye lust, and haue not: ye enuie, and desire immoderately, and cannot obtaine: ye fight, and warre, and get nothing, ³ because ye aske not.

⁴ Ye aske, and receiue not, because ye aske amaine, that ye might lay the blame out on your pleasures.

⁵ Ye adulterers and adulteresses, know yee not that the amitie of the worlde is the enemie of God? Whofoever therefore will be a friend of the world, maketh him selfe the enemie of God.

⁶ Doe ye thinke that the Scripture sayeth in vaine, The spirit that dwelleth in vs, lusteth after enuie?

⁷ But the Scripture offereth more grace, and therefore faith, ⁸ God resisteth the proude, and giueth grace to the humble.

⁹ Submit your feiues to God: resist the deuil, and he will flee from you.

¹⁰ Drawe neere to God, and he will draw neere to you. Cleave your hands, yee sinners, and purge your hearts, ye double minded.

¹¹ Suffer afflictions, and forow ye, & weepe: let your laughter bee turned into mourning, and your ioy into ¹² heauinesse.

¹³ Cast downe your felus before the Lorde, and he will lift you vp.

¹⁴ Speake not euill one of another, brethren. He that speaketh euill of his brother, or he that condemneth his brother, speaketh euill of the Law, and condemneth the Lawe: and if thou condemnst the Lawe, thou art not an obseruer of the Lawe, but a iudge.

of hatholy and spiritual healing. ¹ The taking away of an obedienc: In dedde our mindes reare heading into these times, but wee ought so much the more diligently take heed of them: which care and studie shall not be in vaine, seeing that God resisteth the subburne, and giueth that grace to the modell, and humble that fornueth all those vices. ² *1 Peter 3. 34. 1 Peter 5. 6. Ephe. 4. 27.* ³ The conclusion: We must let the contrary vertues against those vices, and therefore where we obeyed the suggestions of the diuill, we must subdue our minds to God and resist the deuil, with a certaine assured hope of victorie. To bee short, wee must employ our feloes to conuerne vnto God by penitencie and sincere of life. ⁴ Hee goeth on in the same compariation of contraries, and setteth against those prophane ioyes an earnest forow of mnde, and against pride an arrogantie holy modeltie. ⁵ *A By this worde the Grecians meant an heauinesse dynted with humilitie, which is to be seen in a call downe contrariety, and giued as it were upon the ground.* ⁶ *1 Peter 5. 6.* ⁷ Hee reprehendeth most simply haue other men to lye according to their will and pleasure, and therefore they do most arrogantly condeemne whateuer pleieth them not: which they cannot doe without great iniurie to our onely Law-maker, for by this meanes his Lawes are found fault withall, as not circumspetly enough written, and men charge that vnto themselves which properly belongeth to God alone, that they lay a Law vpon ment consciences.

¹ Hee reproveth vs in this mischiefe that proceedeth of the workes of the flesh. ² Hee exhorteth to humilitie, ³ and to purge the heart ⁴ of pride, ⁵ of backbiting, ⁶ and the first fruites of our iustitie.

¹ Hee goeth on forward in y^e same argument, concluding certain other causes of warres & contentions, to wit, vnbridled pleasures, and immoderate lustes, by their effectes, for so much as the Lord doth worthily make the way, so that they bring no ioy els to the in whom they are, but vncurable torments.

¹ Hee reprehendeth them by name, which are not ashamed to make God the misliet and helper of their lusts & pleasures, in asking things which either are of the seruile law, or being lawfull, aske them to wicked purposes and vices.

CHAP. II.

He exhorted the new borne in faith, to lead their lives unspotted by the fumes of sin, and left their faith, double flayer, for bringing in that which was first to be taught. *Christ, as he will them to be obedient to Magistrates, so that they patiently bear adversities after a bright example.*

✠ Rom. 8.4.
1967.4.23.
1967.4.23.
1967.4.23.

✠ Having laid for the foundation the Spirit of God effectually working by the word, and having built there upon three virtues which are the grounds of all Christian adions, to wit, faith, hope, and charity: now he proceedeth to a general exhortation on the first member, which is,

that we live as filial, both of severe and also open malice.

The second is, that being newly begotten & borne of the new seed of the incorrupt word, drawing and sucking greedily the life word as milk, we should more and more as it were grow up in that spiritual life, and be called

filial, by the same, not only because it is a most pure thing, but also that we should take heed of them which corrupt it.

✠ *As a leavened new man, a He commeth that spiritual nourishment for the sweetest and profit of it.* *19. 40.*

✠ *He goes on forward in the time exhortation, but with another kinde of borrowed speech, alluding to the Temple. Therefore he saith, that the company of the faithful: as it were a certain holy and spiritual building, built of living stones, the foundation whereof is Christ, as a lively stone sustaining all that are joyed vnto him with his living virtue, and knitting them together with himselfe, although this so great a treasure be neglected of men.*

✠ *Going forward in the same familiaritie, he compareth vs now to Priests, placed to this end in that spiritual temple, that we should first him with a spiritual worship, that is, with holiness and righteousness: but as the temple, so is the Priesthood built upon Church, in whom only all our spiritual offerings are accepted.* *✠ Rom. 1.6.*

✠ *He proceedeth by the testimony of the Prophet Eliu.* *✠ Psal. 135. 16. Rom. 9.31.*

✠ *By setting the most blessed condition of the believers, and the most miserable of the rebellious one against another, he pricketh forward the believers, and triumpheth over the other: and also presenteth an offence which ariseth thereof, that none doe more resist that doctrine of the Gospel, then they which are chiefe among the people of God, as were at that time Peter, where they were the Priests and Elders, & Seibes. Therefore he answereth full of all that there is no cause why any man should be astonished at their stubbornnesse, as though it were a strange matter, seeing we have beene forewarned so long before, that it should so come to passe: and moreover, that it pleased God to create and make certaine to this selfe same purpose, that the Sonne of God might be glorified in their infall condemnation.*

✠ *Thirdly, for that the glorie of Christ is hereby set forth early, whereas a notwithstanding Christ is the head of his Church, and the Church is the body of him, call downe and overthrow themselves, and not Christ. Fourthly, although they be created to this end and purpose, yet their fall and decay is not to be attributed to God, but to their owne obdurate stubbornnesse, which cometh betweene Gods decree, and the execution thereof, or their condemnation, and in the true and proper cause of their destruction.* *✠ Psal. 135. 16. 141. 22. ✠ 1. Cor. 13. 10. 13. 10.*

✠ *The contrary member, to wit, he describeth the singular excellencie of the elect, and also lett any man should doubt whether he be chosen or not, the Apostle calleth him to the effectual calling, that is to the voice of the Gospel sounding both in our eares and minde, by the outward preaching and Sacraments, whereby we may certainly understand that everlasting decree of our salvation, (which otherwise is most secret and hidden) and that through the onely mercy of God, who freely choiceth and calleth vs.*

✠ *Therefore this onely remaneth, surely be, that by all means possible we see forth to great goodnesse of the most mighty God.*

Wherefore ¶ laying aside all maliciousnesse, and all guile, and dissimulation, and enuie, and all euill speaking,

✠ *As a new borne babes desire that sincere milke of the word, that yee may growe thereby,*

✠ *Because yee ¶ haue tasted that the Lord is bountifull.*

✠ *To whome comming as vnto a living stone, disallowed of men, but chosen of God and precious;*

✠ *Yee also as liuely stones, bee made a spiritual house, & an holy & Priesthood to offer vp spiritual sacrifices acceptable to God by Iesus Christ.*

✠ *Wherefore also it is contayned in the Scripture, Beholde, I put in Sion a chiefe corner stone, elect and precious: and hee that beleueth therein, shall not be ashamed.*

✠ *Vnto you therefore which beleue, it is precious: but vnto them which be disobedient, the same which the builders disallowed, the stone is made the head of the corner,*

✠ *And a stone to stumble at, and a rocke of offence, euen to them which stumble at the worde, being disobedient, vnto the which thing they were enen ordained.*

✠ *But yee are a chosen generation, a royall*

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✠ Priesthood, an holy nation, a people set at liberty, that yee should then forth the virtues of him that hath called you out of darkenes into his marvellous light.

✠ ¶ Which in time past were not a people, yee are now the people of God: which in time past were not vnder mercie, but now haue obtained mercie.

✠ ¶ Dearlie beloued, I beseech you, as strangers and pilgrims, ¶ abstaine from fleshly lusts, which fight against the soule,

✠ ¶ And haue your conteration honest among the Gentiles, that they which speake euill of you as of euill doers, ¶ may by your good works which they shall see, glorifie God in the day of visitation.

✠ ¶ Therefore submit your selues vnto ¶ all manner ordinance of man ¶ for the Lordes sake, ¶ whether it be vnto the King, as vnto the superiour,

✠ ¶ Or vnto gouernours, as vnto them that are sent of him, ¶ for the punishment of euill doers, and for the praise of them that do well.

✠ ¶ For so is the will of God, that by well doing yee may put to silence the ignorance of the foolish men,

✠ ¶ As free, and not as hauing the libertie for a cloke of maliciousnesse, but as the seruants of God,

✠ ¶ Honour all men: ¶ loue ¶ brotherly fellowship: ¶ feare God: honour the king.

✠ ¶ Seruants, bee subiect to your masters with all feare, not onely to the good and courteous, but also to the froward.

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✠ *He exhorted the new borne in faith, to lead their lives unspotted by the fumes of sin, and left their faith, double flayer, for bringing in that which was first to be taught.* *Christ, as he will them to be obedient to Magistrates, so that they patiently bear adversities after a bright example.*

✠ *As a leavened new man, a He commeth that spiritual nourishment for the sweetest and profit of it.* *19. 40.*

✠ *He goes on forward in the time exhortation, but with another kinde of borrowed speech, alluding to the Temple. Therefore he saith, that the company of the faithful: as it were a certain holy and spiritual building, built of living stones, the foundation whereof is Christ, as a lively stone sustaining all that are joyed vnto him with his living virtue, and knitting them together with himselfe, although this so great a treasure be neglected of men.*

✠ *Going forward in the same familiaritie, he compareth vs now to Priests, placed to this end in that spiritual temple, that we should first him with a spiritual worship, that is, with holiness and righteousness: but as the temple, so is the Priesthood built upon Church, in whom only all our spiritual offerings are accepted.* *✠ Rom. 1.6.*

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✠ *By setting the most blessed condition of the believers, and the most miserable of the rebellious one against another, he pricketh forward the believers, and triumpheth over the other: and also presenteth an offence which ariseth thereof, that none doe more resist that doctrine of the Gospel, then they which are chiefe among the people of God, as were at that time Peter, where they were the Priests and Elders, & Seibes. Therefore he answereth full of all that there is no cause why any man should be astonished at their stubbornnesse, as though it were a strange matter, seeing we have beene forewarned so long before, that it should so come to passe: and moreover, that it pleased God to create and make certaine to this selfe same purpose, that the Sonne of God might be glorified in their infall condemnation.*

✠ *Thirdly, for that the glorie of Christ is hereby set forth early, whereas a notwithstanding Christ is the head of his Church, and the Church is the body of him, call downe and overthrow themselves, and not Christ. Fourthly, although they be created to this end and purpose, yet their fall and decay is not to be attributed to God, but to their owne obdurate stubbornnesse, which cometh betweene Gods decree, and the execution thereof, or their condemnation, and in the true and proper cause of their destruction.* *✠ Psal. 135. 16. 141. 22. ✠ 1. Cor. 13. 10. 13. 10.*

✠ *The contrary member, to wit, he describeth the singular excellencie of the elect, and also lett any man should doubt whether he be chosen or not, the Apostle calleth him to the effectual calling, that is to the voice of the Gospel sounding both in our eares and minde, by the outward preaching and Sacraments, whereby we may certainly understand that everlasting decree of our salvation, (which otherwise is most secret and hidden) and that through the onely mercy of God, who freely choiceth and calleth vs.*

✠ *Therefore this onely remaneth, surely be, that by all means possible we see forth to great goodnesse of the most mighty God.*

✠ *As a leavened new man, a He commeth that spiritual nourishment for the sweetest and profit of it.* *19. 40.*

✠ *He goes on forward in the time exhortation, but with another kinde of borrowed speech, alluding to the Temple. Therefore he saith, that the company of the faithful: as it were a certain holy and spiritual building, built of living stones, the foundation whereof is Christ, as a lively stone sustaining all that are joyed vnto him with his living virtue, and knitting them together with himselfe, although this so great a treasure be neglected of men.*

✠ *Going forward in the same familiaritie, he compareth vs now to Priests, placed to this end in that spiritual temple, that we should first him with a spiritual worship, that is, with holiness and righteousness: but as the temple, so is the Priesthood built upon Church, in whom only all our spiritual offerings are accepted.* *✠ Rom. 1.6.*

✠ *He proceedeth by the testimony of the Prophet Eliu.* *✠ Psal. 135. 16. Rom. 9.31.*

✠ *By setting the most blessed condition of the believers, and the most miserable of the rebellious one against another, he pricketh forward the believers, and triumpheth over the other: and also presenteth an offence which ariseth thereof, that none doe more resist that doctrine of the Gospel, then they which are chiefe among the people of God, as were at that time Peter, where they were the Priests and Elders, & Seibes. Therefore he answereth full of*

where shall the vngodly and the sinner appeare?
19 Wherefore let them that suffer according to the will of God, commit their soules to him in well doing, as vnto a faithfull Creator.

CHAP. V.

1 *Hee warneth the Elders not to vntake authoritie ouer the Church, & warning the younger sort to be willing to be taught, and to be meane, & so bee sober and watchfull to resist the euill aduersarie.*

THe elders which are among you, 1 beseech which am also an elder, and a witness of the sufferings of Christ, and am also a partaker of the glory that shall be reuieled,

2 Feede the flocke of God, which dependeth vpon you, 6 caring for it not by constraint, but willingly: not for filthy lucre, but of a readie minde:

3 Not as though ye were lords ouer Gods heritage, but that ye may be examples to the flocke.

4 And when that chiefe shephard shall appeare, ye shall receiue an incorruptible crowne of glory.

5 Likewise yee yonger submit your selues vnto the elders, and submit your selues euery man, one to another: 6 decke your selues inwardly in

lowlinesse of minde: 7 for 8 God resisteth the proud, and giueth grace to the humble.

9 Humble 4 your selues therefore 10 vnder the mightie hand of God, that he may exalt you in duet me.

11 Cast all your care on him: for he careth for you.

12 Be sober, and watch: for 13 your aduersary the deuill as a roaring lyon walketh about, seeking whom he may deuoure:

14 Whom resist stedfast in the faith, 15 knowing that the same afflictions are accomplished in your 6 brethren which are in the world.

16 And the God of all grace, which hath called vs vnto his eternall glory by Christ Iesus, after that ye haue suffered a litle, make you persefite, confirme, strengthen and stablish you.

17 To him be glory and dominion for euer and euer, Amen.

18 By Siluanus a faithfull brother vnto you, as I suppose, haue I written briefly, exhorting and testifying howe that this is the true grace of God, wherein ye stand.

19 The Church that is at Babylon elected together with you, saluteth you, and Marcus my sonne.

20 Greete ye one another with the 21 kisse of loue. Peace be with you all which are in Christ Iesus, Amen.

22 The persecutions which Sathan thrust vpon, are neither neuer proper to any one man, but from old and ancient time common to the whole Church, and therefore we must suffer that patiently, wherein we haue such and so many fellowes of our conflicts and combats. 23 Amongst your brethren which are dispersed throughout the world. 24 Hee sealeth vp as it were with a seale the former exhortation with a solemn prayer, againe willing them to aske encrease of strength at his hands, of whom they had the beginning, and hope to have the accomplishment: to wit of God the Father in Christ Iesus, in whom we are sure of the glory of eternall life. 25 Continuance and perseverance in the doctrine of the Apostles, is the onely ground and foundation of Christian strength: Nowe the summe of the Apostles doctrine, is saluation freely giuen of God, 26 Familiar salutations 4 In that famous cite of Assyria, where Peter the Apostle of the circumcision shew you, 27 Romanes 16, 6, 12, 13, 20, 3 cor. 13, 12.

THE SECOND EPISTLE GENERAL OF PETER.

CHAP. I.

3 *Having spoken of the householde of God, & said of the vertue of faith, 6 he exhorteth them to holinesse of life, 12 and that they commit selfe to the more effectfull, 14 he sheweth that his death is at hand, 16 and that himselfe will see the power of Christ which he opened vnto them.*

Simon 1 Peter a seruant & an Apostle of Iesus Christ, to you which haue obtained like precious faith with vs by the 2 righteousnesse of our God and Saviour Iesus Christ:

3 Grace and peace bee multiplied to you, 4 through the acknowledging of God, and of Iesus our Lord.

5 According as his 6 diuine power hath giuen vnto vs all things that pertaine vnto 7 life and godlinesse, through the 8 acknowledging of him

that hath called vs vnto glory and verue.

9 4 Whereby most great and precious promises are giuen vnto vs, that by them yee should be partakers of the 10 diuine nature, in that yee flee the corruption, which is in the 11 world through 12 lust.

13 Therefore giue euen all diligence thereto: 14 boyne moreouer verue with your faith: and with verue, knowledge:

16 And 1 with knowledge, temperance: and with temperance, patience: and with patience, godlinesse:

17 The world, that is, from the wicked lusts which we carry about vs) and are made after a sort, like vnto God himselfe, 18 By the diuine nature he meaneth not the substance of the Godhead, but the partaking of their qualities, whereby the image of God is reflected in vs, 19 In woe, 20 For lust is the feare of corruption, and hath his place euen in our very bodies and humer parts. 21 Having laid the foundation (that is, having declared the causes of our saluation, and especially of our sanctification) now he beginneth to exhort vs to giue our mindes wholly to the true vie of this grace. And he beginneth with faith, without which nothing can please God, and he warneth vs to haue it full fraught with verue (that is to say, with good and godly manners) being ioyned with the knowledge of Gods will without which there is neither faith, neither any true verue. 22 Supply also, and supports or adorns. 23 Herein he teacheth vnto certaine other principall vertues, whereof some pertaine to the first table of the Lawe, and others to the last.

7 And with godlines, brotherly kindnes; and with brotherly kindnes, loue.

8 For if these things bee among you, and abound, they will make you that ye neither shall be idle, nor vnfruitfull in the acknowledging of our Lord Iesus Christ.

9 For he that hath not these things, is blinde, and can not see fare off, and hath forgotten that he was purged from his quid finnes.

10 Wherefore, brethren, giue rather diligence to make your calling & election sure: for if ye do these things ye shall neuer fall.

11 For by this means an entering shall be ministered vnto you abundantly into the euertlasting kingdome of our Lord and Sauour Iesus Christ.

12 Wherefore, I will not be negligent to put you alwayes in remembrance of these things, though that ye haue knowledge, & be stablished in the present tyme.

13 For I thinke it meete as long as I am in this tabernacle, to stirre you vp by putting you in remembrance,

14 Seeing I know that the time is at hand that I must lay downe this my tabernacle, euen as our Lord Iesus Christ hath shewed me.

15 I will endeuour therefore alwayes, that ye also may be able to haue remembrance of these things after my departing.

16 For we followed not decciuable fables when we opened vnto you the power, and commanding of our Lord Iesus Christ, but with our eyes we saw his maiestie:

17 For he receiued of God the Father honour and glory, when there came such a voyce to him from that excellent glorie. This is my beloued Sonne, in whom I am well pleased.

18 And this voyce we heard when it came from heauen, being with him in the Holy mount.

19 Wee haue also a most pure word of the Prophets, to the which ye do well that ye take heede, as vnto a light that shineth in a darke place, vntill the day dawne, and the day starre arise in your hearts.

20 So that ye first know this that no prophetic of the Scriptures is of any priuate interpretation,

21 For the prophetic came not in olde time by the will of man: but p holly men of God spake as they were moued by the holy Ghost.

But there were false prophets also among the people, euen as there shall be false teachers among you: which priuily shall bring in damnable heresies, euen denying the Lord, that hath bought them, and bring vpon themselves swift damnation.

2 And many shall follow their destructions, by whom the way of truth shall bee euill spoken of,

3 And through couetousnesse shall they with fained words make merchandise of you, whose condemnation long since relecth not, and their destruction flourisheth not.

4 For if God spared not the Angels that had sinned, but cast them downe into hell, and deliuered them into chains of darkenesse, to be kept vnto damnation:

5 Neither hath spared he the olde world, but fained. Noe the eight person a preacher of righteousness, and brought in the flood vpon the world of the vngodly,

6 And turned the cities of Sodom and Gomorrah into ashes, condemned them and ouertrew them, and made them an example vnto them that after should liue vngodly,

7 And deliuered iust Loth vexed with the vngodly conuersation of the wicked:

8 (For hee being righteous, and dwelling among them, in seeing and hearing, he vexed his righteous soule from day to day with their vngodly deedes.)

9 The Lord knoweth to deliuer the godly out of temptation, and to reserve the vniust vnto the day of iudgement vnder punishment:

10 And chiefly them that walke after the flesh, in the lust of vncleannesse, and despituous enuement, which are bolde, and stand in their owne conceit, and feare not to speake euill of them that are in dignitie.

11 Whereas the Angels which are greater both in power and might, giue not railing judgement against them before the Lord.

12 But these as natural brute beasts, led with sensuality, and made to be taken, & deliuered, speake euill of those things which they know not, & shall perishe through their owne corruption,

13 And shall receiue the wages of vngodnesse, as they which count it pleasure daily to lye deliciouly. If spots they are and blots, delighting themselves in their deceiuing, in a feasting with you,

7 As those fruites doe spring from the true knowledge of Christ, in like sort the true light, or hath forgotten the gift of sanctification which he hath receiued.

8 He that hath not an intellectuall knowledge of God in him, is blind as touching the kingdom of God, for he can not see things that are spirituall, that is to say, heavenly things.

9 The conclusion therefore concerning our calling and election is approueth by these fruites, and is confirmed in vs, & moreover seeing this is the euertlasting kingdome of Christ, it remaineth that we call our minde wholly that way.

10 An amplifying of the conclusion loyded with a modest excuse, wherein he declareth his loue towards them, and foretelleth them of his death which is at hand.

11 In this body, 12 John 3.16, 13 1. Cor. 17, and 3.1.

14 Another amplifying taken both of the great certaintie and also excellencie of this doctrine, as whereof our Lord Iesus Christ the Sonne of God is author, whose glory the Apostle himselfe both saw and heard. 15 Math. 17.5. 16 The troeth of the Gospel is here by also manifest, in that it agreeth wholly with the foretellings of the Prophets. 17 The doctrine of the Apostles doeth not flout out the doctrine of the Prophets, for they confirme each other by each others testimony. But the Prophets were no candles which gave light vnto the blinde, vntill the brightnesse of the Gospel began to shine. 18 A more full and open knowledge there was vnder the shadowes of the Lawe, 19 That clearer doctrine of the Gospel. 20 2. Tim. 1.6. The Propheies are to be read, but so, that we aske of God the gift of interpretation, for he that is the Author of the writings of the Prophets, is also the interpreter of them, 21 He signeth the Scripture and prophetic together to distinguish true Prophecies from fables, 22 For all interpretation cometh from God. 23 The goodly interpreters and messengers, 24 Inspired of God: and their motions were in very good words, and not such as were vnto the purpose of the prophane foolishness and fictions of things to come.

7 For if these things bee among you, and abound, they will make you that ye neither shall be idle, nor vnfruitfull in the acknowledging of our Lord Iesus Christ.

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2 And many shall follow their destructions, by whom the way of truth shall bee euill spoken of,

3 And through couetousnesse shall they with fained words make merchandise of you, whose condemnation long since relecth not, and their destruction flourisheth not.

4 For if God spared not the Angels that had sinned, but cast them downe into hell, and deliuered them into chains of darkenesse, to be kept vnto damnation:

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8 (For hee being righteous, and dwelling among them, in seeing and hearing, he vexed his righteous soule from day to day with their vngodly deedes.)

9 The Lord knoweth to deliuer the godly out of temptation, and to reserve the vniust vnto the day of iudgement vnder punishment:

10 And chiefly them that walke after the flesh, in the lust of vncleannesse, and despituous enuement, which are bolde, and stand in their owne conceit, and feare not to speake euill of them that are in dignitie.

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12 But these as natural brute beasts, led with sensuality, and made to be taken, & deliuered, speake euill of those things which they know not, & shall perishe through their owne corruption,

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8 (For hee being righteous, and dwelling among them, in seeing and hearing, he vexed his righteous soule from day to day with their vngodly deedes.)

CHAP. II.

1 He foretelleth them of false teachers, 2 whose wicked thoughts and desires he declareth, 3 He commendeth them to brute beasts, 4 and to vnder without water, so because they steele to withdraw men from God to their owne saluings.

with darke words, as if were with chains: and by his craft he deceiveth the hearts of simple people, whose flame of life is full of sorrow. 2 Which and they, the Lord, will the God make a more weighty burden vnto the world, (Iacob 1.18.) 3 For he shall cast the place of an habitation, and make it a place of weeping, the weeping shall be vnto the dead, what weas of God brought vnto the dead. 4 Gene. 1.11. 5 Which way further he looked and turned his eyes. 6 He had a sorrowful heart, and being wofully grieved, thus he said. 7 He is to be long long in pain, and in sorrow, and in sorrow. 8 He goeth to another sort of corrupt men, which notwithstanding are within the bosome of the Church, which are wickedly given, and they maliciously speake euill of the authority of Magistrates, (as the wicked Angels do) they say that minister before God, do not dispense. A true and lively description of the Romish church (as they call it). 9 Priests, and great ones, they are in high in authority. 10 A lively painting out of the same person, wherein they are compared to beasts which are made to, to make themselves to destruction, which they put themselves to fill their bellies: For there is no greater ignorance than it is in these men, although they most impudently finde fault with their things, they knowe not, and it shall come to passe that they shall deliuer themselves to beasts with those pleasures wherein they are delighted, and dishonour and dishonour the company of the godly. 11 Made in the red to be a praege to others: so the men willingly call themselves into Saluati. 12 When they were among the Christians in the only bankers which the Church keepeth, they would seeme by the means to be no members of the Church, yet they are in debt but loss of the Church.

14 Flouting

THE FIRST EPISTLE GENERAL OF IOHN.

CHAP. I.

1 He testifieth that hee bringeth the eternall word wherein is life, and light. 2 God will be mercifull vnto the faithfull, if growing vnder the burden of their finnes, they turne to first see his mercy.



1 He beginneth with the description of the person of Christ whom he maketh one and not two: and him both God from eternating (for he was with the Father from the beginning in this eternall life) and also made true man, whose Iohn him selfe and his companions, both heard, and beheld, and handled.

2 I heard him say, I saw him with mine eyes, I handled with mine hands him that is word. God being made very man, and not I alone, but others also that were with me.

3 That I saw ear, feeling I saw, touching I saw, without all things are made, and I saw him who is with me.

4 Being first by him, and that doctrine is rightly said to be shown, for no man could see much as hee thought of himselfe, and hee thus showed.

5 The vice of this doctrine is, that all of vs being coupled and ioyned together with Christ by faith, might become the finnes of God: in which thing only consisteth all happinesse.

6 Nowe hee encreth into a question, whereby wee may vnderstand that we are ioyned together with Christ, so will we be governed by his light, which is pertained by the ordering of our life. And thus hee reasoneth, God is in himselfe most pure light, therefore hee is greath with them, which are lightbome, but with them which are darksome he hath no fellowship.

7 John 8.12. God is light, and in him there is no darkness, and we are to walk in light, in that the beams of that light doe shine vnto vs in the word. A digression or going from the matter hee is in hand, vnto the remission of finnes for this can be understood which walke in the light, in a testimony of our ioyning and uniting together with Christ: but because this our light is very darke, we must neede obtaine a further benediction in Christ, to wit, that finnes may be forgiven vs by being sprinkled with his blood: and this in conclusion is the prope and stay of our glauing.

8 Hebernes 9.28. I. Peter 1.19. 1. Cor. 1.5. There is none but needeth this benediction, because there is none that is not a sinner. 1. Kine 8.4. 2. Cor. 5.6. 3. prom. 10.9. This place doth fully reflate that prof. 1. Cor. 1.5. and makes of interpretation which the Papists dream of.

9 So then, John 8.12. I. Peter 1.19. 1. Cor. 1.5. There is none but needeth this benediction, because there is none that is not a sinner. 1. Kine 8.4. 2. Cor. 5.6. 3. prom. 10.9. This place doth fully reflate that prof. 1. Cor. 1.5. and makes of interpretation which the Papists dream of.

10 Therefore the beginning of saluacion is to be in Christ, to wit, that finnes may be forgiven vs by being sprinkled with his blood: and this in conclusion is the prope and stay of our glauing.

Hat which was from the beginning, which wee haue heard, which wee haue scene with these our eyes, which we haue looked vpon, and these hands of ours haue handled of that word of life,

2 (For that life was made manifest, and wee haue scene it, and beare witness, and shew vnto you that eternall life, which was with the Father, and was made manifest vnto vs)

3 That, I say, which we haue scene and heard, declare we vnto you, 2 that yee may also haue fellowship with vs, and that our fellowship also may be with the Father, and with his Sonne Iesus Christ.

4 And these things write we vnto you, that your ioy may be full.

5 This then is the message which wee haue heard of him, and declare vnto you, that God is light, and in him is no darknesse.

6 If we say that we haue fellowship with him, and walke in darknesse, we lie, and do not truly:

7 But if we walke in the light as he is in the light, we haue fellowship one with another, 4 and the blood of Iesus Christ his Sonne cleanseth vs from all sinne.

8 If we say that we haue no sinne, we deceive our selues, and the truth is not in vs.

9 If we acknowledge our finnes, he is faithfull and iust, to forgive vs our finnes, & to cleanse vs from all vnrighteousnesse.

10 If we say we haue not sinned, wee make him a liar, and his k word is not in vs,

11 The vice of this doctrine is, that all of vs being coupled and ioyned together with Christ by faith, might become the finnes of God: in which thing only consisteth all happinesse.

12 Nowe hee encreth into a question, whereby wee may vnderstand that we are ioyned together with Christ, so will we be governed by his light, which is pertained by the ordering of our life. And thus hee reasoneth, God is in himselfe most pure light, therefore hee is greath with them, which are lightbome, but with them which are darksome he hath no fellowship.

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CHAP. II.

1 Hee declareth that Christ is our mediator and advocate, 2 and sheweth that the knowledge of God consisteth in holiness of life, 12 which appertaineth to all for ever, 14 that depend on Christ alone, 17 These having received them in contrition the world, 18 He giueth warning that any scribble be added, 21 and that the known truth be found vnto.

MY little children, these things write I vnto you, that ye sinne not: and if any man sinne, wee haue an Advocate with the Father, Iesus Christ, the iust.

2 And he is the reconciliation for our finnes: and not for ours only, but also for the finnes of the whole world,

3 And hereby we are sure that we know him, if we keepe his commandments.

4 He that sayth, I know him, and keepeth not his commandments, is a liar, and the truth is not in him,

5 But he that keepeth his worde, in him is the floure of God perfect in deede: hereby wee know that ye are in him.

6 He that faith he remaineth in him, ought euen so to walke, as he hath walked.

7 Brethren, I write no newe commandment vnto you: but an olde commandment, which ye haue had from the beginning: this olde commandment is that worde, which ye haue heard from the beginning.

8 Againe a new commandment I write vnto you, that which is true in him, and also in you: for the darke is past, & that true light now shineth.

9 He that faith that he is in that light, and hateth his brother, is in darknesse, vntill this time.

10 Hee that loueth his brother, is in that light, & there is none occasion of euil in him.

11 But he that hateth his brother, is in darknesse, and walketh in darknesse, and knoweth not whither hee goeth, because that darknesse hath blinded his eyes.

12 Little children, I write vnto you, because your finnes are forgiven you for his Names sake.

declaring what is to walke in the light, to wit, to keepe Gods commandments. Whereby it followeth that holiness doth not consist in those things which men haue deuised, neither in a vaine profession of the Gospel.

2 The first hee is to walke in the light, to wit, to keepe Gods commandments. Whereby it followeth that holiness doth not consist in those things which men haue deuised, neither in a vaine profession of the Gospel.

3 And hereby we are sure that we know him, if we keepe his commandments.

4 He that sayth, I know him, and keepeth not his commandments, is a liar, and the truth is not in him,

5 But he that keepeth his worde, in him is the floure of God perfect in deede: hereby wee know that ye are in him.

6 He that faith he remaineth in him, ought euen so to walke, as he hath walked.

7 Brethren, I write no newe commandment vnto you: but an olde commandment, which ye haue had from the beginning: this olde commandment is that worde, which ye haue heard from the beginning.

1 I tell you now hereof that we must give our wicked nature the bridle, or sinne to much the more freely, because our finnes are closed away by the blood of Christ, but we must rather looke much the more diligently resist him, for yet we must not despise him, cause of our weakness, for we haue an advocate and purger, Christ, in the inland, therefore acceptable vnto his father.

2 As he is the floure of God perfect in deede, hereby wee know that ye are in him.

3 And hereby we are sure that we know him, if we keepe his commandments.

4 He that sayth, I know him, and keepeth not his commandments, is a liar, and the truth is not in him,

5 But he that keepeth his worde, in him is the floure of God perfect in deede: hereby wee know that ye are in him.

6 He that faith he remaineth in him, ought euen so to walke, as he hath walked.

7 Brethren, I write no newe commandment vnto you: but an olde commandment, which ye haue had from the beginning: this olde commandment is that worde, which ye haue heard from the beginning.

8 Againe a new commandment I write vnto you, that which is true in him, and also in you: for the darke is past, & that true light now shineth.

9 He that faith that he is in that light, and hateth his brother, is in darknesse, vntill this time.

10 Hee that loueth his brother, is in that light, & there is none occasion of euil in him.

11 But he that hateth his brother, is in darknesse, and walketh in darknesse, and knoweth not whither hee goeth, because that darknesse hath blinded his eyes.

12 Little children, I write vnto you, because your finnes are forgiven you for his Names sake.

to be sheweth
that this doctrine
spread to all
ages, and left of all
teaching to olde
men, as sheweth
the Christ and his
teaching, as pub-
lic teaching, and
therefore if they
be delivred wth
all things, nothing
ought to be more
necessary unto
them.

11 He aduerteth
you men, if they
be delivred to
these things
though that
they have a most
pleasant comfort
in them before
time, to wit,
from the worst
state, who must
be overcome:
willing them to
leave off the
study, as if
they had already
gained it.
12 Finally, he
sheweth to chil-
dren, that true
Faith, is wth
whom they
have good things,
is fourth unto
them in Gospel.
13 He aduerteth
adward in like
manner, as in
the last of the
book, Remem-
ber your fathers,
I have even
now that the over-
riding Sonnes of

13 ¹ I write unto you, fathers, because ye have
known him that is from the beginning. ² I write
unto you, yong men, because ye have overcome
that wicked one. ³ I write unto you, little chil-
dren, because ye have known the Father.

14 ¹ I have written unto you, fathers, because
ye have known him, that is from the beginning,
I have written unto you, yong men, because ye
are strong, and the word of God abideth in you,
and ye have overcome that wicked one.

15 ¹ Loue not this world, neither the things
that are in this world. If any man loue this world,
he is not loue of the Father is not in him.

16 For all that is in this world, (as the lust of
the flesh, the lust of the eyes, and the pride of life)
is not of the Father, but is of this world.

17 And this world passeth away, and the
lust thereof; but he that fulfilleth the wil of God,
abideth cuer.

18 ¹ Little children, ² it is the last time,
and as ye haue heard that Antichrist shal come,
euen now are there many Antichrists: whereby
we know that it is the last time.

19 They went out from vs, but they were
not of vs: for if they had bene of vs, they should
have continued with vs. ² But this cometh to passe,
that it might appere, that they are not all of vs.

20 ¹ But ye haue an unction from that
Holy one and know all things.

21 ¹ I haue not written unto you, because ye
know not the truth: but because ye know it, and
that no lie is of the truth.

22 ¹ Who is a lier, but he that denieth that
Iesus is the Christ? the same is that Antichrist
that denieth the Father and the Sonne.

23 ¹ Whosoever denieth the Sonne, the same
hath not the Father.

24 ¹ Let therefore abide in you that same

God I remembred to vs. Remember ye yong men, that that strength whereby I
delivred you Satan to fight, is given you by the word of God, which devel-
opeth in you. 14 The world which is full of wicked devices, lyes, or pleasures,
is vile, is utterly hated of our heavenly Father. Therefore the Father and the
Sonne cannot be loved together; and this admonition is very necessary for greene
and flourishing youth. 1 He speaketh of the world, as if it were not with the wil of
God; for afterwards God is said to have the world with an infinite love, John 3.16, that
whoever believeth in him, shall not perish. 15 He speaketh the Father in heart,
in his heart how much better it is to obey the Fathers will than the wills of
the world, by both their natures and volkes content. 16 Now hee turneth him-
self to little children, which notwithstanding are well instructed in the summe of
religion, and willett them by diuers reasons to shake off blouthfulness, which is
more familiar with that age. 17 He speaketh this word (Little) not because hee speaketh
truly, but to allure them the more by saying such sweet words. 17 First, because
the last time is at hand, so that the matter is not to be delayed. 18 Secondly, be-
cause that doctrine, that is, such as fall from God are already come, as men which
they had that they should come. And it was very requisite to warn them that verily
and unskillfully age of that danger. 19 A digression againe certaine offences and
flourishing blockes wherewith that rude age especially might flumbe and be shaken.
Thinking that they should not be terrified with the foule falling backe of cer-
taine liars, but rather plain to them, that although such as fall from God and his
will, had place in the Church, yet they were neuer of the Church because the
Church is the company of the elect, which cannot perish, and therefore cannot fall
from God. 20 So then it shal be seen that fall from grace. 20 Secondly, be-
cause that these things fall out to the profit of the Church, that hypocrites
may plainly be known. 21 Thirdly, he comforteth them to make them stand
fast, inasmuch as they are annoyed of the holy Ghost with the true knowledge of
Christianity. 2 The grace of the holy Ghost; and then a blessed kind of speech taken
from sayings of the Law. 3 From Christ who is properly called the
Son, denoting away of an oblation. He wrote not these things as to men which
were in religion, but rather to them which were in the truth,
as in verse fourth that they are able to discern truth from falsehood. 22 He
speaketh now plainly the false doctrine of the Antichrists, so wit, that either they
deny the person of Christ, or his office, or both together and at once. And
they that do so, doe in vaine boast and brag of God, for that in denying the Sonne,
they will also be denied. 3 Is the true Messiah. If they then are discerned thus,
they shal be able to discern which is the true and which is the false. 4 The whole preaching of the Prophet and Apostles
is to be kept in the heart. Therefore it is vnto be kept and away, and this
word to be holden and kept, which leadeth vs to seeke eternall life in the free
promis that is to be, in Christ alone, who is given vs of the Father,

which ye haue heard from the beginning. If that
which ye haue heard from the beginning, shall re-
maine in you, ye also shall continue in the Sonne,
and in the Father.

25 And this is the promise that he hath pro-
mised vs, even that eternall life.

26 ¹ These things haue I written unto you,
concerning them that deceiue you.

27 But that t anyting which ye receiued of
him, dwellth in you; and ye need not that any man
teach you; but as the same ² Anynting teach-
eth you of all things, and it is true, and is not ly-
ing, and as it taught you, ye shall abide in him.

28 And now, little children, abide in him,
that when he shall appere, we may be bolde, and
not be ashamed before him at his coming.

29 ¹ If ye know that he is righteous, know ye
that he which doeth righteously, is borne of him.

30 ¹ That is not
an ignorant of these things, and therefore I teach them as things that were mine
breast of, but call them to your remembrance as things which you doe know. 31 He
commendeth both the doctrine which they had embraced, and also highly praiseth their
faith, and the diligence of such as taught them, yet so, as hee doth not leave from the
honour due to the holy Ghost. 32 The conclusion both of the whole exhortation,
and also of the former treatise. 33 A passing over to the treatise following, which
tendeth to the same purpose, but yet is more ample, and handleth the same matter
after another order, for before he taught vs to goe vs from the effects of the cause,
and in this that followeth, hee goeth downe from the cause to the effects. And
this is the summe of this argument: God is the fountaine of all righteousness,
and therefore they that give themselves to righteousness, are known to be borne
of him, because they resemble God the Father.

CHAP. III.

34 ¹ Sitting downe the ineffable glory of this, that we are Gods
fellowes, 7 he sheweth that unlesse of life be testified by
good works, whereby Charitie is a manifest token. 19 Of
Faith, 22 and praying unto God.

Behold, ¹ what love the Father hath giuen to
vs, that he should be the called the sonnes of
God: ² for this cause this world knoweth you
not, because it knoweth not him.

3 ¹ Dearly beloved, now are we the sonnes
of God, but yet it is not made manifest what we
shall be: and we know that when he shal be made
manifest, we shal be like him: for we shall see
him as he is.

4 And euery man that hath this hope in him,
purgeth himselfe, euen as he is pure.

5 Whosoever committeth sinne, transgres-
seth also the Law: for sinne is the transgression
of the Law.

6 And ye know that he was made manifest,
that he might take away our sinnes, and in him
is no sinne.

7 Whosoever abideth in him, sinneth not:
whosoever sinneth, hath not seene him, neither
hath known him.

8 Little children, let no man deceiue you:
he that doeth righteously, is righteous, as hee

because it is vnto us in this world, for the world knoweth not the Father
himselfe. 3 The other: This dignitie is not fully made manifest to vs our sinnes,
much lesse to strangers, but we are sure of the accomplishment of it, inasmuch
that we shall be like the Sonne of God himselfe, and shall enjoy his sight in
deede, such as he is now: but yet notwithstanding this is deferred vntill his next
coming. 4 Little, but not equal. 5 For now we see him as a glorie, but not as he
is. Now hee desireth this adoption, (the glory wherof as yet considereth in
himselfe) by the flesh, to wit, because that whosoever is made the Sonne of God,
and therefore resembleth the Father in puritie. 6 The word signifies a likeness,
but not an equality. 7 The rule of this puritie can not from whence else is taken
but from the Lawe of God, the transgression wherof is it that is called sinne.
8 God hath himselfe in power. 9 A short definition of sinne. 6 An argu-
ment taken from the materiall cause of our saluation. Christ in himselfe is most
pure, and he came to take away our sinnes, by satisfying vs with the holy Ghost.
Therefore, whosoever is truly partaker of Christ, doeth not give himselfe to
sinne, and contrariwise hee that giveth himselfe to sinne, knoweth not Christ.
9 1st. 1st. 1st. 2nd. 3rd. 4th. 5th. 6th. 7th. 8th. 9th. 10th. 11th. 12th. 13th. 14th. 15th. 16th. 17th. 18th. 19th. 20th. 21st. 22nd. 23rd. 24th. 25th. 26th. 27th. 28th. 29th. 30th. 31st. 32nd. 33rd. 34th. 35th. 36th. 37th. 38th. 39th. 40th. 41st. 42nd. 43rd. 44th. 45th. 46th. 47th. 48th. 49th. 50th. 51st. 52nd. 53rd. 54th. 55th. 56th. 57th. 58th. 59th. 60th. 61st. 62nd. 63rd. 64th. 65th. 66th. 67th. 68th. 69th. 70th. 71st. 72nd. 73rd. 74th. 75th. 76th. 77th. 78th. 79th. 80th. 81st. 82nd. 83rd. 84th. 85th. 86th. 87th. 88th. 89th. 90th. 91st. 92nd. 93rd. 94th. 95th. 96th. 97th. 98th. 99th. 100th. 101st. 102nd. 103rd. 104th. 105th. 106th. 107th. 108th. 109th. 110th. 111th. 112th. 113th. 114th. 115th. 116th. 117th. 118th. 119th. 120th. 121st. 122nd. 123rd. 124th. 125th. 126th. 127th. 128th. 129th. 130th. 131st. 132nd. 133rd. 134th. 135th. 136th. 137th. 138th. 139th. 140th. 141st. 142nd. 143rd. 144th. 145th. 146th. 147th. 148th. 149th. 150th. 151st. 152nd. 153rd. 154th. 155th. 156th. 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that beleue in the Name of $\frac{1}{2}$ Sonne of God, that ye may knowe that ye haue eternall life, and that ye may beleue in the Name of that Sonne of God.

14 And this is that assurance, that we haue in him, $\frac{1}{2}$ that if we aske any thing according to his will, he heareth vs.

15 And if we knowe that he heareth vs, what fower we aske, we knowe that we haue the petitions that we haue desired of him.

16 If any man see his brother sinne a sinne that is not vnto death, let him aske, and he shall giue him life for them: that sinne not vnto death.

17 There is a sinne vnto death: I say not that thou shouldst pray for it.

18 We haue to make prayers not only for ourselues, but also for our brethren which doe sinne, that their finnes bee not vnto death: and yet he excepteth finnes which is neuer forgiven, or the sinne against the holy Ghost, that is to say, an vnrepentant and willfull falling away from the knowne truth of the Gospell. *1 Iohn 5 as much as if he sayd, let him desire the Lord to forgive him, and hee will forgive him being so desired. 2 Math. 12. 31. 32.*

17 All vnrighteousnesse is sinne, but there is a sinne not vnto death.

18 We knowe $\frac{1}{2}$ whosoever is borne of God, sinneth not: but he $\frac{1}{2}$ is begotten of God keepeth himselfe, and that wicked one toucheth him not.

19 We knowe that we are of God and this whole world lieth in wickednesse.

20 But we knowe $\frac{1}{2}$ that sonne of God is come, & hath giue vs a mind to know him, which is true: & we are in him $\frac{1}{2}$ it is true, that is in his Son Iesus Christ: this faimes $\frac{1}{2}$ very in God and $\frac{1}{2}$ eternal life.

21 Little children keepe your selues from idols, Amen.

22 Because they be borne of God, that is to say, made the finnes of God in Carth, and being indowed with his Spirit, they doe not serue sinne, neither a deadly wound of Satan. Every man must particularly apply to himselfe the general promise that we may certainly perseuer our selues, whereas all the world is by nature lost, we are freely made the finnes of God, by the sending of Iesus Christ his Sonne vnto vs, of whom we are lightened with the knowledge of the true God and everlasting life. *4 Iohn 24. 25. The doctrine of Christ is most plainly proved by this place. 17 Hee expreth a plaine precept of taking heed of idols; which he setteth against the onely true God, that with this leale as it were he might set vp all the former doctrine.*

THE SECOND EPISTLE OF IOHN.

1 This Epistle is written to a woman of great renowne, who brought up her children in the feare of God: & hee exhorts her to continue in Christian charitie, & that she accompanie not with Antichrists, to be aware of them.

THIS is the elect Lady, and her children, I whome I loue in the truth: and not I only, but also all that haue knowne the truth,

2 For the truths sake which dwelleth in vs, and shall be with vs for euer:

3 Grace be with you, mercie and peace from God the Father, and from the Lord Iesus Christ the Sonne of the Father, with $\frac{1}{2}$ truth and loue.

4 I reioyced greatly, that I found of thy children walking in truth, as we haue receiued a commandment of the Father.

5 And now beleeue I thee, Ladie, (not as writing a new commandment vnto thee, but that same which we had from the beginning) that wee $\frac{1}{2}$ loue one another.

6 I am now towards another which the Lord hath commanded, and also especially in wholome and sound doctrine, which also is deliuered vnto vs: for the commandment of God is a sound and sure foundation both of the rule of manners, and of doctrine, and thefe cannot be separated the one from the other. *4 Accord- ing as the truth abideth alone. 4 Iohn. 15. 17.*

6 And this is that loue, that we should walke after his commandments. This commandment is, that as yet haue heard from the beginning, ye should walke in it.

7 For many deceiuers are entred into this world, which confesse not that Iesus Christ is come in the flesh. Hee that is such one, is a deceiver and an Antichrist.

8 Looko to your selues, that wee lose not the things which we haue done, but that we may receiue a full reward.

9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. Hee that continueth in the doctrine of Christ, hee hath both the Father and the Sonne.

10 If there come any vnto you, and bring not this doctrine, $\frac{1}{2}$ receiue him not to house, neither bid him, God speede.

11 For he that biddeth him God speede, is partaker of his euill deedes. Although I had many things to write vnto you, yet would I not write with paper and ynke: but I trust to come vnto you, and speake mouth to mouth, that our ioy may be full.

12 The finnes of thine elect sister greete thee, Amen.

THE THIRD EPISTLE OF IOHN.

1 Hee commendeth Gaius for hospitallitie, & repro- beth Diotrophes for vaine glory: hee exhorteth Gaius to continue in well doing: and in the end commendeth Di- otrophes.

THIS is Elder vnto the beloned Gaius whom I loue in the truth.

2 Beloued, I wish chiefly that thou prosperedst and farest well as thou fallest prospereth.

3 For I reioyced greatly when the brethren came, an I testified of the truth that is in thee, how thou walkest in the truth.

4 I haue no greater ioy then $\frac{1}{2}$ these, that is, to heare that my finnes walke in veritie.

5 Beloued, thou doest faithfully, whatsoeuer thou doest to the brethren, and to strangers.

6 Which bare witness of thy loue before the Churches. Whom if thou $\frac{1}{2}$ bringest on their iour-

ney as it becometh according to God, thou shalt doe well.

7 Because that for his Names sake they went forth, and tooke nothing of the Gentiles.

8 Wherefore ought to receiue such, that we might be $\frac{1}{2}$ helpers to the truth.

9 I wrote vnto the Church: but Diotrophes which loueth to haue the preeminence among them, receiuech vs not.

10 Wherefore if I come, I will call to your remembrance his deedes which he doeth prating against vs with malicious wordes, and not therewith content, neither hee himselfe receiuech the brethren, but forbiddeth them that would, and thrusteth them out of the Church.

11 Beloued, follow not that which is euill, but that which is good: hee that doeth well, is of God: but hee that doeth euill, hath not seene God.

22 Demetrius

14 Because we do not yettin oblige that which we hope for the Apollis ioynt inuocation or prayer with faith, which he will haue to proceede from faith, and therefore to be conceiued in such sort, that nothing be asked but that which is agreeable to the will of God: and such prayers cannot bee vaine. *4 Chap. 3. 12.*

a This is not proper name, but to be taken as the words foundeth, that is to say, to the worthy and noble Lady, & Reuerend and honorable Dame.

3 The bond of Christian communion, or linking together in the true and constant profession of the truth.

4 With true knowledge which hath alwaye loue say- ing with it, and following in.

6 This true profession consisteth both in loue one towards another which the Lord hath commanded, and also especially in wholome and sound doctrine, which also is deliuered vnto vs: for the commandment of God is a sound and sure foundation both of the rule of manners, and of doctrine, and thefe cannot be separated the one from the other. *4 Accord- ing as the truth abideth alone. 4 Iohn. 15. 17.*

1 An example of a Christian gra- mation.

2 I then shepherde, & hee becometh a shepherd and a Christian.

3 Hee commendeth to Gaius rather than to Diotrophes, because hee had entertained before, yet now hee is come to him, about the affairs of the Church, and hee is now as hee which had the highest.

18 The taking away of an ob- ligation: Indeed all iniquitie is com- prehended vnder the name of sinne, but yet we must not despise them fore, because every sinne is not deadly, and without hope of remedie. 12 A reason why not all, say rather why no sin is mortal to some: who because they be borne of God, that is to say, made the finnes of God in Carth, and being indowed with his Spirit, they doe not serue sinne, neither a deadly wound of Satan. Every man must particularly apply to himselfe the general promise that we may certainly perseuer our selues, whereas all the world is by nature lost, we are freely made the finnes of God, by the sending of Iesus Christ his Sonne vnto vs, of whom we are lightened with the knowledge of the true God and everlasting life. 4 Iohn 24. 25. The doctrine of Christ is most plainly proved by this place. 17 Hee expreth a plaine precept of taking heed of idols; which he setteth against the onely true God, that with this leale as it were he might set vp all the former doctrine.

8 Antichrists fighting against the peace and office of Christ, were ready to cry into the Church, in the time of the Apollis.

9 Hee that maketh transgression of doctrine, is a deceiver and a false guide.

10 We ought to haue nothing to doe with them that defend per- uerse doctrine. *4 Rom. 16. 17.*

I HAVE NOT THOUGHT GOOD TO PUT FORTH

any such thing as yet, upon the Revelation, as I have upon the former bookes: notwithstanding
 I have liked well to set downe in the meane season that, that I wrote a few yeeres since, concerning
 the authoritie of this booke. And this is it.

BECAUSE some men of long time doubted of the authoritie of this booke, I will in fewe wordes confute those arguments, which are commonly brought to this purpose, and after shew mine owne opinion, and what I thinke. And I will rectifie the arguments in such order, as Erasmus hath painfully and diligently gathered them together: whose judgement I earnestly to me voice. I am in this point, (as it is also in many other) that no man can readily tell what opinion he was of, fast that after much ado, he seemed to bend this way, that he is of opinion that this booke is of some authoritie, though not of so good as the rest of the bookes are which we receive without any gaine saying. Therefore let us heare what he saith. Hierome witnesseth, faith he, that the Grecians in his time did not receive the Revelation. Dorotheus Bishop of Tyrus and a Martyr, in his abridgement of Iustre recordeth that Iohn wrote his Gospel in the Ile of Patmos but maketh no mention of this booke. Athanasius a Grecian in his catalogue doeth say that this Iohn wrote, Dionysius of Alexia his, as Eusebius reporteth his wordes, in the fourth booke of his Ecclesiastical historie, thinke that this booke was written of some other Iohn, who was a godly man. Eusebius himselfe foireth this booke in diuers places of his historie, that he doeth not flatly vouch it to be Iohns: but allegeth one Caius that was a good Christian, in the fourth booke of his historie, who sayeth it was written of one Cereus an heretike. Let this be the first argument which I answer in this sort. If we weigh the reasons that moved those men to reject this booke, then we shall see how vnderstandably they did it. Against, as I said, did it see the most part receive it: inasmuch that Epiphanius reckoneth them amongst heretikes that did reject it: as for Iustine the Philosopher, and Irenae Bishop of Lyons, which were both Martyrs, and did not onely allow, but also wrote commendations vpon it, I will not speake of them. As for that theis alleged Doctours, it is to no great purpose, for that he is thought to reject it, because he spoke not of it. Concerning Athanasius, Erasmus himselfe witnesseth that it is doubtful whether that worke be his or no. Concerning Dionysius we will weigh by and by what he sayeth, when we come to consider of his reasons. As for Caius (whomsoever he was) he is easily to be refuted even by Dionysius his wordes in the third booke of the Ecclesiastical historie. As for Eusebius, I make no account of him, for there are more learned, but find want of judgement in him. Now let vs come to the other argument. Hierome witnesseth (sayeth he) that certaine very well learned men found great fault, and spake sharply against the whole matter of this booke, as though there were nothing in it worthe the grauitie of an Apollie, but only a common historie of things shadowed with certaine dark figures and hard kinde of speeches. And moreover, that in the very fewest sentences themselves there was something that he commended the grauitie of an Apollie. Which I answer thus: What learned men foereth their, they are greatly to be blamed, in that they durst be so bold to speake rull of that booke, which no doubt is very short, if those things be excepted, which are translated word for word out of the Prophets. Basil, Gregorie, Cyrill, Epiphanius, Irenae, Hippolyte, as Arethas witnesseth, were not of this judgement, which thought not onely as Dionysius of Alexandria did, that some good man wrote this booke, but also plainly voucheth it to be Iohn the Apollie, which no doubt they would neuer have done, if they had found no resemblance of the grauitie of an Apollie in it. And whether of theis shall I call for the better learned? whether these men, which have given record both of their singular godlinesse, and excellent learning by publishing many wordes, or those men rather, whose onely names are scarcely heard of: and the reasons they vnt, give sufficient proofe now learned they were? They lay there appeared no grauitie in this writer, and yet he hath taken every what almost word for word out of the Prophets: they lay he hath put downe a common historie. But how can that be, seeing (a few things onely excepted) he maketh no change of things, but for such things as come? And therefore they doe not onely not speake that, that is truth, but not to much as any piece or resemblance of truth.

Now let vs come to the third argument: Hee is very curious (sayeth one) in setting downe his owne name, as though he should indite an obligation, and not write a booke, which is not onely not vied of any of the Apollies, but is also unaccommoded of himselfe: for in his Gospel where hee instructeth a great deale more modest matters, then there are, hee neuer nameth himselfe, but onely pomeeth it out by such fauourable as theis, the disciple whom Iesus loved. And Paul when he is enforced to speake of his Revelations, Irenae the Bishop of Lyons, and others, when hee speaketh of this booke, hee saith not Iohn the Apollie, but Iohn the Disciple of the Lord. And yet this man, who was a good man, and a true man, as I have said, I thinke, that hee should have said, that Iohn wrote this booke. But what weakes, and slender coniectures are theis? Little did these good men consider, that it was one thing to write an historie, and another to set downe a prophesie: for the truth of an historie hangeth not so much vpon the credite of the writer, as vpon other circumstances: but a prophesie, because it foreshew things to come, standeth vpon the authoritie of him that receiveth it, and his that preacheth it, so that it is of necessity to give vs to vnderstand, both from whence that foreshewing came, and who receiveth it, and who wrote it. Whereupon we see, that not onely in the beginning of prophesies, but also almost in every vicer, there is nothing so curiously set downe as the Name of God who speaketh, and the name of the Prophet who wrote it. Take for example, onely the Prophet Ieremie, who maketh mention of his name, at the least an hundred times. And so was it requisite for him to doe, that hee might not seeme to secke lurking corners to hide himselfe in as the false prophets did. And what I doe vnt saye him from the tenth Chapter of Daniel, that almost in every verse he repeateth his owne name, and sayeth, I Daniel. And how oft doth Eusebius repeat these wordes, Eusebius the Disciple of Amos? But Iohn did not so in his Gospel. I grant: for hee wrote an historie, wherein that believeth him, which befall to none other of the disciples: for he was occasioned to speake many things of himselfe. Nay, Paul also did not so: in deede he did not so, in any place where hee handled not his vniuersal purpose, but whensoever hee voucheth the excellencie of his ministerie, how boldly and how magnificently doeth hee call himselfe that Paul which was appointed to be an Apollie, not of men, nor by men, but by Iesus Christ. And how often hee repeateth his great comittes, doeth hee take vpon him another mans name? Nay, I leave yet further: Iohns name is not to be found (valleth I be deccied in my reckoning) above five times in all his wordes: and those wordes (I Iohn) but onely thrise, to wit, chap. i. verse 9. and yet with an explication added to it, which may suffice abundantly to put away all suspicion of pride: and againe, chap. 21. verse 2. and chap. 22. verse 8. in both which places hee reporteth onely simply what hee sawe, to the ende that no man might doubt of the truth of his prophesie. Therefore, to make an ende of this reason in few wordes, that argument which Dionysius maketh, is not onely vaine, but also argueth want of skill, and is in deede very vnderstand. Nay, I may say more, and say truly (without any malice to any, as the Lord is witnesseth) that this was not vnderstandly spoken, where hee sayeth, that the Banquett is as curious in his often repeating of I Iohn, as if he had bene writing an obligation, and not a booke.

Nowe to the fourth argument: In all the Greek copies that I have seene, sayeth hee, it was not intailed the Revelation of Iohn the Evangelist, but of Iohn the Disciple, which is sufficient to proue it was Iohn the Evangelist, who wrote it. I answer, that I knowe that hee was by excellencie, and by prerogative it was called by this name the Disciple of all the olde writers, because neuer man wrote so plainly and diuinely of the diuinitie of Christ as hee did. As for the other Iohn, who I thinke was a counterfeite, was not called by this excellent name Disciple, but an Elder.

Nowe for the vniuersality of his stile, and speech, which that Dionysius of Alexandria proueeth by three reasons as Nicephorus recordeth, Eusebius lib. cap. 23. firstly by the whole course and nature of his wordes, secondly, that where as the Gospel and Catholike Epistle of Iohn, agree in many many points, this booke hath not one word like. Lastly, because Iohn had an excellent gift of speech, but this more is very downy, barbarous, and tripped off in his language. To the first I answer, that it is no diuers matter, it is no matter to haile to be diuina kinde of stile, for in the historie of the Gospel, and in the Epistles, hee speake as hee was moued by the holy Ghost, yet hee speake what his minde ledde him: and here hee is but the writer of such things as he heard and were delivered him. In the other hee sometime maketh report of the historie, and sometime teacheth, but in this hee speake of things to come, and in such order of wordes as he is appointed. And shall we maruaile then that hee vnt one telle some kinde of sentences? Nay, what writer was there one that was tied to thort: are not many things delivered to him in the very wordes of the olde Prophets, even in the time that Ezechiel, Daniel, Zacharie, Elisha, and other spake withall, by the direction of the selfe same Spirit, which spake the selfe same in them at some other. And therefore it is no maruaile that hee vnt one to schew a kinde of speech, as happily they would deuide, seeing hee foresheweth neither in speech, nor in clause, nor, from the copie which he wrote in the Hebrew tongue: and therefore there is little cause of suspicion that it should be any counterfeite worke stile except into the Church.

Nowe remaineth the last Argument, which seemeth to charge him that hee fauoured the heresie of the Chistiles, whereupon diuers thought that Celsinus made this booke and fauoured it vpon some of the Apollies. But for mine owne part, though I grant

that the Chilliase have abused many testimonies out of this booke, yet I cannot yeeld to that, and thinke that some heretics should make it, whose some can be able to shew me, that those places cannot fully be taken in any other sense: or els what booke is there that we may receive? And that these places are otherwise to be taken, diuers learned men haue shewed long agoe: so that the like hath befallen this booke as did on the Epistle to the Hebrewes, which some men received very obstinately, because it seemed to make for the Nouations: whereas indeed they ought rather to haue searched their owne ignorance. Moreover, seeing Cerinthian had many other mad and wicked opinions, as that hee denied that God made the world, and taught that Christ was borne of Marie, and Ioseph, as all other men are borne, and maketh Christ, and Iohn two distinct persons; how cometh it to passe that hee sprinkled none of this foule holy water amongst the rest in this booke? But hee was so farre from doing, that contrariwise there may be diuers arguments taken out of this booke against those errors: so that it may appeare by this one reason, that Cerinthus was not the author of this booke. And againe, whereas hee speaketh of the thousand yeeres, hee mentioneth not one of those things, which Cerinthus so impudently chattered off. For where is there any mention of that ryote which Cerinthus talketh off: where is that eating & drinking? where are those marriages and passimes? where are the sacrifices and holy dayes which should be kept at Hierusalem? Therefore this is a vaine and a foolish argument. And seeing these things are so though I would not flippily fling in contention for the authors name, yet I rather iudge it to be Iohn the Apollite, than any other man: For besides that, it appeareth to be very ancient, and the learneth and godliest of the old Fathers doubt not, but it was Iohns.

These considerations also leade me to thinke so: for that I find none of these dayes to whom either prophecies so full of maiesty, or so honourable name of a diuine, may be ascribed; and moreover, that it fauoureth of the worthines and excellencie of an Apollite, to write to the Churches of Asia, and not to one Church; lastly, because those things which are here spoken of Patmos, agree wholly with that which the old Fathers haue written with one consent, concerning Iohns banishment. And yet notwithstanding if it may be lawfull to coniecture by the kind of speech it selfe, I would thinke it to be no more sooner then Markes, who was also called Iohn: he is so like not only in words, but also in diuers kind of speech, to the Gospell of S. Markes, inasmuch that these two bookes haue almost one kind of character. As for the booke it selfe, beinge written by the vision of the Church, by beinge our hearts too much set on a great maiesty of the spirit of prophesie, and the very sleep and forgetfulness, yes and the wordes of the old Prophets, seeing there are to be found in it manifest and mighty testimonies, both of the Diuinitie of Christ, and also of our redemption. And last of all, seeing that part of those things are most manifestly come to passe, which were foretold by him, as those things which keepe spake of the destruction of the Churches of Asia, and of the kingdome of the whore, which sturth vpon seven hills, I am perswaded and thinke that the holy Ghosts meaning was to heape vp together in this most precious booke, all such things, as by the forewarning of the old Prophets remained to be fulfilled after the coming of Christ: and added also a fewe things, as he thought expedient for vs. I grant they are very dark, but that is no strange thing in the Prophets writings, as especially in Ezechiel. But this is our fault, because we take not diligent heed to things, but conceale by this indigence of Gods providence, which daily are to be seen in his governing of the Church, by beinge our hearts too much set on our owne private affaires. To be short, the Lords knoweth what, and howe farre it is expedient for vs to know, and therefore in times past hee disposed the light of his Prophesie, as for his infinite wisdom hee sawe it should be profitable for his Church. And therefore goodly men haue to search and made in these myseries with feare and reuerence so farre forth, as lawfully and profitably they may: and let all men reuerence the myseries of God, which are comprehended in this booke, whether they know them, or know them not, rather then to say no, either mocke at them, or defile them with their fantastical commentaries.

THE REVELATION OF JOHN THE DIVINE.

CHAP. I.

1 He declareth what kind of vision is here handled, 8 euen his, that is the beginning and ending: 13 Then the myserie of the seven candlesticks and flaries 20 is expounded.

TH E reuelation of Iesus Christ, which God gaue vnto him, to shewe vnto his seruantes things which must shortly be done: which hee sent, and shewed by his Angel vnto his seruant Iohn,

a Who bare record of the word of God, and of the testimonie of Iesus Christ, of all of things that he saw.

3 Blessed is he that readeth, and they that heare the wordes of this prophesie, and keep those things which are written therein: for the time is at hand.

4 Iohn, to the seven Churches which are in Asia, Grace be with you, & peace from him, & which is, & which was, and which is to come, and the seven Spirits which are before his Throne,

5 And from Iesus Christ, which is that faithful witness, & that first begotten of the dead, & that Prince of the Kings of the earth, vnto him that loued vs and washed vs from our sins in his blood,

6 And made vs Kings and Priests vnto God euen his Father, to him I say, for glory, and dominion for euermore, Amen.

7 Behold, he cometh with cloudes, and euery eye shall see him: yea, euen they which pierced him thorow: and all kindreds of the earth shall waile before him. Euen so, Amen.

8 I am Alpha and Omega, the beginning and the ending, saith the Lord, Which is, & which was, and which is to come, euen the Almighty.

9 I Iohn, euen your brother, and companion in tribulation, and in the kingdom and patience of Iesus Christ, was in the yle called Patmos, for the testimony which they thrust from me: & Patmos is one of the Isles of the sea.

word of God, and for the witnessing of Iesus Christ. 10 And I was ramified in the spirit on the Lords day, and heard behind me a great voyce as it had bene of a trumpet,

11 Saying, I am Alpha and Omega, that first and that last: and that which thou seest write in a booke, and send it vnto the seven Churches which are in Asia, vnto Ephesus, and vnto Smyrna, and vnto Pergamus, and vnto Thyatira, and vnto Sardis, and vnto Philadelphia, and vnto Laodicea.

12 Then I turned backe to see the voyce, that spake with me: and when I was turned, I sawe seven golden candlesticks,

13 And in the midst of the seven candlesticks, one like vnto the Sonne of man, clothed with a garment downe to the feete, and girded about the pappes with a golden girdle.

14 His head, & hairs were white as white woolle, and as snow, and his eyes were as a flame of fire,

15 And his feet like vnto fine brasse, burning as in a furnace: & his voice as the sound of many waters.

16 And he had in his right hand seven stars, and out of his mouth went a sharp two edged sword: & his face shone as the sunne shinieth in his strength.

17 And when I saw him, I fell at his feete as dead: then he laid his right hand vpon me, saying vnto me, Feare not: I am that first and that last,

18 And aliuie, but I was dead: behold, I am aliuie for euermore, Amen: and I haue the keyes of hell and of death.

19 Write the things which thou hast seene, and the things which are, and the things which shall come hereafter.

20 The myserie of the seven stars which thou sawest in my right hand, & the seven golden candlesticks, is this, The seven flaries are the Angels of the seven Churches: and the seven candlesticks which thou sawest, are the seven Churches.

CHAP.

9 Behold, I will make them of the Synagogue of Satan, which call themselves Iewes, & are not, but do lie: behold, I say, I will make them, that they shall come and worship before thy feet, and shall know that I haue loued thee.

10 Because thou hast kept the worde of my patience, therefore I will deliuer thee from the house of temptation, which will come vpon all the world, to trie them that dwell vpon the earth.

11 Behold, I come shortly: holde that which thou hast, that no man take thy crowne.

12 Him that ouercometh, will I make a pillar in the Temple of my God, and he shall goe no more out: and I will write vpon him the Name of my God, and the name of the cite of my God, which is the newe Hierusalem, which cometh downe out of heauen from my God, and I will write vpon him my new Name.

13 Let him that hath an eare, heare what the Spirit saith vnto the Churches.

14 And vnto the Angel of the Church of the Laodiceans write, These things sayth Amen, that faithful and true witness, that beginning of the creatures of God.

15 I know thy workes, that thou art neither colde nor hot: I would thou werest colde or hot.

16 Therefore, because thou art luke warme, and neither colde nor hot, it will come to passe, that I shall spue thee out of my mouth.

17 For thou sayest, I am rich and increased with goods, and haue neede of nothing, and knowest not how thou art wretched and miserable, and poore, and blinde, and naked.

18 I counsell thee to buy of me gold tried by the fire, that thou mayest be made rich: and white rayment, that thou mayest be clothed, & that thy filthy nakednes doe not appeare: and any one thine eyes with eye salve, that thou mayest see.

19 As many as I loue, I rebuke and chasten: be zealous therefore and amend.

20 Behold, I stand at the dore, & knocke. If any man heare my voice & open the dore, I will come in vnto him, and will sup with him, & he with me.

21 To him that ouercometh, will I graunt to sit with me in my throne, euen as I ouercame, and sit with my Father in his throne.

22 Let him that hath an eare, heare what the Spirit saith vnto the Churches.

CHAP. IIII.

2 Another vision concerning the glory of Gods Maiestie: 8 which is magnified of the foure beasts, 10 and the foure and twentie Elders.

AFTER this I looked, and beheld, a doore was open in heauen, and the first voyce which I heard, was as it were of a trumpeter talking with me, saying, Come vp hither, and I will shew thee things which must be done hereafter.

2 And immediately I was raised up in the spirit, and beheld, a throne was set in heauen, & one sat vpon the throne.

3 And he that sat, was to looke vpon, like vnto a iasper stone, and a fardine, and there was a rainbow round about the throne, in sight like to an emerauld.

4 And round about the throne were foure and twentie seates, and vpon the seates I saw foure and twentie Elders sitting, clothed in white rayment, and had on their heads crownes of gold.

5 And out of the throne proceeded lightnings, and thundrings, and voyces, and there were seuen

lamps of fire burning before the throne, which are the seuen spirits of God.

6 And before the throne there was a sea of glasse like vnto chrystal: and in the mids of the throne, and round about the throne were foure beasts full of eyes before and behinde.

7 And the first beast was like a lyon, & the second beast like a calf, & the third beast had a face as a man, and the fourth beast was like a flying eagle.

8 And the four beasts had each one of them six wings about him, and they were full of eyes within, and they ceased not day nor night, saying, Holy, holy, holy, Lord God Almighty, Which Was, and Which Is, and Which Is to come.

9 And when those beasts gaue glory, & honour, and thanks to him that sat on the throne, which liueth for euer and euer,

10 The foure and twentie Elders fell downe before him that sat on the throne, and worshipped him that liueth for euermore, and cast their crownes before the throne, saying,

11 Thou art worthy, O Lord, to receiue glory, and honour, and power: for thou hast created all things, and for thy willes sake they are, and haue bene created.

CHAP. V.

1 The booke sealed with seuen seales, 3 which none could open, 6 that Lambe of God 9 a thought worthy so open, 12 euen by the consents of all the company of beaues.

AND I saw in the right hand of him that sat vpon the throne, a Booke written within, and on the backside, sealed with seuen seales.

2 And I saw a strong Angel which preached with a loud voice, Who is worthy to open the booke, and to loose the seales thereof?

3 And no man in heauen, nor in earth, neither vnder the earth, was able to open the Booke, neither to looke thereon.

4 Then I wept much, because no man was found worthy to open, and to read the Booke, neither to looke thereon.

5 And one of the Elders said vnto me, Weepe not: behold, that Lion which is of the tribe of Iuda, that roote of Dauid, hath obtained to open the Booke, and to loose the seuen seales thereof.

6 Then I beheld, and loe, in the mids of the throne, and of the foure beasts, and in the mids of the Elders stood a Lambe as though he had bene killed, which had seuen hornes, & seuen eyes, which are the seuen spirits of God, sent into all the world.

7 And he came, and tooke the Booke out of the right hand of him that sat vpon the throne.

8 And when he had taken the Booke, the foure beasts and the foure & twentie Elders fell downe before the Lambe, hauing euery one harps & golden vials full of odours, which are the prayers of the Saints.

9 And they sang a new song, saying, Thou art worthy to take the Booke, and to open the seales thereof, because thou wast killed, and hast redeemed vs to God by thy blood out of euery kindred, and tongue, and people, and nation,

10 And hast made vs vnto our God: Kings, and Priests, and we shall reigne on the earth.

11 Then I beheld, & I heard the voyce of many Angels round about the throne, and about the beasts and the Elders, & there were ten thousand times ten thousand, & thousand thousands,

12 Saying with a loud voyce, Worthy is the Lambe that was killed to receiue power, & riches, & wisdom, & strength, & honour, & glory, and praise.

13 And

1 God is worthy to haue glory, honour, kingdom, and such like, euen him, whom we godly and reuerently see forth that which is proper to him.

2 Chap. 12.

3 Gen. 49.

4 Toke Chap. 8. 5 2 Kings 19.

5 Chap. 1. 6 1 Peter 2. 9.

7 Dan. 7. 10. 8 By this is meant a great number. 9 To haue all praise given to him, as to the most high and wisest, &c.

13 And al the creatures which are in heave, and on the earth, & vnder the earth, and in the sea, and all that are in the, heard I, saying, Praise, & honor, and glory, and power be vnto him, that sitteth vpon the throne, and vnto the Lambe for euermore.

14 And the foure beasts sayd, Amen, and the foure and twenty Elders fell downe and worshipped him that liueth for euermore.

CHAP. VI.

1 The Lambe openeth the first seale of the booke, 2 the second, 3 the third, 4 the fourth, 5 the fifth, 6 the sixth, and shew arise murders, famine, pestilence, & death, 7 earthquakes, and diuers strange sights in heauen.

And I beheld when ^a Lambe had opened one of the seales, & I heard one of ^b foure beasts say, as it were the noise of thunder, Come and see.

Therefore I beheld, & lo, there was a white horse, and he that sat on him, had a bowe, and a crowne was giuen vnto him, and he went forth conquering that he might overcome.

3 And when he had opened the second seale, I heard the second beast say, Come and see.

4 And there went out another horse, that was red, and power was giuen to him that sat thereon, to take peace from the earth, and that they should kill one another, and there was giuen vnto him a great sword.

5 And when he had opened the third seale, I heard the third beast say, Come and see: Then I beheld, and loe, a blacke horse, and he that sat on him, had balances in his hand.

6 And I heard a voyce in the mids of the foure beasts, A ^a measure of wheate for a peny, and three measures of barley for a peny, and oyle, and wine hurt thou not.

7 And when he had opened the fourth seale, I heard the voice of ^b fourth beast say, Come & see.

8 And I looked, & beheld, a pale horse, and his name that sat on him was Death, & Hell folowed after him, & power was giuen vnto them ouer the fourth part of the earth, to kill with sword, & with hunger, and w^c death, & with the beasts of ^c earth.

9 And when he had opened the fifth seale, I saw vnder the altar the soules of them, that were killed for the word of God, and for the testimonie which they maintained.

10 And they cryed with a loude voyce, saying, How long, Lord, which art holy and true! dost thou not iudge and auenge our blood on them that dwell on the earth?

11 And long white robes were giuen vnto euery one, and it was sayd vnto them, that they should rest for a litle season vntil their fellow seruants, and their bretheren that should be killed euen as they were, were ^d fulfilled.

12 And I beheld when he had opened the fifth seale, and loe, there was a great earthquake, and the sunne was as blacke as ^e sackcloth of haire, and the moone was like blood.

13 And the flannes of heauen fell vnto the earth, as a fig tree casteth her greene figs, when it is shaken of a mighty winde.

14 And heauen departed away, as a scroule, when it is rolled, and euery mountaine and yle were moued out of their places.

15 And the Kings of the earth, and the great men, and the rich men, and the chiefe captaynes, and the mightie men, and euery bondman, and euery free man, hid themselves in denes, and among the rockes of the mountains,

16 And said to the mountains & rocks, ^f Fall on vs, and hide vs from the presence of him ^g that sitteth on ^h throne, & from the wrath of the Lambe.

17 For the great day of his wrath is come, and who can stand?

CHAP. VII.

1 The Angels comming to hurt the earth, 2 are stayed until the will of the Lord, 3 of all tribes were sealed, 4 such as suffered persecution for Christ sake, 5 haue great felicity, 17 and 18.

And after that, I saw foure Angels stand on the ^a four corners of the earth, holding ^b foure winds of the earth, that the winds should not blow on the earth, neither on ^c sea, neither on any tree.

2 And I saw another Angel come vp from the East, which had the seale of the liuing God, & he cried w^c a loud voyce to the foure Angels to whom power was giuen to hurt ^d earth, & the sea, saying,

3 Hurt ye not the earth, neither the sea, neither the trees, till we haue sealed the seruants of our God in their foreheades.

4 And I heard the number of them, which were sealed, and there were sealed an hundredth and foure and fourtie thousand of all the tribes of the children of Israel.

5 Of the tribe of Iuda were sealed twelue thousand. Of the tribe of Ruben were sealed twelue thousand. Of the tribe of Gad were sealed twelue thousand.

6 Of the tribe of Aser were sealed twelue thousand. Of the tribe of Nephthali were sealed twelue thousand. Of the tribe of Manasses were sealed twelue thousand.

7 Of the tribe of Simeon were sealed twelue thousand. Of ^b tribe of ^c Leui were sealed twelue thousand. Of the tribe of Issachar were sealed twelue thousand. Of the tribe of Zabulon were sealed twelue thousand.

8 Of the tribe of ^d Ioseph were sealed twelue thousand. Of the tribe of Benjamin were sealed twelue thousand.

9 After these things I beheld, and loe a great multitude, which no man could number, of all nations, & kindreds, and people, and tongues, stood before the throne, and before the Lambe, clothed with long white robes, and palmes in their hands.

10 And they cried with a loude voice, saying, Saluation cometh of our God, that sitteth vpon the throne, and of the Lambe.

11 And all the Angels stood round about the throne, and about the Elders, and the foure beasts, and they fell before the throne on their faces, and worshipped God,

12 Saying, Amen. Praise, and glory, and wisdom, and thanks, and honour, and power, and might, be vnto our God for euermore. Amen.

13 And one of the Elders spake, saying vnto me, What are these which are arrayed in long white robes? and whence came they?

14 And I sayd vnto him, Lord, thou knowest. And he said to me, These are they, which came out of great tribulation, and haue washed their long robes, & haue made their long robes white in the blood of the Lambe.

15 Therefore are they in the presence of the throne of God, & serue him ^a day and night in his Temple, and he that sitteth on the throne will dwell ^b among them.

16 ^c They shall hunger no more, neither thirst any more, neither shall the sunne light on them, neither any heate.

1 of ch. 1. 2 of ch. 1. 3 of ch. 1. 4 of ch. 1. 5 of ch. 1. 6 of ch. 1. 7 of ch. 1. 8 of ch. 1. 9 of ch. 1. 10 of ch. 1. 11 of ch. 1. 12 of ch. 1. 13 of ch. 1. 14 of ch. 1. 15 of ch. 1. 16 of ch. 1. 17 of ch. 1. 18 of ch. 1.

On the four corners of the earth.

He shipped the

of Ephraim, which is the tribe of Benjamin.

He shall be to the Leuites, which is the tribe of Benjamin.

He shall be to the Leuites, which is the tribe of Benjamin.

a Herby is signified what great scarcitye of cornes there was, for the word here used is a kinde of measure of three things, which in the quantity had the eight part of a bushell, which was an ordinarie portion used to be giuen to seruants for their food of meate for one day.

b Shall their names be fulfilled.

c So they called in old time those monie wordes that were of haire.

17 For the lambe, which is in the middes of the throne, shall gouerne them, and shall lead them vnto the liuely fountaines of waters, and God shall wipe away all teares from their eyes.

CHAP. VIII.

1 After the opening of the seventh seal, 3 the Saints praye are offered up with voices, 6 The seven Angels come forth with trumpets, 7 The fourth blow, and fire falleth on the earth, 8 the sea is turned into blood, 10, 11 the waters became bitter, 12 and the floures are darkened.

And when he had opened the seventh seale there was silence in heauen about halfe an houre.

2 And I saw the seven Angels, which stood before God, and to them were given seven trumpets.

3 Then another Angel came and stood before the altar hauing a golden censer, and much odours was given vnto him, that he should offer with the prayers of all Saints vpon the golden altar, which is before the throne.

4 And the smoke of the odours with the prayers of the Saints, went vp before God, out of the Angels hand.

5 And the Angel tooke the censer, and filled it with fire of the altar, and cast it into the earth, and there were voyces, and thundrings, and lightnings, and earthquake.

6 Then the seven Angels, which had the seven trumpets, prepared themselves to blow the trumpets.

7 So the first Angel blew the trumpet, and there was haile and fire, mingled with blood, & they were cast into the earth, and the third part of trees was burnt, and all greene grasse was burnt.

8 And the second Angel blew the trumpet, and as it were a great mountaine, burning with fire, was cast into the sea, and the third part of the sea became blood.

9 And the third part of the creatures, which were in the sea, and had life, died, and the third part of ships were destroyed.

10 Then the third Angel blew the trumpet, and there fell a great starre from heauen, burning like a torch, and it fell into the third part of the riuers, and into the fountaines of waters.

11 And the name of the starre is called wormewood: therefore the third part of the waters became wormewood, and many men died of the waters, because they were made bitter.

12 And the fourth Angel blew the trumpet, and the third part of the sunne was smitten, and the third part of the moone, and the third part of the starres, so that the third part of them was darkened: and the day was smitten, that the third part of it could not shine, and likewise the night.

13 And I beheld, and heard one Angel flying thorow the middes of heauen, saying with a loud voyce, Wo, wo, wo to the inhabitants of the earth, because of the soundes to come of the trumpet of the three Angels, which were yet to blow the trumpet.

CHAP. IX.

1 The first Angel bloweth his trumpet, 3 and destroyeth locusts, 4 the second Angel bloweth, 16 and bringeth forth bioisness, 20 to destroy mankind.

And the fifth Angel blew the trumpet, and I saw a starre fall from heauen vnto the earth, and to him was giuen the key of the bottomles pit.

2 And he opened the bottomles pit, and there arose the smoke of the pit, as the smoke of a great furnace, and the sunne, and the ayre were darkened by the smoke of the pit.

3 And there came out of the smoke Locusts

vpon the earth, and vnto them was giuen power, as the scorpions of the earth haue power.

4 And it was commanded them that they should not hurt the grasse of the earth, neither any greene thing, neither any tree: but only those men which haue not the seale of God in their forehead.

5 And to them was commanded that they should not kill them, but that they should be vexed fye moneths, & that their paine should be as the paine that cometh of a scorpion, when he hath stung a man.

6 Therefore in those dayes shall men seeke death, and shall not find it, and shall desire to die, and death shall flee from them.

7 And the forme of the locusts was like vnto horses prepared vnto battel, and on their heads were as it were crownes, like vnto gold, and their faces were like the faces of men.

8 And they had haire as the haire of women, and their teeth were as the teeth of lions.

9 And they had habbergions, like to habbergions of yron, & the sound of their wings was like the sound of charrets when many horses ran vnto battel.

10 And they had tailes like vnto scorpions, and there were things in their tailes, and their power was to hurt men fye moneths.

11 And they haue a king ouer them, which is the Angel of the bottomlesse pit, whose name in Hebrew is Abaddon, and in Greeke he is named Apollyon, that is, destroying.

12 One wo is past, and behold, yet two woes come after this.

13 ¶ Then the sixth Angel blew the trumpet, and I heard a voyce from the four hornes of the golden altar, which is before God,

14 Saying to the sixth Angel, which had the trumpet, Loose the four Angels, which are bound in the great riuier Euphrates.

15 And the four Angels were loosed, which were prepared at an houre, at a day, at a moneth, and at a yere to slay the third part of men.

16 And the number of horsemen of warre were twenty thousand times tenne thousand: for I heard the number of them.

17 And thus I saw the horses in a vision, & them that sat on them, hauing fire habergions, and of iacinth, and of brimstone, and the heads of the horses were as the heads of lions: and out of their mouthes went forth fire, and smoke and brimstone.

18 Of these three was the third part of men killed, that is, of the fire, and of the smoke, and of the brimstone, which came out of their mouthes.

19 For their power is in their mouthes, and in their tailes: for their tailes were like vnto serpents, and had heads wherewith they hurt.

20 And the remnant of the men which were not killed by these plagues, repented not of the works of their hands that they should not worship deuils, and idols of gold & of silver, and of brasle, and of stone, and of wood, which neither can see, neither heare, nor go.

21 Also they repented not of their murder, and of their forcery, neither of their fornication, nor of their theft.

CHAP. X.

1 Another Angel appeareth clothed with a cloud, 3 holding a booke open, 3 and crieth out, 8 A voice from heauen commandeth John to take the booke: 10 he doeth it.

And I saw another mighty Angel come downe from heauen, clothed with a cloud, and the raine bow vpon his head, and his face was as the

sunne,

¶ Chap. 8. 16. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20.

b He alludeth to the altar of incense, which stood in the court, which the Priests were in, and against the Arke of the Covenant, having a voice in his mouth.

¶ P. 114. 1. 2. and 135. 15.

sunne, and his feet as pillars of fire.

2 And he put in his hand a little booke open, and he put his right foot vpon the sea, and his left on the earth,

3 And cried with a loud voyce, as when a lyon roareth: and when he had cried, seven thunders vnto their voyces.

4 And when the seuen thunders had vnto their voyces, I was about to write: but I heard a voyce from heauen saying vnto me, *a* Seale vp those things which the seuen thunders haue spoken, and write them not.

a Kryptum est.

b This was a gesture vnto of our that I saw, which was done yet now a dayes ago.

c There shall be no more time.

5 And the Angel which I saw stand vpon the sea, and vpon the earth, b lift vp his hand to heauen, 6 And I sware by him that lieth for euermore, which created heauen, and the things that therein are, and the earth, & the things that therein are, and the sea, and the things that therein are, that c time should be no more.

7 But in the dayes of the voyce of the seuenth Angel, when he shall begin to blow the trumpet, euen the mystery of God shall be finished, as he hath declared to his seruants the Prophets.

8 And the voyce which I heard from heauen, spake vnto me again, and said, Go and take the litle booke which is open in f hand of the Angel, which standeth vpon the sea and vpon the earth.

9 So I went vnto the Angel, and sayd vnto him, Giue me the litle booke. And he said vnto me, Take it, and eate it vp, and it shall make thy belly bitter, but it shall be in thy mouth as sweet as hony.

10 Then I took the litle booke out of f Angel hand, & ate it vp, & it was in my mouth as sweet as hony: but when I had eaten it, my belly was bitter.

11 And he sayd vnto me, Thou must prophesie againe among the people and nations, and tongues, and to many Kinges.

CHAP. XI.

a This temple is commanded to be measured, 2 The Lord stretch vp two witness, 7 whom the beast murdereth, 9 and no man burieth them. 11 God raiseth them to life, 12 and calleth them vp to heauen. 13 The wicked are terrified 15 by the appearance of the Ierusalem Angel. The resurrection, 16 and iudgement is deferred.

1 Then was giuen me a reed, like vnto a rod, and the Angel stood by, saying, Rise and mete the Temple of God, and the altar, and them that worship therein.

a He speaketh of the outer court, which was called the peoples court, because all were allowed to come into it, & that is counted to be cast out, which is measuring is refused as prophane.

2 But the *b* court which is without the temple cast out, and mete it not: for it is giuen vnto the Gentiles, and the holy city shall they tread vnder foot, two and fortie months.

3 But I will giue power vnto my two witness, and they shall prophesie a thousand two hundred and threescore dayes clothed in sackcloth.

4 These are two olive trees, and two candlesticks standing before the God of the earth.

5 And if any man will hurt them, fire proceedeth out of their mouthes, and deuoureth their enemies: for if any man will hurt the, thus must he be killed.

6 These haue power to shut heauen, that it raine not in the dayes of their prophesying, and haue power ouer waters to turne them into blood, and to smite the earth with all manner plagues, as often as they will.

c When they have done their message.

d After a more secret kind of praying and vnto the standing.

7 And when they haue finished their testimony, the beast that cometh out of the bottomlesse pit, shall make warre against them, and shall overcome them, and kill them.

8 And their corpses shall lye in the streets of the great citie, which *e* spiritually is called Sodom

and Egypt, where our Lord also was crucified.

9 And they of the people and kindreds, and tongues, and Gentiles shall see their corpses three dayes and an halfe, and shall not suffer their carcases to be buried in graues.

10 And they that dwell vpon the earth, shall reioyce ouer them and be glad, and shall send gifts one to another: for these two Prophets vexed them that dwell on the earth.

11 But after three dayes & an halfe, the spirit of life shall come from God, shall enter into them, and they shall stand vp vpon their feet: and great feare shall come vpon them which saw them.

12 And they shall heare a great voyce from heauen, saying vnto them, Come vp hither. And they shall ascend vp to heauen in a cloud, and their enemies shall see them.

13 And the same houre shall there be a great earthquake, and the tenth part of the city shall fall, and in the earthquake shall be slaine in number seven thousand: and the remnant were sore feared, and gaue glory to the God of heauen.

e Christed God by confounding his Name.

14 The second wo is past, and behold, the third wo will come anon.

15 And the seuenth Angel blew the trumpet, and there were great voyces in heauen, saying, The kingdomes of this world are our Lords, and his Christs, and he shall reigne for euermore.

16 Then the foure and twenty Elders, which were before God on their seats, fell vpon their faces, and worshipped God,

17 Saying, we giue thee thanks, Lord God almighty, Which art, and Which wast, and Which art to come: for thou hast receiued thy great might, and hast obtained thy kingdom.

18 And the Gentiles were angry, and thy wrath is come, and the time of the dead, that they should be iudged, and that thou shouldst giue reward vnto thy seruants the Prophets, and to the Saints, and to them that feare thy Name, to small and great, and shouldst destroy them, which destroy thee.

19 Then the Temple of God was opened in heauen, and there was scene in his Temple the Arke of his covenant: and there were lightnings, & voyces, and thunders, and earthquake, and much hail.

CHAP. XII.

a A woman is apprehended traouling with child, 4 whose child the dragon would deuoure, 7 but Michael ouercometh him, 9 and cesterth him out, 12 and the more he is cast downe and vanquished, she more fiercely he exerceeth his persecutions.

1 And there appeared a great wonder in heauen: A woman clothed with the sun, and the moone was vnder her feet, and vpon her head a crowne of twelue starres.

2 And she was with child, and cryed traouling in birth, and was pained ready to be deliuered.

3 And there appeared another wonder in heauen: for behold, a great red dragon hauing seven heads, and ten hornes, and seven crownes vpon his heads:

4 And his taile drew the third part of the starres of heauen, and cast them to the earth. And the dragon stood before the woman, which was ready to be deliuered, to deuoure her child, when she had brought it forth.

5 So the brought forth a man child, which should rule all nations with a rod of yron: and that her child was taken vp vnto God & to his throne.

6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand, two hundred and threescore

give glorie to him: for the houre of his iudgement is come: and worship him that made heaven and earth, and the sea, and the fountaines of waters.

8 And there followed another Angel, saying, Babylon that great citie is fallen, it is fallen: for the made all nations to drinke of the wine of the wrath of her fornication.

9 And the third Angel followed them, saying with a loud voyce, If any man worship the beast and his image, and receiue his marke in his forehead, or on his hand,

10 The same shall drinke of the wine of the wrath of God, yea of the pure wine, which is poured into the cup of his wrath, and he shall be tormented in fire and brimstone before the holy Angels, and before the Lambe.

11 And the smoke of their torment shall ascend euermore: and they shall haue no rest day nor night, which worship the beast and his image, and whosoever receiue the print of his name.

12 Here is the patience of Saints: here are they that keepe the commandments of God, and the faith of Iesus.

13 Then I heard a voyce from heauen, saying vnto me, Write, The dead which die in the Lord, are fully blessed. Euen so saith the Spirit: for they rest from their labours, and their workes follow them.

14 And I looked, and beheld, a white cloud, and vpon the cloud one sitting like vnto the Sonne of man, hauing on his head a golden crowne, and in his hand a sharpe sickle.

15 And another Angel came out of the Temple, crying with a loude voyce, to him that sat on the cloud, Thrust in thy sickle & reape: for the time is come to reape: for the harvest of the earth is ripe.

16 And he that sat on the cloude, thrust in his sickle on the earth, and the earth was reaped.

17 Then another Angel came out of the Temple, which is in heauen, hauing also a sharpe sickle.

18 And another Angel came out from the altar, which had power ouer fire, and cryed with a loud crye to him that had the sharpe sickle, & said, Thrust in thy sharpe sickle, and gather the clusters of the vineyard of the earth: for her grapes are ripe.

19 And the Angel thrust in his sharpe sickle on the earth, and cut downe the vines of the vineyard of the earth, & cast them into that great wine presse of the wrath of God.

20 And the wine presse was troden without the citie, and blood came out of the winepresse, vnto the horse bridles, by the space of a thousand and sixe hundred furlonges.

CHAP. XV.

1 The seven Angels hauing the seven last plagues. 2 They that conquer the beast worship God. 3 To the seven Angels, 7. f. new viall full of Gods wrath, are delivered.

And I sawe another signe in heauen, great and marvellous, seven Angels, hauing the seven last plagues: for by them is fulfilled the wrath of God.

2 And I saw as it were a glassie sea, mingled with fire, and them that had gotten victorie of the beast, and of his image, and of his marke, and of the number of his name, stand at the glassie sea, hauing the harpes of God.

3 And they sung the song of Moses the seruant of God, and the song of the Lambe, saying, Great and marvellous are thy workes, Lord God almightie: iust and true are thy wayes, King of Saints.

4 Who shall not feare thee, O Lord, and glo-

rifie thy Name! for thou onely art holy, and all nations shall come and worship before thee: for thy iudgements are made manifest.

5 And after that I looked, and beholde, the Temple of the tabernacle of testimonie was open in heauen.

6 And the seven Angels came out of the Temple, which had the seven plagues, clothed in pure and bright linnen, and hauing their breastes girded with golden girdles.

7 And one of the foure beasts gaue vnto the seven Angels, seven golden vials full of the wrath of God, which lieth for euermore.

8 And the Temple was full of the smoke of the glory of God and of his power, and no man was able to enter into the Temple, till the seven plagues of the seven Angels were fulfilled.

CHAP. XVI.

1 And 17 The Angels poure out the seven vials of Gods wrath giuen vnto them, and so diuers plagues arise in the world, 18 to afflict the wicked, 19 and the subditioms of the great citie.

And I heard a great voyce out of the Temple, saying to the seven Angels, Go your wayes, and poure out the seven vials of the wrath of God vpon the earth.

2 And the first went and poured out his viall vpon the earth: and there fel a noyesome and a grievous sore vpon the men, which had the marke of the beast, and vpon them which worshipped his image.

3 And the second Angel poured out his viall vpon the sea, and it became as the blood of a dead man: and every liuing thing died in the sea.

4 And the third Angel poured out his viall vpon the riuers and fountaines of waters, and they became blood.

5 And I heard the Angel of the waters say, Lord, thou art iust, Which art, and which wast: and Holy, because thou hast iudged these things.

6 For they shed the blood of the Saints, and Prophets, and therefore hast thou giuen them blood to drinke: for they are worthy.

7 And I heard another out of the Sanctuarie say, Euen so, Lord God almightie, true and righteous are thy iudgements.

8 And the fourth Angel poured out his viall on the sunne, and it was giuen vnto him to torment men with heate of fire,

9 And men boyled in great heate, and blasphemed the Name of God, which hath power ouer these plagues, and they repented not, to giue him glorie.

10 And the fifth Angel poured out his viall vpon the throne of the beast, and his kingdom waxed darke, and they gnawed their tongues for sorow,

11 And blasphemed the God of heauen for their paines, and for their sores, and repented not of their workes.

12 And the sixth Angel poured out his viall vpon the great riuier Euphrates, and the water thereof dried vp, that the way of the Kings of the East should be prepared.

13 And I sawe three vnclane spirites like frogs come out of the mouth of that dragon, and out of the mouth of that beast, and out of the mouth of that false prophet.

14 For they are the spirites of deuils, working miracles, to goe vnto the kings of the earth, and of the whole world, to gather them to the battell of that great day of God Almightie.

15 (Beholde,

7. f. 12. p. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. This is, for the Lord.
2. By workes, which are the reward which fol- loweth good workes.

1. Iud. 1. 13.
2. Matt. 13. 39.

1. So is Moses called, for he was called, as it is in the first, 2. Tim. 3. 16. 3. 17. 4. 18. 5. 19. 6. 20. 7. 21. 8. 22. 9. 23. 10. 24. 11. 25. 12. 26. 13. 27. 14. 28. 15. 29. 16. 30. 17. 31. 18. 32. 19. 33. 20. 34. 21. 35. 22. 36. 23. 37. 24. 38. 25. 39. 26. 40. 27. 41. 28. 42. 29. 43. 30. 44. 31. 45. 32. 46. 33. 47. 34. 48. 35. 49. 36. 50. 37. 51. 38. 52. 39. 53. 40. 54. 41. 55. 42. 56. 43. 57. 44. 58. 45. 59. 46. 60. 47. 61. 48. 62. 49. 63. 50. 64. 51. 65. 52. 66. 53. 67. 54. 68. 55. 69. 56. 70. 57. 71. 58. 72. 59. 73. 60. 74. 61. 75. 62. 76. 63. 77. 64. 78. 65. 79. 66. 80. 67. 81. 68. 82. 69. 83. 70. 84. 71. 85. 72. 86. 73. 87. 74. 88. 75. 89. 76. 90. 77. 91. 78. 92. 79. 93. 80. 94. 81. 95. 82. 96. 83. 97. 84. 98. 85. 99. 86. 100.

15 ¶ Beholde, I come as a theefe, Blessed is he that washeth and keepeth his garments, least hee walke naked, and men see his filthinesse)

16 And they gathered them together into a place called in Hebrew Arma-gedon.

17 ¶ And the fourth Angell poured out his viall into the ayre: and there came a loud voyce out of the Temple of heauen from the throne, saying, It is done.

18 And there were voyces, and thundrings, and lightnings, and there was a great earthquake, such as was not since men were vpon the earth, euen so mightie an earthquake.

19 And the great cite was deuicid into three partes, and the cities of the nations fell: and that great Babylon came in remembrance before God, to giue vnto her the cup of the wine of the fiercenesse of his wrath.

20 And curyle y^e fled away, and the mountaines were not build.

21 And there fell a great haile, like talents, out of heauen vpon the men, & men blasphemed God, because of the plague of the haile: for the plague thereof was exceeding great.

CHAP. XVII.

1 That great whore is defiled, 2 with whom the kings of the earth committed fornication, 3 She is drunken with the blood of Saints, 7 The myserie of the woman and the beast, that ca- rish her, expounded, 11 their destruction, 14 The Lambs willorie.

Then there came one of the seuen Angels, which had the seuen vials, and talked with mee, saying vnto me, Come: I will shewe thee the damnation of the great whore that sitteth vpon many waters,

2 With whom haue committed fornication the Kings of the earth, and the inhabitants of the earth are drunken with the wine of her fornication.

3 So he caried me away into the wilderness in the Spirit, and I sawe a woman sit vpon a flatter coloured beast, full of names of blasphemie, which had seuen heads, and ten hornes.

4 And the woman was arrayed in purple & skarlet, and gilded with golde, and precious stones, and pearles, and had a cup of gold in her hand full of abominations, and filthinesse of her fornication.

5 And in her forehead was a name written, A myserie, that great Babylon the mother of whore-domes, and abominations of the earth.

6 And I saw y^e woman drunken with the blood of Saintes, and with the blood of the Martyrs of Iesus: and when I sawe her, I wondered with great marueile.

7 Then the Angell sayde vnto mee, Wherefore marueilest thou? I will shewe thee the myserie of that woman, and of that beast, that beareth her, which hath seuen heads, and ten hornes.

8 The beast that thou hast seene, was, and is nor, and shall ascend out of the bottomlesse pit, & shall goe into perdition, and they that dwell on the earth, shall wonder (whose names are not written in the booke of life from the foundation of the worlde) when they beholde the beast that was and is not, and yet is.

9 Here is the mind that hath wisdomed. The se- uen heads, are seuen mountaines whereon the woman sitteth: they are also seuen kings.

10 Five are fallen, and one is, and another is not yet come: and when he cometh, he must continue a short space.

11 And the beast that was, and is not, is euen the eight, and is one of the seuen, and shall goe into

destruction.

12 And the ten hornes which thou sawest, are tenne Kings, which yet haue not receiued a King- dom, but shall receiue power, as Kings at one houre with the beast.

13 These haue onemind, and shall giue their power, and authoritie vnto the beast.

14 These shall fight with the Lambe, and the Lambe shall ouercome them: for he is Lorde of Lordes, and king of kings: and they that are on his side, called, and chofen, and faithful.

15 And he said vnto me, The waters which thou sawest, where the whore sitteth, are people, and multi- tudes, and nations and tongues.

16 And the ten hornes which thou sawest vpon the beast, are they that shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burne her with fire.

17 For God hath put in their heartes to fulfill his will, & to do with one consent for to giue their kingdome vnto the beast, vntill the wordes of God be fulfilled.

18 And that woman which thou sawest, is that great city, which reigneth ouer y^e kings of the earth.

CHAP. XVIII.

1 The horrible destruction of Babylon is set out, 11, 16, 18 The merchants of the earth, who were riched with the pompe and luxurie of the city, weep, and wail: 20 But all the earth re- joice for that last vengeance of Gods.

And after these things, I saw another Angel come downe from heauen, hauing great power, so that the earth was lightened with his glory,

2 And he cried out mightily with a loude voyce, saying, ¶ It is fallen, it is fallen, Babylon that great cite, and is become the habitation of deuils, and the hold of all foule spirits, & a cage of euery vnclane and hatefull birde.

3 For all nations haue drunken of the wine of the wrath of her fornication, and the Kings of the earth haue committed fornication with her, and the marchants of the earth are waxed rich of the abundance of her pleasures.

4 And I heard another voyce from heauen say, Goe out of her, my people, that ye be not partakers of her sinnes, and that ye receiue not of her plagues:

5 For her sinnes are come vpe into heauen, and God hath remembered her iniquities.

6 Rewarde her, euen as she hath rewarded you, and giue her double according to her works: and in the cup that she hath filled to you, fill her y^e double.

7 In as much as she glorified her selfe, and lured in pleasure, so much giue you to her torment and sorrow for the faith in her heart, I sit being a queene, and am no widow, and shall see no mourning.

8 Therefore shall her plagues come at one day, death, and sorrow, and famine, and she shall be burnt with fire: for that God which condemneth her, is a strong Lord.

9 And the Kings of the earth shall bewaile her, and lament for her, which haue committed fornication, and lured in pleasure with her, when they shall see that smoke of that her burning.

10 And shall stand a farr off for feare of the tor- ment, saying, Alas, alas, that great cite Babylon, that mightie cite, for in one houre is thy iudgement come.

11 And the marchants of the earth shall weepe and wayle ouer her: for no man buyeth their ware any more.

12 The ware of golde, and siluer, and of preci-

¶ Chap. xviii, 1, 11, 16, 17, 18.

¶ Chap. xviii, 1, 11, 16, 17, 18.

¶ Heueth a

word which fig-

ures the fol-

lowes of sinnes

one after ano-

ther, and rising

out of another

in such sort, as

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length, but that

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they came to

their end, as

with her

selfe.

c I am full of

people and

sinners.

d I shall be full

of some,

e I shall be full

of sinners.

ous stone, and of pearles, and of fine linnen, and of purple, and of silke, and skarlet, and of all manner of Thyne wood, and of all vessels of yuorie, and of all vessels of most precious wood, and of brasse, and of yron, and of marble,

13 And of cinnamon, and odours, & ointments, and frankincense, & wine, and oyle, and fine flour, and wheate, and beastes, and sheepe, and horkes, and charcts, and seruants, and soules of men.

14 (And the apples that thy soule lusteth after, are departed from thee, and all things which were fatte and excellent, are departed from thee, & thou shalt finde them no more)

15 The marchants of these things which were waxed rich, shall stand a farre off from her, for feare of her torment, weeping and wayling,

16 And saying, Alas, alas, that great citie that was clothed in fine linnen, purple, and skarlet, and gilded with golde, and precious stones, and pearles,

17 For in one houre to great riches are come to defolation, And euery shipmaster, and all the people that occupie shippes, and shipmen, and whosoever trafficke on the sea, shall stand a farre off,

18 And crye, when they see that smoke of: that her burning, saying, What is this like vnto this great citie?

19 And they shall cast dust on their heades, and cry, weeping and wailing, and say, Alas, alas, that great citie wherein were made rich all that had ships on the sea by her costlinesse: for in one houre she is made desolate.

20 O heauen, reioyce of her & ye holy Apostles and Prophets: for God hath punished her to be reuenged on her for your sakes.

21 Then a mightie Angell tooke vp a stone like a great millstone, & cast it into the sea, saying, With such violence shall that great citie Babylon be cast and shall be found no more.

22 And the voyce of harpers, and musicians, and of pipers, and trumpeters shall be heard no more in thee, and no craftsman of whatsoever craft he be, shall be found any more in thee: and the found of a millstone shall be heard no more.

23 And the light of a candle shall shine no more in thee: and the voice of the bridegrome and of the bride shall be heard no more in thee: for thy marchantes were the great men of the earth: and with thine enchantments were deceiued all nations,

24 And in her was found the blood of the Prophets, and of the Saints, and of all that were slaine vpon the earth.

CHAP. XIX.

2 The heavenly company praise God for avenging the blood of his seruants, on the whore. 3 They are written his first, that are called to the Lambs supper. 4 The Angell will not be worshipped. 5 The mightie King of Kings appeareth from heauen. 6 The basted, 7 wherein the beast is taken, 8 and cast into the burning lake.

And after these things I heard a great voyce of a great multitude in heauen, saying, A Halliclu-iah, saluation and glorie, and honour, and power bee to the Lord our God,

2 For true and righteous are his iudgements: for he hath condemned that great whore, which did corrupt the earth with her fornication, and hath a-uerged the blood of his seruants shed by her hande.

3 And againe they sayd, Halliclu-iah: and that her smoke rose vp for euermore.

4 And the foure and twentie Elders, and the foure beasts fell downe, and worshipped God that sate on the throne, saying, Amen, Halliclu-iah.

5 Then a voyce came out of the throne, saying, Prayre our God, all ye his seruants, and ye that feare him, both small and great.

6 And I heard like a voyce of a great multitude, and as the voyce of many waters, and as the voyce of strong chummings, saying, Halliclu-iah: for the Lord that God that almightie God hath reigned.

7 Let vs be glad and reioyce, and giue glory to him: for the marriage of that Lambe is come, and his wife hath made her selfe ready.

8 And to her was granted, that she should bee arrayed with pure fine linnen and shining, for the fine linnen is the righteousnes of Saints.

9 Then he sayde vnto me, Write, & Blessed are they which are called vnto the Lambes supper. And he said vnto me, These words of God are true.

10 And I fell before his seete to worship him: but he sayd vnto me, See thou doe it not: I am thy fellow seruant, and one of thy brethren, which haue the

testimonie of Iesus, the Spirit of prophesie. 11 And I saw heauen open, and beholde, a white horse, and hee that sate vpon him, was called Faithfull and true, and hee iudgeth and fighteth righteously.

12 And his eyes were as a flame of fire, and on his head were many crownes: and hee had a name written, that no man knew but himselfe.

13 And hee was clothed with a garment dipt in blood, and his name is called THE WORDS OF GOD.

14 And the hosts which were in heauen, followed him vpon white horses, clothed with fine linnen white and pure.

15 And out of his mouth went out a sharpe sword, that with it he should smite the heathen: for he shall rule them with a rod of yron: for he is that treadeth the wine presse of the fiercenesse and wrath of almightie God.

16 And he hath vpon his garment, and vpon his thigh a name written, THE KING OF KINGS AND LORD OF LORDS.

17 And I saw an Angel stand in the sunne, who cryed with a loud voyce, saying to all the foules that did sit by the middes of heauen, Come, and gather your selues together vnto the supper of the great God,

18 That yee may eate the flesh of Kings and the flesh of his Captaines, and the flesh of mightie men, and the flesh of horses, and of them that sit on them, and the flesh of all freemen, and bondmen, and of small and great.

19 And I saw the beast, and the Kings of the earth, and their hostes gathered together to make battel against him that sate on the horse, and against his arme.

20 But the beast was taken, and with him y false prophet that wrought miracles before him, whereby he deceiued them that receiued the beastes mark, and them y worshipped his image. These both were alive cast into a lake of fire, burning with brimstone.

21 And the remnant were slaine with the sword of him that sitteth vpon the horse, which cometh out of his mouth, and all the foules were filled full with their flesh.

CHAP. XX.

1 The Angell is bounden to seeke for a thousand yeres. 2 Being loosed, he throweth vp Gog and Magog, that is, prince and ouer-ruener as ainst the Saints. 3 But the vengeance of the Lords cometh of their iniquities. 4 The basted, as a serpent, by which shee dead are in life.

1 And I saw an Angel stand in the sunne, who cryed with a loud voyce, saying to all the foules that did sit by the middes of heauen, Come, and gather your selues together vnto the supper of the great God,

2 That yee may eate the flesh of Kings and the flesh of his Captaines, and the flesh of mightie men, and the flesh of horses, and of them that sit on them, and the flesh of all freemen, and bondmen, and of small and great.

3 And I saw the beast, and the Kings of the earth, and their hostes gathered together to make battel against him that sate on the horse, and against his arme.

4 But the beast was taken, and with him y false prophet that wrought miracles before him, whereby he deceiued them that receiued the beastes mark, and them y worshipped his image. These both were alive cast into a lake of fire, burning with brimstone.

5 And the remnant were slaine with the sword of him that sitteth vpon the horse, which cometh out of his mouth, and all the foules were filled full with their flesh.

b Good works which are truly of fruites of faith. c Alas, alas, & Chap. xix.

c Which are commanded to beare witness of Iesus. d For before in the mark: that all the people, the foules, etc.

e Psal. ix. f Chap. xv. 14. g Iud. 1. 15.

f By this is meant that feast, which is set before the fall of the last, at what season fruites ripen, and the word fight: such such fruites as are longed for.

h Iud. 1. 15.

a Prayse the Lord.

And

And I saw an Angel come downe from heauen, hauing the key of the bottomles pit, and a great chaine in his hand.

2 And he tooke the dragon that olde serpent, which is the deuill and Satan, and he bound him a thousand yeres:

3 And cast him into the bottomles pit, and he shut him vp, and sealed the doore vpon him, that he should deceiue the people no more, till the thousand yeres were fulfilled: for after that he must be loosed for a little season.

4 And I saw 4 seates: and they sat vpon them, and iudgement was giuen vnto them; and I saw the soules of them that were beheaded for the witness of Iesus, and for the word of God, & which did not worship the beast, neither his image, neither had taken his marke vpon their foreheads, or on their handes: and they liued, and reigned with Christ a thousand yeres.

5 But the rest of the dead men shall not liue againe, vntill the thousand yeres be finished: this is the first resurrection.

6 Blessed and holy is he, that hath part in the first resurrection: for on such the second death hath no power: but they shall be the Priests of God and of Christ, and shall reigne with him a thousand yere.

7 And when the thousand yeres are expired, Satan shall be loosed out of his prison,

8 And shall go out to deceiue the people, which are in the foure quarters of the earth: *euery* Gog and Magog, to gather them together to battell, whose number is as the sand of the sea.

9 And they went vp into the b plaine of the earth, and they compassed the tents of the Saints about, and the beloued citie: but fire came downe from God out of heauen, and deuoured them.

10 And the deuill that deceiued them, was cast into a lake of fire and brimstone, where that beast and that false prophet are, and shall be tormented euery day and night for euermore.

11 And I saw a great white throne, and one that sat on it, from whose face fled away both the earth and heauen; and their place was no more found.

12 And I saw the dead, both great & small stand before God: & the bookes were opened, and another booke was opened, which is the booke of life, & the dead were iudged of those things, which were written in the bookes, according to their works.

13 And the sea gaue vp her dead, which were in her, and death and hell deliuered vp the dead, which were in them: and they were iudged euery man according to their works.

14 And death and hell were cast into the lake of fire: this is the second death.

15 And whosoever was not found written in the booke of life, was cast into the lake of fire.

CHAP. XXI.

2 He describeth new Hierusalem descending from heauen, 9 the bride the Lambes wife, 22 and the glorious building of the citie, 19 garnished with precious stones: 25 whose temple the Lambes is.

And I saw: a new heauen, and a new earth: for the first heauen, and the first earth were passed away, and there was no more sea.

2 And I John saw the holy citie new Hierusalem come downe from God out of heauen prepared, as a bride trimmed for her husband.

3 And I heard a great voice out of heauen, saying, Behold, the Tabernacle of God is with men, and

he will dwell with them: and they shall be his people, and God himselfe shall be their God with them.

4 And God shall wipe away all teares from their eyes: and there shall be no more death, neither sorow, neither crying, neither shall there be any more paine: for the first things are passed.

5 And he that sat vpon the throne, said, & Behold, I make all things new: and he sayd vnto me, Write: for these words are faithfull and true.

6 And he said vnto me, & It is done, I am Alpha and Omega, the beginning and the end: I will giue him that is athirst, of the well of the water of life freely.

7 He that ouercometh shall inherite all things, and I will be his God, and he shall be my sonne.

8 But the fearful and vnbeleeuing, and the abominable and murderers, and whoremongers, and forcerers, and idolaters, and all liars shall haue their part in the lake, which burneth with fire and brimstone, which is the second death.

9 And there came vnto me one of the seuen Angels, which had the seuen vials full of the seuen last plagues, and talked with me, saying, Come: I will shew thee the bride, the Lambes wife.

10 And he caried mee away in the spirit to a great and an hie mountaine, and he shewed me that great citie, that holy Hierusalem, descending out of heauen from God,

11 Hauing the glory of God: and her shining was like vnto a stone most precious, as a Iaspur stone cleare as crysfall,

12 And had a great wall and hie, and had twelue gates, and at the gates twelue Angels, and the names written, which are the twelue tribes of the children of Israel,

13 On the East part there were three gates, and on the North side three gates, on the South side three gates, and on the West side three gates.

14 And the wall of the citie had twelue foundations, and in them the names of the Lambes twelue Apostles.

15 And he that talked with me, had a golden reede, to measure the citie withall, and the gates thereof, and the wall thereof.

16 And the citie lay b foursquare, and the length is as large as the breadth of it, and he measured the citie with the reede, twelue thousand furlongs: and the length, and the breadth, and the height of it are equal.

17 And he measured the wall thereof, an hundred fourty and foure cubites, by the measure of man, that is, of the Angel.

18 And the building of the wall of it was of Iaspur: and the citie was pure golde, like vnto cleare glasse.

19 And the foundations of the wall of the citie were garnished with all manner of precious stones: the first foundation was Iaspur: the second of Saphire: the third of Chalcedonie: the fourth of an Emeraude:

20 The fifth of a Sardonyx: the sixth of a Sardius: the seventh of a Chrysolite: the eighth of a Beryl: the ninth of a Topaze: the tenth of a Chrysoprasus: the eleuenth of a Iacynth: the twelfth an Amethyst.

21 And the twelue gates were twelue pearles, and euery gate is of one perle, and the streete of the citie is pure golde, as shining glasse.

22 And I saw no Temple therein: for the Lord God almightie and the Lamb are the Temple of it.

Chap. xxi. 26. 27. 28.

28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40.

41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60.

A Thir let and inheritance as it were.

A square figure and figure hath equal side, and on every corner, and therefore the Grecians call by this name those things that are square, and of continuance, and perfect.

He aduertieth, because the Angel had the shape of a man.

By streete he meaneth the broadest place of the citie.

† 1/16. 60. 12.

23 And this citie hath no neede of the sunne, neither of the moone to shine in it: for the glory of God did light it: and the Lambe is the light of it.

† 1/16. 60. 12.

24 And the people which are saved, shall walke in the light of it: and the Kings of the earth shall bring their glory and honour vnto it.

† 1/16. 60. 12.

25 And the gates of it shall not be shut by day: for there shall be no night there.

26 And the glory, and honour of the Gentiles, shall be brought vnto it.

27 And there shall enter into it none vnclane thing, neither whatsoever worketh abomination or lies: but they which are written in the Lambes booke of life.

28 Chap. 3. 5. and 20. 12. phil. 4. 3.

C H A P. XXII.

1 The river of the water of life is flowed, 2 and the tree of life is 6. 7 These followeth the conclusion of this prophesie, 8 where Iohn declariseth, that the things therein contained are most true: 12 And now the third time repeateth the first word, All things come from him, who is the beginning and the end.

And he shewed me a pure river of water of life, cleare as crysell, proceeding out of the throne of God, and of the Lambe.

3 In the middell of the street of it, and of either side of the river, was y tree of life which bare twelue manner of fruite, & geue fruit euery moneth: and the leaues of the tree shal heale the nations with.

4 And there shall be no more curse, but the throne of God and of the Lambe shall be in it, and his seruants shall serue him.

5 And they shall see his face, and his Name shall be in their foreheads.

† 1/16. 60. 12.

6 And there shall be no night there, and they neede no candle, neither light of the sunne: for the Lord God giueth them light, and they shall reigne for euermore.

7 And he sayd vnto me, These wordes are faithfull and true: and the Lord God of the holy Prophets sent his Angel to shew vnto his seruants the things which must shortly be fulfilled.

8 Behold, I come shortly. Blessed is he that keepeth the wordes of the prophesie of this booke.

† 1/16. 60. 12.

9 And I am Iohn, which saw and heard these things: and when I had heard and seene, I fell

downe to worship before the feete of the Angell which shewed me these things.

9 But he said vnto me, See thou doe it not: for I am thy fellowe seruant, and of thy brethren the Prophets, and of them which keepe the wordes of this booke: worship God.

10 And he said vnto me, Seale not the wordes of the prophesie of this booke: for the time is at hand.

11 He that is vnjust, let him be vnjust still: and he which is filthy, let him be filthy still: and hee that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12 And behold, I come shortly, and my reward is with me, & to giue euery man according as his worke shall be.

† 2/16. 1. 6.

13 I am Alpha and Omega, the beginning and the end, the first and the last.

† 2/16. 1. 6. and 21. 6. and 22. 13.

14 Blessed are they, that doe his commandments, that their right may be in the tree of life, and may enter in through the gates into the citie.

15 For without shall be dogges and enchanter, and whoremongers, and murderers, and idolaters, and whosoever loueth or maketh lies.

16 I Iesus haue sent mine Angel, to testifie vnto you these things in the Churches: I am the roote and the generation of Dauid, and the bright morning starre.

17 And the Spirit and the bride say, Come. And let him that heareth, say, Come: and let him that is athirst, come: and let whosoever will, take of the water of life freely.

† 1/16. 60. 12.

18 For I protest vnto euery man that heareth the wordes of the prophesie of this booke, If any man shall adde vnto these things, God shall adde vnto him the plagues, that are written in this booke.

19 And if any man shall diminish of the wordes of the booke of the prophesie, God shall take away his part out of the booke of life, and out of the holy citie, and from those things which are written in this booke.

20 He which testifieth these things, faith, Surely I come quickly. Amen. Euen so, come Lord Iesus.

21 The grace of our Lord Iesus Christ be with you all. Amen.

THE ENDE.



A BRIEFE

THE REVELATION OF SAINT IOHN THE APOSTLE AND EVANGELIST, VVITH A

briefe and learned Commentaric,

Written by *Franc. Iunius, &c.*

CHAP. I.

1 He declareth what kind of doctrine is here handled,
2 *the beginning and ending: 12* The
3 *myserie of the seven candlestickes and starres*
4 *is expounded.*



THE Revelation of **I**ESVS
CHRIST, which God gave
vnto him, that he might de-
clare vnto his seruants the
things which must shortly be-
done: which he sent, and signi-
fied by his Angel vnto his ser-

uant Iohn.

2 Who testified the word of God, & the wit-
nesse of Iesus Christ, and all things that he saw.

3 Blessed is he that readeth, & blessed are they
that heare the words of this prophetic, & obserue
those things which are written therein: for the
time appointed is at hand.

4 Iohn to the seauen Churches which are in
Asia: Grace be vnto you, and peace: from him
Which is, and Which was, & Which is to come;
and from the seauen Spirits which are before

him. Iohn to the seauen Churches which are in Asia: Grace be vnto you, and peace: from him Which is, and Which was, & Which is to come; and from the seauen Spirits which are before him. Iohn to the seauen Churches which are in Asia: Grace be vnto you, and peace: from him Which is, and Which was, & Which is to come; and from the seauen Spirits which are before him.

And in the first verse, the most glorious faithfulness of Iohn is declared, from the author thereof, vnto the 8. verse. Iohn to the seauen Churches which are in Asia: Grace be vnto you, and peace: from him Which is, and Which was, & Which is to come; and from the seauen Spirits which are before him. Iohn to the seauen Churches which are in Asia: Grace be vnto you, and peace: from him Which is, and Which was, & Which is to come; and from the seauen Spirits which are before him.

his Throne

5 And from Iesus Christ, which is that Faith-
full witness, that first begotten of the dead, and
that Prince of the kings of the earth; who loved
vs, and washed vs from our finnes with his owne
blood.

6 And made vs Kings and Priests vnto God
euen his Father; to him be glorie, and power for
euermore, Amen.

7 Behold, he cometh with clouds, and e-
very eye shall see him: yea euen they which pier-
ced him through: and all the kindred of the earth
shall waile before him: Euen so, Amen.

8 I am Alpha and Omega, that is, the beginning
and the ending, saith the Lord: Which is, and Which
was, and Which is to come, euen that Almighty
one.

9 I Iohn, who also am your brother, & com-
panion in tribulation, and in the Kingdome, and
patience of Iesus Christ, was in the yle called Pat-
mos, for the word of God, and for the witnessing
of Iesus Christ.

10 And I was rap't in spirit, on the Lords day,
and heard behind me a great voyce, as it had bin
of a trumpet.

11 Of one that sayd, I am Alpha and Omega, that first
and that last: and, That which thou seest, write in
a booke, and send it vnto the seauen Churches
which are in Asia, at Ephesus, and at Smyrna, and
at Pergamus, and at Thyatira, and at Sardis, and
at Philadelphia, and at Laodicea.

*Spirit of the Lord fell upon him. 1 He calleth that the Lord, which shall call him
the first day of the week. 1 Cor. 16. 2.*

2 A most ample and grace commendation of Christ, first from his offices, the
priesthood and kingdom: secondly from his benefits, as his love towards vs, and
washing vs with his blood, in this verse, and communication of his kingdom and
priesthood with vs; thirdly from his eternal glorie and power, which is alwayes to
be celebrated of vs, ver. 6. Finally from the accomplishment of all things: once to be
effected by him, at his second coming, what time he shall openly destroy the wicked,
and shall comfort the goodly in the tribulation.

3 A confirmation of the allegation afore going, taken from the words of God
himselfe: in which he announceth his operation in euery singular creature, the im-
mutable, saying that is in himselfe, and his omnipotence in all things: and lastly
cleareth in the vinitie of his owne eidence, that timent of persons: which was before
spoken of, in the first verse.

4 The apostle, opening the way to the declaring of the prophetie, and
saying of Iohn the Evangelist in this booke: *Revelation* and *prophecy* shall
and *credite* write this prophetic. This is the second part of this Chapter, containing of
a proposition, and an explication. The proposition becometh full when it is called
vnto this Revelation, to what place, and how occupied, ver. 5. Then to what
time; and by what means, namely, by the Spirit and the word, and thence the
Lords day, which day euen since the resurrection of Christ, was celebrated for
Christians vnto the religion of the Sabbath: that is to say, to be a day of rest,
which is the day of the Sabbath, they used what was the day of rest,
which is the day of the Sabbath, they used what was the day of rest,

5 The apostle, opening the way to the declaring of the prophetie, and
saying of Iohn the Evangelist in this booke: *Revelation* and *prophecy* shall
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Lords day, which day euen since the resurrection of Christ, was celebrated for
Christians vnto the religion of the Sabbath: that is to say, to be a day of rest,
which is the day of the Sabbath, they used what was the day of rest,

k To see him whose
 voice he had heard,
 l By Angels, he
 meant the Mini-
 sters of the Chur-
 ches.

8 The exposition, declaring the third and last point of the proposition (for the other points are evident of themselves) wherein is spoken first of the Author of this calling, vnto the 17. verse. Secondly of the calling it selfe, vnto the end of the Chapter. And first of all, the occasion is noted in this verse, in that S. Iohn turned him selfe towards the vliane: after is set downe the description of the Author, in the verses following. 12. 15. 16.

9 The description
of the Author,
which is Christ: by
the candlestickes
that stand about
him, that is, the
Churches that stand
before him, and de-
pend vpon his di-
rection, in this
verse; by his pro-
phesies, that he is

one furnished with wisdom
with ancient grain
vincible, and with
ministerie of his fe
word & enlighten
everie one by his di
the calling of the Sa
11 A divine con
of power. 12 A
which are necessari
he is the beginning
omnipotent, verse
verse 19. Lastly a d
firmament

13 The summe of
thee, adding nothing
parts: one is a nar-
time, contained in
which were to com-

24 That is, the time
before going.

СНАР. II.

But my 25th was
 2nd - my 25th was
 2nd - my 25th was
 2nd - my 25th was
 2nd - my 25th was
 2nd - my 25th was

P. IVINIS. The former part of this booke is con-
tained in Chap. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835.

3 The exordium
Author of this prop

12 Then I turned backe to^k see the voyce,
that spake with me: ⁹ and when I was turned, I
saw seuen golden candlestickes:

13 And in the midst of the seven golden candlesticks, one like vnto the Sonne of man, clothed with a garment downe to the feete, and girded about the pappes with a golden girdle.

14 His head, and haire were white as white
wooll, and as snow; and his eyes were as a flame of
fire;

15 And his feet like vnro. fine brasse, burning as
in a furnace: and his voyce as the sound of manie
waters:

16 And he had in his right hand seauen starres:
and out of his mouth went a sharpe two edged
sword: and his face *shone* as the sunne shineth in
his strength.

17 ¹⁰ Now when I saw him, I fell at his feet as dead. ¹¹ Then he layd his right hand vpon me, saying vnto me, Feare not: ¹² I am that * first, and that last;

18 And which am aliue; but I was dead: and behold I liue for euermore, Amen: and I haue the keyes of hell and of death.

19. Write the things which thou hast seene;
both which are, and which shall come to passe
hereafter.

20 ¹⁴ The myserie of the seuen starres which thou sawest in my right hand, & the seuen golden candlesticks, *is shew*; those seuen starres are the ¹Angels of the seuen Churches: and those seuen candlestickes which thou sawest, are the seuen Churches.

deeth those seauen starres in his right hand, a
walketh in the midst of those seauen gold
candlesticks.

23 I know thy workes, and thy labour, and
thy patience; and how thou canst not beare the
which are euill, and hast examined them which
they are Apottles, and are nor, and hast found
liuers.

3 And thou wast burdened, and hast patience
and for my Names sake hast laboured, and wast
not wearied.

4 Neuertheſſe, I haue *this* ^a againſt thee
that thou haſt giuen ouer thy firſt loue.

5. Remember therefore from whence thou
fallen, and repent, and do the first workes: other
wise I will come against thee shortly; and will
moue thy candleticke out of his place, except
thou amend.

6 But this thou hast, that thou hatest
works of the Nicolaitans, which also I hate.

7 4 Let him that hath an eare, heare, what the Spirit saith vnto the Churches; To him that ouercometh, will I giue to eat, of that tree of life which is in the midst of the Paradise of God.

18 ¶ And vnto the Angell of the Church
the Smyrnians write; These things saith he
is first and last which was dead and is aliue:

9 7 I know thy workes, and tribulation, a
pouertie (but thou art rich) and the blasphemy
of them, which say they are Iewes, and are not,
but are the Synagogue of Satan.

10 Feare none of those things, which th
shall suffer: behold, it shall come to passe, that
deuill shall cast some of you into prison that ye m
be tried; and ye shall haue^b tribulation for ten
dayes: be thou faithfull vnto the death, and I w
giue thee the crowne of life.

11 ⁹ Let him that hath an eare, heare what the Spirit saith to the Churches: He that overcometh, shall not bee hurt ¹⁰ of the second death.

13 ¶ And to the Angel of the Church which is at d Pergamus write, These things sayth he which hath that sharpe sword with two edges.

13 12 I knowe thy workes, and where thou dwellest, *euē* where Sarans throne is; & that thou keepest my Name, and hast not denied my faith *euē* in *e* those dayes when Antipas my faithfull martyr was slaine among you, where Saran dwelleth.

14 But I have a few things against thee; that thou hast there them that maintain the doctrine of* Balaam, which taught Balac to put stumbling blockes before the children of Isra-

7 The proposition of praise is in this verse, and of exhortation in the next verse.

8 That is, of ten years. For so commonly both in the years are signified by the name of days: that God there the space of time is appointed by him, and the same very short wrote this booke in the end of Domitian the Emperour his Irenicus do witness. It is altogether necessarie that this perfection which was done by the authority of the Emperour to make hanocks of the Christian Church in the tenth year historiographers do write: and his blonddie persecution con Emperour had succeeded in his place. The space of which time which are here mentioned.

9 The conclusion at verse 7. 10 See Chapter 30.d, 1 to the Pastors of Pergamus. The exordium is taken out of Chapter

12. The proposition of praise is in this verse, of reprehension and of exhortation ioyned with a conditionall threate, vnder which was the Angell or minister of the Church of Pergamum, as A

8. *Amos, founded as much in the same true teaching as the true faith in the Church of Laodicea. The exordium is taken out of the first verse of the first Chapter. 1. The proposition of the prophecies is in this verse, wherein it is alleged a threatening, verse 16 with a confirmation, declaring the same, verse 17, and of exhortation vnto faith and repentance, verse 18, 19, wherein is added a conditional promise, verse 20. 2. *Proph. 12.* 3. The spiritual misterie of men is metaphorically expressed in three points: vnto which are matched as correspondent their remedies which are offered, verse 18. 4. This must be taken after the manner of an allegorie, as *Iohn 14. 12.* 5. The conclusion, consisting of a promise, as Chapter 3, verse 26, and of an exhortation. Hitherto hath bene the first part of the book of the Apocalypse.*

which is the new Hierusalem; which cometh downe out of heauen from my God; and my new name.

21 Let him that hath an eare; heare what the Spirit saith vnto the Churches:

22 And vnto the Angell of the Church of the Laodiceans write, These things saith I Amen, that faithfull and true witness; that beginning of the creatures of God:

12 I know thy works; that thou art neither cold nor hot: would thou werest cold or hotter.

16 Therefore, because thou art luke warme, and neither cold nor hot: it will come to passe, that I shall spew thee out of my mouth.

17 For thou saist, I am rich, and increased with goods; and haue neede of nothing; and knowest not that thou art a most wretched man, and miserable; and poore, and blind, and naked.

18 I counsell thee to buy of me gold tryed by the fire, that thou mayest become rich; and white raiment, that thou mayest be clothed; and that thy filthy nakednesse do not appeare: and anoint thine eyes with eye salve, that thou mayest see.

19 As many as I loue, I rebuke and chasten: be zealous therefore and amend.

20 Behold, I stand at the doore, and knocke.

21 If any man heare my voyce & open the doore, I will come in vnto him, and will suppe with him, and he with me.

22 To him that ouercometh, will I graunt to sit with me in my throne, euen as I ouercame, and am sit with my Father in his throne.

23 Let him that hath an eare, heare what the Spirit saith vnto the Churches.

vnto a Jasper stone, and a Sardine; and there was a raine bow round about the throne, as fight like to an Emmerald.

3 And round about the throne were four and twentie thrones; and vpon the thrones I saw foure and twentie Elders sitting, clothed in white raiment; and had on their heades crownes of gold.

6 And out of that throne proceeded lightnings, and thundrings; and voyces: and there were seuen lampes of fire burning before the throne, which are the seuen Spirits of God.

7 Also before the throne there was a sea of glasse like vnto cristall; and betweene the throne, and the things that were round about the throne, were foure beastes full of eyes before and behind.

7 The first beast was like a Lyon, and the second beast like a Bull, and the third beast had a face as a man, and the fourth beast was like a flying Eagle.

8 And the foure beastes had eche one of them six wings about him, and they were full of eyes within; and they ceased not 8 day nor night, saying, Holie, Holie, Holie Lord God almighty, Which Was, and Which is, and Which is to come.

9 And when those beastes gaue glorie, and honour, & thanks to him that sat on the throne, which lieth for euer and euer,

10 The foure and twentie Elders fell downe before him that sat on the throne, and worshipped him that lieth for euermore, and cast their crownes before the throne, saying,

11 Thou art worthy, O Lord, to receive glorie and honour, and power: for thou hast created all things; and by thy will they are, and haue bene created.

8. *Amos, founded as much in the same true teaching as the true faith in the Church of Laodicea. The exordium is taken out of the first verse of the first Chapter. 1. The proposition of the prophecies is in this verse, wherein it is alleged a threatening, verse 16 with a confirmation, declaring the same, verse 17, and of exhortation vnto faith and repentance, verse 18, 19, wherein is added a conditional promise, verse 20. 2. *Proph. 12.* 3. The spiritual misterie of men is metaphorically expressed in three points: vnto which are matched as correspondent their remedies which are offered, verse 18. 4. This must be taken after the manner of an allegorie, as *Iohn 14. 12.* 5. The conclusion, consisting of a promise, as Chapter 3, verse 26, and of an exhortation. Hitherto hath bene the first part of the book of the Apocalypse.*

CHAP. III.

1 Another vision vnto the Angell of the Church of Laodicea: 8 Which is magnified of the foure beastes, 10 and the foure and twentie Elders.

1 After this I looked, and behold, a doore was open in heauen; and the first voyce which I heard, as it were of a trumpet talking with me, said, Come vp hither, & I will shew thee the things which must be done hereafter.

2 And immediately I was vnto in the Spirit; and behold, a throne was set in heauen, and one sat vpon the throne.

3 And he that sat, was to looke vpon, like

vnto all partes of the world, continually watching, (in this verse) working by otherwelt: then the instruments without life last mentioned: contrariety as ynto as Bull, wise as men, swift as Eagles, verse 7 most apt vnto all purposes, shed with wings on euery part, most piercing of sight, and finally pure and serene alwayes in continual motion, verse 8. 8 By excess, in that for all the before mentioned, God is glorified both of Angels as holy, divine, omnipotent, and immutable, verse 8, and also after their example, he is glorified of holy men in signe and in speech, verse 10. 9 Three signes of our time: our God, prostration of falling downe, aloration, and calling their names be in which the godly, though made kings by Christ, do willingly capite their all glorie, moved with a religious respect of the maiesty of God. 10 The of their speech: that all glorie must be giue vnto God: the reason being the eternall beginning of all things, from whose onely will they haue their being, gouerned, and finally in all respects are that which they are.

11 That is, that thou shouldst challenge the same to thy selfe alone. But we are vnworthy that euen by thy goodnesse we should be made partakers of it. And hitherto hath bene handled the principall cause vnapprochable of God.

CHAP. V.

1 The booke sealed with seuen seales, 3 which none could open, 6 that Lamb of God 9 is thought worthy to open, 12 euen by the consent of all the compaign of beastes.

1 And I saw as the right hand of him that sat vpon the throne, a book layed open, written within and without, sealed with seuen seales.

2 And I saw a strong angel, saying vnto the foure and twentie Elders, Sit downe here.

3 And I saw the foure and twentie Elders, sitting downe before the throne, and casting their crownes before the throne, and saying, Thou art worthy, O Lord, to receive the praise, and honour, and glorie, for thou hast created all things.

4 And I saw the strong angel, saying vnto the foure and twentie Elders, Sit downe here.

5 And I saw the foure and twentie Elders, sitting downe before the throne, and casting their crownes before the throne, and saying, Thou art worthy, O Lord, to receive the praise, and honour, and glorie, for thou hast created all things.

8. *Amos, founded as much in the same true teaching as the true faith in the Church of Laodicea. The exordium is taken out of the first verse of the first Chapter. 1. The proposition of the prophecies is in this verse, wherein it is alleged a threatening, verse 16 with a confirmation, declaring the same, verse 17, and of exhortation vnto faith and repentance, verse 18, 19, wherein is added a conditional promise, verse 20. 2. *Proph. 12.* 3. The spiritual misterie of men is metaphorically expressed in three points: vnto which are matched as correspondent their remedies which are offered, verse 18. 4. This must be taken after the manner of an allegorie, as *Iohn 14. 12.* 5. The conclusion, consisting of a promise, as Chapter 3, verse 26, and of an exhortation. Hitherto hath bene the first part of the book of the Apocalypse.*

4. *Expo. Ch. 1. 10.* F. IVINVS. 1. Hereafter followeth the second part of this booke, altogether periphetically, heretelling, shewing things which were to come, as was sayd before Chapter 1. 12 This is deuoted into two histories: one common vnto the whole world, vnto the whole Church; & another singular, of the Church of God thence vnto the 22. Chapter. And these histories are said to be described in severall books, Chap. 1. 12. and 10. 2. Now this first verse is as it were a passage strongly, former part vnto this second: where it is said, that the heauen was opened, that is, that heauenly things were vnlocked, and that a voyce as of a trumpet sounded in heauen, to shew vnto the Apostles, and call him to the vnderstanding of things to come. The first historie hath two partes, one of the causes of things done, & of this whole Revelation, in this and the next chapter: Another of the 22. done, in the next. foure Chapters. The principall causes according to the distinction of persons in the vntie of the diuine edifice, and according to the economie or dispensation thereof are two. One the beginning which none can approach vnto, that is, God the Father of whom is spoken in this Chapter. The other, the Sonne, who is the meane cause, cause to be approached vnto, in respect that he is God and man in one person, of whom Chapter 1. 1. The manner of Reuelation, as before is said, is 3. A description of God the Father and of his glorie in the heauen, named vnto that follow afterwards. In this verse he is presented in office a Iudge, as Abraham sayd Gen 18. which is declared by his throne, as an engine of iudgement, and his sitting thereupon. 4. By his nature, in that he is the Father, most glorious in his owne person, and with his glorie ouercometh all other things.

upon the throne, 3 a booke written within, and on the backside, sealed with seven seales.

1 And I saw a mighty Angell, which proclaimed with a loud voyce: Who is worthy to open the booke, and to looke the seales thereof?

3 But none in heauen, nor on earth, neither vnder the earth, was able to open the booke, neither to looke thereon.

4 I therefore wept much, because no man was founde worthy to open, and to read the booke, neither to looke thereon.

5 Then one of the Elders said vnto me, Weepe not hehold, that * 6 Lion which is of the tribe of Iuda, that roote of Dauid, hath gotten the victorie, that he might open the booke and looke the seuen seales thereof.

6 I looked therefore, and loe, 7 betwene the throne, and the foure beastes, and in the midst of the Elders, stood a Lambe as though he had bene killed, which had seuen hornes, and seuen eyes, which are those seuen Spirits of God sent out into all the world.

8 He came, and tooke the booke out of the right hand of him that sat vpon the throne.

8 And when he had taken the booke, the foure beastes and the foure and twentie Elders fell downe before the Lambe, hauing euerie one 10 harpes and golden viells full of odours, which are the prayers of the Saints:

9 And they sung a new 11 song, saying, 12 Thou art worthy to take the booke, & to open the seales thereof, because thou wast killed, and hast redeemed vs to God, by thy blood, out of euery kindred, and tongue, and people, and nation.

10 And hath made vs vnto our God 4 kings & Priests, and we shall reigne ouer the earth.

11 Then I beheld, and I heard the voyce of many Angels round about the throne, and about the beastes and the Elders, 14 and the number was * 10 thousand thousand times ten thousand, and a thousand thousands:

15 And they said, worthy is the Lamb that was slain, to take the booke, and to open the seales thereof, 16 for he was slain, and hath redeemed vs to God, by his blood, out of euery kindred, and tongue, and people, and nation, and hath made vs to our God 4 kings & Priests, and we shall reigne ouer the earth.

17 Then I beheld, and I heard the voyce of many Angels round about the throne, and about the beastes and the Elders, 14 and the number was * 10 thousand thousand times ten thousand, and a thousand thousands:

18 And they said, worthy is the Lamb that was slain, to take the booke, and to open the seales thereof, 19 for he was slain, and hath redeemed vs to God, by his blood, out of euery kindred, and tongue, and people, and nation, and hath made vs to our God 4 kings & Priests, and we shall reigne ouer the earth.

20 Then I beheld, and I heard the voyce of many Angels round about the throne, and about the beastes and the Elders, 14 and the number was * 10 thousand thousand times ten thousand, and a thousand thousands:

21 And they said, worthy is the Lamb that was slain, to take the booke, and to open the seales thereof, 22 for he was slain, and hath redeemed vs to God, by his blood, out of euery kindred, and tongue, and people, and nation, and hath made vs to our God 4 kings & Priests, and we shall reigne ouer the earth.

23 Then I beheld, and I heard the voyce of many Angels round about the throne, and about the beastes and the Elders, 14 and the number was * 10 thousand thousand times ten thousand, and a thousand thousands:

24 And they said, worthy is the Lamb that was slain, to take the booke, and to open the seales thereof, 25 for he was slain, and hath redeemed vs to God, by his blood, out of euery kindred, and tongue, and people, and nation, and hath made vs to our God 4 kings & Priests, and we shall reigne ouer the earth.

26 Then I beheld, and I heard the voyce of many Angels round about the throne, and about the beastes and the Elders, 14 and the number was * 10 thousand thousand times ten thousand, and a thousand thousands:

27 And they said, worthy is the Lamb that was slain, to take the booke, and to open the seales thereof, 28 for he was slain, and hath redeemed vs to God, by his blood, out of euery kindred, and tongue, and people, and nation, and hath made vs to our God 4 kings & Priests, and we shall reigne ouer the earth.

29 Then I beheld, and I heard the voyce of many Angels round about the throne, and about the beastes and the Elders, 14 and the number was * 10 thousand thousand times ten thousand, and a thousand thousands:

30 And they said, worthy is the Lamb that was slain, to take the booke, and to open the seales thereof, 31 for he was slain, and hath redeemed vs to God, by his blood, out of euery kindred, and tongue, and people, and nation, and hath made vs to our God 4 kings & Priests, and we shall reigne ouer the earth.

32 Then I beheld, and I heard the voyce of many Angels round about the throne, and about the beastes and the Elders, 14 and the number was * 10 thousand thousand times ten thousand, and a thousand thousands:

33 And they said, worthy is the Lamb that was slain, to take the booke, and to open the seales thereof, 34 for he was slain, and hath redeemed vs to God, by his blood, out of euery kindred, and tongue, and people, and nation, and hath made vs to our God 4 kings & Priests, and we shall reigne ouer the earth.

35 Then I beheld, and I heard the voyce of many Angels round about the throne, and about the beastes and the Elders, 14 and the number was * 10 thousand thousand times ten thousand, and a thousand thousands:

36 And they said, worthy is the Lamb that was slain, to take the booke, and to open the seales thereof, 37 for he was slain, and hath redeemed vs to God, by his blood, out of euery kindred, and tongue, and people, and nation, and hath made vs to our God 4 kings & Priests, and we shall reigne ouer the earth.

38 Then I beheld, and I heard the voyce of many Angels round about the throne, and about the beastes and the Elders, 14 and the number was * 10 thousand thousand times ten thousand, and a thousand thousands:

39 And they said, worthy is the Lamb that was slain, to take the booke, and to open the seales thereof, 40 for he was slain, and hath redeemed vs to God, by his blood, out of euery kindred, and tongue, and people, and nation, and hath made vs to our God 4 kings & Priests, and we shall reigne ouer the earth.

12 Saying with a loud voyce, Worthy is the Lambe that was killed, to receive power, and riches, and wisdom, and strength, and honour, and glory, and praye:

13 Also all the creatures which are in heauen, and on the earth, and vnder the earth, and in the sea, and all that are in them, heard I, saying: Vnto him, that sitteth vpon the throne, and vnto the Lambe be praye, and honour, and glory, and power, for euermore.

14 And the foure beastes said, Amen; & the foure & twentie Elders fell downe vpon their faces, and worshipped him that lieth for euermore.

CHAP. VI.

1 The Lambe openeth the first scale of the booke, 3 the second, 5 the third, 7 the fourth, 9 the fifth, 11 and the sixth, and then arise masters, famine, pestilence, ouerflows of seas, earthquakes, and diuers strange sights in heauen.

1 A¹fter I saw, when the Lambe had opened the first of the seales; and I heard one of the foure beasts say, as it were the noyse of the vnder, Come and see.

2 Therefore I beheld, and lo, there was present a white horse, and he that sat on him, had a bow, and a crowne was giuen vnto him, and he went forth conquering, and that he might conquer.

3 And 3 when he had opened the second scale, I heard the second beast say, Come and see.

4 And there came out another horse, that was red, and power was giuen to him that sat thereon, to take peace from the earth, and that they should kill one another; and there was giuen vnto him a great sword.

5 And when he had opened the third scale, I heard the third beast say, Come and see: Then I beheld, and lo, a blacke horse; and he that sat on him, had balances in his hand.

6 And I heard a voyce in the midst of the foure beasts say, A measure of wheat for a peny, and three measures of barley for a peny; 5 and the oyle, and wine hurt thou not.

7 The first signifying is set downe in this Chap: the caution for preferring the Church, is in the next Chapter: and the execution is described chap. 8. and 9. In euery part of the foregoingly saying there are three branches: the first and express calling of S. Iohn, to prepare him selfe to take knowledge of the things that were to be shewed vnto him in the opening of the scales: the signe, and the word expounding the signe. And albeit, the expresse calling of S. Iohn, bevid onely in foure of the signes, yet the same is also to be vnderstood in the rest that follow: The author of these foregoingly is the Lambe, as that word of the Father, made the Mediator, opening the seales of the booke. The instruments are the Angels in most of the visions who expound the signe, & the words thereof. Now this first verse containeth an expresse calling of S. Iohn to open the opening of the first scale. 2 The first signifying with declaration, is that God for the sinnes and horrible rebellion of the world, will invade the same; and first all will as a farrer with his statutes of pestilence most suddenly, mightily, and gloriously, breake downe the same as iudice, and triumph ouer it, as conqueror.

3 The second signifying with wordes of declaration (after the expresse calling of S. Iohn as before) is, that God being provoked vnto wrath by the obduracy and hard heartedness of the world not repenting for the former plagues, so setting vpon the same at hand, will kindle the fire of debate amongst men, and will destroy the inhabitants of this world, one by the sword of another.

4 The third signe with declaration, is, that God will destroy the world with famine, withdrawing all provisions, which by the figure Synecdoche comprehended in wheate, barley, wine and oyle.

5 Had rather distinguish and reade the words plain, and the wine shall be oyle: show shall be deare wine. In this sense; likewise the wine and the oyle shall be oyle: a verie little for a great price: so is the place euident: otherwise that is most true, which the wise man saith, that who so withholdeth the corne shall be cursed of the people: Proverbs 11. 26.

12 Saying with a loud voyce, Worthy is the Lambe that was killed, to receive power, and riches, and wisdom, and strength, and honour, and glory, and praye:

13 Also all the creatures which are in heauen, and on the earth, and vnder the earth, and in the sea, and all that are in them, heard I, saying: Vnto him, that sitteth vpon the throne, and vnto the Lambe be praye, and honour, and glory, and power, for euermore.

14 And the foure beastes said, Amen; & the foure & twentie Elders fell downe vpon their faces, and worshipped him that lieth for euermore.

15 Then I beheld, and I heard the voyce of many Angels round about the throne, and about the beastes and the Elders, 14 and the number was * 10 thousand thousand times ten thousand, and a thousand thousands:

16 And they said, worthy is the Lamb that was slain, to take the booke, and to open the seales thereof, 17 for he was slain, and hath redeemed vs to God, by his blood, out of euery kindred, and tongue, and people, and nation, and hath made vs to our God 4 kings & Priests, and we shall reigne ouer the earth.

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46 And they said, worthy is the Lamb that was slain, to take the booke, and to open the seales thereof, 47 for he was slain, and hath redeemed vs to God, by his blood, out of euery kindred, and tongue, and people, and nation, and hath made vs to our God 4 kings & Priests, and we shall reigne ouer the earth.

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dome, and thanks, and honour, and power, and might, be unto our God for evermore, Amen.

13 ¹⁰ Then one of the Elders spake, saying unto me; What are these which are arrayed in long white robes? and whence came they?

14 And I said unto him, Lord, thou knowest. And he said to me, These are they, which came out of great tribulation, and have washed their long robes, and have made them white in the blood of the Lambe.

15 Therefore are they before the throne of God, and serue him ¹¹ day and night in his Temple; and he that sitteth on the throne will ¹² ouerha-dow them.

16 ¹³ They shall hunger no more, neither thirst any more; neither shall the sunne light on them, neither any heate.

17 Because the Lambe, which is in the midst of the throne, shall feed them, and shall lead them vnto the liuely fountaines of water; and ¹⁴ God shall wipe away all teares from their eyes.

And also in most modest manner requesteth the expounding of the vision, the exposition of the vision, wherein the Angell telleth first the acts of the Lord, and then the sufferings, and worke of faith in Christ Iesus, in this verse. Secondly, he telleth the sufferings, which consisteth in two things that they minister vnto God, which is to suffer, verse 15; and to come, in their perfect deliverance from tribulation, verse 16; and in participation of all good things, which even the memory of tribulation shall never be able to diminish, verse 17. The cause efficient, and which is the cause of these things, is only one, even the Lambe of God, the Lord, the Mediator between God and man, Christ Iesus.

CHAP. VIII.

1 ¹ After the opening of the seventh seale, 3 the Saints prayers are offered up with odours. 6 The seven Angels come forth with trumpets. 7 The fourth seale is blown, and fire falleth on the earth, 8 the sea is turned into blood, 10 the waters wax bitter, 13 and the starres are dar kened.

1 ¹ And when hee had opened the seventh seale, there was silence in heauen, about halfe an houre.

2 ² And I saw the seven Angels, which stand before God, and to them were giuen seven trumpets.

3 ³ Then another Angell came, and stood be-

fore the altar having a golden censer; and much odours, was giuen vnto him, to offer with the prayers of all the Saintes vpon the golden Altar, which is before the throne.

4 And the smoke of the odours with the prayers of the Saintes, ⁴ went vp out of the Angels hand, vnto the presence of God.

5 Then the Angel tooke the censer, and filled it with fire of the Altar, and cast it into the earth; and there were made voyces, and thundrings, and lightnings, and earthquake.

6 ⁵ And the seven Angels, which had the seven trumpets, prepared them selues to blow the trumpets.

7 ⁶ So the first Angell blew the trumpet, and there was hayle and fire, mingled with blood; and they were cast into the earth: and the third part of trees was burnt vp, and all greene grasse was burnt vp.

8 ⁷ Then the second Angell blew the trumpet, and as it were a great mountaine, burning with fire, was cast into the sea; and the third part of the sea became blood.

9 And the third part of the creatures, which were in the sea, and had life, dyed; and the third part of ships were destroyed.

10 ⁸ Then the third Angell blew the trumpet, and there fell a great star out of heauen, burning like a torch, and fell into the third part of the riuers, and into the fountaines of waters.

11 The name of the starre is called ⁹ worme-wood: therefore the third part of the waters became wormewood; and manie men dyed of the waters, because they were made bitter.

12 ⁹ After the fourth Angell blew the trumpet, and the third part of the Sunne was smitten, and the third part of the Moone, and the third part of the starres; so that the third part of them was darkened, and the third part of the day did not shine, and likewise the night.

13 ¹⁰ And I beheld, and heard one Angell say-ing through the midst of heauen, saying with a loud voyce, Wo, wo, wo, to the inhabitants of the earth, from the fowles remaining of the trumpets of the three Angels, which yet must blow their trumpets.

in, in the next verse. 7 The third execution vpon the floods and fountaines, that is, vpon all fresh waters, in this verse: the effect whereof is, that many are destroyed with the bitterness of the waters, in the verse following.

8 This is spoken by Metaphor, of the name of a most bitter herbe, and commonly knowne: vnto the people, a man following those that note the derivation of words, had rather expound it aduicely, for that which by reason of bitterness can not be drink, or which maketh the liquor into which it is poured, more bitter than that any man can drinke the same.

9 The fourth execution vpon those lightsome bodies of heauen, which minister vnto this inferior world.

10 A lamentable prediction or foretelling of those partes of the diuine execution which yet are behind: which also is a passage vnto the argument of the next Chapter. Of all these things in a manner Christ him self expressly foretelleth in the one and twentieth Chapter of Saint Luke, verse 24. &c. and they are common plagues generally denounced, without particular note of time.

CHAP. IX.

1 The first Angell bloweth his trumpet, 3 and saying locusts come out. 13 The sixth Angell bloweth, 16 and bringeth forth bowmen, 20 to destroy mankind.

Our prayers are nothing worth, unless they be true and sweet. I know of that only obtaine to the Father, and deliver us from all dangers with them, that is to say, vnto the Father, by the blood of his Sonne, by acceptable to him.

This is the worke of the administrators. The Angels ad-ministrators of Christ, only by sound of trumpet and voyce.

For they are only as hermes, who ef-fectually call forth the instruments of the wrath of God, through his power.

Richerio haue bene things general. Now followeth the narra-tion of things parti-cular, which the An-gels fixe in number wrought in their or-der, set out vnto the nineteenth verse of the next Chapter.

And is conclud-ed with declaration of the euent which fol-lowed vpon these things done in the world, in the tenth and eleuenth Chap-ter.

The first execu-tion on the fount of the first Angell, vpon the earth, that is the inhabitants of the earth (by meta-phoric) and vnto all the fruites there-of: as the compar-ison of this verse with the second mem-ber of the ninth verse, doth not ob-scurely declare.

The second execu-tion, vpon the sea in this verse, and all things that are there-into, are those that

a. By the heli and pit,
pi. be meane the
drefp of darkefneffe of
hell.

F. IVNIVS.

¶ The first meane
vpon which men
labouring the earth
gaue a life before the
Angel faid wrought
by the infernall po-
wers, as declared in
this place vnto the
eleventh verse. And
after it the last ex-
ecution, thence vnto
the nineteenth verse
And lastly is shewed
the common event
that followed the
former executions
in the world, in the two last verses.

¶ That is, that the Angel of God glittering with glorie, as a farrre fell downe from
heauen: Whether thou take him for Chrift, who hath the keyes of hell him selfe,
and by Princely authority, Chapter 1. verse 18. or whether for some inferior Angel,
who hath the keye permitted vnto him, and occupieth it ministerially, or by office
of his minister, as hee and Chapter 2. 1. to the word *falling* is taken Geneti. 14. 10. and
24. 6. and Hebr. 6. 6.

¶ The key was given to this farrre. For those powers of wickednesse are thrust
downe into hell, and bound with chains of darkefneffe: and are there kept vnto dan-
nation, vntill God for a time do let them loose. 2. Pet. 2. 4. Ind. 6. and of this booke
Chapter 20. 20. the illustrious of which Chapter, hath agreement of time with this pre-
sent Chapter.

¶ Vnto this is added, the smoke of the heli and infernall fpirites, all darke,
and darkening all things in heauen and in earth. The fpirituall darkefneffe are the causes
of all disorder and confufion. For the deuill at a time certaine (whereof verse the first
these darkefneffe into his kingdome, that he might at once, and with one impreffion o-
uerthrow all things, and peruert it as it were possible the elect themselves. By this darke-
fneffe all fpirituall light, both aduice as of the Sonne, and paffiue, as of the aire which is
brightened by the Sonne, is taken away: and this is that which goeth before the fpirits:
as followeth of the fpirits themselves.

¶ A description of the malignant fpirits invading the world, taken from their na-
ture, power, forme and order. From their nature, in that they are like vnto certaine
locusts, in quicknesse, subtilitie, hurtfullnesse, number, and such like, in this verse. From
their power, in that they are, as the Scorpions of the earth, of a secret force and dan-
ger. For one battell is weaker with heli and blood, but with power & Ephel. 1. 12.
¶ This place of the power, is taken away, & specially noted in this verse, in particularly de-
clared at the end of the three next verses.

¶ Here that power of the devils is particularly described, according to their aduice &
the effect of the same. Their aduice are sayd to be bounded by the counsell of God:
both because they hurt not all men, but only the reprobate (for the goodly and elect, in
whome there is any part of a better life. God ganeth by his decree) wherein Chrift
saith not haue feare, in this verse: & also because they neither had all power, nor all
things, as mynisters of God are then owne, but limited in manner and time, by the free-
will of God, ver. 2. So their power to shew the 2. dy. is able, & for the wicked it is li-
mited in 2. dy. as in the will of God: for the matter was prescribed vnto the, that
they should not flye but scourge the wicked world. (The time is shewne in the next verse,
as for an hundred and fifty dayes, that is, for so many years, in which the deuils haue
indeed malignely peruerfed all things, in the world: and yet without that publike and
vniuersall licence of killing, which afterwards they vsuaged when the first Angel had
blown his trumpet, as shall be feene vpon the thirteenth verse. Now this space is to be
accounted from the end of that thirtieth years mentioned chap. 20. 3. and that is, from
the Popedom of that Gregorie the firste, a most notorious Necromancer, who be-
fore was called Hildebrandus Senefcus: for this man being made altogether of impiety
and wickednesse, as a signe of the deuill, whom he serued, was the most wicked firebrand
of the world: he excommunicated the Pope, Henry the fourth: went about by all
maner of tyrannie to set vp and put downe Emperours: and as if himselfe
had doubted not, that Rodolph the Son of the Emperour in the end of Henrie before
him, should put him a Crowne with this verse annexed vnto it, *Petra dicit Petro,*
venis gaudere Regibus, that is, The Rocke to Peter gaue the Crowne, and Peter Ro-
dolph the fourth. Finally, he fauorably beheld him selfe in his affaires, as he mis-
treated fmall Chriftendome on fire, and conveyed out by his successores the burning
brand of the same: who engaged with him and addition neuer ceased to nourish that flame,
and to increase it more and more: whereby Cities, common weales, and whole king-
domes together by the cruelty amongst themselves, by most exasperated contentions, came
to ruine, whilst they miserably wounded one another. This time of an hundred and
fifty years, taken end in the time of Gregorie the ninth, or *Hugolino Anacienfis* (as
he was before called) who caused to be compiled by one Raymond his Chapleine and
confessor, the booke of the Decretals, and by influence of the Kings and Princes, to be
published in the Christian world, and established there by this league at length
the Pope arrogated vnto them felicitie licence to kill whom they would, whilst other
were vnto: and without feare established a kinglye-om of many, the wicked Ca-
non of the Decretals, which the trumpet of the first Angel had expressly forbidden, and
had hindered vntill this time. The effects of these bloudie aduices are declared vpon the
fixt verse: that the multitude would hang in the great calamities, should willingly
surrender vnto their death, and preferre the same before life, by reason of the great
multitude of the miseries that oppressed them,

¶ And to them it was given that they should
not kill them, but that they should be vexed five
moneths; and that their paine should be as the
paine that cometh of a Scorpion, when he hath
stung a man.

¶ Therefore in those dayes shall men seeke
death, and shall not find it; and shall desire to die,
and death shall flie from them.

¶ The forme of the locusts was like vnto
horses prepared vnto battell; and on their heads
were let as it were crowns, like vnto gold; & their
faces were like the faces of men.

¶ And they had haire as the haire of women;
and their teeth were as the teeth of Lyons:

¶ They had also habergeons, like to habber-
gions of vnto: and the found of their wings was
like the found of charres, when manie horses run
together in battell:

¶ Also they had tailles like vnto Scorpions;
and there were stings in their tayles; and their
power was to hurt men five moneths.

¶ Now they had a king let outter them, which
is the Angel of the bottomlesse pit; whose name
in Hebrew is Abaddon, and in Greeke is called
Apollyon, that is, the destroyer.

¶ One woe is past, and behold, yet two woes
come after this.

¶ Then the fixt Angel blew the trumpet,
and I heard a certaine voyce from the foure
hornes of the golden altar, which is before God,

¶ Saying to the fixt Angel, which had the
trumpet: Loose the foure Angells, which are
bound at the great riuier Euphrates.

¶ The foure Angells were loosed, which
treasonously noyfe, though their power be limited, ver. 1. All which things are
ly in the infernall powers, and communicated by them vnto their infernall
King, vnto whom my selfe call in English the Destroyer, who destroyeth
the whole world both Jewes and Gentiles into the destruction that belongeth
to himselfe. And I can not tell whether this name haue respect vnto the Ety-
mologion of Hildebrand, by a figure often vied in the holy Scripture
albeit it may otherwise be turned of the Germanes (as the kinde of some
wordes is commonly ambiguous) yet in very deepe it signifieth as much
as should befall him the Destroyer, that is, hee that stretch out his hand to
destroye.

¶ A passage vnto the next point and to the history of the time
the first execution done vpon the world by the tyrannical power of the
king in the foure parts of the earth, that is, in most small manner exceeding
none distinction through the whole world: and killing the detestable people
punishment, which before was not lawfull for them to doe in that sort, I then
the fourth verse. This narration hath two partes: a commendement from God
14. verse, and an execution of the commendement, in the next following.

¶ The commendement of God by Chrift himselfe, who is governor vnto all, as I haue
said, these histories haue bin found by the power of God, that they
freely run vpon all men as themselves, I will, but were stayed & restrained at
the flood of Euphrates that again their fpirituall Babylon (for this is a Periphrase
civill Babylon) by the limits of the visible Baby lon long force overthrewen
might not cameth out horrible daughters, which they long beheaded after Mo-
let alone those 4. Angels, that is, admistrators of the wrath of God, which
is committed to the slaughtering of the foure quarters of the world, first
give them the bridle, that ruling out of the Baby lon of which which is the
wicked one they may flye vpon all the world thence to rage, and most li-
censely practise their tyrannie, as God hath ordaind. This was done when Gregorie the
publike authoritie established for law his owne Decretals, which he might
traynes for the life of himselfe. For, who is it that seeth not that the law
tall most of them are faires to catch folles vnto: Since the time when
how great slaughters haue there bene: how great miseries, how many
the and that our age aboundeth with most horrible & most horrible examples.

¶ The execution of the commendement, is in two pointes: one, that
the chieftes are let loose, that out of their tower of the fpirituall Babylon they may
freely runne abroad through all the world, as well the chieftes of that crew
most prouoke vnto all offences, in this verse: as their multitudes, both with
which a number certaine is named, for a number infinite, ver. 12. as being
by all means fully furnished to ride and to hurt, ver. 11. as being
smoke and brimstone, as appeared in the colour of their armour, which
eyes of all men, and haue the strength of Lyons to tread vnto, from which
(their mouth) the fire, smoke, and stinking darts of the Pope are first
other pointes, that these chieftes haue still at the commendement of God
and violence, in the two verses following.

¶ The first
¶ The second
¶ The third
¶ The fourth
¶ The fifth
¶ The sixth
¶ The seventh
¶ The eighth
¶ The ninth
¶ The tenth
¶ The eleventh
¶ The twelfth
¶ The thirteenth
¶ The fourteenth
¶ The fifteenth
¶ The sixteenth
¶ The seventeenth
¶ The eighteenth
¶ The nineteenth
¶ The twentieth
¶ The twenty first
¶ The twenty second
¶ The twenty third
¶ The twenty fourth
¶ The twenty fifth
¶ The twenty sixth
¶ The twenty seventh
¶ The twenty eighth
¶ The twenty ninth
¶ The thirtieth
¶ The thirty first
¶ The thirty second
¶ The thirty third
¶ The thirty fourth
¶ The thirty fifth
¶ The thirty sixth
¶ The thirty seventh
¶ The thirty eighth
¶ The thirty ninth
¶ The fortieth
¶ The forty first
¶ The forty second
¶ The forty third
¶ The forty fourth
¶ The forty fifth
¶ The forty sixth
¶ The forty seventh
¶ The forty eighth
¶ The forty ninth
¶ The fiftieth
¶ The fifty first
¶ The fifty second
¶ The fifty third
¶ The fifty fourth
¶ The fifty fifth
¶ The fifty sixth
¶ The fifty seventh
¶ The fifty eighth
¶ The fifty ninth
¶ The sixtieth
¶ The sixty first
¶ The sixty second
¶ The sixty third
¶ The sixty fourth
¶ The sixty fifth
¶ The sixty sixth
¶ The sixty seventh
¶ The sixty eighth
¶ The sixty ninth
¶ The seventieth
¶ The seventy first
¶ The seventy second
¶ The seventy third
¶ The seventy fourth
¶ The seventy fifth
¶ The seventy sixth
¶ The seventy seventh
¶ The seventy eighth
¶ The seventy ninth
¶ The eightieth
¶ The eighty first
¶ The eighty second
¶ The eighty third
¶ The eighty fourth
¶ The eighty fifth
¶ The eighty sixth
¶ The eighty seventh
¶ The eighty eighth
¶ The eighty ninth
¶ The ninetieth
¶ The ninety first
¶ The ninety second
¶ The ninety third
¶ The ninety fourth
¶ The ninety fifth
¶ The ninety sixth
¶ The ninety seventh
¶ The ninety eighth
¶ The ninety ninth
¶ The hundred
¶ The hundred first
¶ The hundred second
¶ The hundred third
¶ The hundred fourth
¶ The hundred fifth
¶ The hundred sixth
¶ The hundred seventh
¶ The hundred eighth
¶ The hundred ninth
¶ The hundred tenth
¶ The hundred first
¶ The hundred second
¶ The hundred third
¶ The hundred fourth
¶ The hundred fifth
¶ The hundred sixth
¶ The hundred seventh
¶ The hundred eighth
¶ The hundred ninth
¶ The hundred tenth

REVELATION / CHAP. X. XI.

were prepared as an hour, as a day, as a month, and as a year, to slay the third part of men.

16 And the number of the troopes of horsemen were twentie thousand times ten thousand: for I heard the number of them.

17 I also saw horses in a vision, and them that sat on them, having fire habergeons, and of lacinth, and of brimstone; and the heads of the horses were as the heads of Lyons: & out of their mouths came forth fire and smoke and brimstone.

18 By these three was the third part of men killed, *that is*, by the fire, and by the smoke, and by the brimstone, which came out of their mouths.

19 For their power is in their meutes, and in their tails: 14 for their tails are like unto Serpents, having heads, where with they hurt.

20 15 And the remnant of the men which were not killed by these plagues, repented not of the werkes of their hands, that they should not worship devils, & images of gold and of silver, and of brasie, and of stone, and of wood, which neither can see, neither heare, nor go:

21 Neither repented they of their murders, nor of their forceries, neither of their fornication, nor of their thefts.

For the general historie of things to be done vnderfall in the whole worlde, it doth not so much belong unto the Church of Christ, it is therefore distinguished by certaintie of time and other circumstances, as they say, with a slight hand. Also there is none other cause why the twelfth Angell is passed over in this place, then for that the same apperteyneth unto the historie of the Church. But this is more difficult according to the times thereof; Chapter 12. and 13. shall appere vpon

CHAP. X.

1 Another Angell apperish clothed with a cloud, 2 holding a booke open, 3 and crieth out. 4 A voyce from heauen commaunders Iohn to take the booke. 10 He crieth out.

1 When I saw 2 another mighty Angell coming downe from heauen, clothed with a cloud; and the raine bowe was ouer his head, and his face was as the sunne, and his feete as pillars of fire.

3 And he had in his hand a 3 litle booke open, and he beset his right foote vpon the sea, and his left on the earth.

4 And he cryed with a loud voyce, as when a Lion roareth: and when he had cryed, seven thunders vttered their voyces.

4 And when the seven thunders had vtte-

red their voyces, I was about to write: but I heard a voyce from heauen saying vnto me, 5 Scale vp those things which the seven thunders have spoken, and write them not.

5 And the Angell which I saw stand vpon the sea, and vpon the earth, blift vp his hand to heaue,

6 And I sware by him that liueth for euermore, which created heauen, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which therein are, 7 that 6 time should be no more.

7 But in the dayes of the 6 voyce of the sixth Angell, when he shall blow the trumpet, the myserie of God shall be finished, as he hath declared to his seruants the Prophets.

8 7 And the voyce which I heard from heauen, spake vnto me againe and sayd, Go and take the litle booke which is open in the hand of the Angell, which standeth vpon the sea and vpon the earth.

9 So I went vnto the Angell, and sayd to him, Giue me the litle booke. And he sayd vnto me, Take it, and eate it vp; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10 Then I tooke the litle booke out of the Angels hand, and did eate it vp; and it was in my mouth sweete as honie: but when I had eaten it vp, my bellie was bitter.

11 And he sayd vnto me, Thou must Prophecie againe before people and nations, & tongues, and many kinges.

also is expounded, verse 9. (1st Ezech. 2. verse 9.) whence this similitude is borrowed, namely, for that S. Iohn at the commandment of Christ took the booke, and found by experience that the same as proceeding from Christ was most sweet, but that it foretold the afflictions of the Church, it was most bitter vnto his spirit.

8 A simple and plaine declaration of the figure before going, witnessing the denis calling of S. Iohn, and laying vpon him the necessitie thereof.

CHAP. XI.

1 The temple is commanded to be measured. 3 The Lord stirreth up two witnesses: 7 whom the beast marshall. 9 & no man hurteth the. 11 God visiteth them to life. 12 and calleth them up to heauen. 13 The wicked are terrified. 15 By the trumpets of the seventh Angell, the resurrection and iudgement is described.

1 Then was given me a reede, like vnto a rod, the historie of the estate of Christ his Church both confiding or waiting, & overcoming in Christ. For both the true Church of Christ is fidei to fight against that which is falsity so called, ouer the which Antichrist ruled, Christ first overthrowing Antichrist by the spirit of his mouth; and Christ is fidei to overcome most gloriously, until he shall day Antichrist, by the appearance of his coming, as St. Apostle excellently teacheth. These 2. 8. 5. this historie hath two parts: One of the state of the Church confiding with tribulations, vnto the 16. Chapter. The other of the fate of the same Church, obtaining vnto the 20. chapter. The first part hath two members, well communitie dispersed together into their times, whereof the first containeth the historie of the Christian Church from 1260. years, wnto the time, when the Gospell of Christ was 20. times taken vp from amongst men into heauen: the seid containeth an historie of the same Church vnto the 20. times perfected. And these two members are briefly, though difficultly, propounded in this Chapter, but are both of them more at large discouered, after in due order. For we understand the fate of the Church confiding out of Chap. 12. & 13. and of the same growing out of afflictions, out of the 14. & 15. & 16. Chapters. Neither did S. Iohn at any waies ioyne together the historie of the seid two times in this Chapter, because here is spoken of prophetic which all cometh to be but one iust and immurable in the Church, & which Christ commanded to be continuall. The historie of the former time reacheth vnto the 14. verse; the later is set downe in the rest of this Chapter. In the former are shewed these things: the calling of the seruants of God, in 4. verses; the confiding which the faithful most godly vndergo in their calling for Christ & for his Church, hence vnto the 10. verses; and their resurrection, & resuscitating vp into heauen vnto the 14. verse. In the calling of the seruants of God are mentioend two things: the beginning of the Church, in 2. verses; & the education thereof in two other verses. The beginning of the Church is here commended vnto S. Iohn by signe and by speech: the signe is a measuring rod, and the speech a commandment to measure the Temple of God, that is to reduce it to a same vnto a new forme: because the Gentiles are already entered into the Temple of Ierusalem, and shall shortly delie and overthrow the same vnto the

4 Knappe whom 1. 16. 5 This was a 1. 16. 6 This was a 1. 16. 7 There shall be any more time. 8 Neither time is left, nor the things which are to come: it is as though the world to come is at hand, which is altogether of eternitie and beyond all times. 9 Whereof Chapter 12. & 13. and 17. 10 The other part of this Chapter, concerning the particular calling of S. Iohn to the receiving of the Prophecie following, which is assigned him, first by signe in three verses, then in plain words in the last verse. Vnto the setting forth of these things, belonging to his things. Then S. Iohn is taught from heauen, to demand the booke of Prophecie in this verse: first their motions and desires God doth inspire: that demanding the booke, he is charged to take it in a figurative manner, the way whereof is described in the following verses. The booke which is borne with him, and found by experience that the same as proceeding from Christ was most sweet, but that it foretold the afflictions of the Church, it was most bitter vnto his spirit.

1. IVNIVS. 2 The authentic of the sacred writings being declared, together with the exposition of that, dealing which was particularly imposed vnto S. Iohn, here after followeth the historie of the estate of Christ his Church both confiding or waiting, & overcoming in Christ. For both the true Church of Christ is fidei to fight against that which is falsity so called, ouer the which Antichrist ruled, Christ first overthrowing Antichrist by the spirit of his mouth; and Christ is fidei to overcome most gloriously, until he shall day Antichrist, by the appearance of his coming, as St. Apostle excellently teacheth. These 2. 8. 5. this historie hath two parts: One of the state of the Church confiding with tribulations, vnto the 16. Chapter. The other of the fate of the same Church, obtaining vnto the 20. chapter. The first part hath two members, well communitie dispersed together into their times, whereof the first containeth the historie of the Christian Church from 1260. years, wnto the time, when the Gospell of Christ was 20. times taken vp from amongst men into heauen: the seid containeth an historie of the same Church vnto the 20. times perfected. And these two members are briefly, though difficultly, propounded in this Chapter, but are both of them more at large discouered, after in due order. For we understand the fate of the Church confiding out of Chap. 12. & 13. and of the same growing out of afflictions, out of the 14. & 15. & 16. Chapters. Neither did S. Iohn at any waies ioyne together the historie of the seid two times in this Chapter, because here is spoken of prophetic which all cometh to be but one iust and immurable in the Church, & which Christ commanded to be continuall. The historie of the former time reacheth vnto the 14. verse; the later is set downe in the rest of this Chapter. In the former are shewed these things: the calling of the seruants of God, in 4. verses; the confiding which the faithful most godly vndergo in their calling for Christ & for his Church, hence vnto the 10. verses; and their resurrection, & resuscitating vp into heauen vnto the 14. verse. In the calling of the seruants of God are mentioend two things: the beginning of the Church, in 2. verses; & the education thereof in two other verses. The beginning of the Church is here commended vnto S. Iohn by signe and by speech: the signe is a measuring rod, and the speech a commandment to measure the Temple of God, that is to reduce it to a same vnto a new forme: because the Gentiles are already entered into the Temple of Ierusalem, and shall shortly delie and overthrow the same vnto the

they ascended vp to Heauen in a cloud, 23 and
their enemies did see them.

13 ²⁴ And the same houre was a great earthquake, and the tenth part of the Citty fell, and in the earthquake was slaine in number seuen thousand men: and the rest were sore feared, ²⁵ and gave glory to the God of Heauen.

14 16 The second woe is past, and behold the third woe will come quickly.

15 27 Then the seauenth Angell blew the trumpet, and there were great voyces in heauen saying, 28 The kingdomes of this world are our Lords, & his Christs, who shal raigne for euermore.

16 19 And the foure and twenty Elders, which sate before God on their thrones, fell vpon their faces, and worshipped God.

17 Saying, We giue thee thanks, Lord God almighty, Which art, and which wast, and which art to come: for that thou hast taken vnto thee thy great might, and hast entred thy kingdome.

18 3^o And the Nations were angry, and thy wrath is come, and the time of the dead, that they should be iudged, and that thou shouldest giue reward vnto thy seruants the Prophets; and to the Saintes, and to them that feare thy Name, both small and great, and shouldest destroy them, which destroy the earth.

19 Then the Temple of God was ³⁴ opened in
Heauen; & there was seene in his Tēple the Arke
of his couenāt: & there came lightnings & voyces,
and thundrings, and earthquake, and great haile.

Of whose founding the trumpet Christ expressly foretold, Chapter second part of this Chapter, containing a generall historie of the
from the time of Boniface the 8, vnto the consummation of the victory
from hence. In this historie there are 3 branches: a preparation by

angel trumpet: a narration by the voyces of heavenly Angels and
Elation by signe. 28 The narration hath two parts an exclamatio
tures in this verbe, and both an adoration by all the Elders, verſ. 16.
ple thankſing, verſe 17. 18. The fence of the acclamation is, Now
in his kingdom, and hath ſecond his Church which moſt muſt

СНАР. XII.

*A woman 2 appeareth travelling with child, 4
whose child the Dragon would devour, 7 but Mi-
chaele ouercommeth him, 9 and casteth him out,
13 and the more he is cast down, and vanquished,
the more fiercely he exerciseth his subtilties.*

¶ And there appeared a great wonder in hea-

uen: 2 A woman clothed with the Sunne, and the
Moone was vnder her feete, and vpon her head
a crowne of twelue stars.

2 And \bar{z} being with child, shee cried travel-
ling in birth, and was pained ready to bee deli-
vered.

3 And there appeared another wonder in
heaven: 4 for behold a great red Dragon having
5 seven heads, and 6 ten hornes, and seven crowns
upon his heads:

7 His taile drew the third part of the starres
of Heauen, and cast them to the earth. And the
Dragon⁸ stood before the woman, which was
ready to be deliuered,⁹ to deuour her child, when
shee had brought it forth.

5 10 So shee brought forth a 11 man child,
which should rule all Nations with a rod of yron;
and her child was taken vp vnto God and to his
throne.

6 ¹² And the woman fled into the wilderness, where she hath a place prepared of God; that ¹³ they should feede her there a thousand, two hundredth and three score dayes.

7 And there was a battaile fought in Hea-
uen, '4 Michaell and his Angels fought against
the Dragon, and the Dragon fought and his An-
gels

8. ¹⁵ But they prevailed not, neither was their
place found any more in Heaven.

9 And that great Dragó was cast out, that old serpent, which is called the deuill & Satan, which deceiueth all the world: he was *euē* cast into the

stand those fewen Churches before spoken of, that is, the Cathol
with kingly furniture and tyrannicall magnificence, signified by
his heads, as if the same without controuersie belonged vnto him
also he boasted vnto Christ, Matth. 4. 9: See after, vpon Chapt. 13

¶ More there are the hornes of the Lambe, or then the Church
nifted doth the tyrant brag him selfe to be, vnto all manner of m
the defcription of Satai followeth his aduocation that is his battell o
partly to that which is vifible, wherein the wheate is mingled w
good fish with that which is euill: a good part herofe though in m
the flares thin in heauen, he is fayed to thruft downe out of heauen
if it were poffible, he would pueruēt enen the clekt, Mat. 24. 24
members of the holy Catholique Church, in the fecond part of
the members of the vifible Church with S. Iohn. 19. 13. vnto
vpon them. 8. The Chriftian Church, which is the Jewes, w
to bring forth the Chriftian Church, and watched for that the Sho
the whole Church, and whole body is compared vnto a woman
vnto that which is brought forth, as we haue noted at large vnto

9 Christ mytticall (as they call him) that is, the whole Chur
perion of Christ as the head, and of the bodie vnto therunto by
name of Christ taken, 1 Cor. 12. 12. 10 The second historie is
red of child: in which first the consideration of the child borne,
described in two verses: secondly the battell of the Dragon against
the victorie obtained against him, in three verses following: last
victorie, unto the 12. verse. Now 5. Iohn in consideration of the
things: for he both describeth him, and his station or place in this

13 That is Christ the head of the Church ioyned with his Church
roote, and foundation whereof is the same Christ) indowed with
ken vp into heauen out of the iawes of Satan (who as a Serpent
croffe) that fitting vpon the celestiaall throne, he might raigne over:

12 The Church of Christ which was of the Iewes, after his affliction hid it selfe in the world as in a wilderness, trusting in the onely defence of S. Luke in the Actes of the Apostles.

13 Namely the Apostles and seruants of God, ordained to fe
life, the Church collected both of Iewes & Gentiles, vnlesse any *ma
derent*, impersonally, after the vse of the Hebrewes, in Reed of a
first better. For he hath respect vnto those two Prophets, of whom
the meaning of the 1260. daies, looke the same place.

14 Christ is the Prince of Angels, and head of the Church, w
rod, verse 3 See the notes upon Dan. 12. 1. In this verse is a desc
and of the victorie, in the two verses following The Psalmist had
rell. Psal 68 2. and Paul. Ephes. 3. and Col. 2. 15.

15 The description of the victorie, by denying of one thing in
firming the contrarie in the next verse. As that Satan gayned not
was by the power of God throwne downe into this world where
him selfe and his eleu members standing still by the throne of God

3 And I sawe one of his heades as it were wounded to death; but his deadly wound was healed, and all the world wondered and followed the beast.

4 And they worshipped the Dragon which gave power vnto the beast; and they worshipped the beast, saying, Who is like vnto the beast? who is able to fight with him!

5 And there was giuen vnto him a mouth, that spake great things and blasphemies; and power was giuen vnto him, to doe for two and fortie months.

6 He therefore opened his mouth vnto blasphemie against God, to blasphemie his Name, and his tabernacle, and them that dwell in heauen.

7 It was also giuen vnto him to make warre with the Saintes, and to overcome them; and power was giuen him ouer euerie kinred, and tongue, and nation.

8 Therefore all that dwell vpon the earth, shall worship him, whose names are not written in the booke of life of that Lambe, which was slaine from the beginning of the world.

9 If anie man hath an eare, let him heare.

10 If anie leade into captiuitie, he shall go in to captiuitie: if anie kill with a sword, he must be killed by a sword: here is the patience and the faith of the Saintes.

11 Then I sawe another beast comming vp

out of the earth, which had two hornes like the Lambe, but he spake like the Dragon.

12 And doeth exercise the power of the first beast before him, and causeth the earth, and them which dwell therein, to worship the first beast, whose deadly wound was healed.

13 And he doth great wonders, so that he maketh fire to come downe from heauen on the earth, in the sight of men;

14 And deceiuet them that dwell on the earth, by reason of the signes, which were giuen to him to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image of the beast, which was wounded of the sword, and did liue againe.

15 And it was giuen to him to give life vnto the image of the beast, and that the image of the beast should speake; and to cause that as

pociffe, the wimself of miracles, and tyrannie: of which the first is noted in this verse, the second in the third verse following: the third in the sixteenth verse. His pociffe is most full of lying, whereby he sheweth both the former beast and the whole world: in that albeit he saith by his cunning, as it were by lime, made of the former beast a most miserable *σκαλάρω* or ananias, vsurped all his authoritie vnto him selfe, and most impudently exerciseth the same in the sight and viewe of him: yet he carrieth him selfe fo, as if he honoured him with most high honour, and did in verie good truth cause him to be reuerenced of all men.

16 For vnto this beast of Rome, which is a ciuill Empire is made an Ecclesiasticall hierarchy, are giuen diuine honors, and diuine authoritie: so farre, as it is belieued to be about the Scriptures, which the glossie vpon the Decretals declarth by this deuillish verbe.

Articulus soluit, synodusque facit generalis.

That is,

He changeth the Articles of faith, and giueth authoritie to general Councels.

Which is spoken of the Payall power. So the beast by birth, foundation, cause, and finally substance ouer: only the Pope hath altered the forme and manner thereof: being him selfe the head both of that tyrannical Empire, and also of the false Prophets: for the Empire hath been taken vnto him selfe, and thereto hath added this cunning deuile. Nowe these wordes, *whose deadly wound was cured*, are put here for distinction sake, as also sometime afterwards: thus then at that time the godly readers of this prophesie might by this figure be brought to see the thing as present: as if it were said, that they might adote this verie Empire that now is, whose head we haue seene in our owne memorie to haue bene cut off, and to be cured againe.

19 The second point of the things done by the beast, is the crueltie of great wonders or miracles, appertaining to the strengthening of this impietie: of which signes were giuen from above, as it is said that fire was sent downe from heauen by false force, in this verie. Others were shewed here below in the sight of the beast, to establish his empire, and deuide soules: which part Saint Iohn setteth forth, beginning (as they say) at that which is last in this manner: First the effect is declared in these wordes, *Hee doth such holinesses of the earth*. Secondly, the common manner of working, in two sortes: one of miracles, *For the signes which were giuen him to do in the presence of the beast*: the other of the wordes added vnto the signes, and teaching the idolatrie confirmed by those figures, *Saying vnto the inhabitants of the earth, that they should make an image vnto that beast which dore*. Thirdly, a speciall manner is declared, *That so it giue power vnto him to put life into the image of the beast*: and that with a kinde of quickening, that the same both speake by answer vnto those that aske counsell of it, and also pronounceth death against all those that do not obey nor worship it: all which things oftentimes by false miracles through the procurement and inspiration of the deuill, haue bene effected and wrought in images. The histories of the Papistes are full of examples of such miracles, the most of them false, manie also done by the deuill in images, as of olde in the Serpent, Genes. 3. 1. by which example is confirmed, not the authoritie of the beast, but the truth of God and of these prophesies.

20 That is, images, by enallage or change of the number: for the worship of them enuer force the second Councell of Nice, hath bene ordained in the Church by publick credit and authoritie, contrarie vnto the law of God.

21 In the Greeke the word is of the Dative case, as much to say, as vnto the worship, honour and obeying of the beast: for by this maintenance of images, this propheticall beast doth mightily profite the beast of Rome, of whom long ago hee recieued them. Wherefore the same is hereafter verily called the image of the beast, for that images have their beginning from the beast, and their forme or manner from the will of the beast; and haue their ende and vie fixed in the profite and commoditie of the beast.

22 And of this miracle of the image of the beast (that is, which the beast hath ordained to establish idolatrie) which miraculously speake, and giue iudgement, or rather marvellouslie, by the brand of the false prophesie, the Papistes bookes are full fraughted.

4 To the life of a Lamb, and lowly life: as it is said, *the Lamb is lowly*. That is, in law hee stumbled the Lamb (for what is lowly, as to more humble than to be the servant of God: but in deed hee played the part of the Dragon, and of the Lamb. For even Sathan chageth him selfe into an Angel of light, 2 Cor. 11. 14, and what should his honest disciples and servants be?

17 The historie of the actes of this beast; containeth in summe 3 things, by which the first is noted in this verse, the second in the third verse following: the third in the sixteenth verse. His pociffe is most full of lying, whereby he sheweth both the former beast and the whole world: in that albeit he saith by his cunning, as it were by lime, made of the former beast a most miserable *σκαλάρω* or ananias, vsurped all his authoritie vnto him selfe, and most impudently exerciseth the same in the sight and viewe of him: yet he carrieth him selfe fo, as if he honoured him with most high honour, and did in verie good truth cause him to be reuerenced of all men.

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13 This glory was a figure of dignity, and the grilles of gold was a figure of innocence, and truthfulness in taking in charge the commandments of God.

14 Of this before Chapter 4.7.

15 None of these Angels might return, till he had performed fully the charge committed unto him, according to the decree of God.

and bright linnen, and having their breasts girded with golden girdles.

7. And one of the 4 foure beastes gaue vnto the seven Angels seven golden vials, full of the wrath of God, who lieth for euermore.

8 And the Temple was filled with smoke proceeding from the maiestie of God, and from his power, and no man was able to enter into the Temple, till the seven plagues of the seven Angels were fulfilled.

CHAP. XVI.

2 And 17 The Angels poure out the seven vials of Gods wrath giuen vnto them, and so diuerse plagues arise vnto the world, 18 to terrifie the wicked, 19 and the inhabitants of the great Citie.

1 When I heard a great voyce out of the Temple, saying to the seven Angels, Go your wayes, & poure out the seven vials of the wrath of God vpon the earth.

2 The first Angell therefore went, and poured his viall vpon the earth: and there fell a noyfe, and a grievous sore vpon the men, which had the 3 marke of the beast, and vpon them which worshipped his image.

3 After the second Angell poured out his viall vpon the sea, and it became as the blood of a dead man: and euery liuing thing that liued in the sea, dyed.

4 Then the third Angell poured out his viall vpon the riuers and fountaines of waters; and they became blood.

5 And I heard the Angell of the waters say, Lord, thou art heauy, Which art, and Which walk, and Which shalt be; because thou hast iudged these things.

6 For they shed the blood of the Saints, and Prophets, and therefore hast thou giuen them blood to drinke: for they are worthy.

7 And I heard another out of the Sanctuary say, Euen so, Lord God almightie; true and righteous are thy iudgements.

8 And the fourth Angell poured out his viall on the Sunne, and it was giuen vnto him to torment men with heat of fire,

9 And men boyled in great heat, and blasphemed the wickedness of the world, the other generally against the whole world being wicked. And therefore their iudgements are figured more grievously then those.

10 The historie of the first Angell, whose plague vnto the earth is described almost in the same wordes with that first plague of the Egyptians, Exod. 9. But it doth signifie a spiritual vicer, and that torture or butcherie of conscience feared with a hate vpon, which accuteth the vngodly within and both, by truth of the word (the light whereof Gods wrath now so long shined forth) and by bitteresse, flintreth vp and forth out the sword of Gods wrath. See Chap. 15. 16. 4. The storie of the second Angell, who troubleth and melleth the seas, that he may fill up the consciences of men sleeping in their wickednesse for Chap. 8. 7. The storie of the third Angell, striking the riuers, in this verse who proclaiming the iudice of God, commendeth the fame by a most grosse comparison of the finnes of men with the punishment of God: which is common to this place, and that which went before. Wherefore also this praying is attributed vnto the Angell of the waters, a name common to the second and third Angels, according as both of them are sayd to be sent against the waters, albeit the one of the seas, the other of the riuers, in two verses. 6. A confirmation of the praye before going, out of the sanctuary of God, wherein graciously by Christ, our Lord, come out at his Angels: for Christ also is called another Angell Chapter 7. 1. 2. 3. and 14. 1.

11 The storie of the fourth Angell, who throweth a plague vpon the heauen and vpon the Sunne, of which Luke 21. 26. the effects whereof are noted too. The one peculiar, that it shall scorche men with heate in this verse. The other proceeding accidentally from the former, that their furie shall so much the more be enraged against God, in the next verse: when yett 6. wonderful mite and poeuer of God shall other creatures are first stricken often & grievously by the hand, or of God before mankind, by whom he is prouoked: as the things before going do declare.

phemed the Name of God, which hath power ouer these plagues; and they repeated not, to giue him glorie.

10 The fifth Angell poured out his viall vpon the throne of the beast, and his kingdome became darke, and they gnawed their tongues for sorrow:

11 And blasphemed the God of heauen for their paines, and for their forces, and repented not of their workes.

12 Then the sixth Angell poured out his viall vpon the great riuier 10 Euphrates; & the water thereof was dried vp, 13 that way might be prepared for the Kings that should come from the East.

13 And I saw come out of the mouth of the 14 Dragon, and out of the mouth of the 15 beast, & out of the mouth of that 16 false prophet 17 three vncleane spirits 17 like vnto frogs.

14 For they are the spirits of deuils, working miracles, and go vnto the Kings of the earth, & of the whole world, to gather them to the battell of that great day of God Almighty.

15 Behold, I come as a theefe. Blessed is he that watcheth and keepeth his garments, least he walke naked, and men see his shuldringe.

16 Hereafter gathered them together into a place, called in Hebrew 20 Arma gedon.

17 The seventh Angell poured out his viall into the 22 ayre: and there came a loude voyce out of the Temple of heauen 23 from the

went to swell and overflow (as Ephraim) were dried vp, by the council of God. The euents, that neuer made these which the wicked are may that they may forme the iudgements of God, and abuse them furiously to serve their owne turne, and to the executing of their owne wicked outrage.

18 The bound of the spiritual Babylon, and the fourtenth of the same, Chap. 18.

19 So the Church of the vngodly, and kingdomes of the beast is byd beleft, naked, all the defences thereof, in which they put their trust, being away from it.

20 That is, that then they that dwell furthest off, may with more comend make halt vnto that face which the Lord hath appointed.

21 That is, the deuill, as Chapter 12. 3.

22 Whereof Chapter 15. 1.

23 That is, of that other beast, of which Chapter 13. 1. so he is called Chapter 19. 20. and 20. 10.

24 That is, euery of them bent their whole force, and conspired, that by waders, word, and worke they might bring into the same destruction all Kings, Princes and Potentates of the world, carefully bewitched of them by their spirits, and chiefe of the vntuile and impuritie of the beast that committed fornication with the Kings of the earth. And this is a right description of our times.

25 Croaking with all importunacie, and continually day and night prooking calling forth to armes, as the trumpets & furies of warre: as is declared in the next verse.

26 A parentesis for admonition, in which God warneth his holie seruants to rest in the expectation of Christ, alwayes to adreffe their myndes vnto his comen and to looke vnto themselves, that they be not thoughtfully made naked, and dremmed of these vncleane spirits, and so they be usefully vnpaured at the comen of their Lord, 16. Math. 24. 26. and 25. 13.

27 Namely the Angell, who holily accorded to the commendation of God was to do sacrilegious, notwithstanding that those impure spirits did him wicked as seruants not vnto God, but vnto that beast, that hath been heads.

28 That is (so say nothing of other exposition) the mountaine it selfe, or mountaine places of Megiddon. Now it is certaine by the holy Scripture, that Megiddon is a Citie and territorie in the Tribe of Manasse, bordering vpon Issachar and Aser: was made famous by that lamentable ouertrow of King Iosiah, whereof 2. Kings. 23. and 2. Chronic. 35. 22. and Zach. 12. 11. In this mountaine couertry God by figure or type, that the Kings of the peoples which serue the beast, shall meet together: because the Gentiles did alwayes call that lamentable ouertrow in the teeth of the Church of the Iewes, vnto their great reproch and therefore were swayed, that that place should be most fortunate vnto them (as they speak) to tinate vnto the pody. But God here pronounceth, that that reproch of the Church, and confidence of the w-godly, shall by himselfe be taken away, in the future place where the nations perswaded themselves, they should mightily exult in triumph against God and his Church.

29 The storie of the seventh Angell vnto the end of the Chapter, in which he shewed by figure and speech, the argument of this plague, in this verse: and he declared the execution thereof, in the verses following.

30 From whence he might moue the heauen above, and the earth beneath.

31 That is, from him that sitteth on the throne, by the figure call

11 It was turned into rain and filly blood, such as is in sea beasts.

F. I. IV. I. V. S.

12 In the former Chapter was set down the preparation into the worke of God: here is declared the execution thereof. And in this discourse of the execution is a general commendation in this verse, then a particular recital in order of the execution done by euery of the seven Angels, in the rell of the Chapter. This special execution against Antichrist & his crew, doth in manner agree vnto that which was generally done vpon the whole world, Chapter 8. and 9. & belongeth (if my coniecture faile me not) vnto the same time. Yet herein they do differ one from another, that this was particularly effected vpon the Princes and rulers of the wickedness of the world, the other generally against the whole world being wicked. And therefore their iudgements are figured more grievously then those.

13 The historie of the first Angell, whose plague vnto the earth is described almost in the same wordes with that first plague of the Egyptians, Exod. 9. But it doth signifie a spiritual vicer, and that torture or butcherie of conscience feared with a hate vpon, which accuteth the vngodly within and both, by truth of the word (the light whereof Gods wrath now so long shined forth) and by bitteresse, flintreth vp and forth out the sword of Gods wrath. See Chap. 15. 16. 4. The storie of the second Angell, who troubleth and melleth the seas, that he may fill up the consciences of men sleeping in their wickednesse for Chap. 8. 7. The storie of the third Angell, striking the riuers, in this verse who proclaiming the iudice of God, commendeth the fame by a most grosse comparison of the finnes of men with the punishment of God: which is common to this place, and that which went before. Wherefore also this praying is attributed vnto the Angell of the waters, a name common to the second and third Angels, according as both of them are sayd to be sent against the waters, albeit the one of the seas, the other of the riuers, in two verses. 6. A confirmation of the praye before going, out of the sanctuary of God, wherein graciously by Christ, our Lord, come out at his Angels: for Christ also is called another Angell Chapter 7. 1. 2. 3. and 14. 1.

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8 The story of the first Angell, who hath the kingdome of the beast vnto the plagues, with which he is filled with his dolours, and his whole kingdome, that thereby might be made manifest of wicked, and that most pure oblation of the delatation, which role permit and direct the inguonment, operate malice, ging against God and his Church, and his people.

9 Math. 24. 33.

10 Luke 12. 10.

11 The story of the first Angell, who hath the kingdome of the beast vnto the plagues, with which he is filled with his dolours, and his whole kingdome, that thereby might be made manifest of wicked, and that most pure oblation of the delatation, which role permit and direct the inguonment, operate malice, ging against God and his Church, and his people.

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29 The story of the first Angell, who hath the kingdome of the beast vnto the plagues, with which he is filled with his dolours, and his whole kingdome, that thereby might be made manifest of wicked, and that most pure oblation of the delatation, which role permit and direct the inguonment, operate malice, ging against God and his Church, and his people.

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31 Luke 12. 10.

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throne, saying, ²⁴ It is done.
²⁵ And there were sounds, and lightnings and thunders, and there was a great earthquake, such as neuer was since me were vpon the earth, I say I mightie an earthquake.

²⁶ And that great Citie was rent into three parts, and the Cities ²⁷ of the Nations fell, & that great ²⁸ Babylon came in remembrance before God, that he might giue vnto her the cup of the wine of the fiercenesse of his wrath.

³⁰ And euery yle fled away, and the mountaynes ³⁰ were not found.

³¹ ³² And there fell a great haile, as it were of the weight of a talent, out of heauē vpon men, & me blasphemed God, because of the plague of the haile: for the plague thereof was exceeding great.

As is described in this Chapter and the last, containing a perfect victorie, is described in the following. ¹ Now I declared the execution (as I sayd), in the things that shall fall come to passe in heauen and in earth, before the ouerthrowing of the head of Babylon: both generally, verse 8, and particularly in the curied and fish as haue any familiaritie therewith, in the three last verses: ²⁶ That haueing place of Antichrist. ²⁷ Of all such as cleaue vnto Antichrist, and Antichrist. ²⁸ That harlot of whom in the Chapter next following, Now she is come into remembrance, as is the common vse of the Hebrew Ipeach, and as is attributed vnto God. ²⁹ That is, were fierce no more, or more extreme. A borrowed Hebraisme. ³⁰ The manner of the particular execution, most evidently testifying the wrath of God by the original and gratefull nature thereof: is the same with that which is Chapter 13, and which hath been in this Chapter, from the execution of the fourth Angell hitherto: for an incommittible perennitie of the world in their rebellion, and as heart most repent, verse 9, and 11.

CHAP. XVII.

¹ That great whore is described, ² with whom the Kings of the earth committed fornication. ⁶ She is drunken with the blood of the Saints: ⁷ The myserie of the woman and the beast that carrieth her expounded: ¹¹ their destruction. ¹⁴ The Lambes victorie.

¹ Then there came one of the seue Angels, which had the seue vials, and talked with me, saying vnto me, Come hither: I will shew thee ² the damnation of that great whore that sitteth vpon many waters;

³ With whom haue committed fornication the Kings of the earth, & the inhabitants of the earth are made drunke with the wine of her fornication.

³ So he caried me away into the wilderness by the Spirit, and I saw a woman sit vpon a skarlet coloured beast, full of names of blasphemie, which had seuen heads, and ten hornes.

⁴ And the woman was arrayed in purple and

and getting victorie, as I shewed before in the beginning of the tenth Chapter, set forth in 4. Chapters. As in the place before going I noted, that in the order of history, that is it distinguished according to the persons of which it is, and that in the several Rories of the persons is generally observed the time. For first is delivered the storie of Babylon destroyed, in this and the next Chapter. Babylon out of all doubt, shall perish before the two beastes and the thirdly is delivered the destruction of both the two beastes, Chapter 19. and the Dragon, chap. 20. In the Rorie of the spiritual Rabbies are distinctly set forth, in this chapter, and the overthrow done fro God, chap. 18. In this verse, in this Chapter, is a citation or passage vnto the first argument, consisting of a testimony of the Prophet (as often heretofore) a general prophecie. ² That is, the same harlot, by a figure called hyp. 1. 1. For Iohn sayet had not scene her, but another interpretation may be borne, yet I like this better. ³ Henceforth shall the type of Babylon, and the fate there of, in 4. verses. After a declaration in the rest of this Chap. In the type are declared 3. things, the beast of the Rorie, the verse, and the woman that sitteth vpon the beast, verse 4, 5, 6. In the process of time hath ported somewhat more there was expressed in the verse. First in that it is not read before that he was apparelled in skarlet, a robe red of triumph. Secondly, in that this is full of names of blasphemie: the same name of blasphemie only in his heades. So God did teach that the same was increased in impie and vniuitie, and doeth in this last age, triumph in the same insolently and proudly then euer before. ⁴ That harlot, the spiritual Rabbies, which Rome. It is described by her attire, profession, and deeds, which must glorious triumph, most rich, and most glorious.

skarlet, and glittering with gold, and precious stones, and pearles; ⁹ and had a cup of gold in her hand, full of the abominations, and filthinesse of her fornications;

⁵ ⁷ And in her forehead a name written, A Mylerie; ⁸ that great Babylon, that mother of the whoredomes, and abominations of the earth.

⁶ ⁹ And I saw the woman drunken with the blood of the Saints, and with the blood of the Martyrs of Iesus: and when I saw her, ¹⁰ I wōdred with great maruell.

⁷ ¹¹ Then the Angell sayd vnto me, Wherefore maruellest thou? will shew thee the myserie of the woman, and of the beast that beareth her, which hath seuen heads, and ten hornes.

⁸ ¹² The beast that thou hast scene, ¹³ was, and is not: ¹⁴ and shall ascend our of the bottomlesse pit, and shall go into perdition, and the inhabitants of the earth shall wonder (whose names are not written in the booke of life from the foundation of the world) ¹⁵ whe they behold the beast that was, and is not, and yet is.

⁹ ¹⁶ Here is the mind that hath wisdom. The se-

7. Deceiving with the title of Religion, and publike inscription of mystery: which the beast in times past did not bear. 8. An exposition: in which 5. Iohn declareth what manner of woman this is. 9. In manner of deedes: She is red with blood, and sheddeth it most licentiously, and therefore is coloured with the blood of the Saints: as on the contrary part, Christ is set forth imbrued with the blood of his enemies, I say 13. 10. A passage vnto the second part of this chap. by occasion giue place to Iohn, say the wordes of the Angell do they in the next verse. 11. The second part of the place, as I sayd verse 1. The enaration of the woman, yronied in this verse, & deluised in the verse following. Now there is delivered first an enaration of the beast, & his Rorie, vnto the 14. verse. After, of the harlot, vnto the end of the chap. 13. The Rorie of the beast hath a triple description of him. The first is a distinction of this beast fro all that euer haue bene at any time: which distinction is contained in this verse: The second is a delimitation or painting out of the beast by things present, by which he might euen at that time be knowne of the godly: and this delimitation is according to his heades, verse 10, 11. The third is an historical foretelling of things to come, and to be done by him: and these are ascribed vnto his Rorie, verse 12, 13, 14. This beast is that Empire of Rome, of which I spake chapter 13: according to the mutations and changes whereof, which then had already happened, the holy Ghost hath distinguished and set out the fame. The Apostle distinguisheth this beast from all others in these wordes: The beast which thou sawest, was and is not: For I expound the wordes of the Apostle for euidence sake: as I will further declare in the note following.

12. The meaning is, that beast which thou sawest before (chapter 13), & which yet thou hast now scene, was (I say) euen from Iulius Cesar, in respect of beginning, rising, v. p. nation, glorie, dominion, manner and flocke, from the house of Iulius: and yet is not now the fame, if thou looke vnto the house and flocke: for the dominion of this familie, was translated vnto another, after the death of Nero, from that other vnto a third, from the third vnto a fourth, and so forth, was varied and altered by innumerable changes. Finally, the Empire is one, as it were one beast: but exceedingly varied by kindreds, families, and persons. It was therefore (saith Saint Iohn) the kindreds or house of Iulius: and now is not in that kindred, but translated vnto another.

14. As if he should say, Also this fame that is, shall shortly not be: but shall ascend out of the depth, or out of the sea (as was sayd Chapter 13), that is, shall be a new Rorie from amongst the nations without difference, and shall in the time Rorie go vnto destruction, or ruine, and perish: and so shall successively new Princes or Emperours come, and go, arise and fall, the bodie of the beast remaining still, but tuffed with so manie and often alterations, as no man can but maruell that this beast was able to stand and hold out, in so manie mutations. Verlie no Empire that euer was tuffed with so many changes, and as it were with so manie tempests of the sea, euer continued so long.

15. That is, manie as haue not learned the prouidence of God, according to the faith of the Saints shall maruell at their pious and often changes: when they shall consider, the selfe fame beast, which is the Romaine Empire, to haue bene, not to be, and to be, and still molested with perpetual mutation, and yet in the fame to stand and continue. This, in mine opinion, is the most simple exposition of this place, confirmed by euent of the things themselves. Although the last change also, by which the Empire, that before was ciuill, became Ecclesiastical, is not obscurely signified in these wordes: of which two, the first is expressed cruetie vnto the bodies of the Saintes: the other also vnto their soules: the first by humane order and policie, the other vnder the colour of the law of God, and of Religion, aged and imbued it selfe with the blood of the godly.

16. An exhortation preparing vnto audience, by the same argument, with that of Christ: He that hath eares to here, let him here. Wherefore for mine owne part, I had rather read in this place, Let there be here a miracle, &c. So the Angell putteth fully vnto the second place of this description.

partakers of her finnes, and that ye receiue not of her plagues.

5 For the heape of her finnes doth reach vnto heauē, & God hath remebred her iniquities.
6 Reward her, eue as she hath rewarded you; & giue her double according to her workes: and in the cup that she hath filled to you, fill her double.

7 So much as the hath glorified her self, & liued in pleasure, so much giue to her of torment and sorow: because the faith is in her heart, I fit as a queene, & am no widow, & shall slee no mourning.

8 Therefore shall her plagues come in one day, death, and sorow, and famine; and she shall be burnt with fire: for the Lord God which condemneth her is mighty.

9 Then the Kings of the earth shall bewaile her, and lament for her, which haue committed fornication, and liued in pleasure with her, when they shall see the smoke of her burning,

10 And shall stand a farre off for feare of her torment, saying, Alas, alas, that great Citie Babylon, that mighty Citie: one houre is thy iudgement come.

11 Also the marchants of the earth shall weep & wail ouer hir: for no man buyeth their ware any more.

12 The ware of gold and siluer, and of precious stone, and of pearles, and of fine linnen, and of purple, & of silke, and of skarlet: and of all manner of Thynewood, and of all vessels of yuorie, and of all vessels of most precious wood, and of brass, & of yron, and of marble,

13 And of cinnamon, and odours, & ointments, and frankensence, & wine, & oyle, and fine flour, and wheate, and beastes, and sheepe, and horses, and charets, and seruants, and soules of men.

14 And the Apples that thy soule lusteth after, are departed from thee; and all things which were fat and excellent, are departed from thee; and thou shalt find them no more.

15 The marchants of these things which were waxed rich by her, shall stand a farre off from her, for feare of her torment, weeping and wailing.

16 And saying, Alas, alas, that great Citie, that was clothed in fine linnen and purple, and skarlet, and glittered with gold, and precious stone, and pearles! That in one houre are so great riches come to defolation.

17 Also euery shipmaster, and all the people that occupie ships, and shipmen, and whosoever trafficked on the sea shall stand a farre off,

18 And cry, whē they see the smoke of her burning, saying, what Citie was like vnto this great city?

19 And they shall cast dust vnto their heads, and cry weeping, and wailing, and say, Alas, alas, that that great Citie, wherein were made rich all that had ships on the sea by her coslinesse, is in one houre made desolate.

20 O heauen, reioyce ouer her, and ye holy Apostles and Prophetes; because God hath punished her, to be reuenged for your sakes.

21 Then a mighty Angell tooke vp a stone

like a great millstone, & cast it into the sea, saying, So shall that great Citie Babylon be cast with violence, and shall be found no more.

22 And the voyce of Harpers, & Musicians, & of pipers, & trumpeters shall be heard no more in thee; and no crafts-man, of whatsoever craft he be, shall be found any more in thee: and the sound of a millstone shall be heard no more in thee.

23 And the light of a candle shall shine no more in thee: and the voyce of the bridegrome & of the bride shall be heard no more in thee: for thy marchants were the great men of the earth: and with thine enchantments were deceiued all nations.

24 And in her was found the blood of the Prophets, & of the Saints, & of all that were slaine vpon the earth.

CHAP. XIX.

1 The brauely companye praye God; for auenging the blood of his seruants, on the whore. 9 They are written blessed, that are called to the Lambes supper. 10 The Angell will not be worshipped.

11 That mighty King of Kings appeareth from brauen. 12 The battell, 20 wherein the beast is taken. 21 and cast into the burning lake.

1 After these things I heard a great voyce of a great multitude in heauē, saying, A Hal- lelu-iah, saluation, and glorie, and honour, and power be to the Lord our God.

2 For true & righteous are his iudgements: for he hath condemned that great whore, which did corrupt the earth with her fornication, and hath auenged the blood of his seruants at her hand.

3 And againe they sayd, Hallelu-iah: & her smoke rose vp for euermore.

4 And the foure and twentie Elders, and the foure beasts fell downe, and worshipped God that sitteth on the throne, saying, Amen, Hallelu-iah.

5 Then a voyce came out of the throne, saying, Praise our God, all ye his seruants, and ye that feare him, both small and great.

6 And I heard a like the voyce of a great multitude, and as the voyce of many waters, and as the voyce of strong thundrings, saying, Hallelu-iah: for the Lord that almighty God doth now reigne.

7 Let vs be glad and reioyce, and giue glorie to him: for the marriage of the Lambe is come, & his wife hath prepared her selfe.

8 And to her it is granted, that she should be arrayed with pure fine linnen and shining; for the fine linnen is the righteousness of the Saints. The former praye hath three branches, distinguished after the ancient manner of those that sing *Antiphona*, that is, an imitation or preouocation in two verses, *Antiphona* a response or answer in the third verse and *alleluia* a close or saying together in harmonie: all which I thought good purpose to distinguish in this place, least any man should be troubled, or other like dogges obeyed to S. Iohn or the heavenly Church, a childish and idle repetition of verses. The proposition of praye with exhortation in this verse, and the cause thereof, in the next verse.

9 The song of the Antiphone or response, containing an amplification of the praye of God, from the perperuall and most certaine testimonie of his diuine iudgement: as was done at Sodome and Gomorrah. Gene. 19. 4. The second place of praye (as I sayd verse 1) which first is commanded from God in this verse: and then is in most ample manner pronounced of the creatures, both because they see that kingdome of Christ, to whom, which most they desire verse 6. and also because they see that the Church is called forth to be brought home into the house of her husband, by holy marriage, vnto the fellowship of his kingdome verse 7. 8. Wherefore S. Iohn is commanded to write into a booke the Epiphonae or exclamation ioynt with a diuine testimonie verse 9.

10 Out of the Temple from Ioyd, 21. 19.

11 Without the Temple in heauen. 12 Namely, vnto that holy marriage, both her selfe in person in this verse, and also furnished of her spouse with marriage gifts Princely and diuine, is adored and prepared, in the next verse.

13 As an ensigne of Kingly and Princely dignitie: which dignitie Christ befloweth vpon vs, Chapter 1. 6.

14 This is a gift giuen by the husband for marriage sake, and a most choise ornament which Christ befloweth vpon vs as vpon his spouse.

C ij

* Jerem. 51. 43. 14 The events are two, & one of them appoynted vnto the other for amplification sake. There shall be a destruction of Babylon no mirrour as yet, in this & the next verse: but a legacy & lamentable thing, a bloody slaughter of the righteous, & the vengeance of God coming vpon it for the same.

15 That is, as if by bloody massacres, and calling for vengeance.

16 That is, as if God had appointed a just engine consisting the impetuous, vancious, & vniuall of his men.

17 That is, as if God had appointed a just engine consisting the impetuous, vancious, & vniuall of his men.

18 That is, as if God had appointed a just engine consisting the impetuous, vancious, & vniuall of his men.

19 This Chapter hath in summe two parts, one transitory or of passage vnto the things that follow, vnto the 10. 21. versen after a historical of the victory of Christ gone against both the beasts, vnto the end of the chapt. which I sayd was the second history of this argument chapt. 17. In the transition hath a place, one of praying God for the overthrow done vnto Babylon in 4. verses: & another likewise of praye, & Prophecy, for the coming of Christ into his kingdome and his royall marriage with his Church, thence vnto the 10. versen.

20 The former praye hath three branches, distinguished after the ancient manner of those that sing *Antiphona*, that is, an imitation or preouocation in two verses, *Antiphona* a response or answer in the third verse and *alleluia* a close or saying together in harmonie: all which I thought good purpose to distinguish in this place, least any man should be troubled, or other like dogges obeyed to S. Iohn or the heavenly Church, a childish and idle repetition of verses. The proposition of praye with exhortation in this verse, and the cause thereof, in the next verse.

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35 That is, as if God had appointed a just engine consisting the impetuous, vancious, & vniuall of his men.

^a M. 11. 12. 13.

^c Chap. 23. 1.

^e Which are com-
manded to beare wit-
nesse of Iesus.

^f For Iesus is the
saviour that all the
prophecies foretold.

^g Namely the An-
gel, as appeareth
by the next verse.

^h The particular
name of this verse
is brought in by oc-
casion, & as it were
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amples of his owne
infirmitie, and of the
modest sanctimonie
of the Angel, who
both recounted for
him selfe the diuine
honours, and recalled
all the seruants of
God vnto the worship
of him alone:

as also 22. 8.

ⁱ Psalm. 2. 9.

^k Chap. 17. 14.

^l To 22. 15.

^m The second place
of this Chapter (as
I said verse 13) is
of the victorie gotten
by Christ against
both the beastes: in
which first Christ is
described as one re-
adie to fight, vnto the
16. verse: he is shew-
ed the battell to be-
gyn, thence vnto the
18. verse: lastly
is set forth the vic-
torie, vnto the en-
d of the Chapter. In
this place do shine
fourth most excel-
lent properties of
Christ: as our hea-
uenty Iudge and re-
corder, according
to his person, com-
panie, effects, and
names.

ⁿ Properties be-
longing to his per-
son, that he is hea-
uily, iudge, faithful,
true, iust, in this ver-
se: searching out all
things, ruling ouer
all, to be feared
of none, ver. 11.

^o Of him that face
vpon the horse, which
cometh out of his
mouth; and all the
foules were filled
with his spirit.

^p The company
or retinue of Christ,
holy, innumerable,
heauenly, iudiciall, royall and pure.

^q The effects of
Christ prepared vnto
battell, that with
his mouth he striketh
the Gentiles,
ruleth and destroyeth.

^r The name agreeing
vnto Christ according
to the former prophe-
cies, expressed
after the manner of
the Hebrews.

^s The second member,
as I sayd verse 17.
A reprochfull calling
forth of his ene-
mies vnto battell: in
which not them selues
(for why should they
be called forth of the
king of the world, or
prouoked being his
subjects: for that were
not comely) but
in their hearing, the
birdes of the aire are
called to eate their
carkasses.

^t That is, openly
and in sight of all: as
Numb. 2. 4. and 2. Sam. 12. 11.

^u That is, through
this inferiour heauen,
and which is nearer
vnto vs: an Hebrew
phrase.

^v The third member
(as was said verse 11.)
of the victorie ob-
tained by Christ.
Vnto this appertaineth
two things, his
smitting with the
braut and his forces
in this ver-
se: and the euent most
magnificent, de-
scribed after the
manner of men, in
the verses following.

^w All these things
are plaine.

^x Namely that bea-
st with fouen heads,
of which before. Chapter 13. 1. and 17. 3.

^y That is, that bea-
st with two heads, of
which 13. 11. Looke
more Chapter 16. 14.

10 Then he said vnto me, Write, * Blessed are they which are called vnto the supper of the marriage of the Lambe. And hee said vnto me, These words of God are true.

11 And I fel down before his feet, * to worship him: but he said vnto me, See thou do it not: I am thy fellow seruant, & of thy brethren, which haue the c^c testimonie of Iesus. Worship God: for the testimonie of Iesus is the spirit of prophecie.

12 After I saw ¹³ heauen open, and behold a white horse, and he that sat vpon him, was called, faithful and true, and he that iudgeth and fighteth righteously.

12 And his eyes were as a flame of fire; and on his head were many crownes: and hee had a name written, that no man knew but himselfe.

13 And he was clothed with a garment dipped in blood, and his name is called, THE WORD OF GOD.

14 And the hostes which were in heauen, followed him vpon white horses, clothed with fine linnen white and pure.

15 And out of his mouth went forth a sharpe sword, that with it he sh^d smite the heathen: for he shall rule them with a rod of iron: and he it is that shall tread the wine presse of the fiercenesse and wrath of almightie God.

16 And he had vpon his garment, and vpon his thigh a name written, * THE KING OF KINGS, AND LORD OF LORDS.

17 Then I saw a certaine Angel stand in the sunne, who cried with a loud voyce, saying to all the foules that did sit through ¹⁹ the midst of heauen, Come, and gather your selues together vnto the supper of the great God,

18 That ye may eate the flesh of kings, and the flesh of high Captaines, and the flesh of mig^tie men, and the flesh of offhorles, and of them that sit on them, and the flesh of all free men, & bondmen, and of small and great.

19 After I saw the beast, & the kings of the earth, and their hostes gathered together to make battell against him that sat on the horse, and against his armie.

20 And the beast ²¹ was taken, and with him that ²² falsse prophet that wrought miracles before him, whereby he deceived them that receiued the bea^st's marke, and them that worshipped his image: These both were cast aliue into a lake of fire, burning with brimstone.

21 And the remnant were slaine with the sword of him that sat vpon the horse, which cometh out of his mouth; and all the foules were filled with his spirit.

22 And the remnant were slaine with the sword of him that sat vpon the horse, which cometh out of his mouth; and all the foules were filled with his spirit.

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1 The Angel ² bindeth Satan for a thousand years: ³ Being loosed, he stirreth vp Gog and Magog, that is, priuie and open enemies, against the Saints, ⁴ but the vengeance of the Lord cutteth off their inuolucres. ⁵ The bookes are opened, by which the dead are iudged.

1 After I saw an Angel come downe from heauen, hauing the key ² of the bottomlesse pit, and a great chaine in his hand.

2 And he tooke the dragon that old serpent, which is the deuill and Satan, and he bound him for 3 a thousand years.

3 And he cast him into the bottomlesse pit, which he shut vp, and sealed vpon him, that he might deceiue the people ⁴ no more, till the thousand years were fulfilled: for after that he must be loosed for 5 a litle season.

4 Then I saw ⁵ 7 thrones: and they sat vpon them, and iudgement was giuen vnto them; and I saw the foules of them that were ⁶ beheaded for the witnesse of Iesus, and for the word of God, and which did ⁷ not worship the bea^st, neither his image, neither had taken his marke vpon their foreheads, or on their hands: and they shall liue, and raigne with Christ a thousand years.

5 But the rest of the dead men ⁶ shall not liue againe, vntill the thousand years be finished: this is the first resurrection.

6 Blessed and holy is he, that hath part in the first resurrection: for on such the ⁷ second death hath no power: but they shall be the Priestes of God and of Christ, ⁸ and shall raigne with him a thousand years.

7 And when the ⁸ thousand years are expired, Satan shall be loosed out of his prison,

into euertlasting punishment, thence vnto the 10. verse. This first historie happened in the first time of the Christian Church, when the dragon throwne downe from heauen. Christ went about to molle the new birth of the Church in the earth chapter 12. For that cause I gaue warning that this storie of the dragon, must be remembered at that place. 1 That is, of hell, whither God threw downe the Angel which he had, and bound them in chains of darknesse to be kept vnto damnation. 2 Pet. 2. 4.

3 The first whereof continuing this historie with the end of the 12. Chapter the 36. years of the passion of Christ when the Church of the lower being ouercome Satan assayed to invade the Christian church gathered of the Gentiles, and to de- part of her feed. chapter 12. 17. The thousand years fallen precisely upon the time that wicked Hildebrand, who was called Gregorie the fourth, a small downy cronometer and forerunner, whom Satan vied as an instrument when he loosed bonds, thenceforth to annoy the Saints of God with most cruel persecution, as whole world with diffension and most bloudie warres: as Benzo the Cardinal saith at last. And this is the first victorie gotten ouer the dragon in the earth.

4 Namely with that publike and violent deceipt which he attempted before. 1. and which after a thousand years (as I sayd) he most mightily persecuted the Christian world. 5 Which being once expired, the second battell and victorie be, of which verse 7. 8. A declaration of the common state of the Church of the earth, in that place of a thousand years, for which the deuill was in bonds: in the first the authentic life, and common honour of the gally is declared, verse 6. newnesse of life is preached vnto others by the Gospell, after that (pace, verse 6) he conclude with promises. verse 6. 7 This was a type of the authentic good and faithfull seruants of God in the Church: taken from the manner of the 8 Of the Martyrs, which suffered in those first times. 9 The martyrs suffered after that the bea^st were now risen vp, chapter 17. for these times are expounded. 10 Whosoever shall lie dead in sinne, and not knowe their God.

11 They shall not be reuewed with that newnesse of life by the enlightning of the Gospell of the glorie of Christ. For this is the first resurrection, by which foules of the gally do rise from their death. In the second resurrection their bodies shall rise and be iudged vnto euertlast death. See Chapter 2. 11. 12. Accorde the intended historie by refusing the wordes which are in the end of the fourth.

13 The second historie, of the later victorie of Christ, as was sayd ver. which are summarily described the worke, ouerthrowne, and eternal punishment of Satan.

15 Of which I spake verse 2. Then therefore shall be giuen vnto him liberte faithful shall haue associated them selues more then was merite, taking with their impurity of doctrine and of life.

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Imprinted at London by Richard Field for Robert Dexter,
dwelling in Paules Church-yard at the signe of the
Brazen serpent. 1594.



Printed at London by Richard Field for Robert Barker,
Living in Pauls Church-yard at the Sign of the
Printer's Arms. 1704.

The first Table.

| | | | |
|-------------------|--|--|---|
| Aed
Aluan | <p>Aholah, a mansion or dwelling in her selfe.</p> <p>Aholibah, my mansion in her. Ezck. 23. 4.</p> <p>Ahud, praising or confessing. Iudg. 3. 15.</p> <p>¶ Alian, high. 1. Chro. 1. 40.</p> <p>¶ Amalek, a sucking people. Gen. 38. 13.</p> <p>Amariah, the Lord said, or the lambe of the Lord. Zeph. 1. 1.</p> <p>Amaz, (paring the people. 2. Sam. 17. 25.</p> <p>Amath, the gift or the people. 1. Chro. 6. 35.</p> <p>Amathsi, the treading of the people. Neh. 11. 12.</p> <p>Amashah, the burden of the Lord. 2. Chro. 17. 16.</p> <p>Amithi, true or fearing. 1. Kings 14. 35.</p> <p>Ammie, a people of God, or God with me. 1. Chron. 3. 5.</p> <p>Ammithadai, the people of the Almighty. Num. 1. 31.</p> | <p>Bamah, in affliction. 2. Sam. 4. 2.</p> <p>Babel, confusion. Gen. 10. 10 and 11. 9.</p> <p>Bacchides, one that holdeth of Bacchus, or a drunkard. 4. Mac. 7. 8.</p> <p>Bachnor, and Baceror, the same. 2. Mac. 12. 35.</p> <p>Badaiah, the Lord alone. Ezra. 10. 35.</p> <p>Baladan, ancient in iudgement. 2. Kings 20. 13.</p> <p>Baldad, old loue, or without loue. Iob. 8. 1.</p> <p>Barachel, blessing God. Iob. 31. 2.</p> <p>Barachiah, blessing the Lord Zech. 1. 1.</p> <p>Bar ionah, sonne of a dove. Mar. 16. 17.</p> <p>Barnabas, the sonne of consolation. Acts 4. 36.</p> <p>Barrabbas, sonne of confusion. Mat. 27. 16.</p> <p>Baruch, blessed Ier. 32. 13.</p> <p>Bethleba, the seventh daughter, or the daughter Bethsabe of an oath. 2. Sam. 11. 3.</p> <p>Bethshua, the daughter of saluation. 1. Chro. 3. 5.</p> <p>¶ Belshazzar, without treasure, or searcher of treasure. Dan. 5. 1.</p> <p>Benaiah, the Lords building. 1. Chro. 4. 16.</p> <p>Beniamin, sonne of the right hand, who was first called Benoni, the sonne of sorow. Gen. 35. 18.</p> <p>Beriah, the Lords creature. 1. Chro. 8. 31.</p> <p>Berak, lightning. Iudges 4. 6.</p> <p>Bered, haile. 1. Chro. 7. 20.</p> <p>Bethiah, the Lords daughter. 1. Chr. 4. 18.</p> <p>Bezalel, in the shadow of God Exod. 31. 2.</p> <p>¶ Bileam, the ancient of the people. Num. 22. 5.</p> <p>Bilhal, old, or fading. Gen. 19. 29.</p> <p>¶ Boas, in power, or strength. Ruth. 2. 2.</p> | <p>Babylon</p> <p>Badaias</p> <p>Bediah</p> <p>Bildad</p> <p>Berechiah</p> <p>Baltazar</p> <p>Belchazzar</p> <p>Belchazzar</p> <p>Barak</p> <p>Pharhouiah</p> <p>Bezelel</p> <p>Balam</p> <p>Boos, Boaz</p> |
| Ammon
Aminon | <p>Ammon, a people. Ge. 19. 38.</p> <p>Amon, faithfull. 2. King. 21. 18.</p> <p>Amos, a burden, one of the twelve Prophets.</p> <p>Amoz, strong, the father of Ithai. Iai. 1. 1.</p> <p>Amzi, strong. 1. Chro. 6. 46.</p> <p>¶ Anah, afflicting, answering, or singing. Gen. 36. 2. & Hanna, gracious or mercifull. 1. Sam. 1. 2.</p> <p>Ananiah, the cloud of the Lord. Act. 5. 1.</p> <p>Andreas, manly. Mar. 4. 18.</p> <p>Anub, a grape. 1. Chro. 4. 8.</p> <p>Antipas, for all, or against all. Rev. 2. 13.</p> <p>¶ Apadno, the wrath of his iudgement, or the tabernacles of his palace. Dan. 11. 46.</p> <p>Apollo, a destroyer. Acts 18. 24. the name also of an idole.</p> | <p>Apphia, bringing forth, or increasing. Philemons.</p> <p>¶ Aram, height, or their curse. Gen. 10. 23.</p> <p>Arbel, Bel, or God hath auenged. Hof. 10. 14.</p> <p>Archelaus, a prince of the people. Mat. 23. 22.</p> <p>Arel, the altar of God. Gen. 46. 16.</p> <p>Aretas, vertuous. 2. Mac. 5. 8.</p> <p>Arachhalter, seruant to spoile. Ezra 7. 21.</p> <p>¶ Asa, a physician. 1. Kings 15.</p> <p>Asel, God hath wrought. 2. Sam. 3. 18.</p> <p>Asaph, gathering. 1. Chro. 6. 39.</p> <p>Atharelsh, the blessednesse of God. 1. Cro. 35. 2.</p> <p>Athbel, an old fire. Gen. 46. 21.</p> <p>Ather, blessednesse. Gen. 30. 13.</p> <p>Ashiel, the worke of God. 1. Chro. 4. 35.</p> <p>Ashur, blessed or traouiling. Gen. 10. 22.</p> <p>Afmodus, a destroyer. Tob. 3. 8.</p> <p>Afytages, gournour of the city. Dan. 13. 65.</p> <p>¶ Atarah, a crowne. 1. Chro. 2. 26.</p> <p>Arabah, the time of the Lord. Nehe. 11. 4.</p> <p>Ahaliah, time for the Lord. 2. King. 8. 26.</p> <p>¶ Asa, strength. Ezra. 2. 49.</p> <p>Azaniah, hearkening the Lord. Nehe. 10. 9.</p> <p>Azareel, the helpe of God. 1. Chro. 12. 6.</p> <p>Azariah, helpe of the Lord. 2. Kings 14. 21.</p> <p>Azarikam, helpe rising vp. Nehe. 11. 15.</p> <p>Azmuerth, strength of death. 2. Sam. 23. 31.</p> <p>Azubah, forsaken. 1. Kings 22. 42.</p> <p>Azur, holpen, or helper. Ier. 28. 1.</p> | <p>Chalcol</p> <p>Chalcid</p> <p>Chafclon</p> <p>Chafclonij</p> <p>Calluhim</p> <p>Cherubiah</p> <p>Chilion</p> <p>Chilzon</p> <p>Col-hozeh</p> <p>Conaniah</p> <p>Cozbi</p> <p>Cusht</p> |
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Ara, Oren | <p>Ammon, a people. Ge. 19. 38.</p> <p>Amon, faithfull. 2. King. 21. 18.</p> <p>Amos, a burden, one of the twelve Prophets.</p> <p>Amoz, strong, the father of Ithai. Iai. 1. 1.</p> <p>Amzi, strong. 1. Chro. 6. 46.</p> <p>¶ Anah, afflicting, answering, or singing. Gen. 36. 2. & Hanna, gracious or mercifull. 1. Sam. 1. 2.</p> <p>Ananiah, the cloud of the Lord. Act. 5. 1.</p> <p>Andreas, manly. Mar. 4. 18.</p> <p>Anub, a grape. 1. Chro. 4. 8.</p> <p>Antipas, for all, or against all. Rev. 2. 13.</p> <p>¶ Apadno, the wrath of his iudgement, or the tabernacles of his palace. Dan. 11. 46.</p> <p>Apollo, a destroyer. Acts 18. 24. the name also of an idole.</p> <p>Apphia, bringing forth, or increasing. Philemons.</p> <p>¶ Aram, height, or their curse. Gen. 10. 23.</p> <p>Arbel, Bel, or God hath auenged. Hof. 10. 14.</p> <p>Archelaus, a prince of the people. Mat. 23. 22.</p> <p>Arel, the altar of God. Gen. 46. 16.</p> <p>Aretas, vertuous. 2. Mac. 5. 8.</p> <p>Arachhalter, seruant to spoile. Ezra 7. 21.</p> <p>¶ Asa, a physician. 1. Kings 15.</p> <p>Asel, God hath wrought. 2. Sam. 3. 18.</p> <p>Asaph, gathering. 1. Chro. 6. 39.</p> <p>Atharelsh, the blessednesse of God. 1. Cro. 35. 2.</p> <p>Athbel, an old fire. Gen. 46. 21.</p> <p>Ather, blessednesse. Gen. 30. 13.</p> <p>Ashiel, the worke of God. 1. Chro. 4. 35.</p> <p>Ashur, blessed or traouiling. Gen. 10. 22.</p> <p>Afmodus, a destroyer. Tob. 3. 8.</p> <p>Afytages, gournour of the city. Dan. 13. 65.</p> <p>¶ Atarah, a crowne. 1. Chro. 2. 26.</p> <p>Arabah, the time of the Lord. Nehe. 11. 4.</p> <p>Ahaliah, time for the Lord. 2. King. 8. 26.</p> <p>¶ Asa, strength. Ezra. 2. 49.</p> <p>Azaniah, hearkening the Lord. Nehe. 10. 9.</p> <p>Azareel, the helpe of God. 1. Chro. 12. 6.</p> <p>Azariah, helpe of the Lord. 2. Kings 14. 21.</p> <p>Azarikam, helpe rising vp. Nehe. 11. 15.</p> <p>Azmuerth, strength of death. 2. Sam. 23. 31.</p> <p>Azubah, forsaken. 1. Kings 22. 42.</p> <p>Azur, holpen, or helper. Ier. 28. 1.</p> | <p>Alaiah, the poore of the Lord. 1. Chro. 3. 24.</p> <p>Dalilah, a bucket or consumer. Iudg. 16. 4.</p> <p>Damaris, a litle wife. Act. 17. 34.</p> <p>Dan, a iudgement. 14. 14.</p> <p>Daniel, iudgement of God. Dan. 1. 6.</p> <p>Dathan, statute or law. Num. 16. 11.</p> <p>David, beloued. 1. Sam. 17. 12.</p> <p>¶ Deborah, a word or a bee. Gen. 35. 8.</p> <p>Delphon, a dropping downe. Elter 9. 7.</p> <p>Demas, fauouring the people. Col. 4. 14.</p> <p>Demophon, slaying the people. 2. Mac. 12. 2.</p> <p>Dru-cl, know God. Num. 5. 14.</p> <p>¶ Diblam, cluster of figges. Hof. 1. 3.</p> <p>Didymus, a twinnie. Iohn 11. 16.</p> <p>Dinah, iudgement. Gen. 30. 21.</p> <p>Diocrepes, nourished of Iupiter. 3. Iohn 9.</p> <p>Dishan, abreshing Gen. 36. 31.</p> <p>¶ Dodanah, loue, 2. Chro. 30. 37.</p> | <p>Dilais</p> <p>Delaias</p> <p>Delaiab</p> <p>Deliah</p> <p>Duel</p> <p>D. belaim</p> <p>Diblam</p> <p>Dina</p> <p>Difhon</p> <p>Dodanah</p> <p>Dodanin,</p> |
| Apheno
Apollos | <p>Ammon, a people. Ge. 19. 38.</p> <p>Amon, faithfull. 2. King. 21. 18.</p> <p>Amos, a burden, one of the twelve Prophets.</p> <p>Amoz, strong, the father of Ithai. Iai. 1. 1.</p> <p>Amzi, strong. 1. Chro. 6. 46.</p> <p>¶ Anah, afflicting, answering, or singing. Gen. 36. 2. & Hanna, gracious or mercifull. 1. Sam. 1. 2.</p> <p>Ananiah, the cloud of the Lord. Act. 5. 1.</p> <p>Andreas, manly. Mar. 4. 18.</p> <p>Anub, a grape. 1. Chro. 4. 8.</p> <p>Antipas, for all, or against all. Rev. 2. 13.</p> <p>¶ Apadno, the wrath of his iudgement, or the tabernacles of his palace. Dan. 11. 46.</p> <p>Apollo, a destroyer. Acts 18. 24. the name also of an idole.</p> <p>Apphia, bringing forth, or increasing. Philemons.</p> <p>¶ Aram, height, or their curse. Gen. 10. 23.</p> <p>Arbel, Bel, or God hath auenged. Hof. 10. 14.</p> <p>Archelaus, a prince of the people. Mat. 23. 22.</p> <p>Arel, the altar of God. Gen. 46. 16.</p> <p>Aretas, vertuous. 2. Mac. 5. 8.</p> <p>Arachhalter, seruant to spoile. Ezra 7. 21.</p> <p>¶ Asa, a physician. 1. Kings 15.</p> <p>Asel, God hath wrought. 2. Sam. 3. 18.</p> <p>Asaph, gathering. 1. Chro. 6. 39.</p> <p>Atharelsh, the blessednesse of God. 1. Cro. 35. 2.</p> <p>Athbel, an old fire. Gen. 46. 21.</p> <p>Ather, blessednesse. Gen. 30. 13.</p> <p>Ashiel, the worke of God. 1. Chro. 4. 35.</p> <p>Ashur, blessed or traouiling. Gen. 10. 22.</p> <p>Afmodus, a destroyer. Tob. 3. 8.</p> <p>Afytages, gournour of the city. Dan. 13. 65.</p> <p>¶ Atarah, a crowne. 1. Chro. 2. 26.</p> <p>Arabah, the time of the Lord. Nehe. 11. 4.</p> <p>Ahaliah, time for the Lord. 2. King. 8. 26.</p> <p>¶ Asa, strength. Ezra. 2. 49.</p> <p>Azaniah, hearkening the Lord. Nehe. 10. 9.</p> <p>Azareel, the helpe of God. 1. Chro. 12. 6.</p> <p>Azariah, helpe of the Lord. 2. Kings 14. 21.</p> <p>Azarikam, helpe rising vp. Nehe. 11. 15.</p> <p>Azmuerth, strength of death. 2. Sam. 23. 31.</p> <p>Azubah, forsaken. 1. Kings 22. 42.</p> <p>Azur, holpen, or helper. Ier. 28. 1.</p> | <p>Dodanah, loue, 2. Chro. 30. 37.</p> | <p>Dodanin,</p> |
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The first Table.

Dodanim Dodanim, beloued. Gen. 10. 4.
Doeg, carefull. 1. Sam. 2. 17.
Dorcus, a Doe. Actes 9. 39.
Dor, a generation of Knowledge. 1. King. 4. 37.
Dolitebus, guen to God. 2. Mac. 12. 19.

E

Ezer, passing or passage. Gen. 10. 24.
Eden, pleafure. 1. King. 19. 12.
Eder, a flocke. 1. Chron. 23. 23.
Edom, reddie or earthie. Gen. 25. 30.
Ephraim, the mercie of God. 2. Sam. 23. 24.
Eldadah, the loue of God. Gen. 25. 4.
Eldad, the loue of God. Num. 11. 26.
Eledah, witneffe of God. 1. Chron. 7. 21.
Elesah, the worke of God. 1. Chron. 2. 39.
Elcazar, the helpe of God. Exod. 6. 23.
Eliah, my God the father. Numb. 26. 8.
Eliab, God the Lord. 1. Chron. 8. 27.
Eliakim, God as feth. Isa. 32. 20.
Eliam, the people of God. 2. Sam. 23. 34.
Eliafish, the Lord increafe him. Num. 1. 14.
Eliafihb, the Lord returneth. 1. Chron. 3. 24.
Eliabab, thou art my God. 1. Chron. 25. 4.
Elihoenai, to the Lord mine eyes. 1. Chron. 26. 3.
Elihad, the beloued of God. Num. 34. 21.
Elihu, he is my God. 1. Chron. 12. 10.
Elihelet, my God the King, or the counsell of God. Ruth. 1. 2.
Elihoenai, to him mine eyes. 1. Chron. 3. 23.
Eliphal, a miracle of God. 1. Chron. 11. 35.
Eliphaler, the God of deliuerance. 2. Sam. 5. 16.
Eliatha, my God I aueth. 1. Kings 19. 16.
Eliathab, the lambe of God. Gen. 10. 4.
Eliaphat, my God Iudge. 2. Chron. 23. 1.
Eliheba, the othe of God, or the fulneffe of God. Exod. 6. 13.
Eliur, the strength of God. Num. 1. 5.
Elkanah, the zeale of God. Exod. 6. 24.
Elmodad, God meureth. Gen. 10. 26.
Elmathan, Gods gift. Ierem. 26. 22.
Elphal, Gods worke. 1. Chron. 8. 11.
Elozai, God my strength. 1. Chron. 12. 5.
Elymas, a corrupter or foucer. Actes 13. 8.
Enos, man, or miserable. Gen. 4. 26.
Epaphrodite, pleafant. Philippi. 2. 25.
Epenetus, laudable. Rom. 16. 5.
Ephah, weaie. Gen. 25. 4.
Epher, full. Gen. 35. 4.
Ephraim, fruitful, or encreasing. Gen. 41. 52.
Ephraim, a cluster. Actes 19. 32.
Ephraim, working. Gen. 25. 25.
Ephraim, a cluster. Gen. 4. 22.
Ephraim, violence. 1. Chron. 8. 39.
Epher, hid. Epher 2. 7.
Ephraim, strength. 1. Kings 4. 37.
Ephraim, wife, or of good counsell. 2. Tim. 4. 21.
Ephraim, a good warriour. 1. Mac. 8. 17.
Eurychus, fortunate. Actes 20. 9.
Ezbon, hasting to vnderstanding. 1. Chron. 7. 7.
Ezekiel, strength of the Lord. Ezek. 1. 3.
Ezeliah, nere the Lord. 2. Chron. 34. 8.
Ezer, an helpe. 1. Chron. 4. 4.
Ezra, an helpe. Ezra 7. 3.
Ezriel, the helpe of God. Ier. 36. 26.
Ezrikam, an helpe aising. 1. Chron. 3. 23.

G

Gad, an abomination. Iudg. 9. 35.
Gabriel, a man of God, or the strength of God, the name of an Angel. Dan. 8. 16.

Gad, a band of garison. Gen. 30. 11.
Gala, a rolle. 1. Chron. 9. 15.
Gamael, Gods reward. Actes 5. 34.
Gamarla, a confuming of the Lord. Ierem. 29. 3.
Gazaba, a treafurer. Ezra. 1. 8.
Geduliah, the greatneffe of the Lord. Ier. 38. 1.
Gedcon, a breaker or destroyer. Iudg. 6. 13.
Gebazi, valley of vision. 2. Kings 4. 13.
Gera, a pilgrime or stranger. Gen. 46. 21.
Ginath, a garden. 1. King. 16. 21.
Gog, a rooffe of an house. Ezek. 38. 3.
Goliath, a captiuitie. 1. Sam. 7. 4.
Gomer, a confumer. Gen. 10. 2.
Gorgias, terrible. 1. Mac. 3. 38.

H

Habakkuk, a wrastler. Hab. 1. 1.
Habazaniab, the hiding of the Lords shield. Ierem. 35. 3.
Habiah, the hiding of the Lord. Nehem. 7. 63.
Hacaliah, waiting of the Lord. Nehem. 10. 1.
Hadad, ioy. Genes. 25. 15. 1. Chron. 1. 30.
Hagab, a graffhorper. Ezra. 2. 46.
Haggiah, the Lords east. 1. Chron. 6. 30.
Han, Hamathi, indignation, or heat. Gene. 10. 18.
Hamdan, beate of iudgement. Genes. 36. 26.
Hamul, mercifull. Gen. 46. 12.
Hananeel, the mercie of God. Ierem. 37. 7.
Hananeel, the grace of God. Nehe. 3. 1.
Hanani, gracious, or mercifull. 1. Kings 16. 7.
Hananiah, grace of the Lord. Ierem. 37. 13.
Harim, dedicate to God. 1. Chron. 24. 8.
Hafadiah, the mercie of the Lord. 1. Chron. 3. 30.
Hattai, an howling for finne. Ezra. 3. 57.
Haiah, huing, or giuing life. Gen. 3. 20.
Hazael, seeing God. 1. King. 19. 17.
Hazariah, seeing the Lord. Nehe. 11. 5.
Haber, a companion. Gen. 46. 17.
Halkiah, the portion of the Lord. 2. King. 18. 18.
Henoah, taught or dedicate. Gen. 5. 18.
Hepher, a digger or d. Iur. 1. Chron. 4. 6.
Hepzibah, my delight in her. 2. Kings 21. 7.
Heth, feare or breaking. Gen. 23. 3.
Hezri, or Hezro, Helron, Afai, Eli. Gen. 46. 12.
Heli, the Lord Iueth. 1. King. 16. 34.
Hiram, the height of life. 2. Sam. 3. 11.
Hizkiah, strength of the Lord. 1. King. 18. 17.
Hobab, beloued. Num. 10. 29.
Hori, a prince. Gen. 36. 12.
Hofhaah, faluation of the Lord. Ierem. 43. 7.
Hofhea, faluation. Hof. 1. 1.
Hofa, truffling. 1. Chron. 26. 10.
Hotham, a feale or figger. 1. Chron. 7. 22.
Hoziel, seeing God. 1. Chron. 23. 9.
Hul, for ow or infimie. Gen. 10. 33.
Hur, liberie, or prince. 1. Chron. 4. 37.
Hushah, hasting. 1. Chron. 4. 4.

I

Iafakob, a fupplanter. Gen. 25. 26.
Iafakan, destroying. 1. Chron. 5. 13.
Iafiel, the worke of God. 1. Chron. 11. 47.
Iazaniab, the hearkening of the Lord. Ier. 37. 3.
Iabal, bringing or budding. Gen. 4. 30.
Iabel, drought. 2. King. 1. 5. 10.
Iabez, forow. 1. Chron. 4. 9.
Iabin, vnderstanding. Iof. 11. 7.
Iachin, ftabilitie. Gen. 46. 10.
Iadiah, knowing the Lord. Ezra. 2. 36.
Iael, a Doe, or afcending. Iudg. 4. 17.
Iahalleel, praifing God. 1. Chron. 4. 16.
Iabaziel, 2.

Gemariah
Gemariah
Godoliah
Gideon
Giczi

Abakuk
Habazziniah
Habaiah
Achaliah
Hecheliab
Hadar
Hagaba
Aggia
Amatha
Abatha
Anameel
Hanikl

Ananias
Afadiah
Hazadiab
Eus
Azael
Ozea
Chobor
Helchi
Hanoth
Enoch
Haphfiba
Epifba
Ezron

Huram
Ezechias
Obab

Hofhaiah
Hofea
Hofah

Huziel
Haziel

Oufi

Iacob
Iofkam
Elsiel

Iobel

Iedajah
Iahel
Iaholot

The first Table.

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| Iahziel, God hatheth, Gen. 46. 14. | Iakim, a little one, Gen. 10. 25. | Iakim, a little one, Gen. 10. 25. | Iakim, a little one, Gen. 10. 25. |
| Iahziel, seeing, God. Ex. 8. 5. | Iakim, a door, 1. King. 14. 25. | Iakim, a door, 1. King. 14. 25. | Iakim, a door, 1. King. 14. 25. |
| Iahziel, hope in God or beginning in God, Gen. 46. 14. | Iakim, voluntary or willing, 1. Sam. 13. 5. | Iakim, voluntary or willing, 1. Sam. 13. 5. | Iakim, voluntary or willing, 1. Sam. 13. 5. |
| Iahziel, lightened, Deut. 3. 14. | Iakim, the gift of the Lord, Judg. 18. 30. | Iakim, the gift of the Lord, Judg. 18. 30. | Iakim, the gift of the Lord, Judg. 18. 30. |
| Iakim, stabilizing, 1. Chron. 8. 19. | Iakim, encircling, Gen. 30. 24. | Iakim, encircling, Gen. 30. 24. | Iakim, encircling, Gen. 30. 24. |
| Iakim, rebellious, 1. Macc. 9. 37. | Iakim, the fulness of the Lord, 2. Chron. 12. 11. | Iakim, the fulness of the Lord, 2. Chron. 12. 11. | Iakim, the fulness of the Lord, 2. Chron. 12. 11. |
| Iakim, night hand, Gen. 46. 10. | Iakim, the fire of the Lord, 1. King. 22. 3. | Iakim, the fire of the Lord, 1. King. 22. 3. | Iakim, the fire of the Lord, 1. King. 22. 3. |
| Iakim, God is his day, Gen. 46. 10. | Iakim, perfit, 2. Kings 15. 32. | Iakim, perfit, 2. Kings 15. 32. | Iakim, perfit, 2. Kings 15. 32. |
| Iakim, resting, Iosh. 16. 6. | Iakim, endowed, 1. Chron. 12. 20. | Iakim, endowed, 1. Chron. 12. 20. | Iakim, endowed, 1. Chron. 12. 20. |
| Iakim, sleeping, Iosh. 15. 53. | Iakim, the redemption of the Lord, 1. Chron. 8. 35. | Iakim, the redemption of the Lord, 1. Chron. 8. 35. | Iakim, the redemption of the Lord, 1. Chron. 8. 35. |
| Iakim, persuading and enticing, Gen. 5. 32. | Iakim, opening, Judg. 11. 1. | Iakim, opening, Judg. 11. 1. | Iakim, opening, Judg. 11. 1. |
| Iakim, lightning, 1. Sam. 5. 15. | Iakim, a watchman, 1. Chron. 11. 28. | Iakim, a watchman, 1. Chron. 11. 28. | Iakim, a watchman, 1. Chron. 11. 28. |
| Iakim, health of God, Iosh. 18. 37. | Iakim, a wide cleft, Gen. 4. 18. | Iakim, a wide cleft, Gen. 4. 18. | Iakim, a wide cleft, Gen. 4. 18. |
| Iakim, fighting or suenging, 1. Chron. 4. 24. | Iakim, the tear of the Lord, Iere. 7. 12. | Iakim, the tear of the Lord, Iere. 7. 12. | Iakim, the tear of the Lord, Iere. 7. 12. |
| Iakim, ancient, 1. Sam. 23. 32. | Iakim, exalting the Lord, 1. Chron. 5. 24. | Iakim, exalting the Lord, 1. Chron. 5. 24. | Iakim, exalting the Lord, 1. Chron. 5. 24. |
| Iakim, righteous, Iosh. 10. 13. | Iakim, a wages, Gen. 30. 18. | Iakim, a wages, Gen. 30. 18. | Iakim, a wages, Gen. 30. 18. |
| Iakim, a returning, 1. Chron. 7. 2. | Iakim, a gift or oblation, Ruth 4. 17. | Iakim, a gift or oblation, Ruth 4. 17. | Iakim, a gift or oblation, Ruth 4. 17. |
| Iakim, gift of God, 1. Chron. 26. 2. | Iakim, a man of shame, 2. Sam. 3. 12. | Iakim, a man of shame, 2. Sam. 3. 12. | Iakim, a man of shame, 2. Sam. 3. 12. |
| Iakim, a remnant or excellent, Iosh. 15. 48. | Iakim, an hiring, or man of death, Mat. 10. 4. | Iakim, an hiring, or man of death, Mat. 10. 4. | Iakim, an hiring, or man of death, Mat. 10. 4. |
| Iakim, Iakim, Iakim, the same. | Iakim, God hath heard, Gen. 1. 6. 11. | Iakim, God hath heard, Gen. 1. 6. 11. | Iakim, God hath heard, Gen. 1. 6. 11. |
| Iakim, making fadde, Gen. 10. 1. | Iakim, God won, 2. Sam. 10. 8. | Iakim, God won, 2. Sam. 10. 8. | Iakim, God won, 2. Sam. 10. 8. |
| Iakim, the strength of God, 1. Chron. 15. 18. | Iakim, a prince of God, or prevailing with God, Gen. 35. 10. | Iakim, a prince of God, or prevailing with God, Gen. 35. 10. | Iakim, a prince of God, or prevailing with God, Gen. 35. 10. |
| Iakim, brightesse, 1. Chron. 27. 31. | Iakim, woe to the change, Exod. 6. 23. | Iakim, woe to the change, Exod. 6. 23. | Iakim, woe to the change, Exod. 6. 23. |
| Iakim, chosen, 1. Sam. 5. 15. | Iakim, strong, 2. Sam. 23. 29. | Iakim, strong, 2. Sam. 23. 29. | Iakim, strong, 2. Sam. 23. 29. |
| Iakim, where is glory? 1. Sam. 4. 27. | Iakim, God with me, Nhem. 11. 7. | Iakim, God with me, Nhem. 11. 7. | Iakim, God with me, Nhem. 11. 7. |
| Iakim, his confession, 1. Chron. 27. 21. | Iakim, bringing, or fading, Gen. 4. 21. | Iakim, bringing, or fading, Gen. 4. 21. | Iakim, bringing, or fading, Gen. 4. 21. |
| Iakim, the stability of the Lord, 1. Chron. 3. 16. | Iakim, mightie, Iere. 38. 1. | Iakim, mightie, Iere. 38. 1. | Iakim, mightie, Iere. 38. 1. |
| Iakim, the hand of the Lord, or confelling the Lord, 1. Chron. 4. 37. | Iakim, woe to the house, 1. King. 16. 31. | Iakim, woe to the house, 1. King. 16. 31. | Iakim, woe to the house, 1. King. 16. 31. |
| Iakim, beloved, 2. Sam. 12. 35. | Iakim, laughter, Gen. 17. 19. | Iakim, laughter, Gen. 17. 19. | Iakim, laughter, Gen. 17. 19. |
| Iakim, knowledge of God, 1. Chron. 7. 6. | Iakim, the Lord ariseth, or the clearness of the Lord, 1. Chron. 7. 3. | Iakim, the Lord ariseth, or the clearness of the Lord, 1. Chron. 7. 3. | Iakim, the Lord ariseth, or the clearness of the Lord, 1. Chron. 7. 3. |
| Iakim, confelling, 1. Chron. 9. 16. | Iakim, the seed of God, Iosh. 15. 56. | Iakim, the seed of God, Iosh. 15. 56. | Iakim, the seed of God, Iosh. 15. 56. |
| Iakim, the Lord Iush. 1. Chron. 15. 34. | | | |
| Iakim, God Iush. 1. Chron. 16. 23. | | | |
| Iakim, the Lords pleasure, 2. Kings 14. 3. | | | |
| Iakim, the possession of the Lord, 2. King. 23. 34. | | | |
| Iakim, the fire of the Lord, 1. King. 11. 21. | | | |
| Iakim, grace or mercy of the Lord, 1. Chron. 26. 3. | | | |
| Iakim, the Knowledge of the Lord, 2. Kings 11. 15. | | | |
| Iakim, the rising or suenging of the Lord, 2. Kings 23. 34. | | | |
| Iakim, the Lord is the judge, 1. Chron. 3. 10. | | | |
| Iakim, the Lords saluation, Zech. 3. 1. | | | |
| Iakim, the justice of the Lord, 1. Chron. 6. 14. | | | |
| Iakim, the Lord will, or praye, Gen. 29. 35. | | | |
| Iakim, the Lord shall arise, establish, or auenge, 2. Chron. 2. 41. | | | |
| Iakim, the burning of the people, Iosh. 15. 56. | | | |
| Iakim, deliuered, 1. Chron. 7. 32. | | | |
| Iakim, beholding, Num. 31. 7. | | | |
| Iakim, the mercie of God, 1. Chron. 2. 9. | | | |
| Iakim, ruling, Gen. 5. 15. | | | |
| Iakim, the feare of God, 1. Chron. 7. 2. | | | |
| Iakim, fearing death, 1. Chron. 7. 7. | | | |
| Iakim, increasing the people, 1. King. 14. 23. | | | |
| Iakim, high, 1. Chron. 6. 27. | | | |
| Iakim, let Baal auenge, Iudg. 6. 32. | | | |
| Iakim, saluation of the Lord, Isa. 1. 1. | | | |
| Iakim, a famous Math. 1. 16. | | | |
| Iakim, redeemed, 1. Chron. 3. 22. | | | |

The first Table.

| | | | |
|--------------------|--|--|----------------|
| Machab | M Aachathi, broken, 2 Kings 25, 35. | N Aamah, beautiful, Gen. 4, 23. | |
| Machab | Mahaziah, feeding a figure, 1 Chr. 35, 4. | Naaman, fair or beautiful, Gen. 46, 23. | Noeman |
| Machab | Mahfiah, the protection of the Lord, Jer. 33, 13. | Naarah, a mayde, or watching, Iosh. 16, 7. | Naarach |
| Machab | Mahlah, weaknesse, or a dance, Num. 26, 33. | Nariah, a childe of the Lord, 1 Chr. 3, 23. | Neariah |
| Machab | Maafai, my worke, 1 Chr. 9, 13. | Nabioth, buddes, or prophesies, Gen. 25, 13. | Nebo |
| Machab | Maafiah, the worke of the Lord, 1 Chr. 15, 18. | Nabai, a foole, 1 Sam. 5, 3. | Naboth |
| Machab | Maaziah, the strength of the Lord, 1 Chron. 24, 18. | Nadab, a prince, or liberall, Exod. 6, 23. | |
| | Makaz, finishing, or watching, 1 Kings 4, 9. | Nagga, clearenesse, Luke 3, 25. | Nagge |
| Machubani | Macbanai, my poore sonne, 1 Chr. 12, 13. | Nahaliel, the inheritance of God, Num. 21, 19. | Nahamaji |
| | Machi, poore, or a smiter, Num. 13, 16. | Naham, Nabu, a comforter, or repentant, 1 Chr. 4, 19. | Nahath |
| | Machir, selling or knowing, Gen. 50, 23. | Nahas, a serpent, 1 Chr. 4, 13. | |
| Midian | Maadai, a measure or iudging, Gen. 10, 25. | Nahor, hoarie, or angrie, Gen. 11, 23. | |
| | Madan, strife, Gen. 25, 2. | Naioth, beaute, or a dwelling place, 1 Sam. 19, 11. | |
| | Madalena, magnified, or exalted, Mat. 27, 56. | Naphthali, wrestling, or comparison, Gen. 30, 8. | |
| | Maduel, preaching God, Gen. 46, 43. | Nathan, giuen, 1 Sam. 5, 14. | Nabuchodonosor |
| Mahalon | Magog, courting, or seducing, Gen. 10, 2. | Nebuchad-nessar, which is written for the most part in Ieremie, & sometime in Ezekiel, Nebuchad-nessar, signifieth the mourning of the generation, Iere. 27, 8. & 34, 1. | |
| Mahalah | Maharai, hasting, 1 Chr. 11, 30. | Nepheg, weak, 2 Sam. 5, 15. | Naphthum |
| | Mahath, wiping away, or fearing, 1 Chr. 6, 35. | Nephtum, an opening, Gen. 10, 13. | |
| Malachias | Malachi, my messenger, Mala. 1, 1. | Ner, a light, 1 Sam. 14, 51. | |
| Malaleel | Mahaleel, praising God, Gen. 5, 12. | Nethanel, the gift of God, 2 Chr. 35, 9. | |
| | Mamzer, a bastard, Deut. 23, 2. | Nethaniah, a gift of the Lord, 2 Kings 25, 23. | Nemrod |
| Manoe | Manahem, a comforter, 2 Kings 15, 14. | Nimrod, rebellious, Gen. 10, 8. | |
| Manathi | Manoach, rest, Iudges 13, 1. | Noadiah, the witnessing, or reification of the Lord, Ezra 8, 33. | |
| Mordecai | Maon, dwelling place, Iosh. 15, 55. | Noah, rest, Gen. 5, 29. | |
| | Mordechai, bitter, contrition, Ester 2, 5. | Nogah, brightnesse, 1 Chr. 14, 6. | |
| Martanah | Martha, bitter, or prouoking, Luke 10, 38. | Nogah, rest, Gen. 5, 29. | |
| Mauchanaim | Martan, a gift, 1 Chr. 3, 27. | Nun, sonne, or posteritie, Num. 13, 9. | |
| | Martani, Mattaniah, Matthaniah, Matthanah, his gift, Ezra 10, 33. | | |
| Martarias | Martithia, a gift of the Lord, 1 Chr. 9, 31. | | |
| Martias | Malchiel, God is my King, Gen. 46, 17. | O Badiah, seruant of the Lord, 1 Chr. 3, 21. | Obdias |
| Melchiel | Malchiah, the Lord is my King, Iere. 22, 1. | Obed, a seruant, Iudges 9, 26. | Abdias |
| Melchiah | Malchi, zedek, a King of righteousness, Gene. 14, 10. | Obed-edom, the seruant of Edom, or a seruant Ebed-omite, 2 Sam. 6, 10. | Ebed |
| Melchizedek | Malchuthi, my King the Saviour, 1 Sam. 14, 49. | Obil, borne, or brought, 1 Chr. 27, 30. | |
| | Mebeabel, how good is God? Gen. 36, 39. | Omar, speaking or exalting, Gen. 36, 11. | |
| Amn | Mechuman, troubled, Ester 1, 10. | Onam, sorow, strength, Gen. 36, 23. | Oman |
| | Mehuael, teaching God, Gen. 4, 18. | Onan, sorow, or iniquitie, Gen. 38, 4. | Aunan |
| | Methufael, asking death, Gen. 4, 18. | Ophel, atowre, or darkenesse, 2 Chr. 33, 14. | |
| Melias | Methufelah, spoyling his death, Gen. 5, 31. | Ophir, alhes, Gen. 10, 29. | Ophratia |
| | Melariah, deliuerance of the Lord, Nehe. 3, 7. | Ornan, reuoycing, 1 Chr. 21, 18. | |
| Manasse | Mencela, strength of the people, 2 Mac. 4, 23. | Orpah, a necke, Ruth. 1, 4. | |
| Meari | Menalheh, forgetting, Gen. 41, 51. | Orthofias, refficed, 1 Mac. 15, 37. | |
| | Meraioth, bitternesse, 1 Chr. 9, 11. | Othni, my time, 1 Chr. 26, 7. | |
| | Mered, rebellious, 1 Chr. 4, 17. | Otholiah, time to the Lord, 1 Chr. 8, 26. | Athaliah |
| Moula | Mesha, saluation, 1 Chr. 4, 42. | Othniel, the time of God, Iosh. 15, 17. | Othniel |
| | Methusalem, the peace of the Lord, 1 Chr. 26, 11. | Ozariah, the strength of God, 1 Chr. 15, 21. | Oziah |
| | Meshullam, peaceable, 1 Kings 22, 3. | Ozziel, the helpe of God, 1 Chr. 37, 19. | Azariah |
| | Mephibotheth, (hame of mouth, 2 Sam. 4, 4). | | Aziel |
| | Methceh, prolonging, Gen. 10, 2. | | |
| Melcha | Michah, a woman of counsell, Gen. 11, 29. | P Agiel, God hath met, Num. 1, 13. | |
| Milchah | Milchom, their King or counsellor, the idole of the Ammonites, 2 Kings 23, 13. | Palal, praying, or iudging, Nehe. 5, 25. | Phalali |
| | Mizzah, a dropping, or consuming, Gen. 39, 13. | Palal, deliuerance of God, Num. 13, 10. | |
| | Michah, poore, or smitten, or who is here? 2 Chr. 34, 20. | Paluel, deliuerance of God, Num. 34, 26. | Phaltias |
| Micha | Michaiah, who is like the Lord? 2 Kings 22, 12. | Palu, marvellous, Gen. 46, 9. | Phallu |
| Micah | Michal, who is like God? 1 Chr. 7, 3. | Paroh, vengeance, Exod. 8, 1. | Pharaoh |
| Micahs | Michal, who is perfit? 1 Sam. 14, 49. | Paruah, flourishing, or fleeing, 1 Kings 4, 17. | |
| Michaiah | Micahel, who demandeth? Exod. 6, 13. | Pasfur, encreasing libertie, Iere. 20, 3. | |
| | Miriam, exalted, or teaching, Exod. 15, 20. | Pedabel, the redemption of God, Num. 34, 28. | Phadassur |
| | Mithredathi, dissolving the Law, Ezra 1, 8. | Pediah, the Lords redeeming, 2 Kings 22, 1. | Pekabiah |
| | Moab, of the father, Gen. 19, 37. | Pekiaah, the Lords opening, 2 Kings 5, 22. | |
| Molai | Molheh, drawn vp, Exod. 3, 10. | Pelajah, the miracle of the Lord, 1 Chr. 3, 24. | |
| | Moza, found, or vnlearned, 1 Chr. 2, 46. | Pelajah, a miracle of the Lord, Nehe. 8, 7. | |
| | Mufach, anyonting, or vaine, 2 Kings 26, 18. | Pelajah, deliuerance of the Lord, 1 Chr. 3, 21. | Phaltias |
| | Mufhi, departing, Exod. 6, 19. | Pelag, a diffusion, Gen. 10, 25. | Phaltias |
| | | Peler, deliuerance, 1 Chr. 3, 33. | Pelech |
| | | Penuel, seeing God, 1 Chr. 4, 4. | Phanuel |

The first Table.

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| Pharez | Pereth, a horseman. 1. Chro. 7. 16.
Peretz, a division. Gen. 38. 29.
Perudath, a division. Ezra. 2. 55. | Shebariah, the morning of the Lord. 1. Chron. 8. 26.
Sheir, rough, or hairy. Gen. 3. 6. 20.
Shelah, dissolving. Gen. 38. 5.
Shelah, sending or spying. Gen. 10. 14.
Shelcmiah, peace of the Lord. Ezra. 10. 39.
Sheleph, drawing out. Gen. 10. 26.
Sheleth, a captive. 1. Chro. 7. 35.
Shelomith, peaceable. 1. Chro. 2. 11.
Shelomoh, peaceable. 2. Sam. 5. 14.
Shelumiel, the peace of God. Num. 1. 6.
Shemaiah, hearing the Lord. 1. Chro. 4. 37.
Shemariah, the keeping of the Lord. Ezra. 10. 32.
Shemed, destroying. 1. Chro. 8. 12.
Shemer, a keeper. 1. Kings 16. 24.
Shemida, a name of knowledge. Num. 26. 32.
Shemuel, appointed of God. 1. Chro. 7. 2.
Shemuel, heard of God. 1. Sam. 1. 10.
Shephatiah, the Lord judgeth. 2. Sam. 3. 4.
Sheraiah, a prince of the Lord. 1. Chro. 4. 14.
Sherug, a bough, or plant. Gen. 11. 20.
Sheth, set or put. Gen. 4. 5.
Shechar, a remnant or hide. Est. 1. 14.
Shrua, vanitie. 1. Chro. 2. 39.
Shichia, the protection of the Lord. 1. Chro. 8. 10.
Shimei, bearing, or obedient. Exod. 6. 17.
Shimeon, bearing, or obedient. Gen. 29. 33.
Shimshon, there the second time, because the Angel appeared the second time at the prayer of his father. Judges 13. 24.
Shiphtan, a iudge. Num. 34. 24.
Shiprah, faire. Exod. 1. 15.
Shobab, returned. 2. Sam. 5. 14.
Shobal, a path. Gen. 36. 20.
Shobnath, a builder. 2. Kings 18. 18.
Shua, crying, or fasting. Gen. 38. 2.
Shuah, praying, or humiliation. Gen. 25. 2.
Shubael, the returning of God. 1. Chro. 24. 20.
Shuhah, a pit. 1. Chro. 4. 11.
Shumathi, renowned. 1. Chro. 2. 53.
Shuai, changed, or sleeping. Gen. 46. 16.
Shirhi, my secret. Exod. 6. 22.
Sodi, my secret. Num. 13. 11.
Suah, rooting vp. 1. Chro. 7. 36. | Seir
Salmiah
Salomon
Ishmaiah
Shamariah
Shamed
Samuel
Samuel
Seraiah
Serug
Seth |
| Roboam
Rehoboam | Rehab, a rider. 2. Kings 10. 15.
Reclalah, a shepherd to the Lord. Ezra. 2. 2.
Rehabem, dilating the people. 1. Kings 11. 43.
Rehum, pitiful, or pined. Ezra. 2. 2.
Remaliah, the exaltation of the Lord. 2. Kings 15. 27.
Rephael, medicine of God. 1. Chro. 26. 7.
Rephiah, medicine of the Lord. 1. Chro. 3. 21.
Reu, his shepherd. Gen. 11. 19.
Reuben, the sonne of vision, so named, because the Lord did see his mothers affliction. Gen. 29. 32.
Reuel, a shepherd of God. Exod. 2. 18.
Rezon, a secretarie, or leane. 1. Kings 11. 23.
Ribai, strife or encreased. 2. Sam. 23. 29.
Ribkah, fed. Gen. 22. 23.
Rinnah, a song or reioicing. 1. Chro. 4. 20.
Riphath, medicine or release. Gen. 10. 3.
Rogel, a footman, or an accuser. Iosh. 15. 7.
Ruth, watered, or filled. Ruth. 1. 4. | | |
| Raphael | Rephael, medicine of God. 1. Chro. 26. 7.
Rephiah, medicine of the Lord. 1. Chro. 3. 21.
Reu, his shepherd. Gen. 11. 19.
Reuben, the sonne of vision, so named, because the Lord did see his mothers affliction. Gen. 29. 32.
Reuel, a shepherd of God. Exod. 2. 18.
Rezon, a secretarie, or leane. 1. Kings 11. 23.
Ribai, strife or encreased. 2. Sam. 23. 29.
Ribkah, fed. Gen. 22. 23.
Rinnah, a song or reioicing. 1. Chro. 4. 20.
Riphath, medicine or release. Gen. 10. 3.
Rogel, a footman, or an accuser. Iosh. 15. 7.
Ruth, watered, or filled. Ruth. 1. 4. | | |
| Raguel | Rephael, medicine of God. 1. Chro. 26. 7.
Rephiah, medicine of the Lord. 1. Chro. 3. 21.
Reu, his shepherd. Gen. 11. 19.
Reuben, the sonne of vision, so named, because the Lord did see his mothers affliction. Gen. 29. 32.
Reuel, a shepherd of God. Exod. 2. 18.
Rezon, a secretarie, or leane. 1. Kings 11. 23.
Ribai, strife or encreased. 2. Sam. 23. 29.
Ribkah, fed. Gen. 22. 23.
Rinnah, a song or reioicing. 1. Chro. 4. 20.
Riphath, medicine or release. Gen. 10. 3.
Rogel, a footman, or an accuser. Iosh. 15. 7.
Ruth, watered, or filled. Ruth. 1. 4. | | |
| Rebecca
Rebekah | Rephael, medicine of God. 1. Chro. 26. 7.
Rephiah, medicine of the Lord. 1. Chro. 3. 21.
Reu, his shepherd. Gen. 11. 19.
Reuben, the sonne of vision, so named, because the Lord did see his mothers affliction. Gen. 29. 32.
Reuel, a shepherd of God. Exod. 2. 18.
Rezon, a secretarie, or leane. 1. Kings 11. 23.
Ribai, strife or encreased. 2. Sam. 23. 29.
Ribkah, fed. Gen. 22. 23.
Rinnah, a song or reioicing. 1. Chro. 4. 20.
Riphath, medicine or release. Gen. 10. 3.
Rogel, a footman, or an accuser. Iosh. 15. 7.
Ruth, watered, or filled. Ruth. 1. 4. | | |
| Sabatha
Sabrecha | Rephael, medicine of God. 1. Chro. 26. 7.
Rephiah, medicine of the Lord. 1. Chro. 3. 21.
Reu, his shepherd. Gen. 11. 19.
Reuben, the sonne of vision, so named, because the Lord did see his mothers affliction. Gen. 29. 32.
Reuel, a shepherd of God. Exod. 2. 18.
Rezon, a secretarie, or leane. 1. Kings 11. 23.
Ribai, strife or encreased. 2. Sam. 23. 29.
Ribkah, fed. Gen. 22. 23.
Rinnah, a song or reioicing. 1. Chro. 4. 20.
Riphath, medicine or release. Gen. 10. 3.
Rogel, a footman, or an accuser. Iosh. 15. 7.
Ruth, watered, or filled. Ruth. 1. 4. | | |
| Saba
Sheba | Rephael, medicine of God. 1. Chro. 26. 7.
Rephiah, medicine of the Lord. 1. Chro. 3. 21.
Reu, his shepherd. Gen. 11. 19.
Reuben, the sonne of vision, so named, because the Lord did see his mothers affliction. Gen. 29. 32.
Reuel, a shepherd of God. Exod. 2. 18.
Rezon, a secretarie, or leane. 1. Kings 11. 23.
Ribai, strife or encreased. 2. Sam. 23. 29.
Ribkah, fed. Gen. 22. 23.
Rinnah, a song or reioicing. 1. Chro. 4. 20.
Riphath, medicine or release. Gen. 10. 3.
Rogel, a footman, or an accuser. Iosh. 15. 7.
Ruth, watered, or filled. Ruth. 1. 4. | | |
| Sheal Saul
Saaph | Rephael, medicine of God. 1. Chro. 26. 7.
Rephiah, medicine of the Lord. 1. Chro. 3. 21.
Reu, his shepherd. Gen. 11. 19.
Reuben, the sonne of vision, so named, because the Lord did see his mothers affliction. Gen. 29. 32.
Reuel, a shepherd of God. Exod. 2. 18.
Rezon, a secretarie, or leane. 1. Kings 11. 23.
Ribai, strife or encreased. 2. Sam. 23. 29.
Ribkah, fed. Gen. 22. 23.
Rinnah, a song or reioicing. 1. Chro. 4. 20.
Riphath, medicine or release. Gen. 10. 3.
Rogel, a footman, or an accuser. Iosh. 15. 7.
Ruth, watered, or filled. Ruth. 1. 4. | | |
| Sacar
Shagch
Sellum
Sallum
Shalmah
Shalma
Salmon
Shammus | Rephael, medicine of God. 1. Chro. 26. 7.
Rephiah, medicine of the Lord. 1. Chro. 3. 21.
Reu, his shepherd. Gen. 11. 19.
Reuben, the sonne of vision, so named, because the Lord did see his mothers affliction. Gen. 29. 32.
Reuel, a shepherd of God. Exod. 2. 18.
Rezon, a secretarie, or leane. 1. Kings 11. 23.
Ribai, strife or encreased. 2. Sam. 23. 29.
Ribkah, fed. Gen. 22. 23.
Rinnah, a song or reioicing. 1. Chro. 4. 20.
Riphath, medicine or release. Gen. 10. 3.
Rogel, a footman, or an accuser. Iosh. 15. 7.
Ruth, watered, or filled. Ruth. 1. 4. | | |
| Salathiel | Rephael, medicine of God. 1. Chro. 26. 7.
Rephiah, medicine of the Lord. 1. Chro. 3. 21.
Reu, his shepherd. Gen. 11. 19.
Reuben, the sonne of vision, so named, because the Lord did see his mothers affliction. Gen. 29. 32.
Reuel, a shepherd of God. Exod. 2. 18.
Rezon, a secretarie, or leane. 1. Kings 11. 23.
Ribai, strife or encreased. 2. Sam. 23. 29.
Ribkah, fed. Gen. 22. 23.
Rinnah, a song or reioicing. 1. Chro. 4. 20.
Riphath, medicine or release. Gen. 10. 3.
Rogel, a footman, or an accuser. Iosh. 15. 7.
Ruth, watered, or filled. Ruth. 1. 4. | | |
| Shaba | Rephael, medicine of God. 1. Chro. 26. 7.
Rephiah, medicine of the Lord. 1. Chro. 3. 21.
Reu, his shepherd. Gen. 11. 19.
Reuben, the sonne of vision, so named, because the Lord did see his mothers affliction. Gen. 29. 32.
Reuel, a shepherd of God. Exod. 2. 18.
Rezon, a secretarie, or leane. 1. Kings 11. 23.
Ribai, strife or encreased. 2. Sam. 23. 29.
Ribkah, fed. Gen. 22. 23.
Rinnah, a song or reioicing. 1. Chro. 4. 20.
Riphath, medicine or release. Gen. 10. 3.
Rogel, a footman, or an accuser. Iosh. 15. 7.
Ruth, watered, or filled. Ruth. 1. 4. | | |
| Secia
Sechaniah | Rephael, medicine of God. 1. Chro. 26. 7.
Rephiah, medicine of the Lord. 1. Chro. 3. 21.
Reu, his shepherd. Gen. 11. 19.
Reuben, the sonne of vision, so named, because the Lord did see his mothers affliction. Gen. 29. 32.
Reuel, a shepherd of God. Exod. 2. 18.
Rezon, a secretarie, or leane. 1. Kings 11. 23.
Ribai, strife or encreased. 2. Sam. 23. 29.
Ribkah, fed. Gen. 22. 23.
Rinnah, a song or reioicing. 1. Chro. 4. 20.
Riphath, medicine or release. Gen. 10. 3.
Rogel, a footman, or an accuser. Iosh. 15. 7.
Ruth, watered, or filled. Ruth. 1. 4. | | |
| Segub | Rephael, medicine of God. 1. Chro. 26. 7.
Rephiah, medicine of the Lord. 1. Chro. 3. 21.
Reu, his shepherd. Gen. 11. 19.
Reuben, the sonne of vision, so named, because the Lord did see his mothers affliction. Gen. 29. 32.
Reuel, a shepherd of God. Exod. 2. 18.
Rezon, a secretarie, or leane. 1. Kings 11. 23.
Ribai, strife or encreased. 2. Sam. 23. 29.
Ribkah, fed. Gen. 22. 23.
Rinnah, a song or reioicing. 1. Chro. 4. 20.
Riphath, medicine or release. Gen. 10. 3.
Rogel, a footman, or an accuser. Iosh. 15. 7.
Ruth, watered, or filled. Ruth. 1. 4. | | |

Yanah

Omnia

Vaniah, nourishment of the Lord, Ezra, 10.
36.
Vashni, changed, 1. Chro. 6. 18.
Vashni, drinking Ester. 1. 9.
Vopfi, a thing broken, or patched, Num. 13. 15.
Vn, my light, 1. Chro. 2. 10.
Vriah, the light of the Lord, 1. Sam. 11. 3.
Vriel, light or fire of God, 1. Chro. 13. 2.
Vthai, mine iniquity, or time, 1. Chro. 9. 4.
Vzal, wanting, Gen. 10. 27.
Vzzah, strength, 1. Chro. 6. 39. 1. Sam. 6. 3.
Vzzi, my strength, 1. Chro. 6. 5.
Vzziel, the strength of God, 1. Chro. 7. 7.

Vophi
Vn
Vriah

Vza

Vzadiah

Vzachur

Vzachus

Vzachai

Vzachiah

Zauan, trembling, Gen. 36. 37.
Zabad, a dowrie, 1. Chro. 1. 36.
Zabadiab, a dowrie of the Lord, 1. Chro. 8. 15.
Zabdiel, a dowrie of God, 1. Chro. 27. 2.
Zaccur, mindefull, 1. Chro. 4. 36.
Zachai, pure, Ezra 1. 9.
Zachariah, mindefull of the Lord, 1. Chro. 5. 7.
Zadok, justified, or iust, 1. Sam. 8. 17.

Zalmonah, our image, Num. 33. 41.
Zanoah, for getfulness, Nehem. 11. 30.
Zebulun, a dwelling, Gen. 30. 20.
Zeeb, a wolfe, Iudges 7. 25.
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20 he Prayeth for Peter. Luke 22.32.

Christ Prayeth to the father for vs. Heb. 7.35. and 9.24.

Paul Prayeth without ceasing. 1.Thef. 1.3.

he Prayeth in the Temple. Acts 22.17.

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Preachers ought to beware of vsurped authority. 1.Pet. 5.3.

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 9. 13. Psal. 104. 15.
 Wisdome and simplicitie required. Math.
 10. 16.
 The Wisdome of the flesh disobedient to
 the law of God. Rom. 8. 7. 1. Cor. 1. and
 2. and 3.
 Christ is the Wisdome of God. Lu. 11. 49.
 The wisdome of God hid in the Gospell.
 1. Cor. 2. 9.
 What the Wisdome of the worlde is with
 God. 1. Cor. 1. 19. 20. and 3. 19.
 Beare no false Witnesse. Exod. 20. 16. and
 23. 1.
 The testimony of Witnesses. Deut. 19. 7.
 What punishment is appointed for false
 Witnesse bearing. Deut. 19. 16.
 ¶ The Woman diseased with an issue of
 blood, is healed. Mat. 9. 20.
 The Woman that hath the bloodie issue.
 Leuit. 15. 19.
 Let euery Woman haue her husbande. 1.
 Cor. 7. 3. Eph. 5. 22.
 The Woman that turneth her husbande
 from the true God, shall die the death.

Deut. 23. 4.
 He that sinneth a Woman with child. Exo.
 22. 22.
 Womens duetie. 1. Cor. 11. 6. and 24. 34.
 Paul precheth to Women. Actes 16. 13.
 The Iewes might not marrie strange Wo-
 men. Exo. 34. 12. 16. Ezra. 10. 3. 4.
 Women preferred in taking of cities. Deu.
 20. 14.
 The elder Women shoulde instruct the
 yong to loue their husbands. Tit. 2. 3. 4.
 Against Women that disguise theiuelis in
 mens apparel. Deut. 22. 5.
 The fame of Gods Word. Amos. 8. 11.
 He that sinneth not in Word is perfir. lam.
 3. 2.
 Christ is the Word of God. Iohn 1. 1.
 Put nothing to the Worde of God, nor
 take any thing from it. Deut. 4. 2. and 12.
 32.
 To cast away the Worde of the Lorde. 1.
 Sam. 15. 23.
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 hearts. Deut. 6. 6. and 11. 18. we ought to
 follow it. Deut. 5. 32. we ought to teach
 it to our children. Deut. 4. 9. and 11. 19.
 The Word of God, how we ought to han-
 dle it. Deut. 6. 7.
 By thy Words thou shalt be iustified. Mat.
 12. 37.
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 Matt. 10. 10.
 Vnfruitfull Workes. Ephes. 5. 11.
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 5. Heb. 6. 10. 2. Pet. 1. 7.
 Workes of merie. Mat. 25. 35. 36.
 The Workes of darkenesse. Tit. 2. 12. and
 Ephes. 5. 11.
 The Workes of Gentiles we must auoyde.
 Eph. 4. 17.
 The Workes of God are perfir. Deut. 32. 4.
 Workers of iniquite. Mat. 23. 41.
 Workes of light. Ephes. 5. 9.
 The Workes that defile a man. Marke 7.
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 6. Eph. 2. 8. Tit. 3. 5.
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 6. 2.
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 ned to death. Deut. 17. 5. are deliuered in
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Y

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 23. 13. and 26. 13. 14. 15.

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 Zimri the King of Israel, and his doings. *1. King. 16. 9.*
 Zion the citie of David. *2. Samu. 5. 7, 9. 3. Chron. 11. 5.*

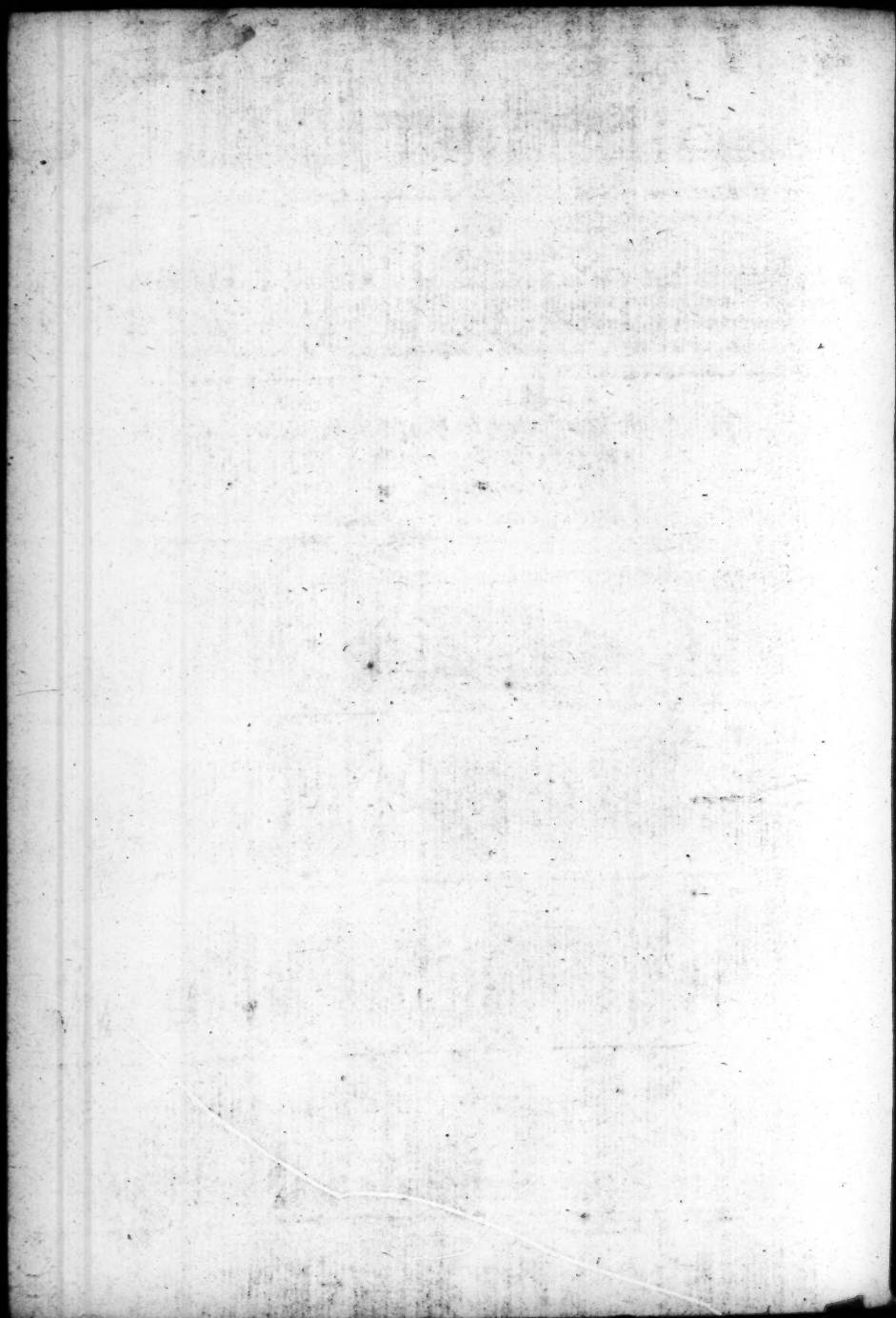
The ende of the Table.



Imprinted at London by the Deputies of Christopher Barker, Printer to the Queenes most excellent Maestie.

1598.

Camprinslegio.



THE WHOLE Booke of Psalmes.

Collected into English meetre, by Thomas
Sternhold, John Hopkins, and others, conserred
With the Hebrue, with apt Notes to sing
them withall.

Set forth and allowed to be sung in all churches, of all the people together be-
fore and after morning and evening praier: as also before and after sermons
and moreover in private houses, for their godlie solace and comforte, laien
apart all vngodlie songs, and balades, which tend onelie to the nourishing
of vice, and corrupting of youth.

JAMES. V.

*If anie be afflicted, let him praise, if anie be
merie, let him sing Psalmes.*

Colossians, 3.

Let the word of God dwell plenteouslie in you, in al wisedome, tea-
ching and exhorting one another in Psalmes, Hymnes, and spiri-
tuall songs, and sing vnto the Lord in your harts.



LONDON

Printed by John Waindet for the Assignes of
Richard Daye. 1598.



To the reader.



(Hou shalt understand (gentle Reader) that I haue for the helpe of those that are desirous to learne to sing) caused a new print of Note to be made with letters to be ioyned to euerie Note: Whereby thou maiest know, how to call euerie Note by his right name, so that with a verie little diligence (as thou art taught in the introduction printed hecetofores in the Psalmes) thou mayest the more easilie by the viewing of these letters, come to the knowledge of perfect Solefayeng: whereby thou mayest sing the psalmes the more speedilie and easilie: The letters be these, V for Vt. R for Re. M for My. F for Fa. S for Sol. L for La. Thus where you see any letter ioyned by the note, you may easilie call him by his right name, as by these two examples you may the better perceine.



Thus I commit thee vnto him that liueth for euer, who grant that we sing with our hartsvnto the glorie of his holy name.

Amen.

LONDON

Richard D. 1598

Veni Creator. The humble sute of a Sinner.



Ome holy Ghost, eternall

God proceeding fro above

Both from the Father and the Sonne

the God of peace and lone. Visite our

minds and into vs, thy heavenly grace

inspire: That in all truth and godlines,

we may haue true desire.

Thou art the very comforter,
in all woe and distress:

The heavenly gift of God most high
which no tongue can expresse.

The fountaine And the lively spring
of joy celestiall:

The fire to brighte, the lone so cleare,
and unction spirituall.

Thou in thy gifts art manifold,
whereby Christs Church both stand:

In faithful hartes waiting thy law,
the finger of Gods hand.

According to thy promise make
thou quick speech of grace:

That through thy helpe the praise of God,
may stand in euer place.

O holy Ghost into our mindes.

Lead downe thy heavenly light:
Kindle our hartes with serene loue,

to seeke God day and night.
Strengthen and stablish all our weaknes,

so feble and so fraille:
That neither flesh, the world nor diuell

against vs do preuaile.

Put backe our enemies far from vs,
and graunt vs to obtaine

Peace in our hartes with God and man,
without geirde or disdaine.

And graunt O Lord, that thou being,
our leader and our guide,

We may euen in the flames of sinne,
and from thee neuer slide.

To vs such plenty of thy grace,
good Lord graunt we thee pray:

That thou may be our comforter,
at the last dreadfull day.

Of all strife and dissention,

O Lord dissolve the bandes:
And make the moort of peace and lone,
throught all Christian landes.

Grant vs O Lord through thee to know
the farther moort of night:

That of his deare beloued Sonne,
we may attaine the light.

And that with perfect faith also,
we may acknowledge thee:

The spirit of them both alway,
one God in persons thre,

Land and prayse be to the Father,
and to the sonne equall:

And to the holy spirit also,
one God coeternall,

And pray we that thy onely Sonne,
doun safe thy spirit send:

To all that do profess his name,
vnto the worldes end.

The humble sute of a Sinner. M.

O Lord of whom I doe depend, behold
my carefull hart: And when thy will and

pleasure is, release me of my smart. Thou

seest my sorowes what they are, my

griefe is known to thee: And there is

none that can remoue, or take the same

from me.

But onely thou whose aide I crave,

whose mercy still is prest:

To ease all those that come to thee,
for succour and for rest.

And hee thou seest my restless eyes,

my teares and grievous grones:

Attend vnto my suer (O Lord)

make well my plaint and moane.

For sinne hath so inclosed me,

and compass me about:

That I am now remedlesse,
if mercy helpe not out.

For mortall man can not release,
or mitigate this paine:

But euen thy Christ my Lord and God

which for my sinnes was slain,

to host bloudie wounds as yet to see,

through

Venite exultemus.

though not with mortall eyes
Yet do thy fainter behold them all,
and so I trust shall I.
Though mine doth hinder me a while,
when thou shalt see thy good:
I shall enjoy the sight of him,
and see his wounds and blood.

And as thine Angels and thy Saints,
do now behold the same:
So trust I to possess that place,
with them to praise thy name.
But while I live here in this vale,
where sinners do frequent:
Assist me ever with thy grace,
my sinnes still to lament.

Least that I tread in sinners trace,
and grieve them my content:
To dwell with them in wickedness,
whereof nature is bent.
Onely thy grace must be my stay,
least that I fall downe flat:
And being downe then of my selfe,
can not recover that.

Wherefore this is yet once againe,
my sute and my request:
To graunt me pardon for my sinnes,
that I in thee may rest.
Then shall my heart, my tongue & voice,
be instruments of prayer:
And in the Church and house of Saints
sing praises to thee alwaies.

Venite exultemus. PALXCv.

Sing this as the Benediclus.

O Come and let vs now reioice,
And sing vnto the Lord:
And to our onely Saviour,
Alto with one accord.
O let vs come before his face,
With inward reuerence:
Confessing all our former sinnes,
And that with diligence.
To thank him for his benefites,
Alway distributing:
Wherefore to him right sofly,
In Psalmes now let vs sing.
And that because that God alone;
Is Lord magnificient:
And he above all other Gods,
A King omnipotent.
His people doth not he forsake,
At any time or tide:
And in his hands are all the coastes,
Of all the world so wide.
And with his loving countenance
He looketh every where:
And doth behold the tops of all
The mountanes far and nere.
The sea and all that therein,
Are his, for he them made:
And he his hand hath fastened
The earth which doth not fade.
O come therefore and worship him;
And downe before him fall:
And let vs weepe before the Lord:
The which hath made vs all.

Te Deum.

He is our God, our Lord and King
And we his people are:
His flock and sheepe of his pasture
On whom he taketh care.
This day if ye will begin his voice
Yet harden not your hart:
As in the bitter murmuring
Whiche were in desert.

Which thing was of their negligence,
Committed in the time:
Of trouble in the wilderness
A great and grievous crime.

Wherefore your fathers tempted me,
And tryed me every way:
They shamed me and saw my workes
What I could do or say.

These forty years I have bene grieved
With all this generation:
And evermore I said they erred,
In their imagination.

Wherewith their hearts were sore cobbyed,
Long time and many daies:
Wherefore I know assuredly,
They haue not known my waies.

To whom I in mine anger sware,
That they should not be blessed
Nor see my gloryfull,
Nor enter in my rest.

Gloria patri.

All laud and praise be to the Lord
O that of mightie art most:
To God the Father and the Sonne,
And to the holy Ghost.

As it in the beginning was
For ever heretofore:
And is now at this present time,
And shall be evermore.

The song of S. Ambrose called Te Deum.

W^e praise thee God, we know ledge
thee, the onely Lord to be: And as eter-

nal father, all the earth doth worship
thee. To thee all Angels cry, the

heavens and all the powers therein,
To thee Cherub and Seraphin, to cry

thydonorin.

Te Deum. The song of the three Children

O holy, holy, holy Lord,
of Sabbath Lord the God: (spread)
Through heauen and earth thy praise
and glory all abroad.
Thy praises glorious companie,
yeild praises vnto thee:
The Prophets goodly fellowship,
praise thee continually.

The noble and victorious host,
of Martyrs found thy prayse:
The holy Church throughout the world,
doth know ledge thee alwayes.
Father of endless Mercie,
they do acknowledge thee:
Thy Christ thyne honorable true,
and onely sonne to bee.

The holy Ghost the comforter,
of glory thou art King:
O Christ and of the Father art
the sonne everlasting.
When sinfull man in hand,
thou tookest to rescue:
To be inchoke in virgins wombe,
thou diddest not abhorre.

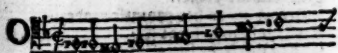
When thou hadst overcome of death,
the sharpe and cruell might:
Thou heauenly kingdom hadst set ope,
to each belienting wight.
In glory of the Father thou
dost sit on Gods right hand:
We trust that thou shalt come our iudge
our cause to vnderstand.

Lord helpe thy seruants whom thou hast,
bought with thy precious blood:
And in eternall glory, set
them with thy Saints so good.
O Lord do thou thy people saue,
blessed thine intertance:
Lord governe them and Lord do thou
for euer them aduance.

We magnifie thee day by day,
and world withouten end:
Adore thy holy name, O Lord
touchsafe vs to defend
from sinne this day, haue mercy Lord,
haue mercy on vs all:
And on vs as we trust in thee,
Lord let thy mercy fall.

O Lord I haue repoted all
my confidence in thee:
Wot to confounding shame therefore,
Lord let me neuer bee.

The song of the three children
praising God, prouoking all
creatures to do the same.



All ye workes of God the Lord.



blessed be the Lord, praise him, and



magnifie him for euer.

- 3 O ye the Angels of the Lord,
blessed be the Lord, &c.
- 4 O ye the Starre heauen's hye,
blessed be the Lord, &c.
- 5 O ye waters about the shype,
blessed be the Lord, &c.
- 6 O ye the powers of the Lord,
blessed be the Lord, &c.
- 7 O ye the shining Sunne and Moone,
blessed be the Lord, &c.
- 8 O ye the glittering Stars of heauen,
blessed be the Lord, &c.
- 9 O ye the flowers and dropping dew,
blessed be the Lord, &c.
- 10 O ye the blowing windes of God,
blessed be the Lord, &c.
- 11 O ye the fire and warming heat,
blessed be the Lord, &c.
- 12 O ye winter and the summer tide,
blessed be the Lord, &c.
- 13 O ye the dewes and binding frostes,
blessed be the Lord, &c.
- 14 O ye the frostes and chilling cold,
blessed be the Lord, &c.
- 15 O ye the frozen Ice and snow,
blessed be the Lord, &c.
- 16 O ye the nightes and lightsom dayes,
blessed be the Lord, &c.
- 17 O ye the darkness and the light,
blessed be the Lord, &c.
- 18 O ye the lightnings and the cloudes,
blessed be the Lord, &c.
- 19 O let the earth also blessed be the Lord,
yea blessed be the Lord, &c.
- 20 O ye the mountaines and the hilles,
blessed be the Lord, &c.
- 21 O all ye greene thinges on the earth,
blessed be the Lord, &c.
- 22 O ye the euer springing welles,
blessed be the Lord, &c.
- 23 O ye the seas and ye the floodes,
blessed be the Lord, &c.
- 24 O ye the whales and all that in waters moue,
blessed be the Lord, &c.
- 25 O all ye flying foules of the ayre,
blessed be the Lord, &c.
- 26 O all ye beastes and cattell eke,
blessed be the Lord, &c.
- 27 O ye the children of mankinde
blessed be the Lord, &c.
- 28 Let Israel also blessed be the Lord
yea blessed be the Lord, &c.
- 29 O ye the myshes of God the Lord
blessed be the Lord, &c.
- 30 O ye the seruantes of the Lord
blessed be the Lord, &c.
- 31 O ye the spirites and foules of righteous men
blessed be the Lord, &c.
- Ye holy and ye meek of hart
blessed be the Lord, &c.
- 32 O Ananias blessed be the Lord,
blessed thou the Lord, &c.
- 33 O Sarias blessed be the Lord
blessed thou the Lord, &c.
- And all (saith) blessed thou the Lord,
blessed thou the Lord, &c.

Benedictus.

Benedictus. Luke 1. Zacharias

The onely Lord of Israel, be prayd
 evermore: For through his visitation
 and mercy kept in store, his people now
 he hath redeemed, That long hath been
 in thral: And spread abroad his saving
 health, Upon his servants all.

In Dauid's house his seruante true,
 According to his mind:
 And also his annointed king,
 As we in scripture find.
 As by his holy Prophets all,
 Oft times he did declare:
 The which were since the world began,
 His waies for to prepare.

That wermight be deliuered,
 From those that make debate:
 Our enemies and from the hands,
 Of all that do vs hate.
 The mercy which he promised,
 Our fathers to fulfill:
 And thinke vpon his couenant made,
 According to his will.

And also to performe the oth,
 Which he before had sworn:
 To Abraham our Father deare,
 For vs that were forlorne.
 That he would giue himselfe for vs;
 And vs from bondage bring:
 Out of the hands of all our foes,
 To serue our heavenly King.

And that without all manner feare,
 And eke in rightcousnesse:
 And also for to leade out life,
 In stedfast holinesse.
 And thou O Child which now art borne
 And of the Lord elect:
 Shalt be the Prophet of the highest,
 His waies for to direct.

For thou shalt goe before his face,
 For to prepare his waies:
 And also for to reach his will,
 And pleasure all thy dayes.
 To giue them knowledg how that thes
 Salvation is neere:
 And that remission of their finnes,
 Is through his merrie meere.

Whereby the day spring from on high,

Magnificat.

It come vs for to blesse:
 And those for to illuminate,
 Which do in darknesse sit.
 To lighten those that shadowed be,
 With death, and the opposit:
 And also for to guide their foete,
 The way to peace and rest.

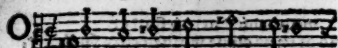
Magnificat. Luke. 1. Mary.

My soule doth magnifie the Lord, my
 spirit eke evermore: Reioyced in the
 Lord my God, Which is my Saviour.
 And why? because he did regard, And
 gaue respect vnto, So base estate of his
 handmaide, And let the mighty gae.
 For now behold all nations,
 And generations all:
 From this time forth for evermore,
 Shall me right blessed call.
 Because he hath me magnified,
 Which is the Lord of might:
 Whose name he ever sanctified,
 And prayd day and night.
 For with his mercy and his grace,
 All men he doth exalme:
 Throughout all generations,
 To such as feare his name.
 He shewed strength with his great arms
 And made the proud to barre:
 With all Imaginations,
 That they bare in their heart.

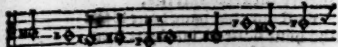
He hath put downe the mighty ones,
 From their supernall seate:
 And did exalt the mecke in heart,
 As he hath thought it meet.
 The hungry he replenished,
 With all thinges that were good:
 And though his power he made the rich,
 Oft times to want their foode.
 And calling to remembrance,
 His merrie enemy deale:
 Hath holpen by assistantly,
 His seruant Israel.
 According to his promise made,
 To Abraham before:
 And to his seede successfully,
 To stand for evermore.

The song of Simeon, called
 Nunc dimittis.

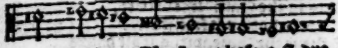
The song of Simon.



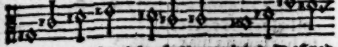
Lord, because my hartes desire



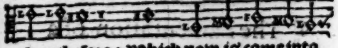
My hart wished long to see, thy sonne? Lord



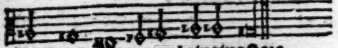
and Saviour, Thy sonne before I dre.



The top & heath of all mankind, desired



long before: which now is come into



the world, Of mercy bringing store.

Thou suffered thy servant now,
In peace for to depart:

According to thy holy word,

Which lighteneth my heart.

Because mine eyes which thou hast made

To give my body light:

Have now beheld thy saving health,

Which is the Lord of might.

Whom thou mercifully hast set,

Of thine abundant grace:

In open light and visible,

Before all peoples face.

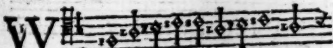
The Gentiles to illuminate,

And Satan overquell:

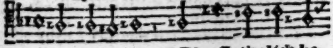
And he to be the glory of

Thy people Israel.

Quicunque vult. Athanasius.



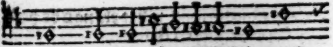
What man soener he be, that tak



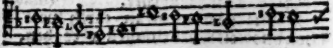
union will attayne: The Catholick bo:



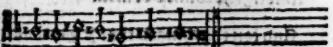
liefe he must before all things receyve.



Which sayth unless hee holy hope, and



undeniedly: Without all doubt eter:



nally, he shall sure to dye.

The Catholick beliefe is this,
that God we worship one,
in Trinitie, and Trinitie

Quicunque vult.

in Trinitie alone.

So as we neither do confound,

the persons of the three:

Ne yet the substance whole of one,

in sunder parted be.

One person of the Father is,

an other of the Sonne:

An other person proper of

the holy Ghost alone.

Of Father, Sonne and holy Ghost,

but one the Godhead is:

Like glory coeternall eke,

the Majesty likewise.

Such as the Father is, such is

the Sonne in each degree:

And such also we do believe,

the holy Ghost to be.

Uncreat is the Father, and

uncreat is the Sonne:

The holy Ghost uncreat, is

uncreat is each one.

Incomprehensible Father is,

incomprehensible Sonnet

And comprehensible also is,

the holy Ghost of none.

The Father is eternall, and

the Sonne eternall so:

And in like sort eternall is,

the holy Ghost also.

And yet though we believe, that each

of these eternall be:

Yet there but one eternall is,

and not eternalls thre.

As ne incomprehensible we,

ne yet uncreat at thre:

But one incomprehensible, one

uncreat hold to be.

Almightie so the Father is,

the Sonne almightie so:

And in like sort almightie is,

the holy Ghost also.

And albeit that every one,

of these almightie be.

Yet there but one almightie is,

and not almighties thre.

The Father God is, God the Sonne.

God holy Ghost also:

Yet are there not thre Gods at all,

but one God and no moe.

So likewise Lord the Father is,

and Lord also the Sonne:

And Lord the holy Ghost, yet are

there not thre Lords but one.

For as we are compelled to grant,

by Christian verities:

Each of the persons by himselfe,

both God and Lord to be.

So Catholike religion,

forbiddeth us alway:

That either Gods be thre, or that

thre Lorden be thre to say.

Of none the Father is, ne made,

ne creat, nor begot:

The Sonne is of the Father, not

creat, ne made, but got.

The holy Ghost is of them both,

the Father and the Sonne:

Ne made, ne creat, nor begot,

but both proceed alone.

The Simbole or Creede of Achanafius. The Lamentation.

So we one Father hold, nor three,
one Sonne also nor three:
One holy Ghost alone, and not
three holy Ghosts to be.
None in this Trinitie, before
nor after other is:
No greater any then the rest,
no lesser be likewise.

But every one among them felung,
of all the persons three:
Together coeternall all,
and all coequall be.
So Writte in Trinitie,
as saide it is before:
And Trinitie in Writte,
in all thinges we adoe.

Therefore what man foruer, that
saluation will attaine:
This faith touching the Trinitie,
of force he must retaine.
And needfull to eternall life,
it is that every wight:
Of the incarnating of Christ,
our Lord beleeue aright.

For this the right faith is, that we
believe and eke do know:
That Christ our Lord the Sonne of God,
is God and man also.
God of his Fathers substance got
before the world began:
And of his mothers substance, borne
in world a very man.

Both perfect God and perfect man,
in one, one Jesus Christ:
That both of reasonable soule,
and humane flesh subsist.
Touching his Godhead equall with
his Father God is hee:
Touching his manhood, lower then
his Father in degree.

Who though he be both very God,
and very man also:
Yet is he but one Christ alone,
and is not persons two.
One not by turning of Godhead,
into the flesh of man:
But by taking manhood to God,
this being one began.

All one, not by confounding of
the substance into one:
But onely by the unity,
that is of one person.
For as the reasonable soule,
and flesh but one man is:
So in one person God and man,
is but one Christ likewise.

Who suffered for to save us all,
to hell he did descend:
The third day rose againe from death,
to heauen he did ascend.
He sits at the right hand of God,
the almightie Father there.
From thence to iudge the quick and dead,
againe he shall retire.

At whose returne all men shall rise,

with bodies new restor'd:
And of their owne workes they shall giue,
account unto the Lord.
And they into eternall life,
shall goe that haue done well:
Who haue done ill, shall goe into
eternall dee to dwell.

This is the Catholike belief,
whodoe not fawfully:
Believe the same, without all doubt
he saved can not be.
To Father, Sonne and holy Ghost,
all glory be therefore:
As in beginning was, is now,
and shall be evermore.

The Lamentation of a Sinner. M.

Lord turne not away thy face, from
him that lieth prostrate: Lamenting
for his sinfull life, Before thy mercy
gate. Which gate thou openest wide
to those, that do lament their sin: But
not that gate against me Lord, But let
me enter in.

And call me not to mine accomptes,
How I haue lined here:
For then I knowe right well (O Lord)
How vile I shall appeare.
I neede not to confesse my life,
I am sure thou canst tell:
What I haue bene and what I am,
I knowe thou knowest it well.

O Lord thou knowest what things be past,
And eke the things that be:
Thou knowest also what is to come,
Nothing is hid from thee. (made,
Before the heauens and earth were
Thou knowest what things were then,
As all things els that haue bene since,
Among the fountes of men.

And can the things that I haue done,
Be hidden from thee then?
Nay, nay, thou knowest them all (O Lord)
Where they were done and when.
Wherefore with teares I come to thee
To beg and to entreat:

The Lordes Prayer: The x. Commandements.

When as the child that hath done euill
And feareth to be beaten.

So come I to thy mercy gate,
Wher mercy doth abound:
Requiring mercy for my sinne,
To heale my deadly wound.
O Lord I neede not to repeat,
What I do beg of thee:
Thou knowest O Lord before I aske,
The thing that I would haue.

Mercy good Lord, mercy I aske,
Thy is the totall summe:
For mercy Lord is all my suite,
Lord let thy mercy come.

The Lordes prayer or Pater noster.

Our father which in heauen art, Lord
hallowed be thy name: Thy kingdome
come. Thy will be done in earth as
the same in heauen is. Give vs O Lord

our daily bread this day. As we forgive
our debtors. So forgive our debts wee
pray. In temptation lead vs not, from
end make vs free. For kingdome power
and glorie thine. Both now and ever be.

The X. Commandements.

Audi Israel. Exod 20.

Heare O Israel, and what I say: giue
heede to vnderstand, I am the Lord thy
God that brought thee out of Egypt

land, even from the house wherein thou
didst in thraldome live a slave: none
other Gods at all before my presence
halt thou haue.

No mannes grauen Image shalt
thou make at all to thee:
Nor any figure like by thee
shall counterfeited be.
Of any thing in heauen above,
nor in the earth below:
Nor in waters beneath the earth,
to them thou shalt not bow.

Nor shalt thou serue the Lord thy God,
a jealous God am I:
That punish parents faultes vnto,
the third and fourth degree.
Vpon their children that me hate,
and metey to display:
To thousands of such as me loue,
and my preceptes obey.
The name thou of the Lord thy God
in vaine shalt neuer ble:
For him that takes his name in vaine,
the Lord will not excuse.
Remember that the sabbath keepe,
the sacred Sabaoth day:
Sixe dayes thou labour shalt end do,
thy needfull workes alway.

The seuenth day is set by the Lord,
thy God to rest vpon:
No worke then shalt thou do in it,
ne thou nor yet thy sonne.
Thy daughter, seruant, nor handmaide,
thine Oxe, nor yet thine asse:
Nor stranger that within thy gates,
hath his abiding place.

For in sixe dayes God heauen and earth,
and all therein did make:
And after those his rest he did,
vpon the seauenth day take.
Wherefore he blest the day that he,
for resting did ordaine:
And sacred to him selfe alone,
appointed to remaine.

Yeld honore to thy parents, that
prolonge thy dayes may be:
Vpon the land the which the Lord,
thy God hath giuen thee.
Thou shalt not murder. Thou shalt not
commit adulterie:
Thou shalt not steale. Nor witness false,
against thy neighbour be.

Thou shalt not couet house, that to
thy neighbour doth belong.

The complaint of a Sinner. Plaine I.

He comet hark in haunting of
his wife to do him wrong.
Nor his man seruant, nor his made,
nor Oxe, nor Asse of his:
Nor any other thing that to,
thy neighebor proper is.

The complaint of a sinner.

Where righteousness doth say, Lord
for my sinfull part, In wrath thou

Shouldst me pay Vengeance for my Le
sers: I can it not deny, But needs I must

confesse, how that continually, thy lawes
I do transgresse. Thy lawes I do transgresse.

But if it be thy will,
With sinners to contend:
Then al thy flock hal spall,
And be lost without end,
For who lieth here so right,
That rightly he can laie:
Yee sinners not in thy sight,
Full oft and surey daie.

The scripture plaine telles me,
The righteous man offendeth,
Seuen times a day to thee,
Whereon thy wrath dependeth.
So that the righteous man,
Doth walke in no such par;
But he faulty now and then,
In danger of thy wrath.

Then sith the case so standes,
That euen the man right wise:
Falloth in sinfull bandes,
Wherby thy wrath may rise.
Lord I that am brutish,
And righteousness none haue:
Whereto then shall I trust,
My sinfull soule to saue?

But truly to that poe,
Whereto I cleaue and shall:
Which is thy mercy most,
Lord let thy mercy fall.
And mitigate thy mood,
Or els we perish all:
The price of this thy blood,
Wherein mercy I call.

The scripture doth declare,
No drop of blood in thee.
But that thou dost not spare,
To shed eue drop for me.
Now let those drops most sweet,

Sometime my heart so dyet:
That I with sinne repine,
May liue and sinne may dye.

That being mortified,
This sinne of mine in me:
I may be sanctified,
By grace of thine in thee.
So that I neuer fall,
Into such mortall sinne:
That my foes infernall,
Reioyce my death therein.

But donchafe me to keepe
From those infernall foes:
And from that lake so deepe,
Wherewith no mercy growes.
And I shall sing the songs,
Confirmed with the lust,
That unto thee belongs,
Which art mine onely trust.
FINIS.

Psalmes of Dauid in Meeter.

Beatus vir. Psal. i. T. S.

This Psalm is set forth as a preface to the other
godly men to study and meditate the heavenly
wisdom: for they be blessed that so doe: but the
wicked contemne thereof at length shall come
to misery.

The man is blest that hath not
been, to wicked rede his care: Nor is

his life as sinners doe, nor sat in coy:
ness chape. 2. But in the law of God

the Lord, doth set his whole delight:
And in that law doth exercise himselfe

both day and night.

3 He shall be like the tree that groweth,
fast by the waters side:
Which bringeth forth most pleasant fruit:
in her due time and tide.
Whose leafe shall neuer fade nor fall,
but flourish till and stand:
Even so all things shall prosper well,
that this man taketh in hand.

4 So shall not the wicked man:
they shall be nothing so:

Ant

Psalme ii.iii.iiii.

But as the dust which from the earth,
the windeſe dyne to and fro.
Therefore shall nor the wicked men,
in iudgement stand bright:
Nor yet the sinners with the iust,
shall come in place of right.

For why? the way of godly men,
unto the Lord is knowne:
And eke the way of wicked men,
shall quite be overthrowen.

Quare fremuerunt. Psal. ii. T. S.

David reioyeth, that albeit enemies, and twofold
power rage, God will aduance his kingdom
euen to the farthest end of the world. Therefore he
reioyeth joyfully to submitte themselves
vnder the same. Herein is signified Christ and his
kingdome.

Sing this as the first Psalme.

Why did the Gentiles tumulte raise?
what rage was in their bryner?
Why did the Jewish people muse,
seeing all for but vaine?

The hinges and rulers of the earth,
conspire and are all bene:
Against the Lord, and Christ his soune,
which he amongst vs sate.

Shall we be bound to them say they?
let all their bondes be broke:
And of their doctrine and their law,
let vs reiect the yoke.

But he that in the heauen dwelt,
their doings will decide:
And make them all as mocking stocks,
throughtout the world so wide.

For in his wrath the Lord will say,
to them vpon a day:
And in his furie trouble them,
and then the Lord will say.

I haue anointed him my king,
vpon my holy hill:
I will therefore Lord preach thy lawes,
and eke declare thy will.

For in this wise the Lord himſelfe,
did say to me, I wot:
Thou art my deare and onely Sonne,
to day I thee begot.

All people I will giue to thee,
as heres at thy request:
The endes and coaſtes of all the earth,
by thee shall be poſſeſt.

Thou shalt them bruse enen with a mace
as men vnder foote tread:
And as the porters ſwarbes shall beake
them with an iron rod.

Now ye O hinges and rulers all,
be wise therefore and learnd:
By whom the matters of the world,
be iudged and discrend.

Se that ye serue the Lord aboue,
in trembling and in feare:
Se that with conseruence reioyce,
to him in like maner.

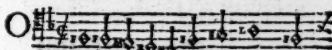
Se that ye kisse and eke embrace,
his blessed soune I say:
Looke in his wrath ye ſedenly,

perish in the mid way.

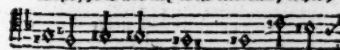
If once his wrath neuer so smary,
shall kindle in his breſt:
Oh then all they that trust in Christ,
shall happie be and bleſt.

Domine quid. Psal. iii. T. S.

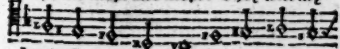
David vniuers out of his kingdome by his ſonne
Abſalon, was greatly tormentes in minde for his
sinne. Therefore he calleth vpon God, & is bold in
his promiſes, against the treachery both of enemies
and perfect death. Then he reioyeth for the victory
giuen to him and the Church, ouer their enemies



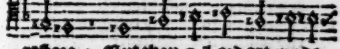
Lord, how are my foes increas, which



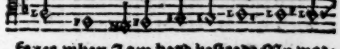
here me moe and moer? They kill my



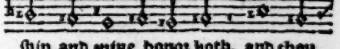
hart when as they say, God can him not



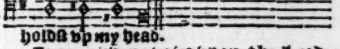
reſtore. 2. But thou O Lord art my de-



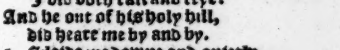
ſence, when I am hard beſeard: My woe,



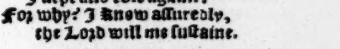
ſhip and mine honoz both, and thou



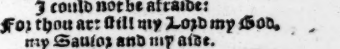
holdſt vp my head.



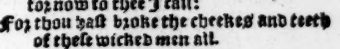
When with my voice vpon the Lord,



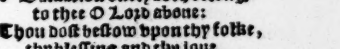
I be both call and crye:



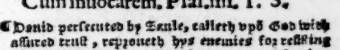
And he out of his holy hill,



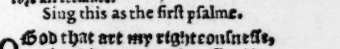
did heare me by and by.



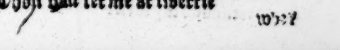
I laide me downe and quierly,



I ſlept and roſe againe:



For why? I know assuredly,



the Lord will me ſuſtaine.

For thou art still my Lord my God,
my Saviour and my aide.

Riſe vp therefore ſaue me my God,
for now to thee I call:
For thou haſt broke the cheynes and teeth
of theſe wicked men all.

Saluation onely both belong
to thee O Lord aboue:
Thou doſt beſtow vpon thy folke,
thy bleſſing and thy loue.

Cum inuocarem, Psal. iiii. T. S.

David persecuted by Saul, called vpon God with
affliction, repeneth by enemies for reſtoring
his dominion, and perfecteth the ſauoy of God his
foes all treſuice.

Sing this as the first psalme.

God that art my rightconneſſe,
Lord heare me when I call:
Thou haſt ſet me at libertie

when I was bound and thall.
 2 Have mercy Lord therefore on me,
 and graunt me my request:
 For unto the bndessantly
 to cry I will not rest.

3 O most all men how long will ye
 my glory thus despise?
 Why wander ye in banishe,
 and tollow after lyes?
 4 Know ye that good and godly men
 the Lord doth take and chuse?
 And when to him I make my plaint
 he doth me not refuse.

5 Shine not but stand in awe therfore
 examine well your hart:
 And in your chamber quietly
 see you your felus scoonert.
 6 Offer to God the sacrifice
 of righteousness I say:
 And looke that in the living Lord,
 you put your trust alway.

7 The greater sote crasse worldly goodes,
 and riches do embrace:
 But Lord graunt vs thy countenance,
 thy fauour and thy grace.
 8 For thou thedey shalt make my heart,
 more ioyfull and more glad:
 Then they that of their come and wine,
 full great encrease haue had.

9 In peace therfore lye downe will I,
 taking my rest and sleepe:
 For thou only wilt me (O Lord)
 alone in safety keepe.

Verba mea auribus. Psal. v. T. S.

¶ David persecuted by Doeg and Achitophel Sander
 Satterers, calling vpon God to punish their malice
 When assured of successe, he conceived comfort.

Sing this as the 3. Psalme,

1 I incline thine eares vnto my voyde,
 O Lord my plaint consider:
 And heare my voice, my king, my God
 to thee I make my prayer.

2 Heare me betime, Lord tarry not,
 for I will haue respect:
 My prayer early in the morn,
 to thee for to direct.

4 And I will trust through patience,
 in thee my God alone:
 That art not pleased with wickednesse,
 and ill with thee dwells none.

5 And in thy sight shall neuer stand,
 these furious fooles (O Lord):
 Waine workers of iniquitie,
 thou hast alwayes abhoyd.

6 The lyers and the satterers,
 thou shalt destroy them than:
 And God will bare the bloudy thirstie,
 and the deceitfull man.

7 Therefore will I come to thy house,
 trusting vpon thy grace.
 And recently will worship thee,
 towards thine holy place.

8 Lord leade me in thy righteousnesse,
 for to confound my foes:

And eke the wales that I shall walke,
 before my face disclose.

9 For in their mouthes there is no truth
 their yeares are soules and baine:
 10 Their throte an open sepulchre,
 their tongues do giue and faine.

11 Well say their false conspiencie,
 that they may come to nought:
 12 Subuert them in their heapes of lyes
 which haue rebellion wrought.
 13 But those that pur their trust in thee,
 let them be glad alwayes:
 And render thanks for thy defense,
 and gine thy name the praise.

14 For thou with fauour wilt encrease,
 the iust and righteous skill:
 And with thy grace as with a shield,
 defend them from all ill.

Domine ac in furor, Psal. vi. T. S.

¶ David for his sinnes felt Gods hand, & conceived
 the feare of everlasting death. Therfore he
 with sighing, and not to die in Gods indignati
 on. Then suddenly feeling Gods mercy, he rebuketh
 his enemies who reioyced at his affliction.

Sing this as the first Psalme.

1 Lord in thy wrath thoue me not,
 though I deserve thine ire:
 Neuer correct me in thy rage,
 O Lord, I thee desire.

2 For I am waken, therefore O Lord,
 of mercy me forbear:

And heale me Lord, for why? thou knowest
 my bones der quake for feare.

3 My soule is troubled very sore,
 and beryd vehemently:
 But Lord how long wilt thou delay,
 to cure my miserie?

4 Lord turne thee to thy wanted grace,
 my soule soule vpraise:
 O save me not for my defaults,
 but for thy mercies sake.

5 For why? no man among the dead,
 rememberd thee one whit:

6 Who shall worship thee O Lord,
 in the infernall pit?

7 So grievous is my plaint and moan,
 that I waxe wondrous faint:
 All the night long I wail my bed,
 with teares of my complaint.

8 My sight is dim and wareth old,
 with anguish of my heart:
 For feare of those that be my foes,
 and would my soule subuert.

9 But now away from me all ye,
 that woeke iniquitie:
 For why? the Lord hath heard the voice
 of my complaint and crye.

He heard not onely the request,
 and prayer of my heart:
 But it receyued at my handes,
 and tooke it in good part.

10 And now my foes that beryd me,
 the Lord will soone defame:
 And suddenly confound them all,
 to their rebuke and shame.

Domine

Domine Deus meus. Psal. vii. T.S.

6 David falsely accused by Chus, and his kinsman
calley God to be his defender. first, for that his
conscience did not accuse him of any evil towards
hauke. Next, that he purposed Gods glory re-awards
himself againe in the wicked. And so the Gods were
eyes and spectators his wicked doles, threatening that
it shall fall on every necke, that which hee
was purposed for others.

Sing this as the 3. psalme.

O Lord my God, I put my trust,
and confidence in thee:
Save me from them that me pursue,
and che deliuer me.
Least like a Lion they me teare,
and rend in pieces small:
Whilst there is none to succour me,
and rid me out of thall.

O Lord my God if I have done,
the thing that is not right:
Or else if I be found in fault,
or guiltie in thy sight:
Or to my friend: rewarded ill/
or left him in disgrace,
Which me pursued most cruelly,
and hated me causelesse.

Then let my foes pursue my soules,
and che my life downe thyns
Into the earth: and also laye,
mine honor in the dust.

Start up O Lord now in thy wrath,
and put my foes to shame:
Perforce thy kingdom promised
to me, which wrong I haue.

Then shall great nations come to thee,
and know thee by this thing:
If thou declare for loue of them,
thy selfe as Lord and king.
And thou that art of all men iudge,
O Lord now iudge thour me
According to thy righteousness,
and mine integritie.

The second part.

Lord cease the date of wicked men.
and be the iust mans guide:
By whom the secrets of all heartes,
are searched and descide.
I take my helpe to come of God,
in all my griefe and smart:
That doth preserve all those that be,
of pure and perfect heart.

The iust man and the wicked both,
God iudgeth by his power:
So that he seeth his mighty hand,
enen every day and houre.

Except he change his mynde I dye,
for euen as he should smite:
He wher his sword, his bow he bendes,
smying where he may hit.

And doth prepare his mortall darts,
his arrowes heme and sharpe:
For them that do me persecute,
whyles he doth mischief warpe.
But loe though he in trauell be,
of his deathly foresat:
And of his mischief once comming,

yet bringes forth nought at last.

He diggs a ditch and deliues it hope,
in hope to hure his hostie:
But he shall fall into the pit,
that he digd by for other.

Thus wrong returned to the hurt
of him in whom it bred:
And all the mischief that he wrought,
shall fall upon his head.

I will geue thanks to God thereof
that iudgeth righteously:
And with a song will paye the name,
of him that is most high
Domine Deus noster. Psal viii. T.S.

The prophet, considering the excellent libera-
tion and fatherly providence of God towards small
whom he made as it were a God ouer all his workes
geue thanks, and is aduised with the admira-
tion of the same.

Sing this as the 3. psalme.

O God our Lord, how wonderfull,
are thy workes every where:
Whose fame surmountes in dignity,
about the heauens cleare.

Such by the mouthes of sucking babes,
thou wilt confound thy foes:
For in these babes thy might is shene,
thy graces they dislike.

And when I see the heauens high,
the workes of thine owne hand:
The Sunne, the Moone, & all the starres,
in order as they stand.

What thing is man (Lord) thine I then,
that thou dost him remember:
Or what is mans posteritie,
that thou dost him consider?

For thou hast made him little lesse,
then Angels in degree:
And thou hast crowned him also,
with glory and dignity.

Thou hast perfect him to be Lord,
of all thy workes of wonder:
And in his fate hast set all thy wayes,
that he should keep them vnder.

As shepe and neate, and all bestes els,
that in the fieldes do feede:

Foules of the ayre, fish in the sea,
and all that therein feede.

Therefore must I say once againe,
O God thou art our Lord:

How famous and how wonderfull,
are thy workes through the world.

Confitebor tibi Domine. Psal. ix. T.S.

David geuing thanks for his manifold victories
receiued, desireth the same worsted help againe, as
gainst his new enemies, and their malicious adu-
gencie to be destroyed.

Sing this as the 3. Psalme.

With heart and mouth will I the Lord,
will I sing laud and paye:
And speake of all his wondrous workes,
and them declare alwayes.

I will be glad and much reioyce,
in the (O Lord) most high:
And make my songes extoll thy name,
about the Earth thy.

- 1 For that my foes are in mine backe,
and endured vnto flight:
They shall become flat and are destroyed,
by thy great force and might.
4 Thou hast triumphed all my wrong,
my grief and all my grudge:
Thou dost with iustice heare my cause,
most like a righteous iudge.
5 Thou dost rebuke the heathen folke,
and wicked is confound:
That afterward the memory,
of them cannot be found.
6 My foes thou hast made god dispatch,
and all their campes destroyd:
Thou hast their shame with them defaced,
through all the world to wide.
7 Know thou, that he which is aboue,
for euermore shall raigne:
And in the feare of equitie,
true iudgement will maintayne.
8 With iustice he will heape and guide,
the world and euery right:
And so will yee with equitie,
to euery man but right.
9 He is protector of the poore,
what tyme they be opprest:
He is in all aduersitie,
their refuge and their rest.
10 All they that know of thy holy name
therefore shall trust in thee:
For thou forsakest not their suite,
in their necessitie.

The second part.

- 11 Sing P salmes therefore vnto the Lord
that dwelleth in Sion hill:
Publish among all nations,
his noble acts and will.
12 For he is mindful of the bloud,
of those that be oppressed:
Forgetting not the afflicted hart,
that seeketh to him for rest.
13 Have mercy Lord on me poore wretch
whose enemies still remaine:
Which from the gates of death art wont,
to raise me vp againe.
14 In Sion shalt I maynt forth,
thy praise in heart and voice:
And that in thy saluation Lord,
my soule might still reioyce.
15 The heathen like a net is set,
that they themselves prepare:
And in the net that they do set,
their owne feete fall ac snare.
16 God shewes his iudgement which were
for euery man to marke: (good,
Whoe as yet see the wicked man,
yet crape in his owne warke.
17 The wicked and the sinfull men,
goe downe to hell for aerie:
And all the people of the world,
that God will not remember.
18 But sure the Lord will not forget,
the poore mans grief and payne:
The patient people neuer looke,
for helpe of God in vaine.

- 19 O Lord arise, least men presume,
that be of worldly might:
And let the wicked folke become,
their iudgement in thy sight.
20 Lord arme thy rancor, fere and dread,
into the hartes of them:
That they may know assuredly,
they be but mortall men.

Vt quid Domine. Psal. ix. T.S.

The complaint of all the sinners which worldly men be, because of their prosperitie when they soe without all feare of God thinke they may do all things vncontrollably. He calleth for remedy against such, & is comforted with the hope thereof.

Sing this as the 9. psalme.

What is the cause that thou O Lord,
art now so farr from thine,
And hepest close thy countenance,
from vs this troublous tyme.
2 The poore doth perish by the proud,
and wicked mens desire:
Let them be taken in the craft,
that they themselves conspire.

- 3 For in the lust of their owne hart,
the vngodly doeth delight:
So doth the wicked praye himselfe,
and doth the Lord despight.
4 He is so proud that right and wrong,
he setteth all apart:
Nay nay, there is no God (sayth he)
for thus he thinke in hart.

- 5 Because his wayes do prosper still,
he doth thy lawes neglect:
And with a blas doth putte agaynst
such as would him correct.
6 Tush, tush (sayth he) I haue no dread,
least myne eare should change:
And why? for all aduersitie,
to him is very strange.

- 7 His mouth is full of curdnesse,
of fraude, deceit, and guile:
Vnder his tongue doth mischief sit,
and trauell all the while.
8 He lyeth hid in wayes and holes,
to slay the innocents:
Against the poore that passe, in by
his cruel eyes are bent.

- 9 And like a Lyon pryncely,
lyeth lurking in his den:
If he may snare them in his net,
to spoile poore simple men.
10 And for the nonce full craftily,
he croucherb downe I say:
11 So are great heapes of paye men made
by his strong power his praye.

The second part.

- 12 Tush, God forgetteth this (sayth he),
therefore I may be bold:
His countenance is cast aside,
he doth it not behold.
13 Arise O Lord, O God in whom,
the poore mans hope doth rest:
Lift vp thy hand forget not Lord,
the poore that be oppressed.
14 What blasphemy is this to thee,
Lord dost thou not abhorre it?

To heare the wicked in their hearts,
say thus thou wast not for it:
But thou seest all their wickednesse,
and well dost iudges and:
Thar feendlesse and voyde fatherlesse,
are left vnto thy hand.

Of wicked and malicious men,
then breake the power for euer:
That they with their iniquitie,
may perish altogether.
The Lord shall reigne for euermore,
as kyng and God alone:
And he will rials the yfearthen folke,
out of the land echone.

Thou hearest O Lord the praye in mans
their prayers and request: (playnt,
Their hartes thou wilt confesse, vntill
thine eares to heare be prest.
To iudge the paye and fatherlesse,
and helpe them to their righte:
That they may be no more opprest,
with men of maydly might.

In Domino. Psal. xi. T. S.

This psalme sheweth how the afflictions of temptation
and anguish of mynde be stayned in pers-
onification. For he reioyseth that god sent him such
one in necessity, declaring his iustice, as well in
gouerning the good and wicked men, as the whole
worlde.

Sing this as the 3. Psalme.

I trust in God how dare ye thin,
say thus my faulte beuile
Iste hence as fast as any foule,
and hebe you in your hill:
Behold the wicked bend the bowes,
and make their arrowes prest:
To shote in secret and to hurt
the sound and harmelesse best.

Of worldly hope all dayes were they on he,
and clearely brought to nought:
How the iust and righteous man,
what euill hurt he wrought?
But he that in his temple is,
most holy and most high:
And in the heauens hath his seate,
of royall maiestie.

The paye any simple mans effort,
considereth in mynde:
And searcheth out full narrowly,
the matters of mannynde:
And with a chearefull countenance,
the righteous man will be:
But in his hart he doth abhorre,
all such as mischiefe muse.

And on the sinners earth shames,
as thicke as any raine:
And as the sinners wher they stand,
oppressed for their payne.
Ye is then how a righteous God,
doth righteousnesse embrace:
And to the iust and bright men,
shewes forth his pleasant face.

Saluum me fac Psal. xii. T. S.

The prophet seeing the miserable decay of all good
men, becometh God speedily to send reformation on
them comforted with the assurance of Gods helpe

and promises, concluding, that when all others are
most corrupted, then God will deliuer his.

Sing this as the 3. Psalme.

Helpe Lord for good and godly men,
do perishe and decay:
And faith and trust from worldly men,
is perced cleane away.
Who so doth with his neighbour talke,
his talke is all but vaine:
For every man verthinketh how,
to flatter, lye, and faine.
But flattering and deceitfull lips,
and tongues that be so stout,
To speake proud wordes and make great
the Lord soon cut them out.
For they say still we will preuaile,
our tongues shall be as tall:
Our tongues are ours the onely to speake,
what Lord shall be controule?

But for the great complaynt and cry,
of paye and men opprest:
Arise will I now sayth the Lord,
and them resceue to rest.
Gods word is like to silver pure,
that from the earth is tryed:
And hath no lesse then seven tymes,
in fire bene purified.

How since thy promise is to helpe,
Lord haue the promise true:
And saue by now and euermore,
from this ill hynde of men.
For now this wicked world is full,
of mischautes manifold:
When beuile with mortal men,
so highly be extold.

Viquequo Domine. Psal. xiii. T. S.

David as it were overcome with afflictions,
dearly to God his onely refuge, and encouraged
through Gods pynture, he cometh to confidence
agaynst the extreme horrors of death.

Sing this as the 3. Psalme.

How long wilt thou forget me Lord,
How long wilt thou be remembred:
How long wilt thou thy visage hide:
as though thou were offend:
In hart and mynde how long shall I,
with care chymented be:
How long shall my deadly foes,
thus triumphe over me?

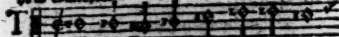
Behold me now O Lord my God,
and heare me sore opprest:
Lighten myne eyes least that I sleepe,
as one by death posses.
Least thus myne enemy say to me,
behold I do preuaile:
Least they also that hate my soule,
reioyce to see me quale.

But for thy mercies and goodnesse,
my hope shall neuer flart:
In thy relief and saving health,
right glad shall be my hart.
I will geue thanks vnto the Lord,
and playnes to him sing:
Because he hath bene my resceuer,

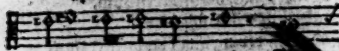
and granted my wishing.

Dixit insipiens. Psal. cxlii. T. S.

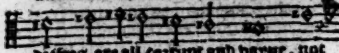
The doctores the wickedness of men so prone to such licentiousness that God must brought to some contempt: the which, albeit he was greatly grieved, yet persecuted that God would requite it, he is confident.



There is no God as foolish men



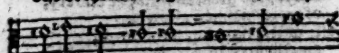
affirme in their mad moodes: They



distres are all corrupt and bayne, not



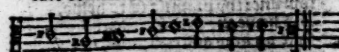
one of them both good. 1. The Lord



behold from heaven high, the whole



race of mankinde: And saw not one that



bought in deed, the living God to serve,

They went all wide and were corrupt

and truly there was none:

That in the world did any good,

I say there was not one.

4 For all their judgement is false loke,

that all wayke mischiefe fill;

Learning my people men as beasts,

not one to seeke Gods will.

When they thus rage then suddenly,

great feare on them shall fall:

For God doth love the righteous men,

and will maintaine them all.

6 Ye moche the dolours of the poore,

to their reproch and shame,

Because they put their trust in Gods

and call upon his name.

7 But who shall gine thy people healeth,

and when wilt thou fulfill

The promise made to Israel,

from out of Zion hill?

8 Euen when thou shalt restore againe,

such as were captiue lad:

Then Jacob shall there in thy sight,

and Israel shall be glad.

Domine quis. Psal. xv. T. S.

Here is taught why God chose the Jews his peculiar people, and placed his temple among them which was, that they by living rightely, might shewe that they were his speciall holy people.

Sing this as the i. Psalme.

Lord within thy Tabernacle,

who shall inhabit still:

9 Whom wilt thou make to dwell,

in thy most holy hill?

10 The man whose life is innocent,

whose wayes are just and straight;

Whose heart doth thinke the very truth,

whose tongue speakes no deceit.

11 For to his neyghbours, both when ill

in doo, goodes, as name:

For willingly doth moue false tales,

which might impeare the same.

12 That in his heart regereth not,

malicious wicked men:

But that he that loue and feare the Lord,

he maketh much of them.

13 His oth and all his promises,

that keepeth faithfully,

Although he make his couenent so,

that he doth lose thereby

14 That putteth not to shame,

his iourney and his cotise:

For to hurt the innocent,

doth hate of his purpise,

15 Who is both all things as you see

that here is to be done:

Shall neuer perish in this world,

ne in the world to come.

Conserua me. Psal. xvi. T. S.

David prayeth to God in the Temple, not for his

treasures: but for his holynes sake, praying that he

maye all wayke, seeing God onely for his choyce

and felicity, who suffering his so litle thing.

Sing this as the i. Psalme.

Lord hope me for I trust in the,

and do confesse in doo:

Thou art my God and of my gabes,

O Lord thou hast no ree.

1 I geue my gabes vnto the same,

that in the world he dwelle:

And namely to the saythfull stoche,

in deute that erre.

They shall heape sorowes on their heads,

which runne as they were made:

To offer to the Idoll gods,

alas it is too bad.

4 As for I be bloody in heart,

and offerings of that sort:

I will not touch nor yet thereto,

my lips shall make response.

5 For why? the Lord the portion is,

of anye inheritance:

And thou art he that doest maintaine,

my rent, my lot, my chauce.

6 The place wherein my lot did fall,

in beaute did excell:

Myne heritage assigne to me,

doth praise me wondrous well.

7 I thanke the Lord that caused me,

to vnderstand the right:

For by his meane my feare thought,

do reach the eery night.

8 I set the Lord still in my sight,

and cast him out all:

For he doth stand on my right hand,

therefore I shall not fall.

- 9 Wherefore my hart and tongue also,
both both rejoyce together:
My flesh and body rest in hope,
when I thinke thyngs canst see.
10 Thou wilt not leave my soule in gear:
O Lord thou lovest me:
For yet wilt thou give thy holy one,
consumption for to be.
11 But wilt teach me the way of life,
for all creature and thing
Of perfect joy are in thy face,
and power for succour.

Exaudi Domine. Psal. xvii. T. 5.

Here hee complaينت to God of the cruell pnyde &
avengance of Saul, who ragyd without any cause.
Therefore he beseecheth God to revenge his innocen-
cy and deliver him.

Sing this as the 1. psalme.

- O Lord give eare to my just cause,
attend when I complaine:
And heare the prayer that I put forth,
with lips that do not feigne.
1 And let the iudgement of my cause,
proceede alwayes from thee:
And let thine eyes behold and cleare,
this my simplicitie.

- Thou hast well orde me in the night,
and yet couldest nothing finde:
That I have spoken with my tongue,
that was not in my minde.
4 As for the woordes of wicked men,
and perches peruerse and ill:
For Ioue of thy most holy word,
I have restrained still.

- 4 Then in the perches that be most pure,
say me Lord and presene:
That from the way wherein I walke,
my steps may neuer swene:
6 For I do call to thee (O Lord),
surely thou wilt me aide:
When heare my prayer & weigh right well
the wordes that I haue saide.

- 7 O thou the Saviour of all them,
that put their trust in thee:
Declare thy strength on them that spurne,
against thy maiestie.

- 8 O keepe me Lord as thou wouldest keepe
the apple of thine eye:
And hide covert of thy winges,
defend me secretly.

The second part.

- 9 From wicked men that trouble me,
and dayly me annoy:
And from my foes that goe about,
my soule for to destroy.
10 Which wallow in their worldly wealth,
so full and eke so fat:
That in their pride they do not spare,
to speake they care not what.
11 They lye in wait where I should passe
with craft me to confound:
And muske mischief in their mindes,
to cast me to the ground.
12 As much like a Lyon greedy,
that would his pray embrace:

- Or lurking like a Lyons whelpes,
within some secret place.

- 13 Up Lord with hast present my foe,
and cast him at thy feet:
Save thou my soule from the ill man,
and with the sword him smite.

- 14 Deliver me Lord by thy power,
out of these tyrantes handes:
Which now so long tyme raigned haue,
and kept vs in their bandes.

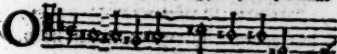
- 15 I meane from worldly men to whom,
all worldly gades are rise:
That haue no hope nor part of joy,
but in this present life.

- 16 Thou of thy hope their bellies fill,
with pleasantnes to their mynde:
Their children haue inough, and leaue
to theirs the rest depende.

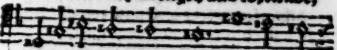
- 17 But I shall with pure conscience,
behold thy gracious face:
So when I wake I shall be full,
of thine Image and grace.

Diligam te Domine. Psal. xviii. T. 5.

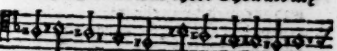
David giveth thanks entering into his kingdome
spealling the marvellous graces of God in his pro-
secution. Herein is the Image of Christs king-
dome, which shall conquer through Christ, by the
unspeakable love of god, though all the world resist.



God my strength and fortitude,



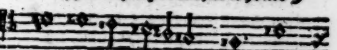
of force I must love thee: Thou art my



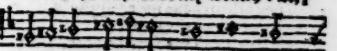
castle and defence, in my needfullie.



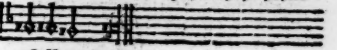
1. My God, my rocke, in whome I



trust, the worker of my weake: My



refuge, buckler, & my shield, the hope



of all my health.

When I sing laud unto the Lord,
most worthy to be served:
Then from my foes I am right sure,
that I shall be preserved.

4 The pang of death did compass me,
and bound me every where:
The flowing waters of wickedness,
did put me in great feare.

The eye and subtle snares of hell,

were round about me first:
 And for my death there was prepared,
 a deadly trapping net.
 5 I thus best with pains and griefe,
 did pray to God for grace:
 And he forthwith did heare my plaint,
 out of his holy place.

7 Such is his power that in his wrath,
 he made the earth to quake:
 Yea, the foundation of the mount,
 of Sasan for to quake:
 8 And from his nostrils came a smoke,
 when kindled was his ire:
 And from his mouth came kindled coales
 of hore consuming fire.

9 The Lord descended from above,
 and bowed the heavens hye:
 And vnderneath his feete he cast,
 the darknesse of the skye.
 10 On Cherubims and on Cherubines,
 full royally he rode:
 And on the wings of all the windes,
 came flying all abroad.

The second part.

11 And like a den most darke he made,
 his hye and secret place:
 With waters blacke, and ayrie cloudes,
 enuironed he was.
 12 But when the presence of his face,
 in brightnesse shall appeare:

The cloudes consume, and in their stead,
 come dayle and coales of fire.

The fire barres and thunder often,
 disperse them here and there:
 And with his often lightenynges,
 he purst them in great feare.

14 Lord, at thy wrath and threatenynge,
 and at thy chiding cheate:
 The spynges and the foundations,
 of all the world appeare.

15 And from above the Lord sent downe,
 to fetch me from below:
 And pluckt me out of waters great,
 that would me overflow.

16 And me deliuered from my foes,
 that would haue made me rhyall:
 Yea from such foes, as were to strong,
 for me to deale withall.

17 They did pteuent me to appresse,
 in tyme of my great griefe:
 But yet the Lord was my defence,
 my succour and relief.

18 He brought me forth in open place,
 whereas I might be frst:
 And kept me safe, because he had
 a fauour vnto me.

19 And as I was an innocent,
 so did he me regard:
 And to thy cleanness of my handes,
 he gaue me my reward.

20 For that I walked in his wayes,
 and in his pathes haue robd:
 And haue, nor wauered wickedly,
 agaynst my Lord my God.

The third part.

21 But furthermore I haue respect,
 as his law and decre:

His statutes and commandementes,
 I cast not out from me.
 22 But pure and cleane and vncorrupt,
 appeare before his face:
 And did refrayne from wickednesse,
 and sinne in any case.

23 The Lord therfore will me reward,
 as I haue done aright:
 And to the cleanness of my handes,
 appearing in his sight.

24 For Lord, with him that holy is
 wilt thou be holy to:
 And with the god and vertuous men,
 right beremanly wilt doe.

25 And to the longynge and elect,
 thy loue thou wilt reuerse:
 And thou wilt ble the wicked men,
 as wicked men deserue.

26 For thou doste saue the simple folke,
 in trouble when they lye:
 And doste hyng downe the countenances,
 of them that loke full hye.

27 The Lord will light my candle,
 that it shall shine full bright:
 The Lord my God will make alle,
 my darknesse to be light.

28 For by thy helpe an host of men,
 discomfite Lord I shall:
 By the I scale and ouerleape,
 the strength of any wall.

29 Unspotted are the wayes of God,
 his word is purely true:
 He is a sure defence to such,
 as in his faith abide.

30 For who is God except the Lord,
 for other there is none:
 Ours who is omnipotent,
 leauing our God alone?

The fourth part.

31 The God that giueth me with strength
 is he that I do meane:
 That all the wayes wherein I walke,
 hee enuermore hee keepe cleane.

32 That made my feete like to the hart,
 in sweetness of my pace:
 And for my feete brought me forth,
 into an open place.

33 He did in order put my handes,
 to battaile and to fight:
 To bryake in funder barres of brasse,
 he gaue mine armes the might.

34 Thou teachest me thy sauing health,
 thy right hand is my tower:
 Thy loue and familiaritie,
 doth still increase my power.

35 And vnder me thou makest plaine,
 the way where I should walke:
 So that my feete shall neuer slip,
 nor stumble at a balke.

36 And fiercely I pursue and take,
 my foes that me annoyde:
 And from the scid do not reuente,
 till they be all destroyed.

37 So I suppress and wound my foes,

that they can rife no more:
for at my fete they fall downe flat,
I ftrike them all fo lowe.
13 for thou doeft giue me thv strength,
to warre in fuch a wife:
that they be all fcatrerd abroad,
that by agaynst me rife.

19 Lord thou haft put into my handes,
my mortall enemies yoke:
And all my fear thou doeft denie,
in funder with thy broke.
20 They caid for helpe but none gaue care,
nor helpt them with relief:
yea to the Lord they caid for helpe,
yet heard he not their grief.

The aft part.

41 And ftill like duff before the winde,
I hysnt them under fere:
And fcorpe them out like ftealy clay,
that thicketh in the flure.
42 Thou hepeft me from detritious folke,
that ftill in ftrife be lad:
And thou doeft of the thenthen fothe,
appoynt me to be had.

43 A people ftrange to me unknowne,
and yet they ftall me fceue:
And at the ftir obey my word,
whereas myne owne will fwerue.
44 I ftall be fchfome to myne owne,
they will not fe my light:
But wander wide out of their wayes,
and hve them out of fight.

45 But bleffed be the living Lord,
moft worthy of all praye:
that is my rocke and faying healthy,
played be be alwayes.
46 for God it is that gaue me power,
renenged for to be:
And with his holy word fubdude,
the people vnto me.

47 And from my foe me deliuerd,
and let me higher then thofe:
that cruell and bngedly were,
and by agaynst me tofe.

48 And for this caule O Lord my God,
to thee geue thanks I ftall:
And fing our prayes to thy name,
among the ftartles all.

49 Thon gneft great proftertie,
vnto the hyng I fay:
to waund thine annoynted hyng,
and to his fete for aye.
Celi enarrant. pfal. xix. T.S.

He mouerth the fearchfulle glouffe God by the worp-
mandhip, propopos and opamars of the hear-
uens, and by the law wherein God is reuelid faine
harp to his chosen people.

Sing this as the 14. pfalme.

The heauens and the firmament,
do wondrously declare:
the gloffe of God omnipotent,
his workes and what they are.
1 The wondrous workes of God appeare,
by every dayes ftarres:
the nightes likewise which their race run
the felfe fame thinges exprefe.

3 There is no language tongue or fpeech,
where their found is not heard:
In all the earth and coaftes thereof,
their knowledge is conferrd.

4 In them the Lord made for the funne,
a place of great renoune:
Who like a brightsome trade frind,
dorth from his chamber come.

5 And as a ballant champion,
who for to get a prize:
With foy doth haft to take in hand,
fome noble enterprife.

6 And all the fays from end to end,
he compaffeth about:
Nothing can hide it from his heate,
but he will finde it out.

How perfect is the law of God,
how is his conftance fure:
Connectyng fowles and making wife,
the fimple and obfure.

8 Just are the Lordes commandemens,
and glad both hart and mynde:
His precepts pure and geuerly lize,
to eyes that be ftill bynde.

The feare of God is excellent,
and doth endure for euer:
The iudgements of the Lord are true,
and righteous altogether.

10 And more to be embraced alwayes,
then fined gold I fay:
The hony and the hony combe,
are not fo fweete as they.

By them thy feruant is forwarde,
to haue God in regard:
And in performance of the fame,
there ftall a great reward.

12 But Lord what earthly man doth
the errors of his life? (know,
Then cleafe my foule from fecret finnes,
which are in me moft rife.

13 And kepe me, that pfeumptuous
pfeuple not ouer me: (finnes,
And then I ftall be innocent,
and great offences flee.

14 Accept my mouth and the my hart,
my wordes and thoughtes & chone:
for my rede mer and my strength,
O Lord thou art alone.

Exaudiat te Dominus. pfal. xx. T.S.

¶ The people pray to God to heare they king and
receiue his facktie, which he offed before he went
to battell agaynst the Ammonites, declaring that
the death put there truf in boyes: But they ruf
only in his name. herforfe the other ftall fall,
but the king and his people ftall ftand.

Sing this as the 14. pfalme.

I In trouble and aduerfite,
the Lord God heare the ftill:
The matelste of Jacobs God,
defend the from all ill.

2 And fend the from his holy place,
his helpe at every need:
And fo in Sion ftablish the,
and make thee strong in deed.

3 Rememberyng well the facktie,
D. the t

that now to him is done:
And to receive right cheerfully,
thy burnt offerings of love.

4 According to thy hartes desire,
the Lord grant unto thee:
And all thy counsell and devise,
shall well performe may be.

5 We shall reioyce when thou hast failed,
and our banners display:
When the Lord, which thy requests
fulfilled hath alway.

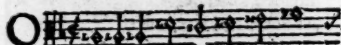
6 The Lord will his appointed faue,
I know well by his grace:
And send him health by his right hand,
out of his holy place.

7 In Charloes some put confidence,
and some in houses trust:
But we remember Gods our Lord,
that keepeth promise fast.

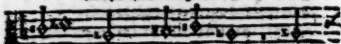
8 They fall downe flat, but we do rise,
and stand by helpfully:
Now faue and helpe vs Lord and king,
on thee when we do crye.

Domine in iurte, Psal. xxi. T.S.

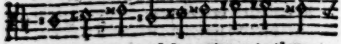
David in the person of the people prayeth God for
the victory given them against the Syrians & Am-
monites. 1 Sam. xxi. wherein he was crowned with
the crown of the hyng of Iudon. 2 Sam. 12. and
inward with the manifold blessings of God.



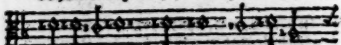
Lord how sofull is the king



in thy strength and thy power: How



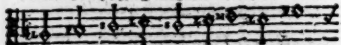
vehemently doth he reioyce in thee.



Thy's Saviour: For thou hast given



unto him, thy's godly hartes desire: so



him nothing hast thou denied, of that



he did require.

3 Thou dost present him with thy gifts
and blessings manifold:
And thou hast set upon his heade,
a crowne of perfect gold.

4 And when he asked life of thee,
thereof thou madest him sure:
To have long life, yea such a life,
as few should endure.

5 Great is his glory by thy helpe,
thy strength and aid.

Great worship and great honours both,
then hast thou given him.

6 Thou wilt give him desire,
that power shall decay:
And with thy charcell countenance,
wilt comfort him alway.

7 For why? the hyng doth strongly trust,
in Gods say to p'seaple:

Therefore his godly grace,
will not that he shall quaye.

8 But let thine enemies see thy force,
and those that the world stand:
And out thy foes and let them see,
the power of thy right hand.

9 And like an open burne them Lord,
in fiery flame and fume:

Thine anger shall destroy them all,
and like them consume.

10 And thou wilt come out of the earth,
their waste that should increase:
And from the number of thy folke,
their side shall end and cease.

11 For why? much mischief did they muse,
against thy holy name:

Yet did they saye and had no power,
for to performe the same.

12 But as a marke thou shalt them set,
in a most open place.

And charge thy bowstrings readyly,
against thine enemies face.

13 We then exalted Lord therefore,
in thy strength every house:
So shall we sing right solemnly,
praising thy might and power.

Deus Deus meus. Psal. xxii. T.S.

David complaineth of his desperate extremities, &
declareth wherof he recovered himselfe by the
sacris. Under his person is figured Christ.

Sing this as the 21. Psalme.

1 God my God wherfore dost thou,
forsake me bitterly:

And helpest not when I do make,
my great complainant and cry:

2 To thee my God even all day long,
I do both cry and call:

I cease not all the night and yet,
thou hearest not at all.

3 Even thou that in thy sanctuary,
and holy place dost dwell:
Thou art the comfort and the joy,
and glory of Israel.

4 And he in whom our fathers old,
had all their hope for ever:
And when they put their trust in thee,
to doe thou them deliver.

5 They were delivered ours when,
they called on thy name:
And for the faith they had in thee,
they were not put to shame.

6 But I am now become a worm,
more like them any man:
An outcast whom the people scorn,
with all the spies they can.

And me despite as they behold,

me.

me walking on the way:
They grin, they mow, they nod their heads
and in this wise they say.
This man doth glory in the Lord,
his fano, and his lower
Let him redeme and helpe him now,
his power if he will pson.

But Lord out of my mothers wombe,
I came by thy request:
Thou dost preferre me still in hope,
while I do sucke her teat.
I was committed from my birth,
with thee to have abode:
Since I was in my mothers wombe,
thou hast bene euer my God.

The second part.

Then Lord depart not now from me,
in this my ptesent griefe:
Since I have none to be my helpe,
my succour and reliefe.
So many Gullies do compass me,
that bee full strong of beate:
Yc Gullies so far as though they had,
in Basan field bene fed.

They gaze vpon me greedely,
as though they would me slea:
Much like a Lyon roaring out,
and ramping for his pray.
But I dyop downe like water shed,
my iointes in sande beake:
My hearte doth in my body melt,
like waxe against the heat.

And like a porthead dyeth my strenght
my tongue it cleaueth fast
vnto my sawes, and I am brought,
to dust of death at last.

And many dogs do compass me,
and wicked counsell the
Conspire against me cursedly,
they pearce my handes and feet.

I was tormented so, that I
might all my bones haue tolde:
Yea still vpon me they did looke,
and still they me beholde.

My garments they diuided eke,
in partes among them all:
And for my coate they did cast lots,
to whom it might befall.

Therefore I pray the be not fawre,
from me at my great neede:
But rather sth thou art my strenght,
to helpe me Lord make spede.
And fro the sword Lord saue my soule,
by thy might and thy power:
And kepe my soule thy darling deare,
from dogges that would deuour.

And from the Lyons mouth that would
me all in sunder haue:
And from the doynes of inkomes,
Lord safely me deliue.

And I shall to my brethren all,
thy maiestie recorde:
And in thy Church shall praye the name,
of the thy liuing Lord.

The third part.

All ye that feare his name the Lord,
thou Jacob honore him:
And all ye sede of Israel,
with reuerence worship him.

For he despiseth not the poore,
he turned not awaye
his countenance when they do call,
but graunterh to their cry.

Among the folk that feare the Lord,
I will therefore proclaime:
Thy praye and kepe thy promise made,
for setting forth thy name.

The poore shall eate and be sufficed,
and those that do their deuer:
To know the Lord shall praise his name,
their hartes shall liue for euer.

All coastes of earth shal praise the Lord
and turne to him for grace:
The heathen folke shall worship him,
before his blessed face.

The hymnhome of the heathen folke,
the Lord shall haue therefore:
And he shal be their gouernour,
and hyng for euermore.

The rich men of his godly giftes,
shall fede and tast also:
And in his ptesence worship him,
and bow their knees full low.
And all that shal go downe to dust,
of life by him must tast:
His sede shall serue and praye the Lord,
while any world shal last.

His sede shall playnely shew to them,
that shal be borne hereafter:
His iustice and his goodnesse
and all his workes of wonder.

Dominus regit. psal. cxlii. W. W.

David hauing tried gods manifold meries bloud
times, gathereth the assurance that God will shew
his goodness for euer.

Sing this as the 21. Psalm.

The Lord is onely my support,
and he that doth me fede:
How can I then lacke any thing,
whereof I stand in neede?

He doth me folde in coates most safe,
the tender graske fast by:
And after dyues me to the streames,
which runne most pleasantly.

And when I feele my selfe weare lost,
then doth he me home take:
Conducting me in the right pathes,
euen for his owne names sake.

And though I were euen at deathes doze
yet would I feare none ill:
For with thy rod and shepherdes crooke
I am comforted still.

Thou hast my table richly deckt,
in despite of my foe:
Thou hast my head with balme refresht,
my cup doth ouerflow.

And finally while breath doth last,
thy grace shall me defend:
And in the house of God will I,
my life for euer spend.

An other of the same by T.S.

Sing this as the 21. Psalm.

My shepheard is the living Lord,
nothing therefore I neede:
In pastures faire with waters calme,
he set me forth to feede.

2 He did convert and glad my soule,
and brought my mind in frame:
To walke in pastures of righteousness,
for his most holy name.

3 Yea though I walke in vale of death,
yet wil I feare none ill
Thy rod, thy staffe, both comfort me
and thou art with me still.

4 And in the presence of my foes,
my tabernacle thou shalt spread:
Thou shalt O Lord all full my cup,
and eke annoint my head.

5 Though all my life thy favour is
forerichly shewed to me:
That in thy house for evermore,
my dwelling place shall be.

Domini est terra. Psal. xxiii. I.H.

¶ The grace of God being now uttered in the temple,
more glorious then before in the Tabernacle, was
widely exclamation stirred with the house, shew
of moving the consideration of the eternall mans-
our prepared in heaven, whereof this was a figure.
Sing this as the 21. Psalm.

The earth is all the Lordes, withall
her floze and furniture:
yea his is all the world, and all
that therein do endure.

2 For he hath fastly founded it,
about the Sea to stand:
And layd a low the liquid floudes,
to flow beneath the land.

3 For who is he (O Lord) that shall
ascende into thy hill:
And passe into thy holy place,
there to continue still?

4 Whose handes are harmelesse, & whose
no spot there doth defile: (hart)
His soule not set on banerie,
who hath not sworne to guile.

5 Him that is such a one the Lord,
shall place in blissfull plight:
And God his God and Saviour,
shall yeeld to him his right.

6 & his is the boode of transylers,
in the hyng of his grace:
As Jacob did the Itacites,
in that tyme of his race.

7 Ye winckes open your gates, stand open
the everlastyng gate:

For there shall enter in thereby,
the hyng of glorious state.

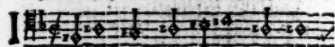
8 What is the hyng of glorious state?
the strong and mighty Lord:
The mighty Lord in battell stout,
and tryall of the sword.

9 Winckes open your gates, stand open

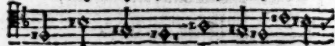
the everlastyng gate:
For there shall enter in thereby,
the hyng of glorious state.
10 What is the hyng of glorious state?
the Lord of hostes he is:
The hyngdome and the royaltie,
of glorious state is his.

Ad te domine. Psal. xxv. T.S.

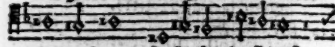
¶ David grieved at his sinnes, & malicious enemies
most secretly praye for forgiveness, especially of
such sinnes as he committed in his youth.



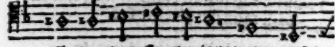
Lift myne hart to thee my God



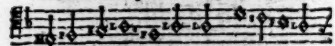
and guide most iust: show iustice unto



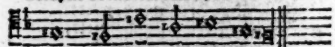
take no shame, for in thee do I trust.



2. Let not my foes reioyce, nor make



a scoyne of me: and let them not be over



thyne, that put their trust in thee.

But shame shall them besett,
which harme them wrongfully:
Therefore thy pathes and thy right waies
unto me Lord descrye.

4 Direct me in thy trueth,
and teach me: I thee pray:
Thou art my God and Saviour,
on thee I waite alway.

5 Thy mercies manifold,
I pray thee Lord remember:
And eke thy pittie plentiful:
for they haue bene for euer.
6 Remember not the faulces,
and frailties of my youth:
Remember not how ignorant,
I was bene of thy trueth.

7 Nor after my desertes;
let me thy mercy find:
But of thine owne benignitie,
Lord haue me in thy minde.

8 His mercy is full sweete,
his trueth a perfect guide:
Therefore the Lord will sinners teach,
and surely as hee will.

9 The humble he will teach,
his mercies for to keepe:
He will direct in all his waies,
the lowly and the meek.

10 For all the waies of God,
are trueth and mercy both:
To them that keepe his Testament,
the witness of his troth.

Th

The second part.

- 11 Now for thy holy name,
O Lord I thee intreat:
To graunt me pardon for my sinne,
for it is wondrous great.
- 12 Who so doth feare the Lord,
the Lord doth him direct:
To lead his life in such a way,
as he doth best accept.
- 13 His foule shall euermore,
in goodness dwell and stand:
His seed and his posteritie,
inherite shall the land.
- 14 All those that feare the Lord,
know his secret intent:
And vnto them he doth declare,
his will and testament.
- 15 Myne eyes and eke my hart,
to him I will aduance:
That plucke my feete out of the snare,
of sinne and ignorance:
- 16 With mercy me behold,
to thee I make my moene:
For I am poore and desolate,
and comfortlesse alone.
- 17 The troubles of my hart,
are multiplied in daide:
Wyng me out of this misery,
necessitie and neede.
- 18 Behold my pueritie,
myne anguish and my payne:
Remit my sinne and myne offence,
and make me cleane agayne.
- 19 O Lord behold my foes,
how they do still increase:
Outsaying me with deadly hate,
that sayne would liue in peace.
- 20 Preserve and keepe my soule,
and eke deliuer me:
And let me not be overthowne,
because I trust in thee.
- 21 Let my simple pueritie,
me from myne enemies shend:
Because I looke as one of chine,
that thou shouldst me defend.
- 22 Deliuer Lord thy folke,
and send them some reliefe:
I meane thy chosen Israel,
from all their payne and griefe.

Iudica me Domine. Psal. xxvi. I. H.

David iudicially suppliceth, and helpeth, yet assured of his integritie to Saule, rather God to be his castles assured. When he desireth to be in the company of the saythfull in the congregation of God when he hath banished by Saule, a pious milde godly life, open prayer, chaste living, and sacrifice for his deliuerance.

Sing this as the 24. Psalme.

Lord be my iudge, and then shalt se,
my pathes be right and playne:
I trust in God and hope that he,
will strenght me to remayne.
2 Proue me my God I thee desire,
my wayes to search and try:
As men do proue their gold whether it
my raiues and hart clyp.

- 3 Thy goodnesse lead before my face,
I dust beholde alwayes:
For of thy truth I tread the trace,
and will do all my dayes.
- 4 I do not lust to haunt a bide,
with men whose wordes are baine:
To come in house I do refuse,
with the deceitfull traine.
- 5 I much abhorre the wicked sort,
their deedes I do despise:
I do not once to them resort,
that hurtfull thinges devise.
- 6 My handes I wash and do practise,
in wordes that are bright:
Then to thine altar I make spende,
to offer there in sight.
- 7 That I may speake & preach the praise,
that doth belong to thee:
And so declare how wondrous wayes,
thou hast bene good to mee.
- 8 O Lord thy house I loue most deare,
to me it doth excell:
I haue delihte and would be neare,
whereas thy grace doth dwell.
- 9 O shut not vp my soule with them,
in sinne that take their fill:
Nor yet my life among those men,
that seeke much blood to spill.
- 10 Whose handes are heape with craft,
their lips thereof are full: (guile)
And their right hand with wench & wine
for bythes doth plucke and pull.
- 11 But I in righteousness entend,
my time and dayes to serue:
Thine mercy Lord and me defend,
so that I do not swerne.
- 12 My foote is stable for all assaies,
it standeth well and right:
Wherefore to God will I giue praise,
in all the peoples sight.

Dominus illumini. psal. xxvii. I. H.

David deliuered from great perils, much thanked wherein he sees his constant trust against the assaults of all enemies, and the end why he desireth to loue and to be deliuered. Then he exhorteth to faith and to attend vpon the Lord.

Sing this as the 18. psalme.

- T**he Lord is both my healty and light
What man make me dismaye?
Sith God doth giue me strenght might,
why should I be afraide?
- 2 Whyle that my foes with all their strenght
begin with me to banke:
And thinke to eate me vp, at length
themselves haue caught the fall.
- 3 Though they in campe agaynst me rise,
my hart is not afraide:
In battell might if they will try,
I trust in God for ayde.
- 4 One thing of God I do require,
that he will not deny:
For which I pray and will desire,
till he to me apply.
- 5 That I within his holy place,
my life throughout may dwell:
For

To see the beautie of his face,
and view his temple well.
In tyme of death he shall me hide,
within his place most pure:
And keepe me secret by his side,
as on a rocke most sure.

7 At length I know the Lords god grace,
shall make me strong and stout:
My foes to foyle and cleane deface,
that compass me about.
8 Therefore within thy house will I,
give sacrifice of prayse:
With Olives and songs: I will apply,
to laud the Lord alwayes.

The second part.

9 Lord heare the voyce of my request,
for which to thee I call:
Have mercy Lord on me oppressed,
and send me helpe withall.
10 My hart doth know thy grace: unto thee,
I line to haue thy grace:
Then seeke my face: thou to me,
Lord I will seeke thy face.

11 In wrath turne not thy face away,
nor suffer me to shide:
Thou art my helpe still to this day,
be still my God and guide.
12 My parentes both their soules forsooke,
and cast me of at large:
And then the Lord himselfe yet toke,
of me the cure and charge.

13 Teach me O Lord the way to thee,
and lead me on forth right:
For feare of such as watch to me,
to trap me if they might.
14 Do not berake me to the will,
of them that be my foes:
For they surmise agaynst me still,
false witness to depose.

15 My hart would faynt, but that in me,
this hope is fixed fast:
The Lord Gods god grace shall it see,
in safe that eye shall last.

16 Trust still in God, whose whole thou
his will abide thou must: (art
And he shall ease and strength thy heart,
if thou in him do trust.

Ad te Domine. Psal. xxviii. T. S.

Whying in feare and penitence to see Gods dhimes
set by wicked men, he cryeth, for vengeance against
them, & being assured that God hath heard him, he
commendeth all the sayethall to his tuition.
Sing this as the 21. Psalme.

Thou art O Lord my strength and stay,
the succour which I crave:
Neglect me not least I be like,
to them that got to grave.
3 The voyce of thy suppant heare,
that burs thee both crye:
When I lift up my hands vnto,
thy holy Acts most hye.

Repute me not among the just,
of wicked and peruer:
That speake right face vnto their friends,
and thinke full ill in heart.
According to their hands wayes,
as they deserve in deede.

And after their sinnetions,
let them receive their meede.

For they regard nothing Gods wayes,
his law, he yet his loye:
Therefore he will them and their seede,
destroy for ayme.

6 To render thanks vnto the Lord,
how great a cause haue I:
My voice, my praye, and my complaint,
that heare do willingly.

We to my shield and fortitude,
my buckler in battell:
My hope, my helpe, my heartes delight,
my song shall him confesse.
8 He is our strength and our defence,
our enemies to resist:
The health and the saluation,
of his elect by Christ.

9 Thy people and thine heritage,
Lord bless, guide, and preserue:
Increase them Lord and rule their hearts,
that they may neuer swerne.

Afferte Domino. Psal. xxxix. T. S.

David exhorteth himselfe (why for the most part
thinke there is no God) at the last to leave him for
the thunder and tempestes, for feare whereof all
creatures tremble. And albeit it thynketh thus
need, yet it moueth hym to praye by a name.

Sing this as the 30. psalme.

Unto the Lord ye potenters,
ye rulers of the world.
Gue ye all prayse, honour, and strength,
vnto the living Lord.
Gue honour to his holy name,
and honour him alone:
Worshyp him in his maiestie,
within his holy thone.

3 His voyce doth rule the waters all,
euen as himselfe doth please:
He doth prepare the thunderclaps,
and gouerneth all the Seas.
14 The voyce of God is of great force,
and wondrous excellent:
It is most mightie in effect,
and most magnificient.

5 The voyce of God doth rent and breake,
the Cedar trees so long:
The Cedar trees of Libanus,
which are most high and strong.

6 And makes them like as a Calfe,
or els the ihericon:
7 Nor onely trees but mountaynes great,
whereon the trees are borne.

8 His voyce denoteth the flames of fire,
and shaketh the wilderness:
It makes the desert quake for feare,
that called is Cadon.
It makes the bindes for feare to Calne,
and makes the couer playne:
Then in his temple every man,
his glory doth praeyse.

10 The Lord will sit above the foudes,
ruling the raging Sea:
So shall he raise up Lord and hye,
for ever and for aye.

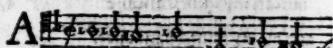
11 The Lord will geue his people power,
in vertue to exalte:

The

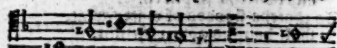
The Lord will bleſſe his choſen folke,
with eueraſting peace.

Exaltabo Domine. Pfalm. xxx. I. H.

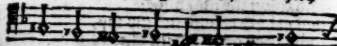
When Dauid ſhould dedicate himſelfe to the Lord
he felt extreme ſore without all hope of life, and
therefore after recovery, he thanketh God, recom-
mending others to do the like, and to learne by him,
that God is rather mercifull then ſeuere towards
his ſoule that aduerſitie is ſodaine. Then he pray-
eth and promiſeth to praiſe God for euer.



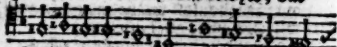
I laud and praye with hart and



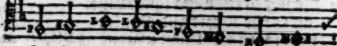
voice O Lord I come to thee: Which



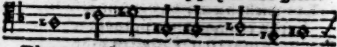
doſt not make my face reioyce, but



haſt exalted me. 1. O Lord my God to



thee I crye, in all my payne and grief:



Thou graunt an eare, and doſt promiſe



to eaſe me with relief.

Of thy good wilt thou haſt cald backe,
my ſoule from hell to ſaue:

Thou doſt reuile when ſtrength did lacke,
and kept me from the graue.

4 Sing prayſe ye Saints that proue & ſee
the goodneſſe of the Lord:

In memorie of his mightie
reioyce with one accorde.

5 For why? his anger but a ſpace,
ſorth faſt, and ſhake againe:

But in his fauour and his grace,
alwaies doth life remaine.

6 Though gripes of grieſe & pangues full
ſhall lodge with his all night: (ſoye,

7 The Lord to ſoy ſhall be reioyce,
before the day be light.

8 When I enioyce the world at will,
thouſt would I boaſt and ſay:

Unleſſe I am ſure to feele none ill,
this wealth ſhall not decay.

9 For thou O Lord of thy good grace,
haſt lent me ſtrength and aide:

But when thou treadſt away thy face,
my minde was ſoye diſmaide.

10 Wherefore againe yet did I crye,
to thee O Lord of might:

My God with plaints I did apply,
and praiſe both day and night.

11 What gaine is in my bloud ſoye I,
if death deſtroy my dayes:

Doth duſt declare thy mercie,

or yet thy truth doth praiſe?

12 Wherefore my God ſome pittie take,
O Lord I thee deſire:

Do not this ſimple ſoule forſake,
of helpe I thee requyre.

13 Thon doſt thou turne my grief & woe,
into a cheerefull boye:

The mourning webe thou tokeſt me fro
and madeſt me to reioyce.

14 Wherefore my ſoule vncheerfully,
ſhall ſing unto thy prayſe:

My Lord my God, to thee will I,
gene laud and thanks alwayes.

In te Domine ſper au. Pfal. xxxi. I. H.

Dauid deliuered from great danger betwixt death
what meditation hee had by the power of ſapientie,
when death was before his eyes, and how the fa-
uour of God alwayes is ready to thoſe that ſeare
him. He exhorteth the ſapient to truſt in God,
because he perfecteth them.

Sing this as the 18. pſalme.

O Lord I put my truſt in thee,
let nothing worke me ſhame:

As thou art with deliuer me,
and let me quite from blame.

2 Heare me O Lord and thou anon,
to helpe me make god ſpede:

Be thou my roche and houſe of ſtone,
my fence in tyme of neede.

3 For why? as ſhewed thy ſtrength is tride,
thou art my forte and tower:

So thy names ſake be thou my guide,
and lead me in thy power.

4 Blucke forth my ſtre out of the ſnare,
which they for me haue layd:

Thou art my ſtrength, and all my care,
to for thy might and ayde.

5 Into thy handes Lord I commit
my ſpirit which is thy due:

For why? thou haſt redeemed it,
O Lord my God moſt true.

6 I haue ſuch folke as will not part,
from thynge: to be abhorre:

When they on riddles ſet their hart,
my truſt is in the Lord,

7 For I will in thy mercy ſoye,
I ſee it doth excell:

Thou ſeſt when ought would me annoy,
and knoweſt my ſoule full well.

8 Thon haſt not left me in their hand,
that would me ouercharge:

But thou haſt for me out of band,
to walke abroad at large.

The ſecond part.

9 Great grief O Lord doth me aſſaile,
ſome pittie on me take:

My eyes were dumme, my ſight doth
my wounde for woe doth ake. (ſayle,

10 My life is woe with grief & payne,
my yeares in woe are paſt:

My ſtrength is gone, & thorough diſſaſtre,
my bones corrupt and waſt.

11 Among my ſow I am a ſcowe,
my friends are all diſmaide:

My neighbours and my kinſmen boine,
to ſee me are afraid.

2 As men once dead are out of minde,
so am I now forgot:
As small effect in me they finde,
as in a broken pot.

13 I heard the brags of all the rout,
their threats my minde did fray
How they conspide and went about,
to take my life away.

14 But Lord I trust in thee for aide,
not to be outwitted;
For I confesse and will haue faide,
thou art my Lord and God.

15 The length of all my life and age,
O Lord is in thy hand;
Defend me from the wrath and rage,
of them that me withstand.

16 As me thy seruant Lord expresse,
and shew thy ioyfull face:
17 Praise me Lord for thy goodnesse,
thy mercy and thy grace.

The third part.

17 Lord let me not be put to blame,
for that on thee I call:
But let the wicked beare their shame,
and in the graue to fall.

18 O how great good hast thou in store,
sayd by full safe for them:
Thar feare and trust in thee therefore,
before the founteyne of men.

19 Thy presence shall them fence & guide
from all proud brags and wronges:
Within thy place thou shalt them hyde,
from all the brisse of tongues.

20 Thanks to the Lord that hath declared
on me his grace to fauour:
He to defend with watch and ward,
as in a towne of warre.

21 This did I say both day and night,
when I was sore opprest:
Loe I was cleane cast out of sight,
yet heardst thou my request.

22 Ye Saints loue ye the Lord I say,
the sayd shall he doth guide:
And to the proud he will repay,
according to their pride.

23 We wrong and God shall say you haue
be done and haue a list:
For sure the Lord will take your part
sith ye in him do trust.

Beati quorum. Psal. xxxii. T.S.

¶ Dauid punisheth with greuous sickness for his sin
counteth them happy to whom God doth not im-
pute their transgressions. And after that he had ob-
tained his sinnes, and obtained pardon, he exhor-
teth the wicked men to liue godly, and the good to
reioyce.

Sing this as the 30. psalme.

The man is blest whose wickednesse,
the Lord hath cleane remitted:
And he whose sinne and wretchednesse,
is hid and alid covered.

2 And blest is he to whom the Lord,
imputeth not his sinne:
Which in his heart had hid no guile,
nor fraud is found therein

3 For whilst that I kept close my sinne
in silence and contraynt:

My bones did waste and wast away,
with dayly moone and playnt.

4 For night and day thy hand on me,
so greivous was and smart:
That all my blood and humours moyd,
to dymes did conuert.

5 I did therefore confesse my fault,
and all my sinnes did con-
fess: then O Lord didst me forgive,
and all my sinnes past ouer.

6 The humble man shall pray therefore,
and seeketh in due time:
So that the floodes of water great,
shall haue no power on him.

7 When trouble and aduersitie,
do compass me about:
Thou art my refuge and my toy,
and thou dost rid me out.

8 Come hether and I shall thee teach,
how thou shouldest walke aright:
And will the guide as I my selfe,
haue leard by proofes and sight.

9 Be not so rude and ignorant,
as is the people and stule:
Whose mouth without a rayne or bit,
from harmethen canst not rule.

10 The wicked man shall manfolds
sorowes and griefe sustayne:
But unto him that trusteth in God,
his goodnesse shall remayne.

We mercy therefore in the Lord,
ye haue list by your voyce:
And ye of pure and perfect hart,
be glad and che reioyce.

Exultate iusti. Psal. xxxiii. I.H.

¶ The righteous good man shall praise God for creating
and governing all things, for his saydfull prom-
ise, for scattering the counsell of the wicked re-
aching that no creature pestereth any man, but
only his mercy.

Sing this as the 30. psalme.

Ye righteous in the Lord reioyce,
it is a seemely sight:
That bright men with thankfull voyce,
should praise the Lord of might.

2 Praise ye the Lord with harpe & song,
in psalms and pleasant things:
With Lute and instrument among
that soundeth with ten stringes.

3 Sing to the Lord a song most new,
with courage gae him praise:

4 For why his word is ever true,
his workes and all his wayes.

5 To iudgement equite and right,
he hath a great good will:
And with his giftes he doth delight,
the earth throughout to fill.

6 For by the word of God alone,
the heauens all were wrought:

Their hostes and powers every chome,
his breath to passe hath brought.

7 The waters great gathered hath he,
on heapes within the shore:
And bid them in the depth to be,
as in a house of store.

9 All men on earth both leste and most,
fear God and kepe his law:
Ye that inhabite in eche coast,
breathe him and stand in awe.
10 What he commaunded wroughte it was
at once with present spede:
What he doth will is broughte to passe,
with full effect in dede.

11 The counsels of the nations rude,
the Lord doth bringe to nought:
He doth defeat the multitude,
of their deuise and thought.
12 But his decrees continue still,
they neuer slacke of swage:
13 The motions of his minde and will,
take place in euerie age.

The second part.

14 And blest are they to whome the Lord
as God and guide is knowne:
Whom he doth chuse of mere accord
to take them as his owne.
15 The Lord from heauen cast his sight,
on men mortall by birth:
Considering from his seate of might,
the dwellers of the earth.

The Lord I say whose had hath wrought
manns dact and doth it frame:
For he alone doth knowe the thought,
and working of the same.
16 A king that trusteth in his host,
shall nought prynciple at length.
The man that of his might doth boast,
shall faile for all his strength.

17 The trouper of horsemen he shall faile
their sturdy shaddes shall flie:
The strength of horse shall not prynciple,
the rider to preserue.
18 But loe the eyes of God entend,
and watch to abyde the iust:
Whiche such as feare him to offend,
and on his goodnesse trust.

19 That he of death and all distresse,
may set their soules from dead:
And if that deathe thes laud oppresse,
in hunger them to fede.
20 Wherefore our soules do still depend,
on God our strength and stay:
He is the shield vs to defend,
and purge all darters away.

21 Our soule in God hath joy and game,
reioyng in his might:
For why? in his most holy name,
we hope and much delight.

22 Therefore let thy goodnesse O Lord,
still present with vs be:
And we alwayes with one accord
do onely trust in the.
Benedicam Domi. Psal. xxxiiii. T. 3

¶ David hauing escaped Achis (1. Sam. 21) by ap-
peale to God for his deliverance, giuing others example to
trust in God, to saue and strent him, who defendeth
the godly with his angels, and vicerly destroyeth
the wicked in their finnes.

Sing this as the 30. psalme.

I will giue laud and honoꝝe to the
Lord alwayes.

And eke my mouth for euermore,
shall speake vnto his prayse.
3 I do delight to laud the Lord,
in soule and eke in voyce:
That humble men and mortified:
may heare and so reioyce.

4 Therefore se that ye magnifie,
with me the liuing Lord:
And let vs now exalte his name,
together with one accord.

5 For I my self besought the Lord,
he answered me agayne:
And me deliuered in continant,
from all my feare and payne.

6 Who so they be that him behold,
shall see his light most cleare:
Their countenance shall nor be dasht,
they neede it not to feare.

7 This sile wryeth for some reliefe,
vnto the Lord he call:
Who did him heare without delay
and rid him out of thail.

8 The Angell of the Lord doth pische,
his tentes in euerie place:
To saue all such as feare the Lord,
that nothing them deface.

9 Taste and consider well therefore,
that God is god and iust:
O happy man that maketh him,
his only King and trust.

10 Feare ye the Lord ye holy ones,
aboue all earthly thing:
For they that feare the liuing Lord,
are sure to lack nothing.

11 The Lions shall be hungerbit,
and pinde with famine much:
But as for them that feare the Lord,
no lack shall be to such.

The second part.

12 Come neare therfore my children deare
and to my wordes giue eare:
I shall you teach the perfect way,
how ye the Lord should feare.

13 Who is that man that would liue long
and lead a blessed life:
Se thou refraine thy tongue and lips,
from all deceit and strife.

14 Turne back thy face from doing ill,
and doe the goodly dede:
Inquire for peace and righteousness,
and follow it with spede.

15 For why? the eyes of God aboue,
vpon the iust are bent:
His eares likewise do heare the playnt,
of the poore innocent.

But he doth frowne and bend the browes
vpon the wicked trayne:

16 And thus away the memory,
that should of them remaine.
17 But when the iust do call and cry,
the Lord doth heare them, so:
What out of payne and misery,
forthwith he lets them go.

18 The Lord is kinde & straight at hand,
to such as be contrite:
19

We saues also the sines to full,
the meke and pome in Griste,
Full may be the miseries,
that righteous men do suffer:
But out of all adversities,
the Lord doth them deliver.

30 The Lord doth so preserve and keep,
his very bones alway:
That not so much as one of them,
doth perish or decay.

31 The sinne shall flee the wicked man,
which he himselfe hath wrought:
And such as hate the righteous man,
shall come be brought to nought.

32 But they that serue the living Lord,
the Lord doth saue them sound:
And who that put their trust in him,
nothing shall them confound.

Iudica Domine. Psalxxxv. I. H.

¶ Sauls flatterers persecuted David, who prayeth
for vengeance, that his innocency may bee declared,
and that such as take his part may reioyce, for
which he promisseth to magnify Gods name all the
dayes of his lyfe.
Sing this as the humble sute of a Sinner.

Lord plead my cause agaynst my foes,
confound their force and might:
Fight on my part agaynst all those,
that seke to wring me to flight.
2 Lay hand upon thy speare and shield,
thy selfe in armours dresse:
Stand by for me and fight the field,
to helpe me from distress.

3 Bird on thy sword and stop the way,
mine enemies to withstand:
That thou unto my soule mayst say,
loe I thy helpe at hande.

4 Confound them with rebuke and blame,
that seke my soule to spill:
Let them turne back and flee with shame,
that thinke to worke me ill.

5 Let them disperse and flee abroade,
as wind doth drive the dust:
And that the Angel of our God,
their might away may thrust.

6 Let all their wayes be boyd of light,
and slippery like to fall:
And send thine Angell with thy might,
to persecute them all.

7 For why without my fault they hate,
in secrete for their gain:
And for no cause haue digh a cause,
to take my soule therein.

8 When they think least to haue no care,
O Lord destroy them all:
Let them be trap in their own snare,
and in their mischiefes fall.

9 And leaue my soule, my hatt and hope,
in God haue joy and wealth:
That in the Lord I may reioyce,
and in his lasting health.

10 And then my bones shall speake & say,
my pacts shall all agree:

O Lord though they do seeme full gay,
what man is like to this?

The second part.

11 Thou dost defend the weake fro them
that are both stout and strong:
And rid the poore from wicked men,
that theyle and do them wrong.

12 Thy cruell foes agaynst me rise,
to winne all thynges by force:
And to accuse me they devise,
of that I neuer knewe.

13 Where I to them doe owe good will,
they quite me with disdain:
That they should pay my good with ill,
my soule doth lose complaine.

14 When they were rich I mouned therefore
and clad my selfe in sack:
With fasting I did saynt fast loose,
to pray I was not slack.

15 As they had bene my brethren deare,
I did my selfe becheare:
As one that maketh wofull cheare,
about his mothers graue.

16 But they at my dislike did toy,
and gather on a row:
Yea abiect flauers at me did toy,
with mockes and chereles flout.

17 The belly gods and flattering trayne,
that all good thynges debase:
At me do grin with great disdain,
and pluck their moneths allowance.

18 Lord when wilt thou avenge this gear,
why dost thou stay and pause?
O rid my soule mine only deare,
out of these Lions claws.

19 And then I will give thanks to the,
before the Church alwayes:
And whereas most of people be,
there will I shew thy praise.

20 Let not my foes pynneale on me,
which hate me for no fault:
Nor yet to winke or turne their eye,
that causeth me assault.

The third part.

21 Of peace no word they thinke or say,
their talke is all butne:
They still consill and wound betray,
all those that peace ensue.

22 With open mouth they run at me,
they gape, they laugh, they scorne:
Well, well, say they, our eye doth see,
the thyng that we desire.

23 But Lord thou seest what wayes they
cease not this gear to mend: (take
We not farre off nor me forsake,
as men that sayle their friend.

24 Awake, arise, and stirre abroad,
defend me in my fight:
Revenge my cause my Lord my God,
and ayde me with thy might.

25 According to thy righteousness,
my Lord God set me free:
And let not them their pride exalte,
nor triumph ouer me.

26 Let not their hautes reioyce and cry,
there, there, this gear goeth crimi:
Nor giue them cause to say on high,

we haue one wiſdom þen.

17 Confound them with rebuke & ſhame,
that ſay when I do mourne:
And pay them home with ſpite and blame.
that bragge at me with ſcorne.

18 Let them be glad and cheereful,
which leaue anye byſight way:
And they all ryme with hart and voyce,
ſhall praife the Lord, and ſay.

19 Great is the Lord and doth excell,
for why, he doth delight:
To ſee his ſeruaunts prosper well,
that in his pleaſure ſight.

20 Wherefore my tongue I will apply,
thy righteousneſſe to praife:
Unto the Lord my God will I,
ſing laud and ſounde alwaies.

Dixit iniuſtus, Pſal. xxxvi. I.H.

David ſpeeth by the wicked, compariſon of their malice, but ſhewyng yete great mercy to all creatures, ſpecially toward his children, by ſayng that he is comforted and aſſured of his deliuerance.

Sing this as the humble ſure of a Sinner.

The wicked with his woordes vntruſt,
doth thus perſwade his hart:
That of the Lord he hath no truſt,
his feare he ſet apart.

2 Yet doth he ſay in his eſtate,
to walke as he began:
So long till he deſerue the hate,
of God and eke of man.

3 His wordes are wicked, bile & nought,
his tongue no truſt doth tell:
Yet at no hand will he be taught,
which way he may do well.

4 When he doth ſlepe then doth he miſe,
his miſchief to ſubiſe:
How wicked wayes he doth here liſe,
nor nothing that is iuſt.

5 But Lord thy goodneſſe doth aſcend,
aboue the heauens high:
So doth thy truth it ſelfe extend,
vnto the cloude ſhie.

6 Much more then hilles ſo high & ſtepe
thy iuſtice is expreſſe:
Thy iudgement like to leaſt moſt deepe,
thou ſaweſt both men and beaſt.

7 Thy mercy is aboue all thinges,
O God it doth excell:
In truſt whereof as in thy winges,
the ſonnes of men ſhall dwell.

8 Within thy houſe they ſhall be ſub,
with plenty at their will:
Of all delights they ſhall be ſub,
and take therout their fill.

9 For why? the well of liſe ſo pure,
doth overflow from the:
And in thy light we are full ſure,
the laſting light to ſee.

10 From ſuch as the deſire to know,
let not thy grace depart:
Thy righteousneſſe decline and ſhow,
to men of byſight hart.

Let not they ſee an enuyous

O Lord of thy good grace:
Do let the wicked me aſſaile,
to throw me out of place.

11 But they in their deuils ſhall ſay
that wicked woordes maintain:
They ſhall be overthowne worſhall,
and neuer riſe agayne.

Noli emulari, Pſal. xxxvij. W.W.

Because the goodly ſhould not be deuoured to ſee, when men proſper, David ſheweth that althynge ſhalbe granted men with hartes deſire of them charitable and gentle God: but the wicked althynge they ſeek for a tyme, ſhall at length perſh.

Sing this as the 53. pſalme.

Ridge not to ſee the wicked men,
in wealthy do ſourly ſill:
Nor yet enuy ſuch as to ill,
haue bent and ſet their will.

2 For as greene graſſe & ſtopping heades,
are cut and wnder away:
So ſhall their great powerie,
ſone paſſe ſad and decay.

3 Truſt thou therfore in God alone,
to do well gae thy mynde:
So wait thou haue the land as thine,
and there ſure tobe ſhalt finde.

4 In God ſet al thy hartes delight,
and loke what thou wouldeſt haue
Gyſte canſt wiſh in all the world,
thou needeſt it not to craue.

5 Caſt both thy ſelfe and thine affaires,
on God with perſeuer truſt:
And thou ſhalt be with patience,
the effect both ſure and iuſt.

6 Thy perſeuer liſe and godly name,
he will cleare as the light:
So that the Sunne euen at none dayes,
ſhall not thine halſe to bright.

7 Be ſtill therfore and deſireſty,
on God in thou wait then:
Not ſtandynge for the prosperous ſtate,
of lewd and wicked men.

8 Be ſhake of deſpight, enue and hate,
at leaſt in any wiſe:
The wicked ſteps awoy and ſie,
and follow not their guiſe.

For every wicked man will God
deſtroy both moze and leſſe:

9 But ſuch as truſt in God are ſure,
the land ſo to poſſeſſe:
10 Watch but a while and thou ſhalt ſee,
no moze the wicked reayne:

11 No nor to much as hence of place,
where once he had remayne.
The ſecond part.

12 But mercifull and humble men,
enjoy ſhall ſea and land:

13 In reſt and peace they ſhall reioyce,
for nought ſhall them withſtand.

14 The lewd men and malicious,
againſt the juſt conſpire:
They gnaw their reſt as him as men,
which do his name deſire.

But while that lewd men thus do think
the Lord laughs them to ſcorne:
3 why? he ſeech them euen & appoyne,
when they ſhal ſtand mourne

the

14 The wicked haue their sword out drawn,
their bow they haue they bent:
To ouerthrow and kill the pious,
as they the right way went.

15 But the same sword shall pierce them
which was to kill the iust: (harres,
Likewise the bow shall speake to iudges,
wherein they put their trust.

16 Doubtlesse the iust mans poore estate,
is better a great deale more:
Then all these lewd and worldly mens
rich poynte and heaped store.

17 For by their power neuer so strong,
God will it ouerthrow:
Where contrary he doth preserve,
the humble men and low.

18 The sark by his great prouidence,
the good mens trade and way:
And will giue them inheritance,
which neuer shall decay.

19 They shall not be discouraged,
when some are hard belied:
When other shall be hungerbit,
they shall be clad and fed.

20 For whosoener wicked is,
and enemy to the Lord:
Shall quaple, yea melt euen as Lambes
as smothered flies abroad. *(great,*

The third part.

21 Behold the wicked howeuer much,
and neuer payeth agayne:
Whereas the iust by liberrall giftes,
make many glad and fayne.

22 For they whom God doth bleesse shall
the land for heritage: *(haue,*
And they whom he doth curse likewise,
shall perishe in his rage.

23 The Lord the iust mans cause doth guide,
and giues him good successe:
To every thing he takes in hand,
he leaues it good addresse.

24 Though that he fall, yet he is sure
not utterly to quaple:
Because the Lord stretcheth out his hand
at neede and doth not faile.

25 I haue bene young and now am old,
yet did I neuer le:
The iust man leste, nor yet his feide,
to begge for misery.

26 But giues alwayes most liberrally,
and lendes where as is neede:
His children and poveritie,
receiue of God their meede.

27 Flye vice therefore and wickednesse,
and vertue do imbrace:
So God shall graunt the long to haue,
on earth a dwelling place.

28 For God so loueth equitie,
and sheweth to his rich grace:
That he preserveth them euermore,
but destroyeth the wicked race.

29 Whereas the good and godly men,
inherit shall the land:
Hauing as Lordes all thyngs therein,
in their owne power and hand.

30 The iust mans mouth doth euer speake
of matters wise and true:

His tongue doth talke and chide,

with court and equite.

31 For in his heart the law of God,
his Lord doth still abide:
So that where euer he goe or walke,
his foote can neuer slide.

32 The wicked like a running water,
the iust man doth beset:
By all meanes he bring him to kill,
if he fall in his net.

The fourth part.

33 Though he should fall into his handes,
yet God would succour send:
Though men against him sentence giue,
God will him yet defend.

34 Wayt then on God & keepe his way,
he shall preserve thee then:
The earth to rule and thou shalt sit,
destroyd these wicked men.

35 The wicked haue I seene most strong,
and placed in high degree:
Flopping in all wealth and store,
as doth the Laurell tree.

36 But suddenly he passeth away,
and loe he was quite gone:
Then I him sought but could scarce finde,
the place where dwelt such one.

37 Marke and behold the perill man,
how God doth him increase:
For the iust man shall haue at length,
great joy with rest and peace.

38 As for transgressors, woe to them,
destroyd they shall all be:
God will cut off their buddying race,
and rich possessorie.

39 But the saluation of the iust,
doth come from God above:
Who in their trouble sendeth them ayde,
of his more grace and loue.

40 God doth them helpe saue and deliuer,
from lewd men and unkind:
And still will saue them whilst that they,
in him do put their trust.

Domine ne in furore, Psal. xxxviii. I. H
David sicke of some grievous disease, acknowl-
geth himselfe to be chastised of the Lord for his
sinnes: and therefore prayeth God to turne away his
wrath, but in the end worthy some confidence and
commending his cause to God, hoping for his
helpe at his hand.

Sing this as the humble sute of a Sinner.

Prere me not to rebuke: (O Lord,)
in thy prouoked ire:
As in thy heauy wrath: (O Lord,)
correct me I desire.

2 Thine arrowes do sticke fast in me,
thy hand doth presse me sore:
And in my flesh no health at all,
appareth any more.

3 And all this is by reason of,
thy wrath that I am in:
For any rest is in my bones,
by reason of my sinne.

4 For loe, my wicked doynge Lord,
about my head are gone:
A Greater Iode then I can beare,
they lye all lode vpon.

My wounded sinne and are distressed so,
as lochsome in to be:
Which all through myne owne foolishnes,
betwixt into me.

And I in carefull wisdome brought,
in trouble and distress:

That I goe wayling all the day,
my dolefull heavynesse.

My loynes are hid with soze disease,
my flesh hath my whole part:

I feeble am and broken force,
I roare for grief of heart.

Thou knowest Lord my desire, my
are open in thy sight: ^(groaned)

My hart both pants, my strength both
myne eyes have lost their sight. ^(sighed)

My lovers and my wonted frendes,
stand looking on my woe:

And eke my kinmen farre away,
are me departed fro.

They that did seeke my life sayd sinners,
and they that sought the way

To do me hurt, speake heere, and thought
on treason all the day.

The second part.

But as a deafe man I became,
that can not heare at all:

And as one dum that opens not,
his mouth to speake withall.

For all my confidence O Lord,
is wholly set on thee:

O Lord thou Lord that see my God,
thou shalt give care to me.

Thou didst I craue, that they my foes,
triumph not over me:

For when my force did slip, then they,
did see my fall to see.

And truly I poyse wretch am set,
in plague a woefull wight:

And eke my greivous heavynesse,
is euer in my sight.

For while that I my wickednesse,
in humble wise confesse:

And while I for my sinnes full dobes,
my sorowes do expresse.

My foes do still remaine alive,
and mighty are also:

And they that hate me wrongfully,
in number hugely grow.

They stand agaynst me that my god,
with enill do repay:

Because that god and honest thynges,
I do ensue alway.

For sake me not my Lord my God,
be thou not farre away:

That me to helpe my Lord my God,
my safety and my stay.

Dixi confodiam, Psal. xxxix. I. H.

David hauing betwixt silence yet hadt forth line
to woe, for he would not, through his bitter
griefe, for he maketh certein requests which taste
of mans infirmities, yet mixed with many prayes
and all to shew a mynd wonderfully troubled, that
it may appeare how he bid himselfe might helpe agaynst
death and desperation.

Sing this as the humble sute of a Sinner.

I sayd I will looke to my wayes,
for feare I should go wronge

I will take heed all tymes that I
offend not in my tongue.

As with a bee I will worpe fast,
my mouth with soze and might:
For once: o whisper all the while,
the wicked are in sight.

I held my tongue and spake no word,
but kept me close and still:
Yea from god take I did refrayne,
but soze agaynst my will.

My hart waxt hote within in my brest,
with musing thought and doubt:
Which did encrease and thicke the fire,
at last these wordes brast out.

Lord number out my life and dayes,
which yet I haue not past:
So that I may be certifie,
how long my life shall last.

Lord thou hast poynted out my life,
in length much like a span:
Mine age is nothing but to thee,
is daye is euer man.

Man walketh like a shade, and doth
in daye himselfe annoy:
In getting goods and cannot tell,
who shall the same enjoy.

Now Lord thy things this wife doe
what helpe do I desire? ^(sighes)
Of truth my helpe doth hang on thee,
I nothing els require.

The second part.

For all the sinnes that I haue done,
Lord quite me out of hand:

And make me not a scoone to soles,
that nothing vnderstand.

I was as dum, and to complayne,
no trouble might me moue:

Because I know it was thy woeke,
my patience for to proue.

Lord take from me thy scourge & plague
I can them not withstand:

I saynt and pine away, for feare,
of thy most heauy hand.

When thou for sinne doest man rebuke,
he wavereth and wane:

As both a cloth that mothes haue fret,
so daye a thyng is man.

Lord heare my sute & giue god heere,
regard my teares that fall:

I forioyne like a stranger here,
as did my fathers all.

O spare a little, giue me spare,
my strength for to restore:

Before I goe away from hence,
and shall be seene no more.
Expectans expectaui, Psal. xl. I. H.

David deliuered from great danger, doth magnify
his God therefore, and commendeth his prouidence
towards all mankind. Then he promyseth to rege-
nerate himselfe wholly in Gods service, and declareth how
God is truly worshipped: Afterward hee giueth
thanks, and hauing complained of his enemies, he
callith for ayde and succour.

Sing this as the 35. psalme.

I wayted long and sought the Lord,
and patiently did beare:
At length to me he did accord

my voyce and cry to heare.
 1 The pluckt me from the lake of depe.
 out of the myre and clay:
 And on a rocke did set my foote,
 and heere guide my way.
 2 To me he taught a psalme of praye,
 which I must shew abroad:
 And sing new songes of thanks alwayes,
 unto the Lord our God.
 4 When all the folk: their thyngs shall se
 as people much astoy:
 Then they unto the Lord will cry,
 and crush upon his ayde.

5 O blest is he whose hope and hart,
 doth in the Lord remaine.
 That with the proud doth take no part,
 nor such as lye and feyne.
 6 For Lord my God, thy wondrous deedes
 in greatness farre do passe:
 Thy fauour towards vs exceeds,
 all thynges that euer was.

7 When I entred and do demise,
 thy wayes abroad to shew:
 To such a reckoning they do rise,
 thereof anend I know.
 8 Wont offerings thou delightest not in,
 I know thy whole desire:
 With sacrifice to purge his sinne,
 thou doest no man require.

9 Meat offerings and sacrifices,
 thou wouldst not haue at all:
 But thou O Lord hast open made,
 mine eares to heare thy will.
 10 But then sayd I, behold and loke,
 I come a meane to be:
 For is the volume of thy booke,
 thus it is sayd of me.

11 That I O God should do thy mind,
 which thing doth like me well:
 For in my hart thy Law I finde,
 fast plac'd there to dwell.
 12 Thy iustice and thy righteousness,
 in great reioyses I tell:
 Behold my tongue no time doth cease,
 O Lord thou knowest full well.
 The second part.

13 I haue not hid within my brest,
 thy goodnesse as by stealth:
 But I declare and haue rejoyc'd,
 thy truth and lasting health.
 14 I hepe not close thy louing minde,
 that no man should it know:
 The trust that in thy truth I finde,
 to all the Church I shew.

For I with mischiefes many one,
 am forse beset about:
 My sinnes increase and so come on,
 I cannot spee them out.
 15 For why? in number they excede,
 the deares upon my head:
 My hart doth layne for eery deede
 that I am almost dead.

16 With speeke send helpe and set me free
 O Lord I thus require:
 As the hart with spee to succour me,
 O Lord at my desire.

17 Let them that sayest rebuke and shame,
 that seke my soule to spill:
 Drive back my bow, and chaine be lame,
 that with and wound me ill.

18 For their ill ventres do them desire,
 that would deface my name:
 As wayes as me they ruple and rife,
 Be on him, he sayd them.
 19 Let them in their hunger and wealt
 that seke to the shew:
 That those that loue thy lasting health,
 may say, to God be praise.

20 But as for me I am but poore,
 opprest and brought full low:
 Yet thou O Lord wilt me restore,
 to health full well I know.
 21 For why? thou art my hope and trust,
 my refuge, helpe and lay:
 Wherefore my God as thou art iust,
 with me no tyme delay.

Beatus qui intelligit. Psal. xli. T.S.

Dante grimely afflicte, blassey them that pay
 his cast, complaining of fardel's trauers such
 as Iudas. Joh. 23. When he gently chides the
 Gods mercy in chastising him gently, not suffering
 his enemies to triumph.

The man is blest that carefull is

the needy to consider: For in the season

perious the Lord will him deliuer

2. The Lord will make hym safe and

sound & happy in the land: And he will

not deliuer him into his enemies hnd.

And in bisnes when he lyeth sick,

the Lord will him restore:

And thou O Lord wilt turne to health,

his sickness and his foese.

4 Then in my sickness thus say I,

haue mercy Lord on me:

And heale my soule which is full woe,

that I offended thee.

5 Mine enemies wisht me ill to heart,

and thus of me did say:
 When shall he dye, that al his name,
 may banish quite away.
 6 And when they come to visit me,
 they aske if I do well:
 And in their heartes will chiefe they had,
 and to their mates it tell.

They bite their lips and whisper so
 as though they wold me harme.

And

And cast their net how he trap,
me with some word shall have.
Some gracious sin hath brought him to
this sickness say they plaint:
He is so low that without doubt
ill can be not againe.

9 The man also that I did trust,
with me did use deceit:
Who at my table eats my bread,
the same for me layd waie.
10 Where mercy Lord on me therefore,
and let me be preferred:
That I may never hurt them,
the which yet they have defamed.

11 By this I know assuredly,
I am belov'd of thee:
Whence mine enemies have no cause,
to triumph over me.
12 But in my sight thou hast me hope,
and maintainest alway:
And in thy presence place assignd,
where I shall dwell for aye.

13 The Lord the God of Israel
be praised eternally:
When to be it Lord with Israel,
evenso be it therefore.

Quemadmodum. Psal. xliij. I. H.

Would it were that through penitence's way
could not be present in the congregation,
thy justice in heart, albeit in body separate. As I
be the more that notwithstanding these capotes &
thoughts yet incessantly pursue his witness
in the Lord.

Sing this as the humble sure of a Sinner
[T]he as the hart doth breath and day
the wellspring to obtaine:
So doth my soule desire alway,
with thee Lord to remaine.
1 My soule doth thirst & would draw neare,
the living God of might:
Oh when shall I come and appeare,
in presence of his sight?
2 The teares all times are my repast,
which from mine eyes do flow:
When wicked men cry out so fast,
where now is God thy guide?
3 Alas what grief is this to thinke,
what freedom once I had?
Therefore my soule as at pits brinche,
is most heavy and sad.

When I did march in good array,
furnished with my trayne:
Unto the temple was our way,
with songs and harps mostaine.
4 My soule why art thou sad alway?
and fere thee thus in my heart?
Trust still in God, for him to praye,
I hold it alway best.

When I have succour at neede,
against all paine and griefe:
He is my God which with all speede,
will hast to send reliefe.
5 And thus my soule within me Lord,
doth faint to thinke upon:
The land of Jordan, and receiveth
the lute hill Hermon.

The second part.

One grieke another in both call,
as clowes burst out their doyle:
The fowles of euill that do fall,
runne over me with noyle.
6 Yet I by day feele his goodness,
and helpe at all alway:
Likewise by night I did not cease,
the living God to praye.

7 I am persuaded thus to say,
to him with pure presence:
O Lord thou art my guide and day,
my rocke and my defence.
Why do I then in penitence,
hanging the head thus walke:
Where that mine enemies are opposit,
and becom with their talke?

8 For why? they beate mine inward parts
with pangas to be abhor:
When they cry out with suborne hearts,
where is thy God thy Lord?
9 So faine why dost thou faint and quail
my soule with paine opprest:
Why thoughtest why dost thy self assayle,
in love within my heart?

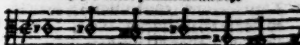
10 Trust in the Lord thy God alwayes,
and thou the time shalt see:
To see him thanks with loud and praise,
for health restore to thee.

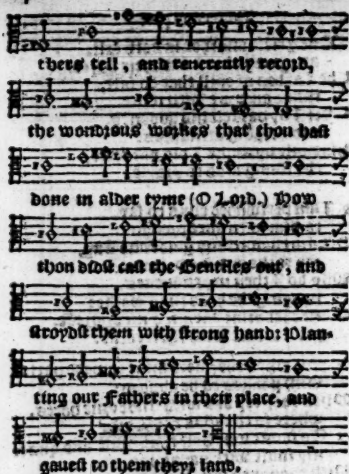
Iudica me Domine. Psal. xliij. T.S.
The prayer to be delivered from them which con-
fide with askeles, to the case that he might hope
fully praise God in his holy congregation.

Sing this as the 35. psalme.
I Judge and reuenge my cause O Lord,
from them that still be:
From wicked and deceitfull men,
O Lord deliuer me.
2 For of my strength thou art the God,
why part thou me thee fro?
And why walke I so heavily,
oppressed with my foe.
3 Send out thy light and cheere thy trust,
and lead me with thy grace:
Which may conduct me to thy hall,
and to thy dwelling place.
4 Then shall I to the altar goe,
of God my joy and cheere
And on my scape gaele, attend to thee,
O God my God most deare.

5 Why art thou then so sad my soule,
and fere thee thus in my heart?
Still trust in God for him to praise,
I hold it alway best.
6 By him I have deliuerance,
against all paine and griefe:
He is my God which doth alway,
at neede send me reliefe.

Deus auribus. Psal. xliij. T.S.
A most earnest prayer made in the name of the
lovelyfull in penitence, for obtaining the quoad
of Gods worship, as in S. Paul. Rom. viij.

○ 
We care have heard our foes
C them



3 They conquered not by sword nor by strength
the land of thy best:

But by thy hand, thyne arme and grace,
becaus thou lovedst them best.

4 Thou art my King O God, that helpe
Jacob in sondry wise:

5 Led with thy power we threw down such
as did against vs rise.

6 I trusted not in bow nor sword,
they could not save me found:

7 Thou keptst vs from our enemies rage,
thoudidst our foes confound.

8 And still we boast of thee our God,
and praise thy holy name.

9 Yet now thou goest not with our host,
but leavest vs to shame.

10 Thou madest vs flee before our foes,
and so were ouertrod:

Our enemies tobd and spoyld our goods,
while we were sparke abroad.

11 Thou hast vs given to our foes,
as sheepe for to be slain:

Among the heathen enemy where,
scattered we do remaine.

12 Thy people thou hast sold like slaves,
and as a thing of nought:

For profite none thou hast theyrby,
no gaine at all was sought.

13 And so our neighbors thou hast made,
of vs a laughing stocke:

And those that round about vs dwell,
at vs do grinne and mocke.

The second part.

Thus we leue for none other ble,
but for a common calke:

They mock, they scorn, they nod their heads
where ever they go or walke.

15 I am ashamed continually,
to heare these wicked men:

Yea so I blush that all my face,
with red is covered then.

16 For why we hear such flatterous word
such false reports and lies:

They deare it is to see their wrongs,
their cheannings and their tricks.

17 For all this we forget not thee,
nor yet thy constant care:

18 We turne not back our backs from thee,
nor yet thy pathes forsake.

19 Yet thou hast trad vs down to dust,
where dens of dragons be:

And covered vs with shade of death,
and great aduerty.

20 If we had our Gods name forgot,
and helpe of Idols sought:

21 Would not God then haue tried this out
for he doth know our thought?

22 Nay, nay, for thy names sake O Lord,
alwaies are we thine thus:

As sheepe vnto the shepales tent,
right so they deale with vs.

23 O Lord why sleepest thou awake,
and leaue vs not for all:

24 Why hidest thou thy countenance,
and dost forget out thyall?

25 For down to dust our soul is brought
and we now at last cast:

Our belly like as it were glude,
vnto the ground cleaues fast.

26 Rise by therefore for our defence,
and help vs Lord at neede:

We thee beseech of thy goodness,
to rescue vs with speede.

Eructauit cor meum. Psal. xlv. I

Salomon hymn maistie, honout, strength, beauty, riches,
and power our prayse for hym marriage with the
Egyptian, an heathen woman, is blest, if that she
renounce her people, and country, and geue her selfe
wholy to her husband. There is figure the wothers
full meishy, and increase of Chrystes kingdom and
the Church hym spouse now taken of the Emile,

Sing this as the 25. psalme.

My hart doth take in hand,
some godly song to sing:

The praise that I shall shew therein,
pertayneth to the King.

2 My rounge shall be as quick
his honoy to endore:

As is the pen of any Scribe
that blessh fast to write.

3

O thyself of all men,
thy speech is pleasant pure:

For God hath blessed thee with gifts,
for euer to endure.

4 About thee gird thy sword,
O Prince of might elect:

With honoy, glory, and renowne,
thy person pure is deckt.

5 Go forth with godly speed,
in meeknes, truth, and right:

And thy right hand shall thee instruct,
in workes of thy aduall might.

6 Thy arrowes sharp and keen,
their hearts to sore shall sting:

That folk shall fall and kneel to thee,
yea all thy foes (O King.)

7 Thy royal seat O Lord,

For ever shall continue:
Because the scepter of thy realme,
doth righteousnes maintaine:
Because thou louest the right,
and doest the ill detest:
God euen thy God hath raymed thee,
with joy above the rest.
With fflayre and fauours sweet,
thy clothes are all bespced:
When thou dost from thy pallace passe,
therein to make thee glad.
Kings daughters do attend,
in fine and rich array:
At thy right hand the Queene doth stand,
in gold and garments gay.

The second part.

11 O daughter take good heed,
incline and geue good eare:
Thou must forget thy kindred all,
and fathers house most deare.
12 Then shall the king desire,
thy beauty saye and reioyce:
For why? he is the Lord thy God,
and thou must worship him.
13 The daughters then of Tyre,
with giftes full rich to see:
In all the wealth of the land,
shall make their suite to thee.
14 The daughter of the king,
is glorious to behold:
Within her closet the doth sit,
all deckt in beaten gold.
15 In robes well wrought with needle,
and many a pleasant thing:
With Virgins faire on her to waite,
the cometh to the king.
16 Thus are they brought with joy,
and mirth on euery side:
Into the pallace of the king,
and there they do abide.

17 In stead of parents left,
(O Queene thy chaunce so stands)
Thou wast bene sons whom thou must see
as Dauides in all landes.
18 Whereof thy holy name,
all ages shall record:
Thy people shall geue thanks to thee,
for euermore O Lord.
Deus nostri refugium. Psal. xli. I. H.

A song of thanksgiving for the deliuerance of
Jerusalem after Sennacherib with his army was
driuen awaye, & some other lyke sayings and mar-
uailous deliuerances, by the mighty hand of GOD:
whereby the Prophet commendinge this great be-
nefit, doth exhort the faithful to geue them selues
wholy into the hands of God, doubting nothing
but that vnder his protection they shall be safe, as
gaunt all the armies of their enemies.

The Lord is our defence and ayde
the strength whereby we stand: When
we with wee are much dismayed, he is

our helpe at hand. 1. Though throned
remoue, we will not feare, though hills
so high and deepe: Be thoust and hur-
led here and there, with in the sea
to deepe.

2. Though the waves do rage so foye,
that all the banks it spoye:
And though it ouerflow the wynde,
and beat downe mighty hills.
4 For one saye: stand both so nry abroad,
his pleasures shewes aspace:
To fresh the city of our God,
and wash his holy place.
5 In midst of her the Lord doth dwell,
he can no whit decay:
All things against her that rebel,
the Lord will truly say.
6 The heathen flock, the kingdoms fence,
the people make a noyce:
The earth doth melt and not appeare,
when God purp sayth his voice.
7 The Lord of hostes doth take our part
to vs he hath an eye:
Our hope of health with all our heart,
on Jacobs God hath lye.
8 Come heare and see with mind & thought
the working of our God:
What wonders he him self hath wrought,
throughout the earth abroad.

9 By him all wars are hush and gone,
which countries did conspire:
Their bowes he brake and spears eachone,
their chariots burnt with fire.
10 Leane off therfore (saith he) and know,
I am a God most stout:
Among the heathen high and low,
and all the earth throughout.
11 The Lord of hostes doth be defendy
he is our strength and tower:
On Jacobs God we do depend,
and on his might and power.

Omnes gentes. Psal. xlvii. I. H.

An exhortation to worship God for his merites to
warre Jacobs posteritie. herein is prophesied the
kingdome of Christ, in the tyme of the Gospell.

Sing this as the 46. psalme.
Y people all with one accord,
clap hands and che reioyce:
Be glad and sing vnto the Lord
with sweete and pleasant voyce.
2 For high the Lord and dreadfull is
with wonders manifold:
A mighty king he is truly,
in all the earth extold.

3 The people he shall come to be,
unto our bondage shall:

And vnderneath our feet, he shall
the nations make to fall.

4 For as the heritage be chose,
which we possesse alone:

The flourishing worship of Jacob,
his welbeloued one.

5 One God ascended by on hye,
with joy and pleasant noyse:
The Lord goeth by above the hye,
with trumpets to sell voyce.

6 Sing prayles to our God, sing prayles:
sing prayles to our King:

For God is King of all the earth,
all shalfull prayles sing.

7 God on the heathen reignes and sits,
upon his holy thron:

8 The princes of the people haue,
them toynd euery one,
To Abraham's people, for our God,
which is exalted hye:

As with a buckler Lord defend,
the earth continually.

Magnus Dominus, Psal. xlviii. I. H.

¶ Chances are given to God for the notable deliues
rance of Iherusalem from the hands of many
kings: the state whereof is prayled, for that GOD
is present at all times to defend it: this psalme is
met with to be made in the time of Simeon, Iosaphat, &
sa of the title: for the same reason, was the title by
Seyaine princes aduanced.

Sing this as the 46. psalme.

Great is the Lord and with great prayles,
to be aduanced still:

Within the city of our Lord,

upon his holy hill.

9 Mount Sion is a pleasant place,
it gladdeth all the land:

The city of the mighty King,
on her Mount doth stand.

Within the pallaces thereof,
God is a refuge known:

For loe the kings are gathered, and
together they are gone.

4 But when they did behold it so,
they wondred, and they were

Astonied much and suddenly
were diuised with feare.

5 Great terror there on them did fall,
for very was they cry:

As doth a woman when she shall,
go trauell by and by.

6 As thou with Easterne wind the ship,
upon the sea dost bryke.

So they were shak, and euen as
we heard our fathers speake.

7 So in the city of our God,
we saw as it was told:

Yea in the city, which our God,
for euer will uphold.

8 O Lord we wait and do attend,
on thy good helpe and grace:

For which we do all times attend,
within thy holy place.

9 Lord accord ing to thy name,
for euer is thy people:

And thy right hand O Lord is full
of righteousness alwayes.

10 Let for thy iudgements Sion mount,
fulfilled be with voyces:

And she of Iuda gram: (O Lord)
the daughter to reioyce.

11 So walke about all Sion hill,
yea round about her go:

And tell the towers that thereupon
are builded on a roe.

12 And saye ye well her bulwarkes all,
behold her towers there:

That ye may tell thereto them,
that after shall be here.

13 For this God is our God, our God
for euermore is he:

Yea and unto the deery alle,
our guide shall he be.

Audite hæc omnes. Psal. xlix. I. H.

¶ Gods spirit moueth the consideration of many
lyfe, shewing that the wealthie are not happy:
all: but noting how all things are ruled by Gods
providence: who as heingeth these worldly men
fers to euerything: so heingeth persons
his, and will reuise them in the daye of their retri-
bution. 1. hec. 1.

Sing this as the 45. psalme.

Al people hearken and giue eare,
to that that I shall tell:

2 Both hye and low, both rich and poore,
that in the world do dwell.

3 For why? my mouth shall make discourse
of many things rightwisly.

In vnderstanding that my hart,
his study exercis.

4 I will incline mine eares to know
the parables to hearken:

And open all my doubleth speech,
in matter on my harpe.

5 Why should I feare afflictions,
or any carefull toyle:

6 Or els my foes which at my heeles,
are prest my life to spoyle?

7 For as for such as riches haue,
wherein their trust is moel:

And they which of their treasure great,
themselves do brag and boast.

8 There is not one of them that can,
his brothers death redeeme:

9 Or that can ge: a price to God
sufficient for him.

10 It is too great a price to pay,
nowe can thereof attaine:

Or that he might his life pouer,
or not in game remaine.

11 They see with men as well as foolen,
subiect into deatchs hands:

And being dead strangers possesse
their goods, their rents, their lands.

12 Their care is to build houses forte,
and so determine sure:

To make their name right great on earth
for euer to endure.

13 Yet shall no man at wayes enioy,
high domes, wealth and re:

But shall at length fall of deatchs cup,
as well as the haire head.

The

11 And though they trye their foolishnes
to be moulted & bathe: (thoughtes,
Theire children yet approue their callie,
and in like sinne remaine.

12 As sheepe into the fold are brought,
so shall they into graue:
Death shall them eate, and in that day
the iust shall Lordship haue.

13 Their Image and theire royall port,
shall fade and quite decay:

When as from house to pit they passe
with wee and well away.

14 But God will surely preserve me
from death and endles paine:
Because he will of his good grace,
my soule recreate againe.

15 If any man were wondrous rich,
fear not I say therefore:

Although the glory of his house,
increaseth more and more.

16 For when he dyeth of all these thinges,
nothing shall he receaue:
His glory will not follow him,
his pompe will take her leaue.

17 Yet in this life he takes himselfe,
the happiest vnder sunne:

And others likewise flatter him,
saying all is well done.

18 And presuppose he liue as long,
as did his fathers old:

Yet must he needes at length giue place,
and be brought to deathes folde.

19 Thus man to honour God hath calde,
yet doth he not consider:

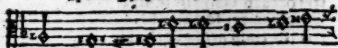
But like hynde beastes so doth he liue,
which turne to husk and pouder.

Deus Deorum, Psal. L. W. W.

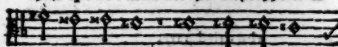
The prophetie sheweth God will call all nations by
the Gospell, and require no other sacrifice of his
people: but confession of his benefits, and thanks
giving: and how he directeth all such as feare his
name of ceremonies, and not of the pure word of
God onely.



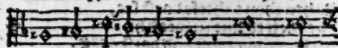
The mighty God, the eternal God



thus spoke: And all the world, he will



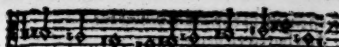
call and prouoke: Euen from the East



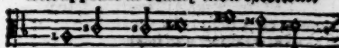
and so forth to the west. 2. From toward



Sion, which place him thither best, God



will appeare in beaurty most excellent.



Our God will come, before that



long tyme be spent.

Denouncing fire

shall goe before his face:

A great tempest

shall sound about him trace.

Then shall he call

the earth and heauens bright;

To iudge his folke,

with equitie and right.

Saying go too,

and now my faintest assemblie

My peace they keepe,

theire gifts do not dissemble.

The heauens shall,

declare his righteousness:

For God is iudge

of all thinges: moe and lesse,

Heare my people,

for I will now reuenge:

Like Israel.

I will thee nought conceale:

Thy God, thy God

am I, and will not blame thee:

For giuing not,

all manner offerings to use.

I haue no need,

to take of thee at all:

Songes of thy fold,

or Calfe out of thy stall:

For all the beastes,

are mine within the woodes:

On thousand hilles,

cattell are mine owne goodes.

I know for mine,

all birdes that are on mountaine:

All beastes are mine,

which haunt the fieldes and fountaines.

Hungerie if I were,

I would not thee tell:

For all is mine,

that in the world doth dwell.

Eate I the flesh,

of great Bulles or Bullockes:

Drinke the bloud,

of Goates, and of the Rockes:

Offer to God,

prayer and heartie thanksgiving:

And pay thy vowes,

unto God eternally.

Call vpon me,

when troubled thou shalt be:

Then will I helpe,

and thou shalt honor me.

To thee washed,

thus saith the eternal God,

Why dost thou preach,

my lawes and beates abroad:

Seeing thou hast,

C

them

them with thy mouth abused
17 And bared to be
by discipline reformed.

My wordes I say,
thou dost recte and hate:
18 If that thou see,
a theefe as with thy mate.
Thou runnest with him,
and so your pay do take:
And are all one,
with bandes and cuffians eke.
19 Thou giuest thy selfe,
to backbite and to flander:
And how thy tongue,
deceareth tis a wonder.

20 Thou sittest musing,
thy brother how to blame:
And how to put
thy mothers sonnets to blame.
21 These thinges thou dost,
and whilst I held my tongue:
Thou bidst me fudge,
because I staid so long.
Like to thy selfe,
yet though I keep long silence:
Once shalt thou feele
of thy wronges full recompense.

22 Consider this,
ye that forget the Lord:
And feare not when
he threatneth with his word.
Least without helpe,
I spoile you as a pray:
23 But he that thankes
offrest, playeth me aye:
Said the Lord God,
and he that walketh this trace:
I will him teach
Gods saving health to embrace.

Another of the same by I.H.

The God of Gods the Lord,
hath cald the earth by name:
From where the same doth rise, unto
the setting of the same.
2 From Zion his sayre place,
his glory bright and cleare:
The perfect beauty of his grace,
from thence it did appeare.

3 Our God shall come in hast,
to speake he shall not doubt:
Before him shall the fire walk,
and tempest round about.
4 The heauens from on high,
the earth below likewise:
He will call forth to iudge and trye,
his folke he doth denie.

5 Wring forth my Saintes (saith he)
my faithfull flocke so deare:
Which are in bond and league with me,
my law to loue and feare.
6 And when those thinges are tresp,
the heauens shall receiue:
The Lord to iudge, and all must see.

the judgement of the Lord.

My people O gine heede.
Israel to thee I cry:
I am thy God, thy helpe at neede,
thou canst it not deny.
7 I do not say to thee,
thy sacrifice is lacke:
Thou offerest dayly unto me,
much more than I do lacke.

8 I thinke thou that I do neede,
thy cattell young or olde:
Or els so much dette to seeke,
on Goates out of thy fold:
10 Nay, all the heauen are mine,
woodes that eate their fill:
And thousandes more of best and kine,
that runne wild in the hills.

The second part.

11 The birdes that build on high,
in hills and out of sight:
And beastes that in the feldes do lye,
are subject to my might.
12 Then though I hungred sore,
what neede I aught of thine:
Sith that the earth with her great store,
and all therein is mine.

13 To bulles flesh have I minde,
to eate it dost thou thinke?
Or such a sweetnelle do I find,
the bloud of Goates to drinke?
14 As due to the Lord his praise,
with thankes to him apply:
And see thou pay thy bowes alwayes,
unto the Lord most high.

15 Then seeke and call to me,
when ought would worther blame,
And I will sure deliuer thee,
that thou must paye my name.
16 But to the wicked traine,
which talke of God each day:
And yet their workes are foule and vaine,
to them the Lord will say.
17 With what a face dost thou,
my wordes once speake of name?
Why dost thou talke my law allow,
thy deedes deny the same?
18 Whereas for to amend,
thy life thou art so slacke:
My word the which thou dost profene,
as canst behiind thy backe.

The third part.

19 When thou a theefe dost see,
by theft to liue in wealth:
With him thou runst and dost agree,
likewise to thine by stealth.
20 When thou dost them behold,
that wines and mutes dost let
Thou thinkest it well, and wastest bold,
to be that life most bet.

- 21 Thy lips thou dost apply,
to flander and defame:
Thy tongue is taught to craft and lye,
and still doth die the same.
- 22 Thou studiest to revile,
thy friends to thee so neare:
With slander thou wouldst needs defile,
thy mothers name most deare.
- 23 Hereat while I do weep,
as though I had not see:
Thou goest on still, and so dost think
that I am like to thee.
- 24 But sure I will not let,
to strike when I begin:
Thy faultes in order I will set,
and open all thy sinne.
- Marke this I you requite,
that haue not God in mind:
Least when I plague you in mine eye,
your helpe be farre to finde.
- 25 He that doth giue to me,
the sacrifice of praye:
Worth please me well, and he shall see,
to walke in godly waies,

1. Misere mei. Psal. li. W. W.

David rebuked by the prophet Nathan for his great offences, acknowledged the same to God, protesting his naturall corruption. Wherefore he prayeth God to forgive his sinnes, and reuenge in him his holy spirit: promising that he will not bee vniuersall of those great graces. finally, fearing lest God would punish the whole Church for his fault, he requiereth that he would rather increase his graces towards the same.

O Lord consider my distresse, and how
with speed some pity take: My sinnes,
defence, my faultes redresse, good Lord
for thy great mercies sake. 1. Waite
me (O Lord) and make me cleane,
from this vniuersall sinfull act: And
purge yet once agayne, my heinous
crime and bloudy fact.

2 Remoue and sorrow doth constrain,

- me to acknowledge mine offence:
My sinnes alas do still remaine,
before my face without release.
- 3 For thee alone I haue offended,
committing euill in thy sight:
And if I were therefore condemned,
yet woe it is and yet more right.
- 4 It is too manifest alas,
that first I was concerned in sinne:
Yea of my mother so borne was,
and yettill wretch remaine therein.
- 5 Also beholde Lord thou dost loue,
the inward trust of a pure heart:
Therefore thy wisdom from above,
thou hast reuealed me to convert.
- 6 It thou with thy spurge purge this blot,
I shall be clearer then the glasse:
And if thou wash away my spot,
thelowe in whitenesse shall I passe.
- 7 Therefore O Lord such loy me send,
that inwardly I may finde grace:
And that my strength may now amend,
which thou hast swaged for my trespass.

- 8 Turne backe thy face and frowning eye,
for I haue felt inough thy hand:
And purge my sinnes I thee desire,
which do in number passe the sand.
- 9 Make new my heart within my brest,
and frame it to thy holy will:
Thy constant spirit in me let rest,
which may these raging sinnes still.
- The second part.
- 10 Call me not Lord out from thy face,
but speedely my requiemts send:
Take not from me thy spirit and grace,
which may from dangers me defend.
- 11 Reioyce me to those sorres againe,
which I was wont in thee to finde:
And let me thy free spirit reaine,
which vnto thee may fixt my minde.

- 12 Thus when I shall thy mercies know,
I shall instruct others therein:
And men that are likewise brought low,
by miseramble shall see sinne.
- 13 O God that of my health art Lord,
forgiue me this my bloudie vice:
My heart and tongue shall then accord
to sing thy mercies and iustice.

- 14 Touch thou my lips, my tongue vnto,
O Lord which art the onely say:
And then my mouth shall testifie,
thy wondrous workes & praye alway.
- 15 And as for outward sacrifice,
I would haue offered many a one:
But thou esteemest them of no price,
and therein pleasure takest thou none.
- 16 The deuis heart, the mind opposeth,
O Lord thou neuer dost respect:
And to sweake truerh it is the best,
and of all sacrifice the effect.
- 17 Lord vnto Sion turne thy face,
poure out thy mercies on thy hill:
And on Jerusalem thy grace,
build by thy wailes and loue it still.

- 18 Thou shalt accept then our offerings,

of peace and righteousness I say:
Yea Calves and many other things,
upon thine altar will we lay.

An other of the same by T.N.

Sing this as the Lamentation.

Have mercy on me God after
thy great abundant grace:

After thy mercies multitude,
do thou my sinnes deface.
2 Yea wash me more from mine offences,
and cleanse me from my sinne:
For I do know my faults, and still
my sinnes are in mine eyne.

3 Against thee, thee alone, I have
offended in this case:
And evill have I done before
the presence of thy face.
4 There in the things that thou hast done,
thy wrath thou mayst be tried:
And in the judging that thou dost,
my guilt upon thy side.

Behould in wickedness my hands,
and shape I did receive:
And for my sinfull mother eke,
in sinne did me conceive.
6 But loe, the truth of inward partes,
is pleasant unto thee:
And secretes of thy wisdom thou,
revealed hast to me.

7 With hope Lord bespyrable me,
I shall be cleansed so:
Yea wash thou me and so shall I,
be whiter then the snow.
8 Of joy and gladnesse make thou me,
to heare the pleasing voice:
That to the hyssed bones which thou,
hast broken may rejoyce.

9 From the beholding of my sinnes,
Lord turne away thy face:
And all my deedes of wickednes,
do utterly deface.

10 O God create in me a hart,
disporting in thy sight:
And eke within my bowels Lord,
renew a fabled spight.

11 Deliver me from thy sight, nor take
thy holy spight away:
The comfort of thy saving helpe
give me againe I pray.

12 With thy free spight establish me,
and I will teach therefore:
Sinners thy wayes, and wicked shall
be turned unto thy loe.

The second part.

13 O God that art my God of health,
from bloud deliver me:
That playes of thy righteousness,
my tongue may sing to thee.
14 My lips that yet fast closed be,
do thou O Lord unclose:
The playes of thy mighties,
my mouth shall so disclose.

15 I would have offered sacrifice,
if that had pleased thee:
But pleased with burnt offerings.

I know thou wilt not be,
16 A troubled spight to sacrifice,
delightfull in Gods eyes:
A broken and a humble heart,
God thou wilt not despise.

17 In thy good will deale gently Lord,
to Zion and to Bethel:
Grant that of thy Jerusalem,
thy peace may be the will.
18 Burnt offerings gifts and sacrifices,
of Justice in that day.
Thou shalt accept, and Calves they shall
upon thine altar lay.

Quid gloriaris. Psal. Lii. I.H.

David describeth the arrogant tyranny of Doeg
Gauls chief sheppard, who by false sweetnes can
seduce himself, and the people to be false. Here
prophecies his destruction, encourageth the fayth-
full to trust in God, who most sharply requir-
eth his, and requirer thanks for his deliverance. There
is likely set forth the kingdom of Antichrist.

Why dost thou Tyrant boast

thy doest thou Tyrant boast
abroad, thy wicked wayes to playe?

Doest thou not know there is a God,
whose mercyes last alwayes?

Why
doest thy mynde yet still devise, such
wicked wiles to warpe? Thy tongue

burne in forgyng lies, is like a ra-
mour sharpe.

1 On mischief why feedst thou thy mynde,
and wilt not worke bright?

Thou hast moe lust full tales to finde,
then hying the truth to light.

Thou dost delight in fraud and guile,
in mischief, bloud and wrong:

Thy lips have leard the flatteryng stile,
O false deceitfull tongue.

Therefore shall God for ever confound,
and plucke thee from thy place:

Thy sode route out from of the ground,
and so shall thou decaye.

The last when they beheld thy fall,
with feare will praise the Lord:

And in remembrance of the withall,
cry out with one accord.

7 Who hold the men which would not take,
the Lord to his defence:
But of his goods his God did make,
and trust his corrupt sense.
8 But I an Olive tree and greene,
will spring and spread abroad:
For why? my trust all times hath bene,
upon the living God.

9 For this therefore will I give praise,
to thee with heart and voice:
I will set forth thy name alwayes,
wherein thy Sanctes rejoice.

Dixit insipiens. Psal. Liii. T. S.

Davis describeth the crooked nature, the crueltie
and punishment of the wicked, when they look not
for it, and bewaile the delinquency of the Gods,
that they may wryete together.

Sing this as the 46. psalme.

The foolish man that which he,
within his heart hath said:
That there is any God at all,
hath utterly denyed.

2 They are corrupt, and they also,
a haynous worke have wrought
Among them: all there is not one,
of good that worketh ought.

The Lord lookt & woe on foules of men,
from heauen all abroad

3 So see if any were that would,
be wise and seke for God.

4 They are all gone out of the way,
they are corrupted all:
There is not one both any good,
there is not one at all.

5 Do not all wicked workers know,
that they do feede upon:
My people as they feede on bread:
the Lord they call not on.

6 When there they were afayd, and good
with trembling all dismayd:
Whereas there was no cause at all,
why they should be afraid.

7 For God his bones that thee besieged,
hath scattered all abroad:
Whom hast confounded them, for they
relected are of God.

8 O Lord geue thou thy people health,
and thou O Lord fulfill:
Thy promise made to Itraell,
from out of Syon hill.

9 When God his people shall redde,
that earth was captiue lat:
Then Jacob shall therein reioyce,
and Itraell shall be glad.

Dens in nomine. Psal. Liii. I. H.

Davis in great danger through Ziphis callist
upon God to destroy his enemies according to
his say his delinquency.

Sing this as the 46. psalme.

God save me for thy holy name,
and for thy goodness sake:
Unto the strong Lord of the name,
I do my cause betake.

2 Regeus O Lord, and geue me grace
to me when I do pray:
How downe thy selfe to me, and heare
the wordes that I do say.

3 For wrongers by agaynst me are,
and cymanderd beke me still:
Which haue not God before their eyes,
they seke my soule to spill.

4 But loe my God both giue me ayde,
the Lord is straight at hand:
With them by whom my soule is stayd,
the Lord both euer stand.

5 With magnus repay agayns all thok,
for me that lye in waye:
And in thy trust destroy my foes,
with their owne snare and baye.

6 An offering of fed hart and will,
then I to thee shall make:
And praye thy name, for therein shall
great comfort I do take:

7 O Lord at length do let me see,
from them that craft conspire:
And now myne eye with joy doth see,
on them my hartes desire.

Exaudi Deus. Psal. Lv. I. H.

Davis in great distress, complaynt of his
citye and saluhoode of his familiar acquaintance,
effectually mouing the Lord to piete him. Then
affured of deliuerance, he stretch forth the grace of
God, as if he had already obtained his request.
Sing this as the 5. psalme.

God geue care and do apply
to heare me when I pray:
And when to thee I call and cry,
hide not thy selfe away.

2 Take heed to me, grant my request,
and answer me agayne:
With playntes I pray full sore opprest,
great griefe both me constrainye.

3 Because my foes with threats and reproch
oppress me through despayre:
And so the wicked for likewise,
to vexe me haue delight.

4 For they in counsel do conspire,
to charge me with some ill:
So in their harty wrath and ire,
they do pursue me still.

5 My hart both faynt for wane of breath,
it panteth in my brest:
The terrors and the dread of death,
both woeke me much vntrest.

6 Such breadfull feare on me doth fall,
that I therewith do quake:
Such horror whelmerh me withall,
that I no thist can make.

7 But I do say, who will geue me
the swift and pleasant wings
Of some fayre done, that I may flee,
and rest me from these things.

8 Loe then I would goe farre away,
to flye I would not cease:
And I would hide my selfe, and say
in some great wilderness.

9 I would be gone in all the hilles,
and not abide behinde:
That I were quite and ouerpass
these blasphemous winds.

10 Denie them Lord and from them putt
they: deuilish double tongue:
For I haue spred them: City full,
of rapine, strife and wrong.

which

- 11 Which things both night & day though
did close her as a wall:
12 In midst of her is mischief, sorrow,
and sorrow eke we shall.
13 Yet many passions are wicked playnes,
her deedes are much too vile:
God in her secretes there doth remaine,
all crafty fraud and guile.
The second part.
14 If that my foes discleeve my shame,
I might it well abide:
From open enemies cheeke and blame,
some where I could me hide.
15 But thou it wast my fellow deare,
whiche friendship didst pretend:
And hast my secret counsell heare,
as my familiar friend.
16 With whom I had delight to talke,
in secret and abroad:
And we together oft did walke,
within the house of God.
17 Let death in hast upon them fall,
and send them quicke to hell:
For mischiefes raigneth in their hall
and parlour where they dwell.
18 But I unto my God do cry,
to him for helpe I flee:
The Lord doth heare me by and by,
and hee doth succour me.
19 At morning, noone, and evening tide,
unto the Lord I pray:
When I so instantly haue ride,
he doth not lay me asleepe.
20 To peace he shall restore me yet,
though warre be neere at hand:
Although the number be full great,
that would against me stand.
21 The Lord that first and last doth reigne,
both now and evermore:
Will heare when I to him complaine,
and punish them full sore.
22 For sure there is no hope that they,
to turne will once accord:
For why? they will not God obey,
nor do not feare the Lord.
23 Upon their friends they laid their hands
whiche were in covenant knit:
Offrendship to neglect the bandes,
they passe o? care no whit.
24 While they have war within their hart
as butter are their wordes:
Although they? wordes were smooth as oyle
they cut as sharpe as swordes.
25 Call thou thy care vpon the Lord,
and hee shall mourne thee:
For in no wise will he accord,
the iust in thyall to see.
26 But God shall cast them deepe in pit,
that spere for blood alwayes:
He will no guiltfull man permit,
to live out halfe his dayes.
27 Though such be quite destroyd & gone,
in thee (O Lord) I trust:
I shall depend thy grace vpon,
with all my heart and lust.

Miserere mei. Psal. Lvi. I. H.

David being brought to Sile the king of Geth,
2 Sam. 21. 11. compassed with his enemies, & made
both hungry, & thirstie in God & promising to give
him his dower, which was, to paye for his
Church.

Sing this as the Lamentation.

- H**ine merry Lord on me I pray
for man would me deeme:
He lighteth with me day by day,
and troubleth me eke by eue.
2 Mine enemies dayly outscaple,
to swallow me outright:
To fight against me many rise,
O thou most high of might.
3 When they would make me most afraid,
with boundes and bagges of yddel:
I trust in thee alone for ayde,
by thee will I abide.
4 Gods promise I do mind and prayle,
O Lord I truste to thee:
I do not care at all alwayes,
what flesh can do to me.
5 What things I sufferd do I prayle,
they woeke them at their will:
And all the counsel that they take
is how to woeke me ill.
6 They all content themselves to hyde,
close watch for me so lay:
They spy my pathes and shaden haue rise,
to take my life away.
7 Shall they thus scape on mischiefes,
thou God on them wilt fowne:
For in his wrath he doth not let,
to throw whole kingdomes downe.
8 Thou seest how oft they make me flee,
and on my teares dost looke:
Rescue them in a glasse by thee,
and write them in thy booke.
9 When I do call vpon thy name,
my foes away do faw:
I will perceive it by the same,
that God doth take my part.
10 I glory in the word of God,
to praise it I accord:
With joy I will declare abroad,
the promise of the Lord.
11 I trust in God, and yet I say,
as I before began:
The Lord he is my helpe and say
I do not care for man.
12 I will performe with hart so free,
to God my bowes alwayes:
And I (O Lord) all times to thee,
will offer thanks and prayse.
13 My soule from death thou dost defend
and keepe my feete vpight:
That I before thee may ascend,
with such an linein light.
Miserere mei. Psal. Lvi. I. H.
David in the desert of Ziph betrayed by the
bramites, and in the same came with Saul called
unto God, with full confidence that hee will
paye his promise, and shew his glory in heau
and earth against the cruel enemies. Therefore hee
doth laud and praye.

Sing

Sing this as the 44. psalme.

The pity for thy promise sake,
hath mercie L. ord on me:
for my soule doth bee betake,
vnto the helpe of thee.

Withburthe shadow of thy winges,
I see my selfe full faine:
all mischiefe, malice, and like thinges,
be gone and out of paine.

I call vpon the God most true,
to whome I tricke and stand:
I meane the God that will stand by,
the cause I haue in hand.
from heauen he hath sent his ayde
to saue me from their sight:
that to deuour me haue assayed,
his merie tricke and might.

I led my life with Lyons fell,
all set on watch and tre:
and with such wicked men I dwell,
that feel like flames of fire.
Their teeth are speeres & arrowes long,
as sharpe as I haue seene:
they wound & cut with thers, quick tounge
like twoedges and weapons heene.

Set vp and shew thy selfe O God,
about the heauens bright:
exalt thy people in earth abroad,
thy mindey and might.
they lape their net, and do prepare
a pitty case and pit:
wherein they thynke my soule do share,
but they are fallen in it.

My hart is set to laude the Loyd
in him to hope alwayes:

My hart I say doth well accord,
to sing his laud and prayse:

I wake my toy, awake I say,
my Lute, my Harpe, and string:

I say my selfe before the day,
will rise, beioyce, and sing:

Among the people I will tell,
the goodnes of my God:

And shew his prayse that doth excell,
in heathen landes abroad.

His merie doth extend as farre,
as heauens all are hye:

His crueth as hye as any starre,
that standeth in the hye.

Set forth and shew thy selfe O God,
about the heauens bright:

Exalt thy people on earth abroad,
thy mindey and might.

Sivère vtique. Psal. Lviii. I. H.

The describer by malicious enemies saules do
sweare, who secretly and openly sought his destru-
ction, from whom he appealeth to gods iudgement,
saying that the iust shall cryoys, at the punish-
ment of the wicked to gods glory.

Sing this as the 48. psalme.

Ye rulers which are put in trust,
to iudge of wrong and right:
be all your iudgements true and iust,
not knowing needs of might:
say in your hartes ye make and make,
in mischiefe to consue:
and where you should true iustice be.

your hartes to byden are bent.

This wished sort in their birth day,
hath erred on this wise:

And from their mothers wombe alway,
hath bled craft and lyes.

In them the poyson and the breaht,
of serpents do appeare:

Yea like the adder that is deafe,
and fast doth stop his eare.

Because he will not heare the boye,
of one that chaumeth well:

As though he were the chiefe of choysce,
and did therein excell.

O God breahe thou their teeth at once,
within their mouth throughout:

Therushes that in their great chaw bones,
like Lyons whelpes hang out.

Let them consume away in waste,
as water runnes forthright:

The thafres that they do shote in hast,
let them be broke in flight.

As sayles do wast within the shell,
and vnto stime do runne:

As one befoze his time that fell,
and neuer saw the same.

Before the thornes that now are young
to bushes big shall grow:

The stormes of anger waring strong,
shall take them ere they know.

Therust shall say if both them good,
that God doth vengeance take:

And they shall wath their feet in blood,
of them that him forsake.

Then shall the mouth shew forth and tel
that good men haue reward:

And that a God on earth doth dwell,
that iustice doth regard.

Eripe me. psal. Lix. I. H.

David in great daunger of Saule, who sent to kyle
him in hye bet, declareth hye innocency and theis
sury, praying God to destroy all malicious sinners
who lye for a tyme to exercise hye people, but in
the end consume in hye watch, to gods glory. for
the length prayse to god, assured of his meries.

Sil

Ende ayde and saue me from my

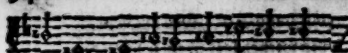
foes, O Loyd I pray to thee: Defend

and keep me from all those, that rise

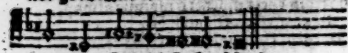
and arme with me. 2. O Loyd preserve

me from thole men, whose doyns are

not



not good: And let me live and live from



them that still thirst after blood.

For loe they wait my soule to take,
they rage against me still:
Yea for no fault that I did make,
I never did them ill.
4 They runne and be themselves prepare,
when I no whit offend:
Arise and save me from their snare,
and see what they intend.

O Lord of hostes of Israel,
arise and strike all landes:
And pity none that doth rebell,
and in these mischiefs standes.
6 At night they sitre and seeke abroad,
as boundes they hunte and graze:
And all the city cleane throughout,
from place to place they runne.

7 They speake of me with mouth alway,
but in their hippes were twoydes:
They greed my deatch and then would say,
what name doth heare our wordes.
8 But Lord thou hast their wayes espyed,
and laugher beate at spere:
The weathen folke thou shalt deride,
and moche them to thy face.

9 The strength that both my foes withstand
O Lord doth come of thee:
For God he is my helpe at hand,
a fort offence to me.

10 The Lord to me doth shew his grace,
in great aboundance still:
That I may see my foes in case,
such as my hart doth will.

The second part.

11 Destroy them not at once O God,
least it from mind do fall:
But with thy strength byrue them abroad,
and so consume them all.

12 For their ill wordes and trustles tounge,
confound them in their pride:
Their wicked oathes with lies and wrong
let all the world deride.

13 Consume them in thy wrath (O Lord)
that nought of them remaine:
That men may know throughout the world
that Jacobs God doth reigne.

14 At enen ing they returne a pace,
as dogs they grin and cry:
Throughout the streets in every place,
they runne about and spy.

15 They seeke about for me I say,
but let them not be fed:
Nor find a house wherein they may
be bold to put their head.

16 But I will shew thy strength abroad,
thy goodnesse I will prayle:
For thou art my defence and God,
at neede in all assayes.

17 Thou art my strength: then said my sayd
O Lord I sing to thee:
Thou art my fort, my snare and ayde
a loving God to me.

Deus repulisti. Psal. Lx. I.H.

David new kinge over Iudah, after many victories
betwixt by sundrie signes, that God elected him
king, assuring the people that GOD will prosper
them, if they approve the same. After he prayeth for
to God to shew that he had begun.
Sing this as the 59. psalme.

O Lord thou didst by cleane falshe,
and scatterest us abroad:
Such great displeasure thou dost take,
because to us O God.

2 Thy might doth move the land so faye,
that it in funder shake:
The hurt thereof O Lord restore,
for it doth bow and quake.

3 With heavy chauce thou plaguedst thus
the people that are thine:
And thou hast given unto us,
a drinke of deadly wine.

4 But yet to such as feare thy name
a token shalt ensue:
That they may triumph in the same,
because thy word is true.

5 So that thy might may keepe and save
thy folke that fauour thee:
That they thy helpe at hand may have,
O Lord graunt this to me.

6 The Lord did speake from his own place
this was his joyfull tale:
I will denude Sichem by pace,
and mete out Succoths bale.

7 Silence is given to my band,
silences mine beside:
Ephraim the strength of all my land,
my law doth Iuda guide.

8 In Hebad I will wash my feet,
ouer Edome throw my shooes:
And thou Iacob thou oughtst to see,
for fauour me bestow.

9 But who will bying me at this tyme,
unto the Cities strong?
Or who to Edom will me guide,
so that I go not wrong?

10 Wilt thou O God whylest thou for sake,
thy folke, these land, these coastes:
Our warres in hand thou wouldst not take,
nor walke among our hostes.

11 Behold ayde, O Lord, and be relesse,
from them that vs dismayne:
The helpe that holtes of men can give,
it is but all in bayne.

12 But though our God we shall haue
to take great things in hand: (might)
He will tread down and put to flight,
all those that vs withstand.

Exaudi Deus. Psal. Lxi. I.H.

Whether he were in danger of the Ammonites,
purches of Nabalon, here he prayeth to be deliuered,
and confirmed in his kingdom, promising peace
small people.

Sing this as the 59. psalme.

Regard O Lord for I complain,
and make my suite to thee:
Let not my weep returne in shame,
but give an eare to mee.
From of the iusts and dearest parts,
of all the earth abroad:
In griefe and anguish of my heart,
I cry to thee O God.

1 Upon the rocke of thy great power,
my wehall mind repose:
Then art my hope, my fort and tower,
my fence against my foes.
2 Within thy case I lust to dwell,
for euer to endure:
Vnder thy winges I know right well,
I shall be safe and sure.

3 The Lord both my helpe regarde,
and dorch fulfill the same:
With godly giftes dorch he reward,
all them that see his name.
4 The King shall be in healt maintaine,
and so prolong his dayes:
That he from age to age shall raigne,
for euermore alwayes.

5 That he may haue a dwelling place,
before the Lord for aye:
Oste thy mercy, truth and grace,
defend him from decay.
6 Then shall I sing for euer still,
with praye unto thy name:
That all my bowes I may fulfill,
and dayly pay the same.

Nonne Deo, Plal. Lxii. I. H.

Should declare by his example, & the nature of God
that he is all people's king in God alone, saying
that all without God goeth to naught, who early
is of power to save, and that he comforteth man
according to his weale.

Sing this as the 51. Psalme.

My soules to God shall give good heed,
and him alone attend:
For why? my health and hope to speed,
dorch whole on him depend.
1 For he alone is my defence,
my rocke, my health and aide:
He is my say that no pretence,
shall make me much dismaye.

2 O wicked folke how long will ye
discreas? sure you must fall:
For as a rotten hedge ye be,
and like a tottering wall.
3 Whom God dorch love, ye seeke alwayes
to put him to the weale:
Yet none to lye, with mouth ye praise,
and yet your heart dorch crie.

4 Yet still my soule both whole depend,
on God my chiefest desire:
From all succour me to defend,
none but him I require.
5 He is my rocke, my strength and tower,
my health is of his grace:

He dorch support me, that no power,
can moue me out of place.

6 God is my glory and my health,
my soules desire and lust:
My fort, my strength, my say, my wealth,
God is mine only trust.

7 Oh haue your hope in him alway,
ye folke with one accord:
Dorch our your heartes to him and say,
our trust is in the Lord.

8 The sonnes of men deceitfull are,
on ballance but a sleight:
With thinges most vile do them compar,
for they can keepe no weight.

9 Trust not in wrong, robbery, or wealth,
let dorch delighten be gone:
Though goodes well goe down in with
let not your heartes thereon. (wealth)

10 The Lord long keth onerthing dorch tell,
which here to minde I call:
He spake it out, I heard it well,
that God alone dorch all.

11 And that thou Lord art good and kinde
thy mercy dorch extende:
So that all forces with thee shall kinde,
according to thy be the.

Deus Deus meus. Plal. Lxiiij. T. S.

David after his danger of Ziph, greatly shames
he God for his wonderfull deliverance, in whose
mercy he trusteth even in the midst of affliction:
prophesying the destruction of Gods enemies, and
contrarywise happiness to all them that had in
the Lord. 1. Samuel 3.

Sing this as the 44. psalme.

O God my God I watch betime,
to come to thee in hast:
For why? my soule and bodie both,
do this of thee to last.

2 And in this barrenne wilderness,
where waters there are none:
My flesh is parcht for thought of thee,
for thee I wish alone.

3 That I might see yet once againe,
thy glory, strength and might:
As I was wont it to behold,
within thy temple bright.

4 For why thy mercies fatte surmount,
this life and wretched dayes:
My lips therefore shall give to thee,
due honour, laud and prayse.

5 And whilst I live, I will not idle,
to worship thee alway:
And in thy name I shall lift vp,
my handes when I do pray.

6 My soule is filld as with marrow,
which is both fatte and sweet:
My mouth therefore shall sing thy song,
as are for thee most meet.

7 When as I thinke on thee,
and eke all the night tide:
For under cover of thy winges,
thou art my topfull guide.

- 8 Thy soule doth surely stick to thee,
thy right hand is my power:
9 And those that seeke my soule to destroy,
their death shall be as denour.
10 The world shall them denour each one:
their carnages shall be preie.
The hungry fowls which do runne,
theye pray to seeke at meeke.
11 The king and all men shall reioyce,
that do professe thy gods word:
For lyers mouthes shall then be stoppt,
which haue the truth disturbed.

Exaudi Deus. Psal. LXXIII. I. H.

David prayeth against the false reporters & flatterers, he declareth their punishment and destruction, to the comfort of the iust, and the glory of God.

Sing this as the 18. psalme.

- Lord vnto my boier giue care,
with plainties when I do pray:
And end my life and soule from dead,
of foes that threat to slay.
2 Defend me from that foie of men,
which in deceit do lye:
And from the treuening face of them,
that all ill feates do wyke.
3 Who wher theyr tongues as we haue sene
men whet and sharpe their wordes
They shooten bond their arrowes hene
I meane most hurt wordes.
4 With prync sleight more they thei shafes
the vpright man to hit:
The iust beware to hit by craft,
they care of hit no whit.
5 A wicked worke they haue decreed,
in counsell this they crye:
To slee deere let vs not dread,
what? who can it crye?
6 What waies to hurt they take & muse,
all times within their hart:
They all consule what feates to sle,
each doth inuent his part.
7 But yet al this shall not assaile,
when they toinke least vpon:
God with his dart shall sure assaile,
and wound them every one. (withall
Their crafts and their all conquest
shall vnto them sel as fuch blams
That they wher then behold shoue fall,
shall wonder at the same.
9 These all that se shall knowe right well
that God the thing hath wrought:
And prayle his wry wordes, and tell
what he doth passe hath brought.
10 Yet shall the iust in God reioyce,
still trusting in his might:
So shall they ioy wry mynde and voyce,
whose hart is pure and right.
Te decet hymnus. Psal. LXX. I. H.
A thanksgyving vnto God by the psalmist, who
is signified by David, and Jerusalem, for the cho-
sing, preferment, and gouernance of them, and
for the plentiful blessings, poured forth vpon all
the church.
Sing this as the 20. psalme.
Thy people alone O Lord doth reigne,
in Zion thine owne hill:
Thei bowes to the they do maintaine,

and their bestes shall.

3 For that thou doest their prayer heare,
and dost there to agree:

Thy people all with face and heart,
with trust shall come to thee.

3 One wicked lyfe so fast exceeded,
that wretched shall there be

But Lord forgeue our great misdoings
and purge vs from our sinne.

4 The man is blest whom thou doest chuse,
within thy Courtes to dwell:
Thy house and temple be shall be,
with pleasures that excel.

5 Of thy great iudice heare vs God,
our health of this hath life:
The hope of all the earth abound,
and the sea coastes like wile.

6 With strength thou art better about,
and compass with thy power:
Thou makest the mountaines strong and
to stand in eury flower. (thou)

7 The swelling seas thou doest assuage,
and make their streames full still:
Thou doest retrace the peoples rage,
and rule them at thy will.

8 The folke that dwell full fast on earth,
shall dread thy signes to se:
Which moine & euening in great myrrh,
do passe with praye to thee.

9 When that the earth is chapt and dry,
and thirsteth more and more:
Then with thy drops thou doest apply,
and much encrease her store.

10 The floud of God doth ouerflow,
and so doth canle to sing:
The seide and come which men do sow,
for he doth guide the thing.

11 With wet thou doest her furrowes fill,
whereby her clouds do fall:
Thy drops on her thou doest distill,
and bleste her fruite with all.

12 Thou deckst the earth of thy good grace,
with saye and pleasure crop:
Thy cloudes distill their dew apart,
great plenty they do drop.

13 Whereby the desert shall begyn,
full great encrease to bying:
The little hilles shall soe reioyce,
much fruite in them shall spring.

14 In places playne the flocke shall fede,
and couer all the earth:
The valleys with corne shall soe excede,
that men shall sing for myrrh.

Iubilate Deo. psal. LXXI. T.S.

The exhorteth to praise the Lord, in his wonderful
works. He testeth forth the power of God to assay
rebells, and sheweth gods mercy to iust, to pro-
uoke all men to praise, and praise his name.

Sing this as the 68. psalme.

Yemenon therein in God reioyce,
with praye let forth his name:
Extoll his might with hart and voyce,
o one aloue to the same.

3 How wonderfull O Lord say ye,
in all thy workes thou art:
Thy foes for feare do lye to thee,

full hope against their hart.

All men that dwell the earth shal
depraise the name of God:
The land thereof the world about
is shrouded and her abode.

4 All folke come forth behold and see,
what thinges the Lord hath wrought:
He make well the widdowes wothes, that he
for man to passe hath brought.

5 He layd the sea in the heapes on hye,
therein a way they had:
On foote to passe hath layd and byd
whereof their barres were gladd.

6 His might doth rule the world alway,
his eyes all thinges behold:
All such as would him disobey,
by him shal be controlld.

7 Ye people gene into our God,
due laud and thankes alway:
With joyfull voyce declare abroad
and sing unto his prayse.

8 Which doth exalte our soules with life,
and it preserve us still:
He sayeth our fate is that no strife
can make us slip or fall.

9 The Lord both proue our doeds with
if that they will abide:
As woemen do when they desire
to haue their metalls cryde.

10 Although thou suffer vs to long,
in prison to be cast:
And eber with charyng fetters strong,
to lye in bondage fast.

The second part.

11 Although I say thou suffer men,
on vs to ride and raigne:
Though we through fire and water runne,
of very griefe and payne.

12 Yet sure thou hast of thy good grace,
dispos'd us to the best:
And bying vs out into a place,
to live in wealth and rest.

13 Unto thy house resort will I,
to offer and to pray:
And there I will my selfe apply,
my bowes to thee to pay.

14 The bowes that with my mouth I
in all my griefe and smart:
The bowes I say which I did make,
in dolour of my hart.

15 Burnt offerings I will geue to thee,
of Ozen fat and Hammes:
None other sacrifice shall be,
of Bullockes, Goates, and Lambes.

16 Come forth, hearken here full lone,
all ye that feare the Lord:
What he for my poore soule hath done,
to you I will record.

17 Full oft I call vpon his grace,
this mouth to him doth cry:
And then my rouring make I to be,
to prayse him by and by.

18 But if I fele my hart with in,
in wicked wothes reioyce:
O if I haue delight to sinne,
God will not heare my voyce.

19 Thus liueth God my hart charyng deare,
and what I do require:
My prayse be doth well regate,
and gounte my desire.
20 A hope to him that hath not put,
nor cast me out of mynde:
For yer his mercy from me put,
which I do euer finde.

Deus misericatur. Psal. Lxvii. I. H.

A sweet paper thy all thy say shall to obayn the
king of heauen: to be lightened with his counte-
nance, to the earth: that he may and iudgements
be knowne throughout the earth. A reioyding
that gods be the gentlemen of all nations.
Sing this as the 30. Psalme.

Hue mercy on vs Lord,
and graunt to vs thy grace:
To shew to vs do thou accord,
the brightnesse of thy face.
2 That all the earth may know,
the way to godly weald:
And alle the nations on a row,
may see thy sayng deald.

3 Let all the world O God,
give prayse unto thy name:
O let the people all abroad,
extoll and laud the same.
4 Throughout the world to wide,
let all reioyce with myght:
For thou with rauch and righted oer gins
the nations of the earth.

5 Let all the world O God,
give prayse unto thy name:
O let the people all abroad,
extoll and laud the same.
6 Then shall the earth increase,
great flooe of frume shall fall:
And then our God the God of peare,
shall blesse vs eke with all.
7 God shall vs blesse I say,
and then both face and name:
The folke throughout the earth alway,
of him shall stand in feare.

Exurgat Deus. Psal. Lxviii T. S.

David expelleth the wonderfull merites of God
rewardes his people, who by all meenes and most
strange forces declareth himselfe to them. Gods
Church therefore by reason of his promises, grace
and victories doth extoll all wayly things, whose
foes all meares mourne to prayse God for ever.

Let God arise, and then his foes

will turne themselves to flight: His

enemies then will run abroad, and

scatter out of sight. And as the fire

doth melt the wax, and wind blow



Smoke away: So in the silence of



the Lord, the wicked shall decay.

3 But righteous men before the Lord,
shall happily rejoice:

They shall be glad and merry all,
and cheerful in their voice.

4 Sing praise, sing praise unto the Lord,
who dwelt on the shore:

He shall their name of Ish out God,
and hymn be magnific.

5 That time is he that is about,
within his holy place:

That father is of fatherless,
and judge of widows case.

6 Howbeit he giveth and taketh both,
unto the comfortless:

He bringeth down men out of their hall,
and reveleth to disgrace.

7 When thou dost march before thy foeth,
the Egyptians from among:

And brought them through the wilderness,
that was both wide & long. (downe,

8 The earth did quake, the rayne poured
heard were great claps of thunder:

The mount Sion shoke in such sort,
as it would cleave in sunder.

9 Thine heritage with waves of rayne,
abundantly was water:

And so be it barren water,
by thy it was refresh.

10 Thy chosen people both there sometime,
thou hast prepared that place:

And for the pious thou dost provide,
of thine special grace.

The second part.

11 God will give women cansties till,
to magnifie his name:

When as his people triumphen make,
and purchase home and fame.

12 And praise hymnes for all their power,
shall say and take the soyle:

And women which remayne at home,
shall helpe to praise the soyle.

13 And though ye were as blacke as pots
your hue shall passe the dove:

Whose winges and feathers seeme to shine,
silver and gold above.

14 When in this land God shall triumph
over hymnes both high and low:

Then shall it be like Salomon hill,
as white as any snow.

15 Though Babel be a trustfull hill,
and in height others passe:

Yet Sion Gods most holy hill,
doth farre excell in grace.

16 Why bragge thus ye heathen most high,
and leape for joye together?

This hill of Sion God doth love,
and there will dwell for ever.

17 Gods army is two millions,

of warriours and stronge:

The Lord also in Sion,

is present them among.

18 Thou dost O Lord alight on high,
and captives lead them all:

Which in rymer pass thy chosen sheke,
in prison kept and small.

Thou madest them tribute for to pay,
and such as did despise:

Thou dost subdue, that they might dwell,
in thy temple dwelling.

19 How shaldest thou the Lord, say that
he pourth on his face grace:

From day to day he is the God,
of our beauty and solace.

The third part.

20 He is the God whom whom alone,
salvation cometh playne:

He is the God by whom I scape,
all dangers, death and payne.

21 Thus God will wound his enemies
and breake the heary kalpe: (head,

Of those that in thy wickedness,
continually do walke.

22 From Babel will I bring sayd he,
my people and my shepe:

And all mine owne as I have done,
from danger of the depe.

23 And make them dippe their feet in
of those that have my name: (blood,

And dogs that have their tongues embred
with licking of the same.

24 All men may see how thou O God,
thine enemies dost deface:

And how thou goest as God and king,
into thine holy place.

25 The singers go before with joy,
the ministers follow after:

And in the midst the dauides play,
with Timbrell and with Taber.

26 Now in the congregations,
(O Israel) praise the Lord:

And Jacobs whole posteritie,
give thanks with one accord.

27 Their chief was little Benjamin,
but Juda made their host:

With Zabulon and Naphtali,
which dwell about their coast.

28 As God hath given power to the,
so Lord make firme and sure:

The thing that thou hast wrought in us,
for ever to endure.

29 And in thy temple gifts will we,
give unto the O Lord:

For thine unto Jerusalem,
sure promise made by word.

The fourth part.

30 Ye strange kinges to us subdue,
shall do like in those dayes:

I come to the they shall present,
thy gifts of laud and praise.

He shall bestow the speaculous raiment,
their Calues and Bulles of might:

And cause them tribute pay, and dance
all such as love to fight.

31 Then shall the Leades of Egypt come,
and presented with them being:

The

The highest most high shall dwell the
unto their Lord and King.

Therefore ye highnesses of the earth,
give praise unto the Lord:
Singing praises to God with one consent,
therein let all accord.

Who though he ride and sit on high,
above the heavens bright:

Yet by the fearful thunderclap,
men may well know his might.

Therefore the strength of Israel,
ascribe to God on high:
Whole might and power doth far extend
about the cloudy skye.

O God, thy holinesse and power,
is dead for evermore:

The God of Israel gives us strength,
prayed be God therefore.

Saluum me fac. psal. Lxix. I. H.

Christ and his elect is figured in Dauid's psalm and
angels: the malicious cruelty of his enemies
and their punishment, Jesus and such transgressors
noteth, who are accursed. When gathereth he courage
in afflictions, offereth prayers to God, which
are more acceptable then all sacrifices. Finally he
doth praye all creatures to prayes, prophesying
of the kingdome of Christ and building of his
church where all the faithful and their seeds shall
dwelle forever.

Save me O God, and that with
speech, the waters flow full fast: So

my soul doe they proceede, that I
am safe againe. 2. I stick full deepe in

slit and clay, whereas I feele no
ground: I fall into such floods I say,

that I am lyke be dynd.

With crying oft I saynt and quayle,
my throat is hoarse and drye:

With looking up my sight doth faile,
for helpe to God on high.

My foes that gosselle do oppresse
my soule, with hate are led:

In number sure they are no lesse,
then harpes are on my head.

Though for no cause they hate me soe,
they prosper and are glad:

They do compell me to rejoyce,
the things I never had.

What I have done for want of wit,

thou Lord all dayes canst tell
And all the founteyns that I comen,
to the are knowen full well.

O God of hosties defend and say,
all those that trust in thee:

Let no man doubt of thine away,
for ought that chaunceth me.

It is for thee and for thy sake,
that I doe beare this blame:

In spite of thee they would me make,
to hide my face for shame.

My mothers sonnes my brethren all,
forsake me on a row:

And as a stranger they me call,
my face they will not know.

Unto thy house such zeale I beare,
that it doth grieve me much:

Their cheeks and countenances at thee to hang
my very heart doth crush.

Though I doe fast my flesh to chafe,
yea if I weepe and mone:

Yet in my teeth this grace is cast,
they passe not thereupon.

If I for griefe and payne of heart,
in sackcloth be so walke:

Then they anon will it peruey,
thereof they jest and talke.

Both hye and low, and all the thynge,
that sit within the gate:

They haue me euer in their tongue,
of me they talke and prate.

The byrthday which in wine delight,
it is their chiefe pastime:

To seeke which waye to worke me spite,
of me they sing and rime.

But thee the while O Lord I pray,
that when it pleasest thee:

For thy great truth thou wilt alway,
send downe thine ayde to me.

As muche thou my feete out of the mire
from downing doe me keepe:

From such as owe me wofull and fee,
and from the water deepe.

Least with I wane I should be downe
and depth my soule deuour:

And that the pit should me confound,
and shut me in her power.

O Lord of hosties, to me geue care,
as thou art good and kinde:

And as thy mercy is most deare,
Lord haue me in thy mynde.

And do not from thy seruants hide,
nor turne thy face away.

I am opprest on every side,
with hast geue care I say.

O Lord unto my soule draw nigh,
the same with ayde repolt:

Because of their great rymny,
acquyte me from my foes.

That I abide rebuke and shame,
thou knowest and thou canst tell:

For those that sit he and worke the same,
thou seest them all full well.

21 When they with blags do beate my
I sike for helpe anon: ^(how)
But sike no frends for sale my smart,
to comfort me not one.

22 But in my meate they gaue me gall,
too cruell for to thinke:
Wagons mein my throat with ball,
strong vinegar to drinke.

24 Lord tene their table to a snare,
to take them selves therein:
And when they thinke full well to fare,
then trap them in the gin.

25 And let their eyes be backe and blinde,
that they may nothing see:
Bow downe their backe, and do them bind
in thraldome for to be.

26 Dounce out thy wach as hote as fire,
that it on them may fall:
Let thy displeasure in thine ire,
take hold vpon them all.

27 As defect by theyr house disgrace,
their offspinges the expell:
That none thereof possesse their place,
nor in their tentes doe dwell.

28 If thou dost strike the man to tume,
on him they lye full sore:
And if that thou doe wound the same,
they seeke to hurt him more.

29 Then let them beape by mischief still,
sike they are all periers:
That of thy fauour and good will,
they neuer haue a part.

30 And race their cleane out of the booke
of life, of hope, of trust:
That for their names they neuer looke,
in number of the full.

¶ the fourth part.

31 Though I (O Lord) with woe and griefe
haue bene full sore opprest:
Thy helpe shall geue me such reliefe,
that all shall be reuersed.

32 That I may geue thy name thy prayse,
and shew it with a song:
I will extoll the same alwayes,
with harry thanks among.

33 Which is more pleasaunt vnto thee,
such minde thy grace hath borne:
Then eyther Oxe, or Calf can be
that hath both woofe and borne.

34 When simple folke doe this behold,
it shall reioyce them sure:
Al ye that sike the Lord, behold;
your life for aye shall dure.

35 For why? the Lord of hostes both heare
the poore when they complaine:
His prisoners are to him full deare,
he doth them not disdain.

36 No therefore the ray and earth below,
the sea with sound and streame,
His prayse they shall declare and shew
with all that liue in them.

37 For sure our God will Stone fane,
and Iubas Cities build:
Such folke possession there shall haue,
her scepter shall all be.

38 His seruantes the shall heape the
all ages out of minde: ^(same)
And there all they that loue his name,
a dwelling place shall finde.

Deus in adiuto. Psal. Lxx. I. H.

¶ The property to bright shewdy belinced, his one
myse to be ashamed, and all that sike the hope to
be comforted.

Sing this at the 72. psalme.

O God to me take heede,
of helpe I thee require:

God of hostes with hand make speede,
helpe, helpe, I thee desire.

2 With shame confound them all,
that seeke my soule to spill:
Rebuke them backe with blame to fill,
that thinke and wisde me ill.

3 Confound them that apply,
and seeke to worke me shame:
And at my harmes doe laugh and cry,
so so, there goeth the game.

4 But let them for full be,
in thee with joy and wealth:
Which sorely trust and seeke to thee,
and to thy saving health.

5 That they may say alwayes,
in mythy and one accord:
All glory, honor, laud, and prayse,
be giuen to thee (O Lord).

6 But I am weak and poore,
come Lord thine aye I lacke:
Thou art my King and helpe, therefore
make speede and be not slacke.

In re Domine. Psal. Lxxi. I. H.

¶ The property in sayth established by promise, and now
firm by the worke of God from his pouty, to be
delivered from his wicked and cruel foules chie-
len, with his confederacy, promising to be shaker
full therefore.

Sing this at the 69. psalme.

My Lord my God, in all distresse
my hope is whole in thee:
Then let no shame my soule oppresse,
nor once take holde on me.

2 As thou art dust, defend me Lord,
and rid me out of dead:
Geue eare and to my face accord,
and send me helpe at neede.

3 Be thou my roche, to whom I may,
for aye all tyme restre:
Thy promise is to helpe alway
thou art my fence and fort.

4 Save me my God from wicked men,
and from their strength and power:
From folke that hate, and the from them,
that cruelly draoue.

5 Thou art the stay wherein I trust,
thou Lord of hostes art he:
Yea from my youth I had a lust,
still to depend on thee.

6 Thou hast me kept out from my byld,
and I through thee was borne,
Wherefore I will thee prayse with myld,
both euening and at morne.

7 As to a monster seldom seene,
much folke about me throug:
But thou art now and still hast bene,

my face and eyes to him.
 8 Therefore my mouth no time shall lache,
 thy glory and thy praise:
 And eke my tongue shall not be lache,
 to honore thee alwaye.

9 Refuse me not O Lord I say,
 when age my limmes doth take,
 And when my strenght doth waste away,
 doe not my soule forsake.

10 Among themselves my foes enquire,
 to take me thynghout detreies

And they agaynste me be confide,
 that for my soule layd waye.

The second part.

11 Lay hand and take him now they sayd,
 for God from him is gone:

Disparch him quite for to his arde,
 I was there cometh none.

12 Do not absent thy selfe away,
 O Lord when neede shall be:
 But thou in tyme of griefe thou may,
 in hast geue helpe to me.

13 With shame confound and overthrow,
 all those that se be my life:

Oppresse them with rebuke also,
 that sayne would worke me strife.

14 But I will patiently abide,
 thy helpe at all assaies:
 Still more and more thy tyme and thyde,
 I will let forth thy praise.

15 Thy mouth thy iustice shall recorde,
 that daye helpe doth send:

But of thy benefites O Lord,
 I know no count nor end.

16 Yet will I go and se the forth one,
 with thy god helpe O God:
 The saving health of this alow
 to shew and let abroad.

17 For of my youth thou takest the case,
 and doest instruct me still:

Therefore thy wonders to declare,
 I have great mynde and will.

18 And as in youth from maner tag,
 thou didst me helpe and say:

Forsake me not into myne age,
 and till my head be gray.

The third part.

19 That I thy strength & might may shew,
 to them that now be here:

And that our febe thy power may know,
 hereafter many a yere.

20 O Lord thy iustice doth exorde,
 thy doynge all mayle:
 Thy wayes are wonderfull in dede,
 thy, who is like to thee?

21 Thou madest me fele afflictions sope,
 and yet thou didst me save:

Yea thou didst helpe and me reioyce,
 and tokest me from the game.

22 And thou myne honour doest increase,
 my dignite is maintayne:

Yea thou doest make all strife to cease,
 and comfortest me agayne.

23 Therefore thy myghtfulnes to prayse,
 I will both laude and sing:

Thy harpe shall sound thy laud alwaye,
 O Mercies holy king.

24 Thy mouth shall for with pleasure
 when I shall sing to thee: (voice,
 And eke my soule shall much reioyce,
 for thou hast made me free.

25 Thy tongue thy myghtfulnes shall
 and speake it daye still: (sound,
 For griefe and shame do them confound,
 that sought to worke me ill.

Deus iudicium. Psal. Lxxii. I.H.

4 Gods kingdom by Christ is represented by Toles
 men under whose shall be righteousness, peace and
 felicity, whoe whome all hinges and nations shall be
 homage, whose name is praised shall more for us.

L

Old geue thy iudgements to

thy king, therein instruct him well: And

with his soune that princely thing

Lord let thy iustice dwell: 2 That he

may governe righte, and rule thy

folke right: And so defend through

equity, the poore that have no might.

3 And let the mountaynes that are high,

unto their folke geue peace;

And eke let little hilles apply,
 to iustice so exteale.

4 That he may helpe the weakes & poore,
 with ayde and make them strong:

And the bestrope for ever more,
 all those that doe them wrong.

5 And then from age to age shall they,
 regard and feare thy might:

So long as Sunne doth shine by day,
 as old the Moone by night.

6 Lord make the king unto the iust,
 like rayne to feede new mowne:

And like to hyers that lay the dust,
 and feede the land new sowne.

7 The iust shall flourish in his time,
 and all shall be at peace:

Untill the Moone shall leave to prime,
 wade change and to successe.

8 He shall be Lord of sea and land,
 from Moze to those thynghout:

And from the fountes within the land,
 thynghout all the earth about.

9 The people that in desire dwell,
 shall kneele to him full thiche:

And all his enemies shall perish:
the earth and dust shall like.
10 The Lorde of all the Iherusalem,
great gifts to him shall bring:
The hinges of Saba, and Arabia,
gave many a costly thing.

The second part.

11 All hinges shall seeke with one accord,
in his good grace to stand:
And all the people of the world,
shall seeke him at his hand.
12 For he the needie for doth save,
that unto him doe call:
And eke the simple folke that have,
no helpe of man at all.

13 He taketh pity of the poore,
that are much neede opprest:
He doth preserve them evermore,
and bringes their foules to rest.
14 He shall redeeme their life from dread
from fraud, from wrong, from might:
And eke the blood that they shall bleed,
is precious in his sight.

15 But he shall live, and they shall bring,
to him of Sabas gold:
He shall be honoured as a king,
and dayly be extold.

16 The mighty mountaynes of his land,
of cygne shall beare such thing:
That is like Cedar trees shall stand,
in Libanus full long.

17 Their Cities the full well shall speede
the fruites thereof shall passe:
In plenty it shall farre exceede,
and spring as greene as grasse.

18 For ever they shall praise his name,
while that the Sunne is light:
And thinke them happy through the same
all folke that shall beleeve his might.

19 Wherefore the Lord of hostes and king
to Israels God echone:

For he doth every wondrous thing,
yea he himselfe alone.

20 And blessed be his holy name,
all times eternally:

That all the earth may praise the same,
Amen, Amen, say I.

Quam bonus Deus, Psal. Lxxiiij. T. S.

¶ Doubt verily that neither the prosperity of the
ungodly, nor the affliction of the godly ought to
discourage Gods Chylren, but rather move them
to consider Gods providence, and to percerce his
judgements; for that the wicked vanitie away
like smoke, and the godly enter into life everlasting
in hope wherof he rejoyceth hymselfe to
Gods honour.

Sing this as the 44. Psalme.

HOW ever it be yet God is good,
and kinde to Israel:
And to all such as safely keepe,
their conscience pure and well.
Yet like a foole I almost slippe,
my feete began to slide:
And ere I will even at a pinche,
my steps wryng gan glide.

¶ For when I saw such foolish men,

I grudge, and did bethynke:
That wicked men all changes should have
withour example or payne.

They murthered as hant yet no griefe,
as if death should them free:
Their bodies are both slow and strong,
and ever in gods plighte.

5 And yet from all adversitie,
when other men be wont:
And with the rest they take no part
of plague or punishment.

6 Therefore presumption doth embrace,
their neckes as doth a chaine:
And are even waite as in a robe,
with rapin and dilapide.

7 They are so fed, that even for fat,
their eyes oft tymes out start:
And as for worldly godes, they have
more then can with their hart.

8 Their life is most licentious,
boastying much of the wrong:
Which they have done to simple men,
and ever pride among.

9 The heavens and the living Lord,
they spare not to blasphemie:
And spare they do of worldly thynges,
no wight they do els me.

10 The people of God oft tymes come
to see their prosperous state: (backe,
And almost bynke the stile same cup,
and follow in the same race.

The second part.

11 How can it be that God say they,
should know of understand
These worldly thynges, sure worldly men,
be Lordes of sea and land.

12 For we may see how wicked men,
in riches still increase:
Rewarded well with worldly goodes,
and time in rest and peace.

13 Then why doe I feare wickednesse,
my fantasie refrayne:

And wash my handes with innocentes,
and cleanse my heart in bayne:

14 And suffer scourges every day,
as subject to all blame:

And every mornynge from my youth,
suffayne scorke and shame.

15 And I had almost sayd as they,
misling anyne estate:
But that I should the chylren hide,
as folke vnfortunate.

16 Then I bethought me how I might
this matter understand:
But yet the labour was too great,
for me to take in hand.

17 Untill the time I went into
thy holy place, and then
I understood right perfectly,
the end of all these men.

18 And namely how thou tested them,
upon a slippery place:
And at thy pleasure and thy will,
thou dost them all debase.

19 Then all men must attache strange sight
to

to lie down soberly:

They are despoiled, dispatched, consumed,
and dead so horribly.

10 As though like a dream when one awaketh,
so shall their wealth decay:

Their famous names in all mens sight,
shall ebbe and passe away.

The third part.

11 Yet thus my hart was grieved then,
my mynde was much opprest:

12 So fowd was I and ignorant,
and in this poynt a beast.

13 Yet neuertheles by my right hand,
thou holdst me alwayes fast:

14 And with thy counsell doest me guide
to glory at the last.

15 What thing is there that I can wish
but the in heauen above?

And in the earth there is nothing,
like the that I can lose.

16 My flesh and che my heart both faile,
but Gods both faile me neuer:

For of my heart Gods is the strength
my portion the for ever.

17 And for all such as thee forsake,
thou shalt destroy each one:

And those that trust in any thing,
fauling in thee alone.

18 Therefore will I praise thee to Gods,
and euer with him dwell:

In Gods alone I put my trust,
his wonders will I tell.

Vt quid Deus. Psal. Lxxliij. I. H.

A complaint of the destruction of the Church and
true religion, under the name of Zion & the altar
despoiled. But trusting in the might & free mercies
of God, by his covenant, requirerth helpe and dis-
cours to the glory of his name, the saluation of his
poore afflicted seruantes, and the confusion of his
proud enemies.

Sing this as the 73. psalme.

Why art thou Lord so long from vs,
in all this danger deeper?

Why doth thine anger kindle thus,
at thine owne pasture sheper?

2 Lord call the people to thy thought,
which haue bene thine so long:

The which thou hast redeemed and brought
from bondage sore and strong.

3 Haue minde I say, and thinke vpon,
remember it full well:

Thy pleasant place, thy mounte Zion,
where thou wast wont to dwell.

4 Lift vp thy foote and come in hast,
and all thy foes deface:

Which now at pleasure rob and wast,
within thy holy place.

5 And thy congregations all,
thine enemies roare O God:

They set as signes on every wall,
their banners spilde abroad.

6 As men with axes hew downe trees,
that on the hillles do grow:

So thine the hillles and mountes of them,
within thy temple now.

7 The seluing sawed, the eamed boordes,
the goodly grauen stones:

With axes, hammers, billowes and swaydes,

they beate them downe at once.

8 Thy places they consume with flame,
and eke in all this toile:

The house appointed to thy name,
they rase downe to the soile.

9 And thus they sate within the; heare
dispatch them out of hand:

Then burnt they vp in every place
Gods houses through the land.

10 Yet thou no signe of helpe dost send
our prophets all are gone:

11 To tell when this our plague shall end,
among vs there is none.

12 When wilt thou Lord once end this
and cease thine enemies strong? (name)

Shall they alway blaspheme thy name
and eate on thee so long?

13 Why dost thou with thy hand abacke,
and hste it in thy lap?

14 Plucke it out and be not slacke,
to giue thy foes a rap.

The seconde Part

15 O God thou art my King and Lord,
and euermore hast bene:

Yea thy good grace throughout the world,
for our good helpe hath bene:

16 The seas that are so deepe and dead,
thy might did make them dry:

And thou dost beake the serpents head,
that he therein did by.

17 Yearthon dost beake the heades so grene
of whales that are so fell:

And gaue them to the to be to eate,
that in the deserts dwell.

18 Thou makest a spyn, with stormes to
from rock both hard and bre:

And eke thy hand hath made the with,
deepe rivers to be drye.

19 Both day and eke the night are thine,
by thee they were begun:

Thou leest to see us with thine shine,
the light and eke the sunne.

20 Thou dost appoint the ends and coasts
of all the earth about:

Both sommer heats and winter frogs,
thy hand hath found them out.

21 Think on O Lord, no time forgot
thy foes that thee defame:

And how the foolish folke are set,
to rase vpon thy name.

22 O let us cruel beast deuone,
thy Twete that is true:

Forget not alwayes in thy power,
the poore that much doe rue.

23 Regard thy covenant and behold,
thy foes possesse the land:

Al lads and darke, soe wayne and old,
our Realme as now both stand.

24 Let not the simple go away,
with disappointed shame:

But let the poore and weedy are,
giue playe vnto thy name.

25 Rise Lord, let bee by thee maintaine,
the cause that is thine owne:

Remember how that thou blasphemde,
art by the foolish one.

10

The

2 The voyce forget not of thy foes,
for the presuming bye;
Is more and more increase of those,
that hate the specially.

Confitebimur tibi, Psal. LXXV. N.

¶ The faithful praye the Lord who shall come to
iudge at his tyme, when the wicked shall drinke
the cuppe of his wrath. But the righteous shalbe
exalted to honor.

Sing this as the 44. psalme.

Vnto the God we will geue thanks,
we will geue thanks to thee:
Sith thy name is so neare, declare
thy wondrous workes will we.
3 I will brightly iudge, when get
conuenient time I may:
The earth is weake and all therein,
but I her pillers lay.

4 I did to the mad people say,
deale not so furiously:
And unto the vngodly ones,
let not your hoines to bye.

4 I said unto them let not by,
your rayled hoines to bye:
And see that you do with this necke,
not speake presumptuously.

5 For neither from the Easterne partes,
nor from the Westerne side:
Nor from forsaken wilderness,
protection dost procure.

6 For why? the Lord our God he is,
the righteous iudge alone:
He putteth downe the one, and sets
an other in the throne.

7 For why? a cup of mighty wine,
is in the hand of God:
And all the mighty wine thereto,
himselfe doth poure abroad.

8 As for the leas and flinty dyces,
that do remaine of it:
The wicked of the earth shall drinke,
and swike them euery wyte.

But I will talke of God I say,
of Iacob's God theretofore:
And will not cease to celebrate,
his prayes for evermore.

10 In sunder breake the hoines of all
vngodly men will I:
But then the hoines of righteous men,
shall be exalted hye.

Gloria patri.

To Father, Sonne and holy Ghost,
all glorie be theretofore:
As in beginning was, is now
and shall be evermore.

In Iudea, Psal. LXXVI. I.H.

¶ There is described the power of God a care for the
defence of his people by the destruction of Sennas
chariots army, for which the faithful are exhort-
ed to be thankfull.

Sing this as the 66. psalme.

To all that now in Iury dwell
the Lord is clearly knowne
his name is great in Israel,
a people of his owne.

2 At Salem he his tentes hath pight
to tarrie there a space:
In Sion the he hath delihte,
so make his dwelling place.

3 And there he brake both swift and bow,
the sword, the spear and shield:
And brake the rage to quethow
in battell on the field.

4 Thou art more worthy honour Lord
more might in thee both lie:
When in the strongest of the world
that rob on mountaines his.

5 But now the yron are spoyld through
and they are fallen on sleepe: (thee,
Though men of warre no helpe can be,
themselves they could not keepe.

6 At thy rebuke O Iacob's God,
when thou didst them reprove:
As halfe a sleepe their chariots stood,
no horsemen once did moue.

7 For thou art dreadfull Lord in deeds,
what man the courage hath
to bide thy sight, and both not dread,
when thou art in thy ward?
8 When I dost make thy iudgements heard
from heauen through the ground:
Then all the earth full foie asfear,
in silence shalbe found.

9 And that when thou O God dost stand,
in iudgement for to speake:
To saue the afflicted of the land,
on earth that are full weake.

10 The fury that in man doth reigne,
shall tume vnto thy people:
Weakest Lord do thou restrain
their wrath and threaten alwayes.

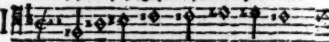
Make bowes and pay them to your God
ye folke that nigh him be:

Bring gifts all ye that dwell abroad,
for dreadfull sure is he.

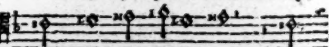
12 For he doth take both life and might
from whines great of byeth:
And full of terror is his sight
to all the hinges on earth.

Vox mea ad. Psal. LXXVII. I.H.

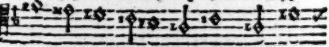
¶ David rehearsed his great afflictions a grievous
temptations, whereby he is bidden to consider his
former education, & the course of Gods workes
in the preservation of his seruantes, and so to be
firmly his faith against these temptations.



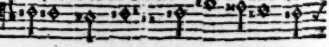
With my voyce to God doe cry,



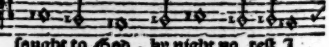
with hate and harty cheate: say



voyce to God I lifte on hye: and he



my fate doth deare. In tyme of griefe I



sought to God, by night no rest I



sooke: But stretch my handes to him

abroad



abroad, my soule comforte forsaie,

When I to thinke on God intend,
my trouble then is moze,
I spake but could not make an end,
my breath was kept to sope.

4 Thou holdest mine eyes alwaies fast,
that I there with awake:
With feare am I to sope opprest,
my speech doth me forsake.

5 The dayes of old in minde I call,
and oft did thinke upon:
The times and ages that are past,
full many yeares agone.

6 By night my songes I call to minde,
once made thy prayre to shew:
And with my heart much talke I finde,
my spirit doth searcho to know.

7 Will God said I at once for all,
cast off his people thine?
So that henceforth no time he shall
be friendly unto mine?

8 What is his goodness cleane decayde,
for ever and a day?
O is his promise now decayde,
and doth his trust decay?

9 And will the Lord our God forget,
his mercies manifold:
O shall his wrath increase to hate,
his mercie to withhold?

10 At last I finde my weakness is
the cause of this mischance:
Gods mighty hand can helpe all this,
and change it when he list.

The second part.

11 I will regard and thinke upon,
the working of the Lord:
Of all his wonders past and gone,
I gladly will record.

12 Yea all his wonders I will declare,
and what he did deuce:
To tell his facts I will not spare,
and the his counsaile wise.

13 Thy wonders O Lord are all bright,
and holie all abroad:
What one hath strength to match the might
of thee O Lord our God?

14 Thou art a God that oft shew,
thy wonders euerie houre:
And to do so make thy people know,
thy verue and thy power.

15 And thine owne for the thou dost defend
with strength and stretched arme:
The sonnes of Jacob thou discern,
and Josephs seed from harme.

16 The waters Lord persecuted thee,
the waters saw thee well:
And they for feare addid thee flee,
the depths on trembling fell.

The clouds that were both thicke & blacke
did raine full plentifully:
The thunder in the aire did cracke,
thy shafts abroad did fly:

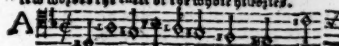
17 Thy thunder on the earth was heard,
the lightnings from above:
18 With flashes great made them affraid,
the earth did quake and moue.

19 Thy waies within the sea doe lye,
thy pathes in waters deepe:
Yet none can there thy steps espy,
nor know thy pathes to keepe.

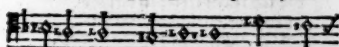
20 Thou ledest thy folk & upon the land,
as shepe on aerie side:
Through Egypt & through Iarons hand,
thou didst them safely guide.

Attendite populi. psal. Lxxviii. T. S.

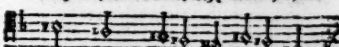
He sheweth how God of his mercy chose his Church
of the posteritie of Abraham, calling in their teeth
the rebellion of their fathers, that their children
might acknowledge Gods free mercies, and be asham-
med of their perversities answerelesse. The holy ghost
hath compendiously, as it were the summe of all
Gods benefites, sheweth the grosse people mightlesse in
few wordes the effect of the whole histories.



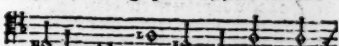
Tend my people to my laue, and



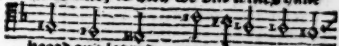
to my words incline, My mouth shall



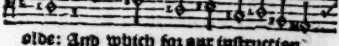
speake strange parables, and senten-



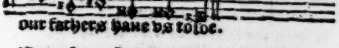
ces deuide, Which we our selues haue



heard and leard, euen of our fathers



olde: And which for our instruction,



our fathers haue vs to lerne.

4 Because we should not keepe it close,
from them that should come after:
Who should Gods power to their race
and all his wonders of wonder, (psalme

5 To Jacob be commendement gane,
how Israel should lerne:
Willing our fathers should the same,
unto their children gane.

6 That they and their posteritie,
which were not spozing by the:
Should haue the knowledge of the law,
and teach their seede also.

7 That they may haue the better hope,
in God that is above:
And not forget to keep his lawes,
and his precepts in loue.

8 Not being as our fathers were,
rebell in Gods sight:
And would not frame their wicked hearts,
to know their God aright.

How wroth the people of rebellion,
their neighbours for to spie:
Shooting their darts the day of warre,
and yet they took the victorie.

For why? they did not keepe with God
the covenant that was made:
For yet would waite on lead their liues,
according to his trade.
But put into oblivion,
his counsell and his will:
And all his wonders most magnifike,
which he declared still.

The second part.

What wonders to our forefathers,
did he himselfe disclose:
In Egypt land within the field,
that called is Thamees?
He did deuide and cut the sea,
that they might passe at once:
And made the waters stand as still,
as doth an heap of stones.

He led them secret in a cloud,
by day when it was bright:
And in the night when darke it was,
with fire he gaue them light.

He brake the rocks in wilderness
and gaue the people drinke:
As plentiful as when the deepes,
doe flow by to the brinke.

He dyed out rivers out of rocks,
that were both drye and hard:
Of such abundance, that no founte
to them might be compar'd.

Yet for all this against the Lord,
their sinne they did increase:
And stirred him that is most high,
to wrath in wilderness.

They tempted him with their hart
like people of mistrust:
Requiring such a kind of meate,
as serued to their lust.

Saying with murmuration,
in their disdainfullnesse:
What? can this God prepare for vs,
a feast in wilderness?

Behold, he brake the stonie rocks,
and founts forthwith did flow:
But can he now giue to his folke,
both bread and flesh also?

When God heard this he wroth wrothly,
with Jacob and his seed:
So did his indignation,
on Israel procede.

The third part.

Because they did not faithfully,
believe and hope, that he
Could alwayes helpe and succour them,
in their necessitie.

Wherefore he did command the clouds,
forthwith they brake in sunder:

And raynd downe Aims for them so fast,
a fowle of miche wonder.

When carnall men with angels food
were fed at their request:

He bad the East winde blow away,
and brought in the Southwest.

And raynd downe flay as thicke as flay,

and foule as thicke as flay:
Which he did cast amidst the place,
where all the centur did stand.

Then did they eate exceedingly,
and all men had their fill:
Yet more and more they did desire,
to see their lust and will.

But as if meate was in their mouthes
his wrath upon them fell:
And slew the flower of all their youth
and choice of Israel.

Yet fell they to their wonted sinne,
and still they did him graue:
For all the wonders that he wrought,
they would him not beleue.

Their dayes therefore he shortned,
and made their honoy bayne:
Their yeares did wast and passe away,
with terrors and with payne.

But euer when he plagued them,
they sought him by and by.
Remembryng then he was their strength,
their helpe and God most hye.

Though in their mouthes they did brag
and flatter with the Lord: (Glof.)
And with their tongues and in their hartes,
dissembled euer word.

The fourth part.

For why? their hartes were nothing to
to him nor to his trade: (Vene)
For yet to keepe, or to performe
the covenant that was made.

Yet was he still so mercifull,
when they desired to dye:
That he forgane them their iniquities,
and would not them destroy.

Yea many a tyme he turned his wrath,
and did himselfe abuse:
And would not suffer all his whole
displeasure to rise.

Considering that they were but flesh,
and euen as a winde:
That at passer away, and cannot well
returne by his owne kinde.

How often tymes in wilderness,
did they their Lord provoke?
How did they moue and stirre the Lord,
to plague them with his stroke?

Yet did they turne againe to sinne,
and tempted God oft soone:
Wondering to the holy Lord,
what thinges they would haue done.

Not thinking of his hand and power,
nor of the day when he:
Would smite them out of the handes,
of the fierce enemy.

How how he wrought his miracles,
as they themselves beheld:
In Egypt, and the wonders that
he did in Zeen field.

How how he turned by his power,
their waters into blood:
That no man might drinke his drinke
at reuer nor at food.

How how he sent them swarmes of flies
which

which did them sore annoy:
And did their country full of fodge,
which should their land destroy.
The six part.
46 How he did commit their fruites,
unto the Caterpillar:
And all the labors of their handes,
he gave to the Grasshopper.
47 With hailstones he destroyed thes
so that they were all lost, (hines)
And not so much as wilde figge trees,
but he consumed with frok.
48 And yet with hailstones once againe,
the Lord their castell smote:
And all their rockes and heaves likewise,
with thunderboltes full hote.
49 He cast upon them in his ire,
and in his furie strong:
Displeasure, wrath, and evil spirits,
to trouble them among.
50 Then to his wrath he made a way,
and shewed not the least:
But gave unto the pestilence,
the man and she the beast.
51 He strake also the first borne ill,
that bp in Egypt came:
And all the chief of men and beastes,
with in the tentes of Ham.
52 But as for all his owne deare soles,
he did preserve and keepe:
And carried them through wilderness,
euen like a flocke of sheepe.
53 Without all feare both safe and sound,
he brought them out of thall:
Whereas their foes with rage of sea,
were overhelmed all.
54 And brought them out into the coastes
of his owne holy land:
Euen to the Mount which he had got,
by his strong arme and hand.
55 And there cast out the heathen folke,
and did their land divide:
And in their tentes he set the tribes
of Israell to abide.
56 Yet for all this the Lord most high,
they sinned and tempted still:
And would not hee be his testament
nor yet obey his will.
57 But as their fathers turned backe,
euen so they went astray:
Much like a bow that would not bend,
but slip and shew away.
The six part.
58 And grieved him with their hill altars,
with offerings and with fire:
And with their Idols, vehemently
provoked him to ire.
59 Therewith his wrath began agayne,
to kindle in his heat:
The naughtiness of Israell,
he did so much detest.
60 Then he forsooke the Tabernacle,
of Sion where he was:
Right conversant with earthly men,
euen as his dwelling place:
61 Then suffered he his might and power,
in bondage for to stand:
And gave the honoy of his Name,

into his enemies hand.
62 And did commit them to the sword,
worsh with his heritage:
63 The young men were deuoured with fire,
maydes had no marriage.
64 And with the sword the Ioyesses also,
did perishe every one:
And not a widow left alaine,
their death for to demone.
65 And then the Lord began to woe,
like one that slept a tyme:
And as a balaunt man of warre,
refreshed afroe wine.
66 With smokes in the hinder parts,
he strake his enemies all:
And put them then into a shame,
that was personall.
67 Then he the tent and tabernacle,
of Ioseph did refuse:
As for the tribe of Ephraim,
he would in no wise chuse.
68 But chose the tribe of Iuda,
whereas he thought to dwell:
Euen the noble mount Zion,
which he did loue so well.
69 Whereas he did his temple build,
both sumptuously and sure:
Like as the earth which he hath made,
for euer to endure.
70 Then chose he to dwel in to Ierusalem,
his people for to keepe:
Which he tooke up and brought away,
euen from the foldes of sheepe.
71 As he did follow the ewes with young,
the Lord did him aduance:
To feed his people Ihesael,
and his inheritance.
72 Thus to dwel with a faithfull heart,
his flocke and charge did feed:
And prudently with all his power,
do gouerne them in deed.
Deus, venerant psal. Lxxix. I. H.
As Israell complains to God for the calamity that
they suffered when Antiochus destroyed their temple
and City, desiring aide against his tyranny, lest God
and religion should be contemned by heathen, who
should see them forsaken and perishe.
Sing this as the 77. Psalme.
O Lord the Gentiles doe invade,
thyne heritage to spoile:
Iherusalem an heape is made,
et y temple they despoile.
1 The bodies of thy saints most deare,
abound to burne they cast:
The flesh of them that doe thee feare,
the beasts deuour and wast.
2 Their blood throughout Ierusalem,
as water spile they haue:
So that there is not one of them,
to late their dead in graue.
3 Thus are we made a laughing stocke,
a ioust the world throughout:
The enemies at vs left and moche,
which dwell our eares about.
4 Wilt thou O Lord thus in thine ire,
against:

against vs our shame?
 And shew thy wrath as hate as fire,
 thy falshe for to consume?
 6 Wpon those people poure the same,
 whych did the world know:
 All realmes which call not on thy name,
 consume and ouerthrow.
 7 For they haue got the upper hand,
 and Jacobs seed destroyed:
 His habitation and his land,
 they haue left waste and boyd.
 8 Weare not in minde our former faultes,
 with speche some pity thou:
 And ayde vs Lord in all assaules,
 for we are weake and low.

The second part.

9 O God that giuest all heath and grace,
 on vs declare the same:
 Weigh not our workes, our sinnes deface,
 for honoy of thy name.
 10 Why shall the wicked still alway,
 to vs as people dumme:
 In thy reproch, reioyce and say,
 where is thy God become?

11 Requite O Lord as thou hast god,
 before our eyes in sight:
 Of all these folke thy seruantes blond,
 which they spile in despite.

12 Reuenge into thy sight in hate,
 the clamours grieue and wrong:
 Of such as are in prison cast,
 sustaining pions strong.

Thy force and strength to celebrate,
 Lord set them out of hand:
 Which haue death are destinate,
 and in their enemies hand.

13 The nations which haue bene so bold,
 as to blaspheme thy name:
 Into their laps with senen fold,
 repay agayne the same.

4 So we thy folke and pasture shepe,
 will praye the euermore:
 And teach all ages for to kepe,
 for the lyke praye in store.

Qui regis Israel. Psal. Lxxx. I.H.

A lamentable prayer to god to helpe the miseries of
 the Church, desiring hym to consider the best estate
 when hys suno shined towards them, that hee
 might kindly that woake which he begun.

Sing this as the 67. Psalm.

Thou hearest that Israell doeth hepe,
 geue care and take good heed:
 Which leader Joseph like a shepe,
 and doest him watch and feed.

1 Thou Lord I say whose seare is set,
 on Cherubins so bright:
 Shew forth thy selfe and do not let,
 sent downe thy beames of light.

2 Before Ephraim and Manassah,
 Manasse the likewise:
 To shew thy power do thou begin,
 come helpe vs Lord arise.

3 Direct our hartes vnto thy grace,
 conuert vs Lord to thee:
 Shew vs the brightness of thy face,
 and then full safene we.

4 Lord God of hostes of Israell,

how long wilt thou I say:
 Against thy folke in anger swell,
 and wilt not heare them pray?
 6 Thou doest them feed as thornes hope,
 their thornes with thornes they care:
 And by inke the reases that they do wepe,
 in measure full and great.
 Thou hast vs made a very strife,
 to those that dwell about:
 And that our foes be lone a life,
 they laugh and tell it out.
 8 O take vs Lord vnto thy grace,
 conuert our minde to the:
 Shew forth to vs thy soylfull face,
 and we full safe shall be.

9 From Egypt where it grew not well,
 thou broughtest a thyme full deere:
 The shepherds folke thou dost expell,
 and then dost plant it there.
 10 Thou dost prepare for it a place,
 and set her cotes full fast:
 That it did grow and spring apace,
 and fill the land at last.

The second part.

11 The hills were counted round about,
 with shade that from it came:
 And eke the Cedars high and stout,
 with banches of the same.

12 Why the dost thou her wall destroy,
 her hedge pluckt byr thou hast:
 That all the folke that passe thereby,
 the vine may spoyle and waste.

13 The Bees out of the wood so wild,
 doth dig and roote it out:
 The furious beastes out of the felde,
 deuour it all about.

14 O Lord of hostes reuenge agayne,
 from heauen looke vnto me:
 Behold, and with thy helpe sustaine,
 this poore vineyard of mine.

15 Thy plant I say thine Israell,
 whom thy right hand hath set:
 The same which thou dost lous forwell,
 O Lord do not forget.

16 They lop and cut it downe a pace,
 they burne it eke with fire:
 And through the frowning of thy face,
 we perish in thine ire.

17 Let thy right hand be with them now,
 whom thou hast kept so long:
 And with the sonne of man whom thou,
 to thee hast made so strong.
 And so when thou hast set vs free,
 and saued vs from shame:
 18 Then will we neuer fall from thee,
 but call vpon thy name.

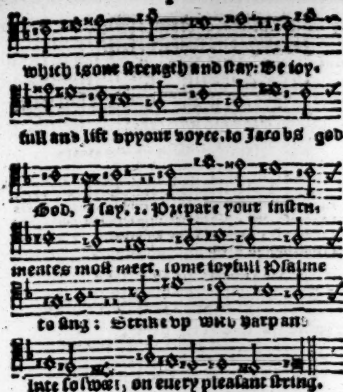
19 O Lord of hostes th'ough thy god grace
 conuert vs vnto thee:
 Behold vs with a pleasant face
 and then full safe are we.

Exultate Deo. Psal. Lxxxi. I.H.

An exhortation to prayse O Lord hys benefits
 concerning their ingratitudes.

B 

Light and glad, in God reioyce
 which



- 3 Blow as it were in the new scone,
with trumpets of the best:
As it is fited to be done,
at any solemne feast.
- 4 For this is unto Israel,
a stature and a shade:
A law that must be kept still well,
which Jacobs God hath made.
- 5 This clause with Joseph was decreed,
when he from Egypt came:
That as a witness all his seed,
should still observe the same.
- 6 When God I say had thus prepared,
to bring him from that land
Whereas the speech which hee had heard
he did not understand.
- 7 I from his shoulders tooke (sith he)
the burthen cleane away:
And from the furnace quit him free,
from burning bricke of clay.
- 8 When thou in griefe didst cry and call,
I holpe thee by and by:
And I did answer thee withall,
in thimber secretly.
- 9 Yea at the waters of discord,
I did thee tempt and proue:
Whereas the goodness of the Lord,
with muttering thou didst moue.
- 10 Heare O my folke, O Israel,
and I assure thee:
Regard and marke my words full well,
if thou wilt cleane to me.

The second part.

- 11 Thou shalt no God in thee reuerse
of aniel and abond:
Nor in no wise to bow or serue,
a strange or foyname God.
- 12 I am the Lord thy God, and I
from Egypt set thee free:
Then aske of me abundantly,
and I will give it thee.
- 13 And yet my people would not heare,
my voice when that I spake:
Nor Israel would not obey,
but did me quite forsake.

- 14 Then did I leave them to their will,
in hardnesse of their heart:
To walke in their owne counsell still,
them selves they might pervert.
 - 15 O that my people would have heard,
the wordes that I did say:
And he that I fear I would regard,
to walke within my way.
 - 16 How faine would I confound their foes
and bring them downe full low:
And turne my hand upon all those,
that would them overthrow.
 - 17 And they that at the Lord do rage,
as flames would seeke him till:
But of his folke the time and age,
would flourish ever still.
 - 18 I would have fed them with the crop,
and fild of the wheate:
And made the rocke with honey drop,
that they their fillies should cate.
- Deus scitatin. Plal. Lxxxii. l. II.
- David declaring God to bee perfect with Judges and Magistrates, reproueth their partiality, and unrighteousnesse, and exhorteth them to doe iust iudges but saying no amendment, how deserveth God to be so much unlike himselfe.*
- Sing this as the 77. psalme.
- A**gain the people which men of might,
the Lord himselfe doth stand:
To plead the cause of truth and right,
with iudges of the land.
- 1 How long (said he) will you proceed,
false iudgements to award:
And haue respect for loue of meede,
the wicked to regard?

- Whereas of due you should defend,
the fatherles and weak:
And when the poore man doth contend,
in iudgement lustily speake.
- 4 If ye be wise defend the cause,
of poore men in their right:
And rid the needy from the clames of
of tyrants force and might.
- 5 But nothing will they know or learne,
in vaine to them I talke:
They will not see or ought discern,
but still in darkness walke.
- For loe euen now the time is come,
that all thinges fall to nought:
And likewise lawes both all and some
for game are sold and bought.

- I had denie it in my sight.
as would to take you all:
And children to the most of might,
for loue I did you call.
- But notwithstanding ye shall dye
as men and so decay:
O tyrants I shall you destroy,
and plucke you quite away.
- 8 Up Lord and let thy strength be known
and iudge the world with might:
For why? all nations are thine owne,
to take them as thy right.
- Deus quis similis. Plal. Lxxxii. l. II.
- The psalmist prayes the Lord to deliuer them from their enemies both at home and far off: also that all such wicked people be stricken with his requite tempestes, that they may haue his power.*

Sing

Sing this psalme. 77. psalme.

DO not O God reſtraine thy tongue,
in ſilence do not ſay:
Withhold not thy ſelfe ſo long,
nor make no more delay.

3 For why? behold thy foes, and ſee
how they do rage and cry:
And thoſe that beate an hate to thee
hold vp their heads on hye.

4 Againſt thy folke they beſe decreit,
and craftily they enquire:
For thine elect to lye in wayte,
theiſe counſell both conſpire.

5 Come on ſay they, let vs excell,
and pluche theſe folke away:
So that the name of Iſrael,
may ſilently decay.

6 They all conſpire within their hartes,
how they may thee withſtand:
Againſt the Lord to take a part,
they ſee in league and band.

7 The tentes of all the Edomites,
the Iſmaelites alſo:
The Iſagarens and the Gabaſites,
with diuers other moe.

Behold with Ammon, and likewiſe
both Amaleke conſpire:
The Philiftines againſt thee riſe,
with them that dwell at Tyre.

8 And ſilur eke is well ayde,
with them in league to be:
And both become a fence and ayde,
to Lots poſſeſſie.

9 As thou haſt to the Moabites,
ſo ſerue them Lord echone:
As to Siſer and to Tobin
beſide the brinke of Iſon.

10 To whom thou in Endor haſt deſtroyd,
and waſt them through thy might:
That they lye down on earth ſid lye,
and that in open ſight.

The ſecond part.

11 Make them now and their Lordes ap:
like Zeb and Oſeb than: (yeas)
As Zaba and Zalmana were,
the kinges of Moabian.

12 Which ſaid let vs throughout the land
in all the coaſtes abode:
To deſtroy and take into our hand,
the ſurge houſes of God.

13 Turne them O God with ſtones as ſaſt
as whetſtes that haue no ſay:
O like the chaſſe which men do caſt,
with windes to flye away.

14 Like as the fire with rage and fume,
the mighty force theſe ſpilles:
And as the flame doth quite conſume,
the mountaines and the hilles.

15 And let the tempeſt of thy wrath,
vpon their neckes be layd:
So of thy ſtormy wind and ſhowes,
Lord make them all aſſayd.

16 Lord bring them all I theſe deſire,
to ſuch rebuke and ſhame:
That it may cauſe them to enquire,
and I ſerue to ſeeke thy name.

17 And let them ſweet moſe daye,
to ſhame and ſhoulder fall:
And in rebuke and obloquy,
to periſh eke withall.

18 That they may know and ſee full well,
that thou art called Lord:
And that alone thou doſt excell,
and raigne throughout the world.

Quam dilecta. Plal. Lxxxiii. I. H.

¶ David ſcried his country, deſerted ſuddenly to the
turne to Gods tabernacle, & aſſembly of the ſalua-
tors to ſerue God. When hee playeth the courage of
the people, that paſſe the wilderness to aſſemble
themſelves in ſion.

Sing this as the 77. psalme.

How pleaſant is thy dwelling place,
O Lord of hoſtes to me?

The tabernacles of thy grace,
how pleaſant Lord they be?

2 My ſoule doth long full ſore to goe,
into thy courtes abroad:

My hart doth luſt my ſelfe alſo,
in the thy living God.

The ſparrowes find a roome to reſt,
and ſaue themſelves from wrong:
And eke the ſwallow haſt a neſt,
wherein to hepe her yong.

4 Theſe birdes full nigh thine altar may,
haue place to ſit and ſing:

O Lord of hoſtes thou art I ſay,
my God and eke my king.

5 Oh they be bleſſed that may dwell,
within thy houſe alwayes:

For they all times thy fauour do tell,
and euer geue thee praife.

6 Ye happy ſure likewiſe are they,
whoſe way and ſtrength thou art:
Which to thy houſe do mind the way,
and ſeeke thee in their hart.

7 As they go through the vale of teares,
they digge vp ſountaines hill:

That as a ſpring it all appeares,
and thou their pits doſt fill.

8 From ſtrength to ſtrength they walke full
no faintnes there ſhaibe: (ſaſt)
And ſo the God of Gods at laſt,
in ſion they do ſee.

9 O Lord of hoſtes to me geue heede,
and heare when I do pray:

And let it through thine eares procede
O Iacobus God I ſay.

10 O Lord our ſhield of thy good grace,
regard and ſo haue we care:
Regard I ſay, behold the face,
of thine anointed deare.

11 For why? within thy courtes one day,
is better to abide:

Then other where to hepe as day,
a thouſand dayes beside.

12 Much rather would I hepe a daye,
within the houſe of God:
Then in the tentes of withednes,
to ſettle mine abode.

13 For God the Lord light and defence,
will grace and worthip geue:
And no good thing ſhall be withhold,
from them that purely lue.

14 O Lord of hostes that man is blest,
and happy sine to be:
That is perswaded in his heart,
to trust all times in thee.

Benedixisti Do. psal. LXXXV. I. H.

Isaiah doth witness, that his sons from his Church
after their time from Babylon, first they put them
in prison: that he should not leave the worke of his
grace unperfected, and complaine of their long afflic-
tion. Then they reioyce in hope of promised deliue-
rance, which was a signe of Christes kyngdome,
where by which should be perfect felicity.

Sing this as the 81. psalme.

Thou hast bene mercifull in deedes,

O Lord unto thy land:

For thou restordest Jacobs seede,
from the downe out of hand.

1 The wicked sayen that they were in,
thou didst them cleane remit:

And thou didst thy people blame,
full close thou coveredst it.

2 Thine anger eke thou didst avenge,
that all thy wrath was gone:

And so didst turne thee from thy rage,
with them to be at one.

4 O God of heathen do now connect,
thy people with thee:

For all thy wrath from vs apart,
and angry cease to bee.

Why? shall thine anger neuer end,
but still placed on vs?

And shall thy wrath it selfe extend,
vpon all ages thus?

6 Wilt thou not rather turne therfore,
and quicke vs, that we

And all thy folke may exult ioye,
be glad and ioy in thee?

7 O Lord on vs do thou declare,
thy goodnesse to our wealth:

Shew forth to vs, and do not spare,
thyne aide and saving health.

8 I will haile what God saith, for he
speakes to his people peace:

And to his Saints, that neuer they
returue to foolishnesse.

For why? his helpe is still at hand,
to such as do him feare:

Wherby great glory in the land,
shall dwell and flourish there.

10 For trust and mercy there shall mete,
in one to take their place:

And peace shall iustice with hisse greet,
and there they shall embrace.

11 As trust from earth shall spring apace,
and flourish pleasantly:

So righteousness shall shew her face,
and looke from heauen high.

12 Yea God himselfe doth take in hand,
to giue vs each good thing:

And through the confesse of all the land,
the earth her fruites shall bring.

13 Before his face shall iustice goe,
much like a guide or stay:

He shall direct his steps alld,
and keepe them in the way.

Inclina Domine. Psal. LXXXV. I. H.

David saies officers, specially forment by delin-
quance: sometimes rebuking his misdeeds & merites
reuered, desiring alld to be instructed of the Lord
that he may loose any glory his name. He com-
playneth also of his sinnes, and earnestly to be
deliuered from them.

Sing this as the 81. psalme.

L O Lord how thinke we to thy request,
and heare me by and by:

With grievous paine and griefe opprest,
full peepe and weake am I.

2 Wherefore my soule, because my wayes
and doings holie be:

And thus thy seruant O my Lord,
that puts his trust in thee.

3 Thy mercy Lord on me expresse,
defend me eke withall:

For through the day I do not cease,
on thee to crye and call.

4 Comfort O Lord thy seruants soules,
that now with paine is pinde:

For unto thee Lord I extoll,
and lift my soule and minde.

For thou art god and bountifull,
thy gift of grace are free:

And eke thy mercy plentifull,
to all that call on thee.

6 O Lord likewise when I do pray,
regard and giue an eare:

Heare well the wordes that I do say,
and all my prayers heare.

7 In time when trouble doth me moue
to thee I do complaine:

For why? I know and well do proue,
thou answerest me againe.

8 Among the Gods (O Lord) is none,
with thee to be comparde:

And none can do as thou alone,
the like hath not bene heard.

the second part.

6 The Gentiles and the people all,
which thou hast made and framed:

Before thy face on knees will fall,
and glorifie thy name.

10 For why? thou art so much of might,
all power is thine owne:

Thou workest wonders still in sight,
for thou art God alone.

11 O teach me Lord the way, and I
shall in thy trust proceede:

O loyne my heart to the hynde,
that I thy name may praise.

12 To thee my God will I giue praise,
with all my heart (O Lord):

And glorifie thy name alwayes,
for euer through the world.

13 For why? thy mercy shewed to me,
is great and doth extell:

Thou sett my soule at libertie,
out from the lower hell:

14 O Lord the proud against me rise,
and heapes of men of might:

They seeke my soule and in no wise,
will haue thee in their sight.

15 Thou Lord art mercifull and meete,
full grace and slow to wrath:

Thy goodnesse is full great, and eke
thy trust no measure hath.

6 O turne to me and mercy graunt,
thy strength to me apply:
O helpe and doe thine owne seruant,
thy bondsmen soune am I.

17 On me some signe of kinde shew,
that all my foes may see:
And be asham'd, because Lord thou,
dost helpe and comfort mee.

Fundamenta eius. Psal. LXXXVII. I.H.

¶ The holy ghost promitteth that the Church, as yet
in miserie after the captiuitie of Babylon, should be
reioyced in great tranquillitie, to haue nothing should be
more comfortable then to be quicke among the
numbers thereof.

Sing this as the 11. Psalme.

¶ That Citie shall full well endure,
her ground where she shall dwell:
Upon the holy hill full sure,
it can no time decay.

1 God loues the gates of Zion best,
his grace doth there abide:
He loues them more then all the rest
of Jacobs tents beside.

2 Full glorious things reported be,
in Zion and abroad:
Great things I say are done of thee,
thou Citie of our God.

3 On Rahab I will call an eye,
and beate in mine the same:
And Babylon shall ere apply,
and learne to know my name.

4 Loe Palestine and Tyre also,
with Ethiopia likewise:
A people old full longage,
were boyne and bere dithrite.

5 Of Syon they shall say abroad,
that direct men of fame:
Hauere there sprung vp, and the high God,
hath founded fast the same.

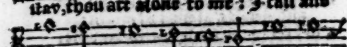
7 In their records to them it shall,
through Gods deitie appeare,
Of Zion that the chiefe of all,
had his beginning there.
The trumpeters with fure, as king,
therein great plentie bee:
3 Thy son natines and my pleasant springes,
are compass all in thee.

Domine Deus. Psal. LXXXVIII. I.H.

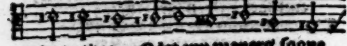
¶ The saythfull saye afflicted by sickness, persecution,
auaricie, and as it were left of God without
any consolation: Yet call on God by sayth, and
reioyng in his desperation.

L 

Oh God of heath, the hope and
star, thou art alone to me: I call and



crye throughout the day, and all the



night to thee. 2. O let my prayers soone



ascend, but thy sight on me: And thus
thyne eare (O Lord) attend and hearken
to my cry.

For why? my soules with woe is fill,
and doth in trouble dwell:
My life and breath almost doth feede,
and bawery night to hell.

4 I am encerr'd as one withdrem,
that in the pit do fall:
And made as one among those men,
that haue no strength at all.

5 As one among the dead, and free
from things that here remaine:
It were more easie for me to bee,
with them the which are slaine.

¶ As those that lye in grane I say,
whom thou hast cleane forgot:
The which thy hand hath cut away,
and thou regardst them not.

7 Yea like to one that by full sure,
with in the lower pit:
In places darke and all obscure,
and in the depth of it.

8 Thine anger and thy wrath likewise,
full sope on me doth lye:
And all thy frownes against me rife,
my soule to here and crye.

¶ Thou putt my friends far off from me
and maketh them hate me sore:
I am shut vp in prison fast,
and can come forth no more.

10 My sight doth faile through griefe and woe
I call to thee O God:
Thy goodness the day my hands also,
to thee I stretch abroad.

the second part.

11 Woe it thou into the dead declare,
thy wondrous workes of fame:
Shall dead to life againe repaire,
and praye thee for the same?

12 O shall thy louing kindnesse Lord
be preacht in the graue?
O shall with them that are despoile,
thy trusty her bones haue?

13 Shall they that lye in darke full low,
of all thy wonders woe:
O there shall they thy iustice know,
where all things are forgot?

14 But I (O Lord) for ever alway,
do cry and call apace:
My prayer the ere it be day,
shall come before thy face.

15 Why dost thou Lord abhorre my soules,
in griefe that seeth thee:
And now O Lord why dost thou hide,
thy face away from mee?

16 I am afflicted as dying still,
from youth thus many a yeare.

The ten roys which do bere me all,
with troubled mind I beare.

17 The furges of thy wrathfull rage,
full soye vpon me fall:
Thy terrors eke do not assuage,
but me oppresse withall.

18 All day they compass me about,
as water at the tide:
And all at once with streames full flow,
beset me on each side.

19 Thou settest far from me my friends,
and louers euerie one:
Yea and mine old acquaintance all,
one of my sight are gone.

Misericordias, Psal. LXXXIX. I.H.

David prayeth God, for his conuincement made be-
come him and his elect by Jesus Christ, then he
compleyneth of the desolation of his kingdome, so
that the promise seemed to be broken. Finally he
prayeth to be deliuered from afflictions mentioning
the shortness of mans life and confounding himselfe
by Gods promises.

Sing this as the 67. Psalme

T O King the mercies of the Lord,
my tongue shall neuer spare:
And with my mouth from age to age,
thy trueth I will declare.

For I haue said that mercy shall,
for euermore remaine:
In that thou dost the heavens say,
thy trouth appeared plaine.

3 To mine elect (saith God) I made,
a covenent and bested:
My seruant I aske to perswade,
I sware and did protest.

4 Thy seede for euer I will say,
and stablish it full fast:
And still I vphold thy throne alway,
from age to age to last.

5 The heauens shew with ioy and mirth,
thy wondrous workes O Lord:
Thy saintes within thy Church on earth,
thy faith and truth record.

6 Who with the Lord is equall then,
in all the cloudes abode:
Among the sonnes of all the Gods,
what one is like our God?

7 God in assembly of his Saintes,
is greatly to be feared:
And ouer all that dwell about,
in terror to be had.

8 Lord God of hostes, in all the world,
what one is like to thee:
On euerie side most mighty Lord,
thy trouth is seeme to be.

9 The raging sea by thine abutts,
thou rulest at thy will:
And when the waves thereof arise,
thou maketh them calme and still.

10 And Egypt thou Lord hast subdued,
and thou hast it destroyed:
Yea thou thy foes with mighty arme,
hast scatterd all abroad.

The second part.

11 The heauens are thine O Lord, thou art,
likewise the earth and land:
The world with all that is therein,

thou foundedst with thy hand:

12 Both North and South, with East, and
thy selfe dost make and frame: (West,
Both Cabo mount, and the Pyram,
etioyer and playe thy name.

13 Thine arme is strong and full of power
all might therein dost lye:
Thy strength of thy right hand ech power,
thou listest vp on hye.

14 In righteousness and equity,
thou hast thy seat and place:
Mercy and truth are still with thee,
and go before thy face.

15 What folke is blest that knoweth aright,
thy pacient power O God:
For in the fauour of thy sight,
they walke full safe abroad.

16 For in thy name throughout the day,
they ioy and much reioyce:
And thou, O thy righteousness haue they,
a pleasant fame and noyce.

17 For why? their glory, strength and ayde
in thee alone dost lye:
Thy goodness eke that hast vs fram,
shall lift out home on hye.

18 Our strength that dost defend vs well,
the Lord to vs dost bring:
The holy one of Israel,
he is our guide and king.

19 Sometime thy will into thy Saintes
in visions thou dost shew:
And thus then dost thou say to them,
thy minde do makethem know.

20 A man of might I haue erect,
your king and guide to be:
And let him vp whome I elect,
among the folke to me.

The third part.

21 My seruant David I appoint,
whome I haue selected out:
And with my holy oyle anoint,
him king of all the court.

22 For why? my hand is ready still,
with him for to remaine:
And with mine arme also I will,
him strengthen and sustaine.

23 The enemies shall him not oppresse,
they shall him not deuout:
As yet the sonnes of wickednes,
on him shall haue no power.

24 His foes likewise I will destroy,
before his face in sight:
And those that hate him I will plague,
and strike them with my might.

25 Thy truth and mercy eke withall,
shall still vpon him lye:
And in my name his home eke shall,
be lifted vp on hye.

26 His kingdome I will set to be,
vpon the sea and land:
And eke the running floodes shall be,
embrace with his right hand.

27 He shall depend with all his hart,
on me and thus shall say:
My father and my God thou art,
my roche of health and ay.

22 As ourst heire I will punish:
Of all on earth that sinne:
His might and power I will make,
about all worldly kinges.

23 My mercy shall be with him still,
as I my selfe have told:
My faithfull covenant to faithfull,
my mercy I will hold.

24 And the his seede I will sustaine,
for ever strong and sure:
So that his seat shall still remaine,
while heauen doth endure.

The fourth part.

25 If that his sonnes forsake my law,
and so beginne to swerne:
And of my iudgements haue none awe,
nor will nor them obseue.

26 O if they do not be aright,
my statutes to them make:
And let all my commandmentes light,
and will not hepe my trade.

27 Then with my rod will I begin,
their doings to amend:
And so with scourges for their sinne,
when that they do offend.

28 My mercy yet and my goodnesse,
I will not take him free:
Nor handle him with cruelties,
and so my truth forgoe.

29 But sure my covenant I will hold,
with all that I haue spoke:
No word the which my lips hath told,
shall alter or be broke.

30 Once swaie I by my holynesse,
and thus performe will I:
With Dauid I shall keepe promise,
to him I will not lye.

31 His seede for euermore shall raigne,
and the his throne of might:
As both the Sonne it shall remaine,
for ever in my sight.

32 And as the stone within the sye,
for ever standeth fast:
Faithfull witness from on hye,
to shall his kingdome last.

33 But now O Lord thou dost relect,
and now thou chaungest cheere:
Yea thou art worthy with thine elect,
thine owne annointed beare.

34 The covenant with thy seruant made,
Lord thou hast quite bondone:
And bowne vpon the ground also,
hast cast his royall crowne.

The fifth part.

35 Thou pluckest his hedges by thine might,
his walles thou dost confound:
Thou beatest the his bulwarke downe,
and breakst them to the ground.

36 That he is for deservod and coyns,
of commers by throughout:
And so is made a moche and scorn,
to al that dwell about.

37 Thou their right hand hast lifted by,
that him so sore annoy:
And all his foes that him deuoure,
to thou hast made to toy.

38 His sword they thou dost take away,

that should his foes with hand:
To him in warre no victory
thou givest no upper hand.

39 His glory thou dost also wack,
his throne, his toy, and mirth:
By thee is overthrown and cast,
full low vpon the earth.

40 Thou hast cut of and made full short,
his youth and lusty dayes:
And raish of him an ill report,
with shame and great dyspaise.

41 How long away from me O Lord,
for ever wilt thou turne:
And shall thine anger still alway,
as fire consume and burne?

42 O call to minde remember them,
my time consumed fast:
Why hast thou made the sonnes of men,
as thinges in vaine to wast?

43 What man is he that lieth here,
and death shall neuer see?
O from the ban of offell his soule,
shall he deliuer free?

44 Where is O Lord thine old goodnesse,
so oft declared before:
Which by thy truth and brightnessse,
to Dauid thou hast swore?

45 The great rebukes to mind I call,
that on thy seruants lye:
The saying of the people all,
hoine in my heere haue I.

46 Wherewith O Lord thine enemies,
blasphemed haue thy name:
The steps of thine annointed one,
they cease not to defame.

47 All praise to thee O Lord of hostes,
both now and the for aye:
Through sye & earth, and all the coastes,
Amen. Amen. I say.

Domine refugium. Psal. XC. I.H.
Moses saing the people, neither admonished by
the benedictio of their lye, nor by plagues, to be
shamefull, prayeth God to turne their heartes and
continue his mercies towards them and their po
sterities aye.

Sing this as the 78. Psalme.

Thou Lord hast bene our last defence,
our place of safe and rest:
In all times past, yea so long since,
as cannot be expect.

48 For there was made mountaine of hill,
the earth of world abroad:
From age to age and alwayes still,
for ever thou art God.

49 Thou grimest man through griefe & paine
to dust of clay, and then:
And then thou sayest againe returne,
againe pe sonnes of men.

50 The lasting of a thousand years,
what is it in thy sight?
As yesterday it hath appeard,
as a watch he night.

51 So soone as thou dost scatter them,
that is their life and trade:
All as a sleep, and like the grasse,
whose beauty shone both fade.

which

And to thy name O Lord I will sing
to sing with one string
to show the hundredth of the Lord
before ere day be light:
And she declines his rock at night,
when it doth draw to night.
Upon ten strings instrument
on Lute and Harp to Organs
With all the mirthful sound
of instruments make us
For thou hast made me to rejoice
in things so wrought by thee:
And I have joy in heart and voice
thy handmaiden to be.
O Lord how glorious and how great,
are all thy works, O Lord!
So deeply are thy counsels hid
that none can see them out.
The man himself shall not find
the counsel of his heart:
And all such folk are nothing ill
to understand the thing.
When to the wicked as their wall,
as grates do shut the full face:
They when they howl in their ill
for ever shall be wail.
But thou art mighty Lord most high,
yea thou dost rule the world.
In every time eternally,
both now and evermore.
For thy word O Lord beyond and to,
before the world I say
How all that make iniquity
shall perish and decay.
But thou live as an Ocean
with fresh and new prepared Oyle,
thyne opened kingdom I.
And of my foes before mine eyes
shall sit the fall and shame:
Of all that rise against me rise
mine ear shall hear the same.
The just shall flourish by on high,
as date trees bud and blow:
And as the Cedars multiply
in Libanus that grow.
For they are planted in the place,
and dwelling of our God:
Within his courts they spring apace,
and flourish all abroad.
And in their age much fruit shall bring,
both fat and well to see:
And pleasantly both bud and spring
with boughs and branches green.
To show that God is good and just,
and bright in his will:
He is my rock, my hope and trust,
in him there is none ill.

Domineus regnabit. Psal. XCIII. I. H.
The power of God to the creation of the
world, and beauty of all people which lift them
up against his majesty, and gloriously to conduct
them to life.
Sing this as the 77. psalme.
The Lord as King also doth reign
in glory godly bright.

And to thy name O Lord I will sing
with one string with might.
The Lord sheweth the earth his might,
and sheweth it his force:
No might can make it move or fade,
at day it doth endure.
For that the world was made, O Lord,
thy fear was the cause:
Beyond all time that can be thought,
thou hast been cause.
The waters O Lord, the floods do rise,
they roare and make a noise:
The floods they do emerge,
and lifted by their voice.
Yea though the flames be in fire,
though heat be rare and fuel:
The Lord is strong with more of might,
to be on high doth dwell.
And loke upon the world both small,
his handings to befall:
For all and every thing is made,
all times withouten end.
Deus vincit. Psal. XCIII. I. H.
The power of God against the violence of tyrants,
and conquests made by the good with spiritual
weapons, and by the power of his church.
Sing this as the 78. psalme.
O Lord thou hast strength all along
that thou dost rule the world:
Sith beaumes doth to thee belong
declare that all may tell.
Set forth thy hand O Lord of might,
the earth both sing and guide:
Reward the proud and men of might,
according to their pride.
How long shall wicked men beate away,
with lifting up their voice:
How long shall wicked men I say,
thus triumph and rejoice?
How long shall they with brags burst out
and proudly praise their ill?
Shall they rejoice which be so stout,
whose works are ever ill?
The floods O Lord, the heritage,
they shall stand by the sea:
Against the people they do rage,
all day more and more.
The wilderness which are comfortless,
and strangers they do keep:
They say their children fatherless,
and none do put them by.
And when they take these things in hand
thou shalt see the time of the:
Can Jacobs God thus withstand
and no be cannot be.
O folk be wise and people ride,
some knowledge now discern:
Ye folk among the nations be,
at length begin to learn.
The Lord which made the face of man,
he needs of none must beare:
He made the eye, all things must thou,
before his face appear.
The Lord doth all the world correct,
and make them understand:
Shall he not then punish the wicked?
How

between ye traps the hands

The second book of Samuel

21 The Lord hath kept the thought of his heart

The Lord hath kept the thought of his heart

22 But the Lord hath kept the thought of his heart

And through correction thou shalt procure to reach him in the day

23 He hath kept the thought of his heart

When with a chain thou shalt be bound

14 For sure the Lord hath kept the thought of his heart

His heritage whom he hath chosen

25 But if thou shalt be bound

That all who shall follow thee

16 For who shall follow thee

Of who shall follow thee

17 Except the Lord shall be with thee

My son and life shall now be mine

18 He shall be with thee

19 He shall be with thee

20 He shall be with thee

21 He shall be with thee

22 He shall be with thee

23 He shall be with thee

24 He shall be with thee

25 He shall be with thee

26 He shall be with thee

27 He shall be with thee

28 He shall be with thee

29 He shall be with thee

30 He shall be with thee

31 He shall be with thee

32 He shall be with thee

33 He shall be with thee

34 He shall be with thee

35 He shall be with thee

36 He shall be with thee

37 He shall be with thee

38 He shall be with thee

39 He shall be with thee

40 He shall be with thee

41 He shall be with thee

42 He shall be with thee

43 He shall be with thee

44 He shall be with thee

45 He shall be with thee

46 He shall be with thee

47 He shall be with thee

48 He shall be with thee

In singing to himself unto his grace, let us be glad always.

3 For why? the Lord he is no doubt, a great and mighty God:

4 The secrets of the earth he doth see, and corners of the land:

5 The sea and waters all are his, for he the same hath brought

6 Come let us hymn and praise the Lord, before him let us fall:

7 For why? he is the Lord our God, for us he doth provide:

8 We are his people he hath his people, his sheep and he one guide:

9 To day if ye will hear his voice, when he shall call you:

10 He will speak in peace, they shall be quiet, and I to them will say:

11 They shall be quiet, they shall be quiet, they shall be quiet:

12 Wherefore I shall when that my wrath was kindled in my heart:

13 They shall be quiet, they shall be quiet, they shall be quiet:

14 They shall be quiet, they shall be quiet, they shall be quiet:

15 They shall be quiet, they shall be quiet, they shall be quiet:

16 They shall be quiet, they shall be quiet, they shall be quiet:

17 They shall be quiet, they shall be quiet, they shall be quiet:

18 They shall be quiet, they shall be quiet, they shall be quiet:

19 They shall be quiet, they shall be quiet, they shall be quiet:

20 They shall be quiet, they shall be quiet, they shall be quiet:

21 They shall be quiet, they shall be quiet, they shall be quiet:

22 They shall be quiet, they shall be quiet, they shall be quiet:

23 They shall be quiet, they shall be quiet, they shall be quiet:

24 They shall be quiet, they shall be quiet, they shall be quiet:

25 They shall be quiet, they shall be quiet, they shall be quiet:

26 They shall be quiet, they shall be quiet, they shall be quiet:

27 They shall be quiet, they shall be quiet, they shall be quiet:

28 They shall be quiet, they shall be quiet, they shall be quiet:

29 They shall be quiet, they shall be quiet, they shall be quiet:

30 They shall be quiet, they shall be quiet, they shall be quiet:

31 They shall be quiet, they shall be quiet, they shall be quiet:

32 They shall be quiet, they shall be quiet, they shall be quiet:

Venite exultemus. Psal. XCvi. I. H.

8 An actual celebration to God by the government of the world, and the church, to effect the salvation of the fathers, who emptied God in the wilderness, and therefore entered not the land of promise.

9 Sing this as the 77. psalm.

10 Come let us sing unto the Lord, we shall be joyful in him:

11 In him our strength is perfected, for he is our horn of salvation:

12 Ye shall say, we shall be joyful in him, for he is our strength:

13 Ye shall say, we shall be joyful in him, for he is our strength:

14 Ye shall say, we shall be joyful in him, for he is our strength:

15 Ye shall say, we shall be joyful in him, for he is our strength:

16 Ye shall say, we shall be joyful in him, for he is our strength:

17 Ye shall say, we shall be joyful in him, for he is our strength:

18 Ye shall say, we shall be joyful in him, for he is our strength:

19 Ye shall say, we shall be joyful in him, for he is our strength:

9 For he shall come to iudge and trie,
the world and every wight:
And rule the people mightie,
with iustice and with right.

Dominus regnauit. psal. XCix. I. H.
He commenderth the power, equite and excellen-
cie of the kingdom of God by this, ouer the
kings & Gentiles, pronoking them to magnifye
same & to feare the Lord as the auncient fathers,
Moses, Aaron, and Samuell, who calling vpon, God
were heard in their prayers.

Sing this as the 95. Psalme.

The Lord doth raigne although at it,
the people rage full foze:
Yea he on Cherubims doth sit,
though all the world do roare.

1 The Lord that doth in Syon dwell,
is high and wonderful great:
Above all folke he doth excell,
and he aloft is set.

2 Let all men praise thy mightie name,
for it is fearefull sure:
And let them magnifie the same
that holy is and pure.

3 Thy princely power of our king,
doth loue iudgement and right:
Thou rightly ruled every thing,
in Jacobeth, through thy might.

4 To praise the Lord our God denist,
all honoz to him doe:
His footstole worship him before,
for he is holy soe.

5 Moyles, Aaron and Samuell,
as Whistles on him did call:
When they did pray he heard them well,
and gaue them answer all.

6 Within the cloud to them he spake
then did they laboz still:
To hope such lawes as he did make,
and pointed the way vntill.
7 O Lord our God thou didst them heare
and answerest them againe:
Thy mercy did on them appeare,
their doers didst not maintaine.

8 O laud and praise our God and Lord,
within his holy hill:
For why? our God throughout the world
is holy euer still.

2. Iubilare Deo omnis. Psal. C.

He exhorteth all men to loue the Lord, who hath
made vs to enter into his Courtes, and assemblies
to praise his name.

All people that on earth do dwell,

Sing to the Lord with cheerefull voice;

Him serue with feare his praise forth

tell, Come ye before him and reioyce.

2 The Lord ye know is God indeede,
without out aide he did vs make:
We are his sheepe he doth vs feede,
and for his sheepe he doth vs take.

4 Enter then his gates with praise,
approch with ioy his court vnto:
Praise him, and bleis his name alwayes,
for it is seemely so to doe.

5 For why? the Lord our God is good,
his mercy is for euer sure:
His truth at all times sheweth good,
and shall from age to age endure.

An other of the same.

Sing this as the 68. psalme.

1 O God the Lord be glad and light,
praise him throughout the earth:
Serue him and come before his sight,
with singing and with mirth.

2 Know that the Lord our God he is,
he did vs make and kepe:
Not we our selues for we are his
owne sheepe he doth vs kepe.

3 O goe into his gates alwayes,
gaue thanks within the same:
Within his courts let forth his praise,
and laud his holy name.

4 For why? the goodnesse of the Lord,
for euermore doth raigne:
From age to age throughout the world,
his truth doth still remaine.

Miseri cordiam. Psal. C. i. N.
He sheweth vnto what government heruill ob-
scurer in his house and kingdom, by rooting out
the wicked, and cheyning the goodly persons.
Sing this as the 81. psalme.

1 Mercy will and iudgement sing,
O Lord our God vnto vs:

2 And wisely do in perfect way,
vntill thou come to me.

3 And in the midst of my house walke,
in purpasse of my spere:
And I no kind of wicked thing,
will set before my sight.

4 I hate their works that fall away,
it shall nor cleaue to me:
From me shall part the froward hart,
none euill will I see.

5 Whom will I stroy that slandereth,
his neighbors praisely:
The losly hart I cannot beare,
nor him that loveth hye.

6 Mine eyes shalbe on them, within
the land that faithfull be:
In perfect way who walke, shall
be seruant vnto me.

7 I will no guilefull person haue
within my house to dwell:
And in my presence he shall not
remaine that lies doth tell.

8 Betime I will destroyen all
the wicked of the land:
That I may from Gods Citie cast
the wicked workes of his hand.
Domine exaudi. Psal. C. i. N.

It seemeth that this prayer was appointed to be sayd by the people in the captivity of Babylon. A consolation for the building of the Church whereof followed the people of God to be published unto all posterities. The conversion of the Gentiles and building of the Church.

Sing this as the 67. psalme.

O heare my prayer Lord, and let my cry come unto thee:

1 In time of trouble do not hide thy face away from me.

2 Incline thine eares to me, make hast to heare me when I call:

For as the smoke doth fade, so do my dayes consume and fall.

4 And as a hart my bones are burnt, my hart is smitten dead:

And withers as the grasse, that I forget to eat my bread.

5 By reason of my growning boyre, my bones cleave to my skin:

6 As I dwell in wilderness, such case now am I in.

7 And as an Owle in desert is, soe I am such a one:

I watch, and as a Sparrow on the house top, am alone.

8 Loe dayly in reproch shall with, mine enemies do me wronges

And they that doe against me rage, against me they haue sworn.

9 Surely with aches as with bread, my hunger I haue had:

And mingled haue my drinke with teares, that from mine eyes haue fild.

10 Because of thy displeasing Lord, thy wrath and thy disdain:

For thou hast lifted me aloft, and cast me downe againe.

11 The dayes wherein I passe my life, are like the flitting shade:

And I am withered like the grasse, that come away doth fade.

12 But thou O Lord for ever doest remaine in steady place:

And thy remembrance euer doth abide from race to race.

The second part.

13 Thou wilt arise, and mercy thou to Zion wilt extend:

The time of mercy, now the time for ever is come to end.

14 For euen in the bones thereof thy seruants do delight:

And on the dust thereof they haue compassion in their spise.

15 Then shall the heathen people feare, the Lords most holy name:

And all the kings on earth shall bread thy glory and thy fame.

16 Then when the Lord the mighty God againe shall Zion reare:

And then when he most nobly in his glory shall appeare.

17 To prayer of the desolate, when he himselfe shall bende

When he shall not disdaine praye

their prayers to attend.

18 This shall be written for the age, that after shall succeede:

The people yet increas'd the Lords renowne shall spread.

19 For he from his hye sanctuary, hath looked downe below:

And out of heauen hath the Lord beheld the earth alle.

20 That of the mourning captive he might heare the woefull cry:

And that he might deliuer those that damned are to dye.

That they in Zion may declare, and Lords most holy name:

And in Ierusalem let forth the playnes of the same.

21 Then when the people of the land, and kingdomes with accord:

Shall be assembled for to do, their seruice to the Lord.

The third part.

22 My former force of strength he hath abated in the way:

And shorter he did cut my dayes, thus I therefore did say.

24 My God in midst of al my dayes, now take me not away:

Thy yeares endure eternally, from age to age for aye.

25 Thou the foundation of the earth, before all times hast layd:

And Lord the builders are the wothe, which thine owne handes haue made.

26 Yea they shall perishe and decay, but thou shalt tary still:

And they shall all in time waie aside, euen as a garment wilt.

Thou as a garment shalt them change, and changed shalt they be:

27 But thou dost still abide the same thy yeares do neuer fide.

28 The children of thy seruants shall continually endure.

And in thy sight their happy seeds for euer shall stand sure.

1. Benedic anima. psal. Ciii. T.5.

The prophet propheseth men and Angels, and all creatures to praise the Lord for his faithful mercies, in deliverance of his people from exile, in his providence over all things, and in preservation of the faithful.

M

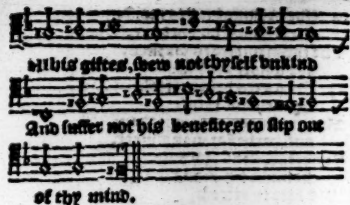
y soule praise vnto the Lord,

my spirit shall do the same: And all

the secretes of my hart, praise ye his

holy name. Some changes to God for

all.



1 That gave thee pardon for thy faultes
and thee restore againe;
For all thy weake and feeble disease
and heale thee of thy paine.

2 That did redeeme thy life from death
from which thou couldst not flee:
His mercy and compassion both,
he did extend to thee.

3 That led with goodnes thy desire
and did prolong thy youth:
Like as the Eagle carries her bill
wherby her age remeth.

4 The Lord with iustice both repay
all such as be opprest:
So that their sufferings & their wrongs
are turned to the best.

5 His waies and his commandments
to Moses he did shew:
His counsels and his ballant acts
the Israelites did know.
The Lord is kind and mercifull,
when sinners do him grieve:
The slowest to conceale a wrath,
and readiest to forgive.

6 He chides not vs continually,
though we be full of strife:
Nor hee pes our faultes in memory,
for all our sinfull life.

7 Nor yet according to our finnes,
the Lord doth vs regard:
Nor after our iniquities,
he doth not vs reward.

8 But as the space is wondrous great,
twixt earth and heauen above:
So is his goodness much more large,
to them that do him loue.

9 God doth remove our finnes from vs,
and our offences all:
As farre as is the sunne rising
full distant from his fall.

The second part.

10 And loke what pity parente,
vnto their children beare:
Like pity beareth God to such,
as worship him in feare.

11 The Lord that made vs knoweth one
our molde and fashion full: (shape)
How weake and feble our nature is,
and how we be but dust.

12 And how the time of mortall men,
is like the withering hay:
O like the flower right fayre in field,
that fades full soone away.

13 Whose glorie and beauty shyneth
doth but shortly last:
As the flower that is full of dew,
doth but shortly last.

And make that after their admittes
such blossomes have no place.

14 But yet the goodness of the Lord,
with his shall ever stand:
These childrens children do receive,
his righteousness at hand.

15 I meane which haue his covenant
with all their whole desire:
And not forget to do the thing,
that he doth them require.

16 The heavens hye are made the seat,
and fortress of the Lord:
And by his power imperiall,
he governes all the world.

17 Ye angels which are great in power,
praise ye and blesse the Lord:
Which to obey and do his will,
immediately accord.

18 Ye noble houses and ministers,
cease not to laud him still:
Which ready are to execute
his pleasure and his will.

19 Yea all his workes in every place
praise ye his holy name:
My heart, my mind and eke my soule,
praise ye also the same.

Benedic anima. pal. Cunt. W.K.

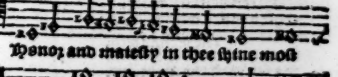
As thanksgiving for the creation of the world, and
government of the same by his manifold provi-
dence. Also a prayer against the wicked, who are
occasions that God diminisheth his blessings.



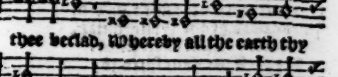
My soule praise the Lord, speaks
good of his name: O Lord our great



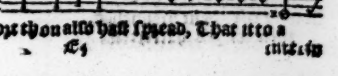
God, how dost thou appeare? So pas-
sing in glory that great is thy fame!



Honour and mastery in thee shine most
clear, with light as a robe thou hast



thee beclad, whereby all the earth thy
greatnes may see. The heavens in such



glory thou altho hast spread, That it to a
intelligible



certaine compared may be.

3 His chamber beames lye,
in the cloudes full liue,
Which as his Chariots
are made him to beare:
And there with much swiftnesse,
his course doth endure,
Upon the wings flying,
of winde in the ayre.
4 He maketh his spiriters,
as Herald to go,
And lightnings to ferue,
we see also yest:
His will to accomplish,
they runne to and fro,
To saue or consume thinges,
as he meth him best.

He grounded the earth,
so firmly and fast,
That it once to moue,
now shall haue such power:

6 The deep a faire conering,
for made thou hast:
Which by his owne nature,
the hilles woulde deuour.

7 But at thy rebuke,
the waters do fly,
And so giue due place,
thy word to obey:
At thy voice of thunder,
so fearfull they be,
That in their great ragings,
they haue gone away.

8 The mountaines full hye,
they then vp ascend,
If thou do but speake,
thy word they full:
So likewise the ballies,
most quickly descend,
Where thou them appointest,
remaine they do still:

9 Their bounds thou hast set,
how far they shal run,
So as in their rage,
not that passe they can:
For God hath appointed,
they shal not return,
The earth to destroy more,
which made was for man.

The second part.

10 He sendeth the springes,
so strong streames and lakes,
Which runne do full swift,
among the huge hilles:

11 Where both the wild Ases,
their thirst oft times shales.
And beastes of the mountaines,
cheerefull drinke there filled.

12 By these pleasant springes,
of fountaines full faies,
The foules of the ayre,
abide shall and dwell:

13 Who moued by nature,
to hop here and thence,
Among the greene haunches,
their songes shall exche.

14 The mountaines to moide,
the cloudes he doth ble,
The earth with his woakes,
are wholly repaire:

15 So as the hye castell,
he doth not refuse:
But graffe doth prouide them,
and herbe for mans meat,
Yea bread, wine and oyle,
he made for mans sake,
His face to refresh,
and heart to make strong:

16 The Cedars of Liban,
this great Goddeth make,
Which trees he doth nourish,
that grow vp so long:

17 In thole may birdes build,
and make there their nest,
In fere trees the Stoghes,
remaine and abide:

18 The hye hilles are succours,
for wilde beastes to rest,
And eke the rockes stony,
for Conies to hide.

19 The Snowe then is set,
her seasons to runne,
The dayes from the nightes,
thereby to discern:
And by the descending,
also of the Sunne,
The cold from heat away,
thereby we do learne.

20 When darkness doth come,
by Gods will and power,
Then creepe forth do all,
the beastes of the wood:

21 The Lyons raunge roaring,
their pray to deuour,
But yet it is thou (Lord)
which giuest them food.

22 As for ne as the Sunne
is vp, they retire,
To couch in their dens,
then are they full fire:

23 That man to his worke may,
as right doth requite,
Till night come and call him,
to take rest againe.

The third part.

24 How sundry (O Lord)
are all thy woakes found,
With wisdom full great,
they are in deed wrought:
So that the whole world,
of thy playe doth sound,
And as for thy riches,
they passe all mens thought.

25 So as the great sea,
which large is and broad,
Where thinges that creepe swarme,
and beastes of ech sort,

26 There both nightie things lye,
and some lye at roade:
The whale bge and monstrous,
there also doth spoe.

27 All thinges on the waite,
thou dost them release,
And thou in his time,
full well dost them feede.

28 Now when it doth please the,

The

the same so to give.
They gather full gladly,
those things which they need,
Thou openest thy hand,
and they finde such grace,
That they wish good things,
are filled wile:

29 But soe as they troubled,
if thou turne thy face,
For if thou their breath take,
bile dost then they be.

30 Against when thy spirit,
from thee doth proceed:
All things to appoint,
and what shall ensue:

31 Then are they created,
as thou hast decreed,
And doest by thy goodness,
the dry earth reue:

32 The prayse of the Lord,
for ever shall last,
Who may in his workes,
by right well reioyce:
His worke can the earth make,
to tremble full fast,
And likewise the mountaines,
to smoeke at his voice.

33 To this Lord and God,
sing will I alwaies,
So long as I live,
my God prayse will I:

34 Then am I most certaine,
my wordes shall him please:
I will reioyce in him,
to him will I cry.

35 The sinners O Lord,
consume in thine ire,
And eke the penerle,
them cast out with thine ire:
But as for my soule now,
let it still desire,
And say with the faithfull,
praise ye the Lordes name.

Confiteamini Dom. Psal. Cv. N.

*The prayser the singular good will of God, for cho-
sing a peculiar people to himselfe, better calling so do
them good than for his promise sake.*

Sing this as the 95 psalme.

Give prayse vnto God the Lord,
and call vpon his name:
Among the people he declare,
his workes to spread his fame.

2 Sing ye vnto the Lord I say,
and sing vnto him praise:
And raile of all the wondrous workes,
that he hath wrought alwaies.

3 In honour of his holy name,
reioyce with one accord:
And let the heart also reioyce,
of them that seeke the Lord.

4 Seeke ye the Lord, & seeke the strength,
of his eternall might:
And see he his face continually,
and presence of his light.

The wondrous workes that he hath done
keepe still in minde full hart:
He let the iudgements of his mouth,
out of your mind depart.

5 Ye that of faithfull Abraham
his seruants are the seed:
Ye his elect the children that
of Jacob doe proceed.

7 For he, he only is I say,
the mightie Lord our God:
And his most rightfull iudgement shall see,
throughout all the earth abroad.

8 His promise and his covenant,
which he hath made to his:
He hath remembred euermore,
to thousands of degrees.

The second part.

9 The covenant which he hath made,
with Abraham long ago:
And faithfull ory which he hath sworn;
to Isaac also.

10 And did confirme the same for law,
that Jacob should obey:
And for eternall covenant,
to Israel for aye.

11 When thus he said, loe I to you,
all Canaan land will give:
The lot of your inheritance,
wherein your seed shall lie.

12 Although their number at that time,
did but small appeare:
Yea very small, and in the land,
they then but strangers were.

13 While yet they waite from land to land
without a fixe abode:
And while from sundry kingdoms they,
did wander all abroad.

14 And wrong at no oppressors hand,
he suffered them to take:
But euen the great and mightie kings,
reioyed for their sake.

15 And thus he said, touch ye not those
that mine anointed be:
He do the Prophets any harme,
that do pertaine to me.

16 We called a deaity vpon the land,
of bread he stroyd the store:
But he against their time of need,
had sent a man before.

The third part.

17 Euen Joseph which had once bene sold
to liue a slave in woe:
Whose feet they hurt in stocks, whose
eye yron pearce also.

18 Untill the time came when his cause,
was knowne apparantly:
The mirabile work of God the Lord,
his faultlesse truth did try.

19 The king sent and deliuered him,
from prison where he was:
The ruler of the people then,
did freely let him passe.

20 And ouer all his house he made,
him Lord to beate the sway:
And of his substance made him hane,
the rule and all the day.

21 That he might to his will instruct,
the iudices of the land:
And wisdoms love his ancient me r,
might teach to vnderstand.

22 Then into the Egyptian land.

came Ikenel also:
And Jacob in the land of Ham,
did live a stranger the.

- 24 His people he exceedingly,
in number made to grow:
And over all their enemies,
in strength he wonderfull grew.
25 Whose heart he turned, that they in hate
his people did intent:
And did his servants wrongfully,
abuse with false desire.

The fourth part.

- 26 His faithfull servants Moses then,
and Aaron whom he chose:
He did command to go to them,
his message to disclose.
27 The wondrous message of his signes,
among them they did shew:
And wonders in the land of Ham,
then did they worke also.
28 Wherein he sent and it was done
in stead of lightnes day:
And unto his commission,
they did not disobay.
29 He turned their waters into bloud,
he did their fishes slay:
30 Their land brought frogs even in the
where they king Itharao lay. (place,
31 He spake, and at his voice there came
great swannes of noyson flies:
And all the waters of their land,
were filld with crawling lice.
32 He gave them cold and stony hails,
in stead of milde rain:
And fiery flames with in their land,
he sent unto their paine.
33 He smote their vines and all their trees
whereon their figs did grow
And all the trees with in their coastes,
downe did he overthrow.
34 He spake, then Caterpillers did
and Grains appeare abound:
35 Which ate the grasse in all their land,
and fruite of all their ground.
The fift part.
36 The first begotten in their land,
he deadly did he smite:
Yea the beginning and first fruite,
of all their strength and might.
37 With gold and silver he them brought,
from Egypt land to passe:
And in the number of the tribes,
no feble one there was.

- 38 Egypt was glad and joyfull then,
when they did thence depart:
For terror and the feare of them,
was fallen into their heart.
39 To shrow them from the parching heat,
a cloud he did display:
And hee he sent to give them light,
when night had hid the day.
40 They asked, and he caused quailles,
to raine at their request:
And fully with the bread of heaven,
their hunger he appeast.

41 He opened then the stony rocks,
and water gushd out:
And in the dry and parched grounds,
like rivers ran about.

- 42 For of his holy covenant,
aye mindfull was he to:
Which to his servant Abraham,
he plighted long ago.
43 He brought his people forth with might
and his elect with joy.
Out of the cruel land where they,
had lived in great annoy.
44 And of the Heathen men he gave,
to them the fruitful landes:
The labours of the people the,
they toke into their handes.
45 That they his holy Name might,
obscure for evermore:
And faithfull obey his lawes,
praise ye the Lord therefore.

Confitemini Domi. Pal. Cvi. N.

The people dispersed under Antiochus he magnify
the goodness of God among the remnant: & say
to be gathered from among the Heathen, that they
may praise his name.

Sing this as the 95. psalme.

- Praise ye the Lord for he is good,
his mercy durst for aye:
1 We can expecte his noble acts,
or all his praise display:
2 They blessed are that judgement hope,
and iustly do alway:
3 With favour of thy people Lord,
remember me I pray.
4 And with thy saving health O Lord,
bountyfule to visit me:
That I the great felicity,
of thine elect may be.
And with thy peoples joy I may,
a joyful mind possesse:
And may with thine inheritances,
a glorying heart expresse.
5 Both we and the our fathers al,
have sinned every one:
We have committed wickednesse,
and lewdely we have done.
7 The wonders great which thou O Lord
hast done in Egyptland:
Our fathers though they saw them all,
yet did not understand.

- For they thy mercies multitude,
did hope in thankfull mind:
But at the sea, yea thereof sea
rebelled most unkind.
8 Nevertheless he saved them,
for honour of his name:
That he might make his power knowne,
and spread abroad his fame.
9 The red sea he did then rebuke,
and forthwith it was dry:
And as in wilderness, so through
the deep he did them guide.
10 He sander them from the cruel hand,
of their despitefull foe:
And from the enemies hand he did,
deliver them also.

The

The second part.

11 The waters their opposition whelmed,
not one was left alive:
12 Then they beliewed his wonders & people
in song they did him give:
13 But by and by withouten heed
his worship they cleane forgot:
And for his counsel and his law,
they did neglect to wait.

14 But lusted in the wilderness,
with fond and greedy lust:
And in the desert tempted God,
the stay of all their trust:
15 And then their wanton minds & desires,
he suffered them to have:
But waiting leanne they stood upon
unto their soule he gave.

16 Then when they lodged in their tents,
at Moses they did grutch:
Aaron the holy of the Lord,
so did they envy much:
17 Therefore the earth did open wide,
and Dathan did denounce:
And all Abrahams company
did cower in that hour.

18 In their assembly kindled was,
the hate consuming fire:
And walking flames did then burne by,
the wicked in his ire.
19 Upon the hill of Moyses they,
an Idol caste did frame:
And there the molten Image they,
did worship of the same.

Into the likeness of a Calf,
that feedeth on the grass:
20 Thus they their glory turned, and all
their honours did deface.
21 And God their envy sent out,
vnhindly they forgot:
Which many great and mightie things,
in Egypt land had wrought.

The third part.

22 And in the land of Shun, for them
most wondrous wayes had done:
And by the red sea Dathan all things,
performed long ago.
23 Therefore for their so showing them,
forgetfull and vnhinde:
To bring destruction on them all,
he purposed in his mind.

Had not his chosen Moses stood
before them in the breake:
To turne his wrath least he on them,
with slaughter should him weake.
24 They did despise the pleasant land,
that he deliight to giue:
Yea and the wordes that he had spoke,
they did not wile beleeue.

25 But in their tents with grudging hearts,
they wickedly repine:
Not to the voice of God the Lord,
they gave an hardening mind.
26 Therefore against them lifted he,
his strong reuenging hand:
Them to destroy in wilderness,
ere they should see the land.

27 And to destroy their life among,
the nations with his rod:
And through the corners of the world,
to scatter them abroad.

28 To Saul Idols then they did,
ascribe their felicitie also:
And thus the offerings of the dead,
so they forsake him who.

29 Thus with their own inventions,
his wrath they did provoke:
And in his so indubied wrath,
the plague upon them broke.

30 But Daines stood by with zeale,
the sinners bile to lay:
And iudgement he did execute,
and then the plague did lay.

The fourth part.

31 It was imputed vnto him,
for righteousnesse that day:
And from thenceforth so continued is,
from race to race for aye.

32 At waters che of Asiterab,
they did him angry make:
Yea so far forth that Idols was,
then punisht for their sake.

33 Because they bent his spirit to sorrow,
that in impatient heat:
His lips spake vndoubtedly,
his seruice was so great.

34 Not as the Lord commanded them,
they slew the people the:
35 But were among the heathen worst,
and leared their wayes also.

36 And did their Idols serue, which were,
their rudeness and decay.

37 To hendes their houses & daughters they,
did offer by and lay.

38 Yea with vnhindly murdering knife,
the guiltlesse blood they spill:
Yea their own houses and daughters blood
without all cause of guilt.

Whom they to Canaan Idols then,
offred with wicked hand:
And so with blood of innocents,
defiled was the land.

39 Thus were they stept with the worship
of their owne fleshy way:
And with their owne inventions,
a worshiping did they lay.

40 Therefore against his people was,
the Loxes wrath kindled soe:
And enen his owne inheritance,
therefore he did abhorre.

41 Into the hands of heathen men,
he gaue them for a pray:
And made their foes their Lords, whom
were forced to obey. (they)

The fifth part.

42 Yea and their hateful entites,
oppress them in the land:
And they were humbly made to knee,
as subiects to their hand.

43 Full often times from thall had he,
deliuered them before:
But with their counsels they to wrath,
prouokt him euermore.

Therefore they by their wickednesse,

were brought full low to ye:

44 Yet when he saw them in distress,
he hardened to their cry.

45 He cald to mind his covenant,
which he to them had sworn:
And by his mercies multitude,
repined him therfore.

46 And fauour betwixt him made to finde,
before the sight of those:
That led them captive from their land,
when ead they were their foes.

47 Same vs O Lord that art our God,
saue vs O Lord we pray:
And from among the wicked folk,
Lord gather vs away.

48 That we may spread the noble praye,
of thy most holynam:
That we may glory in thy praye,
and sounding off thy name.

49 The Lord the God of Iſtaell
be bless for euermore:
Let all the people say amen,
praise ye the Lord therfore.

Coghtemini Do. Plal. Cxvii. W. K.

David exhorteth all that are ordered by the Royde
and gathered vnto him, to give thanks therfore
by sending prosperity and aduerity byngery
men vnto him. Therfore as the righteous three
times, so shall the wicked have their mouths
stopped.

Sing this as the 96. psalme.

Gue thanks vnto the Lord our God,
for gracious is he:
And that his mercy hath no end,
all mortall men may see.

2 Such as the Lord redeemed hath,
with thanks shoud praise his name:
And shew how they from foes are freed,
and how he wrought the same.

3 The gathered them forth of the lands,
that lay so farre about:
From East to West, from North to South
his hand did lead them out.

4 They wandred in the wilderness,
and strayed from the way:
And found no cry where to dwell,
that serue might for their day.

5 Whose thirst and hunger was so great,
in these deserts so hot:
That faintness did them force assault,
and eke their soles annoyd.

6 Then did they cry in their distress,
vnto the Lord for ayde:
Who did remove their troublous state,
according as they prayd.

7 And by that way which was most right
he led them like a guide:
That they might to a city goe,
and there also abide.

8 Let men therfore before the Lord,
confesse his goodnes then:
And shew the wonders that he doth,
before the sonnes of men.

9 For he the empty soul sustains,
whome thirst had made to faint:
The hungry soule with goodnes fed,
and did them eke acquaine.

10 Such as dwell in barrenness do ye,
where they of death do wait:
Fast bound to task such troublous toymes,
as yron chains do beate.

The second part.

11 For that against the Lords owne word
they sought so to rebell:
As mingling his counsell byre,
which doe so far excell.

12 As when he humbled them fallow
they then fell downe with griefe:
And none was found so much to helpe,
whereby to get reliefe.

13 Then did they cry in their distress,
vnto the Lord for aide:
Who did remove their troublous state,
according as they prayd.

14 For he from darkness out them brought
and from deaths dreadful shade:
Bursting with force the yron bandes,
which did before them lade.

15 Let men therfore before the Lord,
confesse his kindnes then:
And shew the wonders that he doth,
before the sonnes of men.

16 For he thre downe the gates of hyaz
and brake them with strong hand.
The iron barres ye more in two,
nothing could him withstand.

17 The foolish folke great plagues do feele,
and cannot from them weede:
But heape on more to those they haue,
because they do offende.

18 Their soules so much did loath at meate,
that none they could abide:
Whereby death had them almost caught,
as they full truely ride.

19 Then did they cry in their distress,
vnto the Lord for ayde:
Who did remove their troublous state,
according as they prayd.

20 For he then sent to them his word
which health did sore redoye:
And brought them from those dangers daps
wherein they were before.

The third part.

21 Let men therfore before the Lord,
confesse his kindnes then:
And shew the wonders that he doth
before the sonnes of men.

22 And let them offer sacrifice,
with thanks and also feare:
And speake of all his wondrous workes,
with glad and tofull cheare.

23 Such as in Shippes by little barres,
into the seas descend:
Their march and stithough feartull stound,
to compasse and to end.

24 Those men are forced to bedale,
the Lobes workes what they be:
And in the dangerous daps the same,
most merueilous they se.

25 For at his word the stormy winde,
ariseh in a rage:
And stirreth vp the surges so,
as nought can them assuage.

26 Then are they lifted vp so hye,
the cloudes they se me to gaine:

And

And plucking him out of the fire, shall
 these foules continue with you.

27 And the answer was made
 unto him, now thou shalt see
 As men with hope of thee shall
 as had of hence no hope.

28 Then do thou cry unto him, that
 into the Lord thy God:
 Who did remove him from his state,
 according as thy prayer.

29 For with his word the Lord hath made
 the skie, the earth, and sea:
 So that the great waters from their fountains
 are brought up out of their place.

30 Then shall the sun and moon
 which they to which he came,
 And are by him in power brought,
 which they to which he came.

The fourth part.

31 Let men therefore before the Lord
 confesse his name: Let them
 And shew the wonders which he doth
 before the eyes of men.

32 Let them in praise of thy holie
 with praise of his name:
 And where the elders are content,
 let them there do the same.

33 For running floods to dry belets,
 he doth all things and them:
 And dryeth up all waters only,
 the springing well and fountaine.

34 A fruitful land with plenteous herbe,
 will hee on dry be make:
 Whom on their thirst hee will therein,
 he doth his desire make.

35 Gather the wilderness full of
 hee maketh him to beare:
 With plenteous herbe of pasture cleare,
 though none be there.

36 Hee maketh the barren land to be
 as fruitful as the fountaine:
 That they a Cite may therein build,
 to dwell in for ever.

37 That they may sow their pleasant land,
 and vineyardes and plant
 To yield them fruit for ever:
 as none may them to want.

38 They shall also sing and say,
 the Lord our God is great:
 Who doth all things in power and might,
 by him be all things made.

39 But when the sun shall set in the night,
 by the application of
 And himselfe shall come downe,
 that hee may be seen.

40 Then shall hee be praised by all
 which hee hath made:
 And shall be praised by all
 which hee hath made.

41 But what shall we becomen
 if we be not seen?
 And oft times shall we be
 much like a flock of sheep.

42 The night shall be full of
 and also in the night.

43 Because the wicked and perverse,

with noise shall say their voice.

44 But who is like thee, that now full well
 he may these things see?
 For certainly such shall perceive
 the kindness of the Lord.

Paratup. cor. Psal. Cxviii. N.

45 David with harp and pipe praised the Lord
 and sheweth himselfe a psalmist of God concerning
 his kingdom our Iherusalem, and his power against
 other nations: who though hee seems to say thus
 he sayd it thus: yet hee sheweth in the end will
 downe our enemies.

Sing this as the 95. psalme.

46 O God my heart prepared,
 and mine organes to
 I will mince my voice in song,
 in giving praise also.

47 Awake my voice, and my harp,
 sweete melody to make:
 And in the morning I my selfe
 right early will awake.

48 By me among the people, Lord,
 shall praise be shaltn be:
 And I among the heathen folke,
 will sing (O Lord) to thee.

49 Because thy mercie Lord is great,
 above the heavens high:
 And ere thy wrath doth reach the cloudes,
 within the lofte is he.

50 Above the starres hee hath his
 seat thy selfe O God:
 And Lord display upon the earth,
 thy glorie all around.

51 That thy heart be desired may,
 be great liberty:
 Heir, O my God, with thy right hand,
 and hasten unto me.

52 God in his holiness hath spoke,
 wherefore am I here about:
 Sicken I will be, and meete
 the vale of Sion my ground.

53 And a steed shall be mine quene,
 an assaill myne shall be:
 My head strength Ephraim, and law
 shall I judge me.

54 As for my wall-pot and my sho,
 on Edom will I shew:
 Upon the hard of Sion I will
 in triumph will I go.

55 No do shall into the Cite strong,
 be guide to conquer me:
 O how by whom on Edom land,
 conqered shall I be.

56 Is it meet thou O God which late,
 hadst by thy anger quite:
 And thou O Lord which with our God,
 didst not go forthes fight.

57 Since thou O Lord thy thinge do
 when enemies do assaile:
 For all the hope of him to daunt,
 and can no with stand.

58 Though God we shall do ballast dread,
 and worthy of reason:
 He shall subdue our enemies,
 yet he shall reach them now.

Done laudem meam. Psal. Cxviii. N.

▪ Wand being falsly accus'd by wicked sinners
 praye God to helpe him to defray his enemies,
 who represent him as the wayward unto Jesus Christ
 and all like enemies of the Children of God.

Sing this as the 98. psalme.

In the chiefe silence do not doubt,
 O God thy thoughts are wayes.

O God encircled I say that art,
 the God of all my people.

2 The wicked mouth and guitchall mouth
 on me disclosed be:
 And they wryt false and lying tongue,
 have spoken unto me.

3 They did beset me round about
 with words of hateful sight:
 Without all cause of my defence
 against me did they fight.

4 For my god will they were my foes,
 but then can I to praye
 My god withall, my frendlines
 with him they did away.

5 Seithon the wicked ouer them,
 to haue the upper hand:
 He is right hande the sufferer,
 his heart full of a band.

6 When he is iudged let him then
 condemned be therein:
 And let the prayer that he makes,
 be turned into mine.

7 Let them be as chaff,
 as chaff before the wind:
 And let them be as chaff,
 as chaff before the wind.

8 Let his name be as chaff,
 as chaff before the wind:
 And let his name be as chaff,
 as chaff before the wind.

9 Let his name be as chaff,
 as chaff before the wind:
 And let his name be as chaff,
 as chaff before the wind.

10 Let his name be as chaff,
 as chaff before the wind:
 And let his name be as chaff,
 as chaff before the wind.

11 Let his name be as chaff,
 as chaff before the wind:
 And let his name be as chaff,
 as chaff before the wind.

12 Let his name be as chaff,
 as chaff before the wind:
 And let his name be as chaff,
 as chaff before the wind.

13 Let his name be as chaff,
 as chaff before the wind:
 And let his name be as chaff,
 as chaff before the wind.

14 Let his name be as chaff,
 as chaff before the wind:
 And let his name be as chaff,
 as chaff before the wind.

15 Let his name be as chaff,
 as chaff before the wind:
 And let his name be as chaff,
 as chaff before the wind.

16 Let his name be as chaff,
 as chaff before the wind:
 And let his name be as chaff,
 as chaff before the wind.

17 Let his name be as chaff,
 as chaff before the wind:
 And let his name be as chaff,
 as chaff before the wind.

18 Let his name be as chaff,
 as chaff before the wind:
 And let his name be as chaff,
 as chaff before the wind.

19 Let his name be as chaff,
 as chaff before the wind:
 And let his name be as chaff,
 as chaff before the wind.

20 Let his name be as chaff,
 as chaff before the wind:
 And let his name be as chaff,
 as chaff before the wind.

21 Let his name be as chaff,
 as chaff before the wind:
 And let his name be as chaff,
 as chaff before the wind.

22 Let his name be as chaff,
 as chaff before the wind:
 And let his name be as chaff,
 as chaff before the wind.

**Into his bowels, and the eyes
 into his bowels.**

19 Arguement let it be to him,
 to conser him for ever:
 And as a gale before the wind,
 shall open be his eyes.

20 Let it be thus said be from the Lord:
 the question of my foe:
 Yea and of those that call for me,
 against my soul also.

21 But thou O Lord that art my God,
 deale thou I praye in truth:
 After thy named blessing me
 for good thy mercies be.

22 Because in depth of darkness I
 I need him and praye:
 And the within my prayer be
 my heart is wounded sore.

23 The third part.
 When to he I depart away
 as both declining day:
 And as the shadow of death,
 am taken of a fate.

24 With fasting long from me I
 have been and praye:
 And all her face be my law,
 enforced bene to let.

25 And I also a bare reproach,
 to them was made to be:
 And they that do upon me
 have been and praye.

26 But thou O Lord that art my God,
 mine aid and succour be:
 According to the mercy Lord
 mine aid and succour be.

27 And they shall know thy name,
 Lord is thy mighty hand:
 And they shall know thy name,
 Lord is thy mighty hand.

28 Although they seek with hate,
 shall these men be found:
 They shall arise and leave of hate,
 thy name shall be found.

29 Let them be as chaff,
 as chaff before the wind:
 And let them be as chaff,
 as chaff before the wind.

30 Let them be as chaff,
 as chaff before the wind:
 And let them be as chaff,
 as chaff before the wind.

31 Let them be as chaff,
 as chaff before the wind:
 And let them be as chaff,
 as chaff before the wind.

32 Let them be as chaff,
 as chaff before the wind:
 And let them be as chaff,
 as chaff before the wind.

33 Let them be as chaff,
 as chaff before the wind:
 And let them be as chaff,
 as chaff before the wind.

34 Let them be as chaff,
 as chaff before the wind:
 And let them be as chaff,
 as chaff before the wind.

35 Let them be as chaff,
 as chaff before the wind:
 And let them be as chaff,
 as chaff before the wind.

36 Let them be as chaff,
 as chaff before the wind:
 And let them be as chaff,
 as chaff before the wind.

37 Let them be as chaff,
 as chaff before the wind:
 And let them be as chaff,
 as chaff before the wind.

38 Let them be as chaff,
 as chaff before the wind:
 And let them be as chaff,
 as chaff before the wind.

39 Let them be as chaff,
 as chaff before the wind:
 And let them be as chaff,
 as chaff before the wind.

40 Let them be as chaff,
 as chaff before the wind:
 And let them be as chaff,
 as chaff before the wind.

41 Let them be as chaff,
 as chaff before the wind:
 And let them be as chaff,
 as chaff before the wind.

42 Let them be as chaff,
 as chaff before the wind:
 And let them be as chaff,
 as chaff before the wind.

43 Let them be as chaff,
 as chaff before the wind:
 And let them be as chaff,
 as chaff before the wind.


And the most all for he chon
the ruler in their sight
And in the day on which thy reigns
and power shall be
Then hereby see will offerings shall,
the people offer the
Yea with an holy worshipping,
that they offer all:
Thy by the new is the new that doth,
from the new morning fall.

4 The Lord both saviour, and never will
repent what he doth say:
By the order of his church,
thou art a priest for aye:
The Lord thy God on thy right hand
that standeth for thy day:
Shall wound for the the earthly kings
upon his way shall say.

6 The earth he shall judge, and all
the place with holies dead:
And evermore countries, shall
in his hand the head.

7 And he shall bring out of the byrke,
that runneth in the way.
Therefore he shall sit by on hye,
his recall head that day.
Confitebor tibi, psal. Cxli. N.

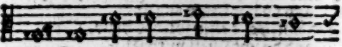
¶ For godd thanks to my Lord for his mercy
that he hath created his Church, and declared
in true wisdom and right knowledge cansteth

W 

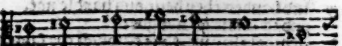
It is here I do accord, to praye



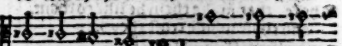
and laud the Lord, in presence of the



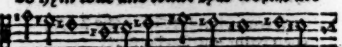
all: For great his workes are found,



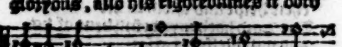
to search them such are bound, as



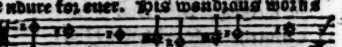
do hym loue and trust. His workes are



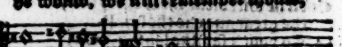
glossous, also his righteousness it doth



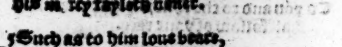
endure for ever. His wondrous workes



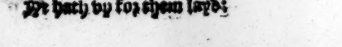
he wond, we still remember should,



his in thy sayeth never.



Such as to him loue have,



for ever shall saye.
The hart by for them sayd:

For this they shall well abide,
He will them have in mynde,
And he be them as he sayd:
6 For he doth not disdaine,
His woznes to them them playne:
By lightnynges and by thunder;
When he the heare as loud,
And give unto their hand,
Where they behold his wonder.

7 Of all his workes entred,
Both in gent, right and trust,
Whereto his shures tend,
8 They are dected sure,
forever to endure.

Whiche equite doth end,
Redemption he gawe,
His people for so save.
9 And hath also requied,
His promise that to saye:
That alwayes to penury,
His holy name be feared.

10 Who so with hart full saye,
True wisdom would attayne,
The Lord feare and obey:
Such as his lawes he heare,
Shall knowledge have full de pe,
His people shall last for aye.

Benedictus vii. psal. Cxlii. W. K.
¶ The prayer the petition of them that feare God and
commendeth the church to the obedience of God.
Sing this as the Lordes prayer.

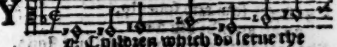
The man is blest that God doth feare,
And that his lawes doth love in deare:
1 His lawe on earth God will bypasse,
And blest such as from him please.
3 His house with god he will full fill,
His righteousness endure shall fill.

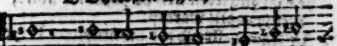
4 Unto the righteous doth attise,
In trouble say, in darkness light,
Compassion is in his eyes,
And mercy alwayes in his sight:
5 Yea pure mouth such to lend,
The doth by iudgement thyngs extend.

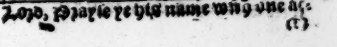
6 And surely such shall never fayle,
For in remembrance had is he:
7 No tynges ill can make him quake;
Who in the Lord sure hope doth se.
8 His hart is keme, his face is pale,
For he shall see his foes downe fall.

9 He doth well for the poise proude,
His righteousness shall still remayne:
And his estate with people abide,
Though that the wicked man disdain.
10 Yea gualy his hart sheweth shall be,
And so continue his hart to se.

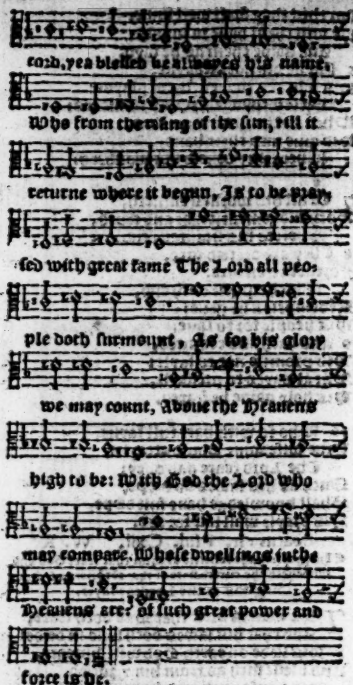
Laudate pueri, psal. Cxlii. W. K.
¶ An exhortation to praye the Lord for his peni-
dence, in that, that contrary to the course of na-
ture he woznes in his Church.

Y 









corb, yea blessed be alwayes his name,
 Who from the rising of the sun, till it
 returne where it began, In so he pray-
 sed with great fame The Lord all peo-
 ple doth surmount, As for his glory
 we may count, Above the heavens
 high to be: With God the Lord who
 may compare, whose dwelling is in the
 heavens: For of such great power and
 force is he.

4 We doth abate himselfe we know,
 Thynges to behold both here below,
 and also in heaven above.
 7 The meere out of dust to draw,
 And eke the poore which helpe none saw,
 his onely mercy did him move:
 8 And so him set in high degree,
 With paines of great dignite,
 that rule his people with great fame:
 9 The barren he doth make to beare,
 And with great joy her fruit to reare,
 therefore prayse ye his holy name.
 In exitu Israel. Psal. Cxliii W. W.
 Jacobs delivrie out of Egypt putteth us in remem-
 brance of Gods great mercies towards his chie-
 dyen, and of our unthankfulness for the same.
 Sing this as the 83. Psalm.

When Israel by Gods addeffe,
 from Ibaras land was bende:
 And Jacobs house the strangers left,
 and in the same traine went.
 2 In Iuda God his glory shewed,
 his holynesse most bright:
 So do the Israelites declare,
 his high and might.

The sea he lew and suddenly,
 as all amies do he:
 The rowling waves of Jordans flood,
 turned back wasdye.
 4 As Rams affrayd the mostrayter foye,
 their strength did them forsake:

And as the sly treacherous Amalek,
 their roys did he ate and spoye:
 5 What ayle the sea and all amalek,
 so suddenly to the Lord?
 Ye rowling waves of Jordans flood,
 why ranne ye backwardly?
 6 As by shewe ye him as Rams affrayd,
 why did your strength in shame
 why did your roys as treacherous Amalek,
 for feare quiver and quaker?

7 O earth confesse thy Sovereign Lord,
 and tread his mighty hand:
 Before the face of Jacobs God,
 were ye both sea and land.
 8 I meane the God which fed hard carkes,
 both cattle meane fowles of the ayre:
 And from the founteyne both make
 gush out the founteynes cleare.

Non nobis Domine. Psal. Cxv. N.

The joyful voyces of Iacobus children pro-
 miffe that they will not be forgetfull of so great
 a benefite, if it toucheth them, they will beare their
 names and deliver them by his annall point power.

Sing this as the 88. Psalm.

Not unto us Lord, not to us,
 but to thy name give thy selfe:
 Both for the mercy and the truth,
 that are in the alwayes.
 Why shall the speechers say,
 where is their God becomer?
 Our God in heaven is, and what
 he will that hard he done.

4 Their Idols silnes are and gold,
 woyme of mens handes they be:
 5 They have a mouth and do not speake,
 and eyes and do not see.
 6 And they have eares toynd to their heads
 and do not heare at all:
 And noses eke they formed have,
 and do not smell with all.

7 And handes they have and hande not,
 and feete and do not goe:
 8 I thow they haile, yet through the same,
 they make no sound to blow.
 Those that make them be like to them,
 and those whose trust they be:
 9 O Israel trust in the Lord,
 their helpe and shield is he.

10 O Aarons house trust in the Lord,
 their helpe and shield is he:
 11 Trust ye the Lord that feare the Lord,
 their helpe and shield is he.
 12 The Lord hath mynefull bene of us,
 and will blesse us also:
 On Israel and on Aarons house,
 his blessinge will shewe.

13 Then came before us of the Lord
 the Lord will blesse them all:
 Even he will blesse them every one
 the great amene the small.
 14 To you I say the blessing Lord,
 will multiply his grace:
 To you and to the strength that
 shall follow of your race.

15 Ye are the blessed of the Lord,

men of the Lord I say:
Which both the heauen and the earth,
hath made and set in stay.
16 The heauens, yea the firmament
belong unto the Lord:
The earth into the foundation of men,
because of their iniquity.

17 They that be dead do not worship,
set forth the Lordes name:
Nor any that into the place
of silence do go downe.
18 But we will praise the Lord our God,
from henceforth and for aye:
Sound ye the praises of the Lord,
praise ye the Lord I say.

Dilexi quoniam. Psal. Cxvi. N.
Of David saying in great danger of his life by the
hand of men, promising the great and true God his
bois of God: to make hym magnificently and great
mercy, and to testify that he will be thankful
for the same.

Sing this as the 111. Psalme.

Lone the Lord because my boyer,
and prayer heard hath he:
When in any dayes I call on him,
he bowed his eare to me
Euen when the thunders of craft death,
about his eare rounde:
When paynes of hell me caught, and woe
I woe and sorrow found.

4 Upon the name of God the Lord,
then did I call and say:
Deliver thou my soule O Lord,
I do thee humbly pray.

5 The Lord is very mercifull,
and full he is of all:
And in our God compassion,
doth plentifully flow.

6 The Lord in misery both preserve,
all those that simple be:
I was in wofull misery,
and he rescued me.

7 And now my soule which thou art safe,
returne unto thy rest:
For largely loe the Lord to thee,
his bounty hath expressed.

8 Because thou hast delivered
my soule from deadly thral:
My myddled eyes from mourning teares:
my widdow here from fall.

9 Before the Lord I in the land
of life will walke therefore:
10 I did beleeue the Lord I saue,
for I was troubled sore.

The second part.

11 I sayd in my distresse and feare,
what all men speake be:
12 What shall I say the Lord for all
his benefites to me?

13 The whole world will take
I thankfull will take:
And on the Lordes name I will call,
when I my prayer make.

14 I to the Lord will pay the bowes,
that I haue him begidde:
Yea euen at this present tyme,
in all his peoples sight.

15 Right deare and precious in his sight,
the Lord doth paye me:
The death of all his holy ones,
what euer men do me.

16 Thy seruant Lord, thy seruant I doe,
I do my selfe confesse:
Sonne of thy handmaid, thou hast broke
the bondes of my distresse.

17 And I will offer up to thee,
a sacrifice of praise:
And I will call upon the name
of God the Lord alwayes.

18 I to the Lord will pay the bowes,
that I haue him begidde:
Yea euen at this present tyme,
in all his peoples sight.

19 Yea in the court of Gods own house,
and in the midst of the:
O thou Ierusalem I say,
wherefore the Lord praise ye.
Laudate Dominum, Psal. Cxvii. N.

Of the apostles the Gentiles to praise God because
he hath accomplished well to them as to the Jewes
the promise of life meriting by Jesus Christ.

Sing this as the 98. Psalme.

O All ye nations of the world,
praise ye the Lord alwayes:
And all ye people euer where,
set forth his noble praise.
2 For great his kindnesse is to vs,
his truth endureth for aye:
Wherefore praise ye the Lord our God,
praise ye the Lord I say.

Confitemini Do. Psal. Cxviii. N.
Of David rescued of Saul & of the people, at the same
appointed obtrayned the kingdom, for the which
he hideth all them that feare the Lord, to be thank
full: under whose person, Christ is likely for to be
who should be of his people rescued.

Sing this as the 84. Psalme.

O Still ye thanke unto the Lord,
for gracious is he:
Because his mercy doth endure,
for euer towards thee.

2 Let Israel confesse and say,
his mercy dureth for aye:
3 Now let the house of Aaron say,
his mercy dureth for aye.

4 Let all that feare the Lord our God,
euen now confesse and say:
The mercy of the Lord our God,
endureth still for aye.

5 In trouble and in heavynesse,
unto the Lord I cryde:
Which lowlyly heard me at large,
my sure was not deuide.

6 The Lord himselfe is on my side,
I will not stand in doubt:
Nor feare what man can do to me,
when God standes me about.

7 The Lord doth take my part with them,
that helpe to succour me:
Therefore I shall be my desire,
upon myne enemy.

Better it is to trust in God,
then in many mortal men:
F

10 To put confidence in him,
as princes in his host.
11 All nations have trusted in me,
and compassed me round:
12 But in the name of God shall I,
myne enemies confound.
13 They kept me in on every side,
they kept me on I thought:
But through the Lord I shall not be
I shall worship and pray.
14 They came about me all the day,
but yet in the Lord I trust:
I quencheth their thornes that were on fire,
and will destroy the same.

The second part

15 Then hast thou thine thornes took at me,
that I in debt might fall:
But through the Lord I found my help,
that they were battailen all.
16 The Lord is my defence and strength,
my joy, my myght, and long:
He is become for me in debt,
a Saviour most strong.
17 The right hand of the Lord our God,
doth bring to passe great thynges:
He causeth hope, of joy and health,
in righteous men dwellinges.
18 The right hand of the Lord doth bring
most mighty thynges to passe:
His hand hath the preeminence,
his force is as it was.
19 I will no more but ever live,
to utter & declare:
The Lord his might and wondrous power,
his workes and what they are.
20 The Lord himselfe hath chastened
and hath corrected me:
But hath not given me over yet,
to death, as ye may see.
21 Set open unto me the gates,
of truth and righteousnes:
That I may enter into them,
the Lorden wayes to confesse.
22 This is the gate, ones of the Lord,
which shall not be shut:
But good and righteous men alway,
shall enter into it.

The third part

23 I will give thanks to the Lord,
because thou hast heard me:
And art become most strongly,
a Saviour unto me.
24 The stone which the ruler layd among
the builders was precious:
Is now become the corner stone,
and chiefly to be used.
25 This was the mighty worke of God,
this was the Lorden awne fact:
And it is marvellous to behold,
with eyes that noble art.
26 This is the topvall day in debt,
which God himselfe hath wrought:
Let vs be glad and joy therein,
in heart, in minde, in thought.
27 Now helpe vs Lord and prosper vs,
we wish with one accord:
28 Blessed be he that comes to vs,
in the name of the Lord.

in the name of the Lord.
27 God is the Lord that dwelleth by light,
bind ye therefore with cords:
your sacrifice to the altar,
and give thanks to the Lord.
28 Thou art my God I will confesse,
and render thankes to thee:
Thou art my God, and I will praise,
thy wondrous workes.
29 O give ye thanks unto the Lord,
for gracious is he:
Because his mercy doth endure,
for ever to waite me.

Beati immaculati. Psal. CXX. W. W.

The Prophet wondrously commended seeketh
wherein he cannot find himselfe, nor expect
humiliation by his own. The words being but
commendation and consolation more for the sake
of the holy in heart and hope, such as the
holy spirit a perfect begin with one letter of the
Alphabet.

Blessed are they that are pure in heart,
and pure in minde and heart, whose

lynes and conversation, from Gods
lawes never part. Blessed are they
that keepe themselves, his statutes to
observe: Seeking the Lord, with all
their heart, and never from him swerve:

Doubtlesse, such men go not astray,
nor do no wicked thyng:
Which steadfastly walke in his pathes,
and have any wandering.

It is thy will that thou shalt be
that with us we shall be
Thy noble and divine precepts,
we learn to keepe in heart.

Oh would to God it might the please,
my wretched soules adde:
That I might both in heart and hope,
thy lawes love and keepe.

So should no shame my conscience
which I thus set mine eyes
And bend my mind alway to smile,
on thy sacred word.

Then will I praise with bright heart,
and magnify thy name:
When I shall see the judgement just,
and

And how will I give my selfe
to hepe thy lawes most righte
for I have not for ever Lorde,
but thou thy grace and might.

BETH. The second part.

By what meanes maye a yong man be-
his life teache to amend:
If that he make and kepe thy word,
and therein his time spend.
Wherfore I have thy sought,
and thus seeking abide:
O neuer suffer me (O Lorde)
from thy precepts to slide.

Within my hart and secret thoughtes
thy wordes I have hid still:
That I might not at any time
offend thy godly will.

We magnifie thy name O Lorde,
and paye the tribute due:
Thy statutes of most worthy fame,
O Lorde teach me therefore.

Thy lips have neuer ceast to preache,
and publicly day and night:
The iudgements all which did proceede,
from thy mouth full of might.

Thy testimonies and thy wayes,
please me no lesse in dede:
Then all the treasures of the earth,
which wordlyngs make their mede.

Of thy precepts I will still make,
and thereto frame my talke:
As at a marche so will I ayme,
thy wayes how I may walke.
Thy onely joy shall be to sit,
and on thy lawes to sit:
That nothing can me so far blinde,
that I thy wordes forget.

GIMEL. The third part.

Grant to thy servant now such grace
as may my life prolong:
Thy holy word then will I kepe,
both in my hart and tongue.

As mine eyes which were dim and shut by
so open and make bright:
That of thy law and marvellous workes,
I may have the cleare sight.

I am a stranger in this earth,
wandering now here now there:
Thy word therefore to me disclose,
my footstepes for to cleare.

My soule is ravished with desire,
and neuer is at rest:
But seeke to know thy iudgements hie,
and what may please the best.

The proud men and malicious,
thou hast destroyed ech one:
And curles are such as do not,
thy bestes attend upon.

Lorde turne from me rebuke and shame
which wicked men committe:
For I have kept thy commandments,
with zeale as true as fire.

The joyntes great in counsell see,
and did againe me speake:
But then thy servant thought how he,

For why thy commandments are my joy,
and my great harties solace:
They serve in stead of counsellors,
my matters for to pacse.

DALETH. The iij. part.

I am as dust brought to graine,
and almost turned to dust:
Rebuke therefore my selfe againe,
as thy promise is iust.

My wayes when I acknowledge,
with mercy thou dost heare:
Heare now offences and me instruct,
thy lawes to love and feare.

Teach me once thoroughly for to know,
thy precepts and thy loye:
Thy workes then will I meditate,
and lay them by in roye.

My soule I feele so sore opprest,
that it melteth for greife:
According to thy word therefore,
hast Lorde to send reliefe.

From lying and deceitful lips,
let thy grace me defend:
And that I may learne the to love,
thy holy law me send.

The way of truth both straight and sure
I have chosen and found:
I let thy iudgements me bespore,
which kepe me safe and sound.

Since then O Lorde I forced my selfe,
thy commandments to embrace,
Let me therefore have no rebuke,
nor check in any case.

Then will I can with thy full cheare,
where thy word doth me call:
When thou hast set my hart at large,
and rid me out of chyll.

HE. The fift part.

Instruct me Lorde in the righte trade,
of thy statutes divine:
And it to kepe even to the end,
my hart will I encline.

Grant me the knowledge of thy law,
and I shall it obey:
With hart and mind and al my might,
I will it kepe I say.

In the right path of thy precepts,
guide me Lorde I require:
None other pleasure do I wish,
nor greater thing desire.

Incline my hart thy lawes to hope,
and commandments to embrace:
And from all filthy anarice,
Lorde shield me with thy grace.

From bayne desires and wooldy lusts
turne back mine eyes and sight:
Give me the spirit of life and power,
to walke thy wayes right.

Confirm thy gracious promise Lorde,
which thou hast made to me:
Which am thy servant and do love,
and feare nothing but thee.

Reproh and shame which I to feare,
from me O Lorde expell:
For thou dost guide with requiste,

and therein dost excell
For thou art wiser than I
thy law was to keepe for euer
Loudly when I was to wryte thy grace
that it perforce I may.

VAV The vi Part.

41 Thy mercies great and manifold
let euer be praised O Lord
Thy fauour dearely let me know
according to thy word
42 So shall I stop the banquet of wretched
of lewd men and blissh:
For in thy faithfull promises
stands my comfort and trust.

43 The word of truth within my mouth.
let euer still be prest:
For in thy iudgements wonderfull
my hope doth stand and rest.
44 And whilst that heart within my brest
doth naturall life preserve:
Yea till this world shall be dissolved
thy lawe will I obserue.

45 So walke will I as set at large
and made free from all breaide:
Because I sought how for to keepe
thy precepts and thy reade:
46 Thy noble acts I will discerne
as thynges of most great fame:
Euen before kings I will them blase
and aske no whit for shame.

47 I will reioyce then to obey
thy noble behests and will:
Whichearme I haue loued best
and so will loue them still.
48 My handes will I lye to thy lawes
which I haue dearely sought:
And practise thy commandements
in will in dede and thought.

ZA IN The vij. Part.

49 Thy promise which I made to me
thy seruant Lord remember
For therein haue I put my trust
and confidence for euer.
50 It is my comfort and my toy
when troubles me aduaile:
For were my life not by thy word
my life would come me fayle.

51 The proude and such as God contemne
still made of me a scorn:
Yet would I not thy law forsake
as he that were forlorne.
52 But cal to mind Lord thy great worship
shewed to our fathers old:
Whereby I felt thy toy firmount
my greif an hundred fold.

53 But yet alas for feare I quake
saying how wicked men:
Thy law forsake and did procure
thy iudgements who knoweth when.
54 And as for me I feande my songe
thy statutes to exalt:
When I among the strangers dwelt
and thoughtes gan me assault.

55 I thought vpon thy name O Lord
by night when others sleepe:
As for thy law also I kept;

and came into the house.
56 This grace I haue receiued
thy commandments true and deare
I did embrace and also keepe
with reuerence and with feare.
HAT H. The viii. part.

57 O God which art my part and lot
my comfort and my toy:
I haue dearely and precious
thy lawe receiued alway.
58 For I haue earned hurt did humbly kne
in presence of thy face:
As thou theretofore hast promised
Lord graunt me of thy grace.

59 My life I haue commended
and reide my deere hart:
Which to thy statutes caused me
my teare straight to commet.
60 I did not stay nor linger long
as they that shall be lost:
But hastily thy lawes to keepe
I did my selfe prepare.

61 The cruell bandes of wicked men
haue made of me their pray:
Yet would I not thy lawe forsake
nor from thee go astray.
62 Thy righteous iudgement shewed toward
to great is and so hie:
That euen midnight will I rise
thy name to magnifie.

63 Companion am I to all them
which feare thee in their hart:
An. neither will I for lone nor dread
from thy commandments part.
64 Thy mercies Lord most plentifully
do all the world fulfill:
O teach me how I may obey
thy statutes and thy will.

TETH The ix. part.

65 According to thy promise Lord
so hast thou with me dealt:
For of thy grace in sundry foies
haue I thy seruant felt.
66 Teach me to iudge alwayes aright
and giue me knowledge true:
For certainly beleeue I do
that thy precepts are pure.

67 Ere thou dost touch me with thy rod
I erred and went astray:
But now I heape thy holy word
and make it all my way.
68 Thou art both good and gracious
and giuest most liberally:
Thy ordinance how to keepe
theretofore O Lord teach me.

69 The proude and wicked men haue sought
agaynst me many a lie:
Yet thy commanding shall endure
with all my hate will I.

70 Their hartes are as stone with worldly
as greafe to see they lie:
But in thy law do I delight
and nothing is to be but thine.

71 O happy time may I well say
when thou dost me correct:

For as a guide to learne thy lawes,
thy rods did me direct.

72 So that to me thy word and law,
is dearer manifold:

Then thousand great of silver and golde,
or ought that can be sold.

IO D. The x. part.

73 Seeing thy hands haue made me Lord
to be thy creature:

Grant knowledge likewise how to learne,
to put thy lawes in bye.

74 So they that leaue thee shall reioyce,
when euer they me see:

Because I haue leaured by thy word,
to put my trust in thee.

75 When is thy rod the world is plagued,
I know the cause is iust:

So when thou dost correct me Lorde,
the cause iust we be must.

76 Now of thy goodness I thus pray,
some comfort to me send:

As thou to me thy seruant beest,
so from all ill me send:

77 Thy tender mercies pouce on me,
and I shall surely liue:

For joy and consolation both,
thy lawes to me do giue.

78 Confound the proud whose false pretence
to me say to destroy:

But as for me thy helpe to know,
I will my self employ.

79 Who so with reuerence doe thee seare,
to me let them retire:

And such as doe thy covenants know,
and them alone desire.

80 Thy hart without all waivering,
let on thy lawes be bent:

That no confusion come to me,
whereby I shall be shent.

CAPH The xi. part.

81 My soule doth faint and ceaseth not
thy saving health to craue:

And for thy wordes sake still I trust,
my hart desire to haue.

82 Mine eyes doe faile with looking for
thy word, and thus I say:

Oh when wilt thou me comforte Lorde,
why dost thou thus delay?

83 As a shin bottle in the smoke,
to am I parcht and drye:

Yet will I not out of my hart,
let thy commandmentes slide.

84 Alas how long shall I yet liue,
before I see the house:

That on my foes which meditation,
thy vengeance thou wilt pouce

85 Presumptuous men haue digged pits
chinking to make me sure:

Thus contrary against thy law,
my hurt they doe procure.

86 But thy commandmentes are all true,
and can alle they me graue:

So the therefore I do complaine,
that thou mightest me releeue.

87 Almost they had me cleane destroyed,
and brought me quite to ground:

Yet by thy statutes I abode,
and therein succour found.

88 Reioyce me Lorde agayne to life,
for thy mercies excell:

And so shall I thy covenants keepe,
till death my life expell.

LAMED. The xii. part.

89 In heauen Lord where I dwell
thy word is stabilitie sure:

And shall for all errours,
fast grauen there endure.

90 From age to age thy truth abides,
as both the earth and heuene:

Whose ground wozh thou hast laide so sure
as no tongue can expelle.

91 Euen to this day we may wel see,
how all things perseuer:

According to thy ordinance,
for all things the renew.

92 Had it not bene that in thy lawe,
my soule had comfort sought:

Longtime ere now in my distresse,
I had bene brought to nought.

93 Therefore will I thy precepts aye,
in memoire keepe fast:

Wherem thou hast me life restord,
when I was at last cast.

94 No might to me can title make,
for I am onely thine:

Save me therefore for thy lawes,
my eares and hart incline.

95 The wicked men do seke my bane,
and thereto lye in way:

But I the while considered,
thy noble acts and great.

96 I see nothing in this wozld
at length which hath not end:

But thy commandmentes and thy word,
beyond all end extend.

MEM. The xiii. part.

97 What great desire and frenent loue,
do I beare to thy law?

All the day long my whols deuise,
is onely on thy law.

98 Thy word hath taught me farre to passe
my foes in policie:

For still I keepe it as a thing,
of most excellencie.

99 My teachers which did me instruct,
in knowledge I excell:

Because I do thy covenants keepe,
and them to others tell.

100 In wisdom I do passe also,
the ancient men in deede:

And all because to keepe thy lawes,
I held it aye best deede.

101 My feete I haue refrained eke,
from euery euill way:

Because that I continually,
thy word might keepe I say.

102 I haue not sweared led thy iudgement
nor yet shooke any dell:

For thou hast me taught thereby,
A. J. ca

to line gably and well.

203 O Lord how sweete into my tast,
And I thy wordes alway
Doubtlesse no honey in my mouth,
faile ought to sweete I may. (leatnd
204 Thy lawes haue me such wisdom
that sweetly I taste:
All wicked and vngodly waies,
in euery kinde of taste.

N V N The xiiii. part.

105 E Wen as a lantern to my feete,
so darly thy wordes shine bright:
And to my pathes where euer I go,
it is a flaming light.
106 I haue both sworne and wil perfoyme,
most certainly doubtlesse:
That I will keepe thy iudgements iust,
and them in life eppelle.

107 Affliction hath me late oppress,
and brought me to deathes doze:
O Lord as thou hast promised,
so me to life restore.

208 The offerings which with hart & voice
most franchely I thus giue:
Accept and teach me how I may,
after thy iudgements liue.

109 My soule is aye so in my hand,
that dangers it assaile:
Yet do I not thy law forget,
neer it to keepe will faile.

110 Although the wicked laid their nets,
to catch me at a bay:
Yet did I not from thy precepts,
once I warne or get astray:

1 Thy law I haue so clained alway,
as mine owne heritage:
And why? for therein I delight;
and so let my whole courage.

112 For euer more I haue bene bent,
thy statutes to fulfill:
Euen so to the ende of the end,
I will continue still.

L A M E C H The xv. part.

13 T He crafty thoughts & double parts
I do at waies detest:

But as for thy law and precepts,
I loued them euer best.

114 Thou art my hid and secret place,
my shield of strong defence:
Therefore haue I thy promises,
lookt for with patience.

15 S ne to therefore ye wicked men,
depart from me anon:
For the commandements will I keepe,
of God my Lord alone.

116 As thou hast promised to perfoyme,
that death me not assaile:
So let my hope abuse me so,
that through distrust I quaille.

117 Uphold me and I shalbe safe,
for ought they do or say:
And in thy statutes pleasure take,
will I both night and day.

118 Thou hast trod such vnder thy feete,
as do thy statutes break:
For now they auailen their subtiltie,

these cometh is but weakie.

19 L the broile thou callest the wicked out
where euer they goe or dwell:
Wherefore can I as thy statutes,
loue nothing helpe so well.
120 My flesh also is taken with feare,
as though it were benomd.
For when I see thy iudgements, straight
I am as one asomd.

A I N. The xvi. part.

121 I do the thing that lawfull is,
and giue to all men right:

Resigne me not to them that would,
oppress me with their might.

122 But for thy seruant sure be,
as that thing that is good:

That proud men giue me not the foile,
which rage as they were wood.

123 Mine eyes be waiting ere now blind
thy health to much I craue:

And eke thy righteous promise Lord,
whereby thou wilt me saue.

124 Increase thy seruant longing;
and fauour so him shew:

Thy statutes of most excellencie,
teach me also to know.

125 Thy humble seruant Lord I am,
graunt me to understand:

How by thy statutes I may know,
best what to take in hand.

126 It is now time Lord to begin,
for sweetly is quiet because:

Thy law I shew to thy bene transgress,
and none against them saide.

127 This is the cause wherefore I loue
thy lawes better then gold:

O Jewels fine which are estimd,
most costly to be sold.

128 I thought thy precept al most iust,
and so them laide in store:

All craftie and malicious waies,
I do abhorre therefore.

P R The xvi. part.

129 T hy covenants are most wonderfull
and full of thinges profound:

My soule therefore both hope them sure,
when they are tried and found.

130 When men first enter into thy word,
they finde a light most cleare:

And beery I think understand,
when they are made to heare.

131 For loy I haue both gaped & breathd
to know thy commandment:

That I might guide my life thereby,
I sought what thing it ment.

132 With mercy and compassion Lord,
behold me from about:

As thou art wont to behold sure,
as thy name feare and loue.

133 Direct my footsteps by thy word,
that I thy will may know:

And neuer let iniquitie,
thy seruant overthrow.

134 From handes tongues and deadly
guile and keep me free: (barnes
Thy

Thy precepts thou wilt I observe,
and put them in the eye.

135 Thy countenance which doth shew most
the same might bright dew:
Let shine on me, and by thy law,
teach me what to do.

136 One of mine eyes great floods gush out
of secret tears and fell:
When I behold how wicked men,
thy lawes haue neuer bel.

ZADE The xviii. part.

137 I A every point Lord thou art just,
the wicked though they grudge it:
And when thou dost sentence pronounce,
thou art a righteous iudge:

138 To render right and free from guile,
are two chief points most hye.
And such as thou hast in thy law,
commanded by strictly.

139 With zeale and watch I am confound
and euen sinde away:

Toke my foes thy word forget,
for ought that I do may.

140 So pure and perfect is thy word,
as any heart can de me:

And I thy seruant nothing more,
do lone of yet euen.

141 And though I be nothing set by,
as one of base degree:

Yet do I not thy bestes forget,
nor shynke away from thee.

142 Thy righteousnesse (Lord) is most full,
for euer to endure:

Alse thy law is truth it selfe,
most constant and most pure.

143 Trouble and griefe haue seale on me,
and brought me wondrous low:

Yet do I still of thy precepts,
delight to heare and know.

144 The righteousness of thy iudgements,
doth last for euermore:

Then teach them me, for euen in them,
my life lyeth by in store.

KOPH The xix. part.

145 W Ith fervent hart I call & cryde,
now answer me O Lord:

That thy commandments to observe,
I may fully accord.

146 To thee my God I make my suite,
with most humble request:

Save me therefore and I will keepe,
thy precepts and thy best.

147 To thee I crye euen in the morn,
before the day was light:

Because that I have in thy word,
my confidence whole plight.

148 Mine eyes euen pearch I watch by night,
and ere they call I wake,

That by deuyning of thy word,
I might some comfort take.

149 Incline thine eares to heare my boies,
and pierce on me thair:

As thou wilt wout so iudge me Lord,
least life should me forsake.

150 My foes draw neare and do pounce,
my death maliciously:

Which from thy law are faine gone back,
and scolded from it lewdly.

151 Therefore O Lord approach thou neare
for ned doth so require:

And all thy precepts true they are,
then helpe I this desire.

152 But thy commandments I haue leard
not now but long ago:

That they remaine for euermore,
thou hast them grounded so.

R ESH The xx. part.

153 M Y trouble and affliction,
consider and behold:

Deliver me, for of thy law,
I euer take fast hold.

154 Defend my good and righteous cause,
with speed me succour send:

From death as thou hast promised,
Lord hepe me and defend.

155 As for the wicked far they are,
from hauing health and grace:

Whereby they might thy statutes know,
they enter not the trace.

156 Great are thy mercies Lord I graunt,
what thing can them attaine?

And as thou hast me iudged ere now,
so let me life obtaine.

157 Though many men did trouble me,
and persecute me soye:

Yet from thy lawes I neuer shynke,
nor went away therfoye.

158 And truth it is for griefe I dye,
when I these things see:

Because they kepe no what thy word,
nor yet seeke to know the.

159 Behold for I do lone thy lawes,
with heart most glad and faine:

As thou art good and gracious Lord,
rescye my life againe.

160 What thy word doth derre, must be
and so it hath beene euer:

Thy righteous iudgements are also,
most true and decay neuer.

SCHIN The xxi. part.

161 P Rinces haue sought by crueltie,
causelesse to make me crouch:

But all in vaine, for of thy word,
the feare did my heart touch.

162 And certainly euen of thy word,
I was more merry and glad:

Then be that of rich spoiles and pray,
great store and plenty had.

163 As for all lires and falsete,
I hate most and detest:

For why? thy holy lawes do I,
aboue all things lone best.

164 Seven times a day I praye the Lord
singing with heart and voice:

Thy righteous actes and wonderfull,
so cause me to reioyce.

165 Great peace and rest shall all such haue
as do thy statutes loue:

As haunger shall their quiet state,
impaine of once remone.

166 Mine onely health and comfort Lord

I looke for thy hand:
And therefore haue I done these things,
which thou didst me command.

167 Thy lawes haue bene my exalt
which my soule most desired:
Somuch my loue to them was bene,
that nought els I required.
168 Thy statutes and commandements
I kept thou knowest aright:
For all the things that I haue done
are present in thy sight.

TAV The xxii. part.

169 O Lord let my complaint and cry
before thy face appeare:
And as thou hast me promise made,
so reach me thee to staie.
170 O thou humble supplication,
toward thee let him accesse:
And grant me Lord bestowment,
for so is thy promise.

171 Then shall my lips thy prayes speak
after most ample sort:
When thou thy statutes hast me taught,
wherein standes my comfort.
172 Thy tongue shall sing & preach thy word
and on this wise say shall:
Gods famous acts and noble lawes,
are true and perfect all.

173 Stretch out thy hand I thee beseech,
and speedely me saue:
For thy commandements to observe,
chosen O Lord I haue.

174 Of thee alone Lord I craue health
for other I know none:
And in thy law and nothing els,
I do delight alone.

175 Grant me therefore long dayes to line
thy name to magnifie
And of thy iudgements mercifull,
let me thy fauor trie.

176 For I was lost and went astray,
much like a wandring sheepe:
And seeke me for I haue not fastid,
thy commandements to keepe.
Ad Dominum. Psal. Cxx. T.S.

*David banished from among the heathen and
through fast repoyres of sinners barres, he
manerly by song shewd among such infidels, good
to all kinde of wickednes and contention.*

I In trouble and in thral, into the
Lord I call, and he doth me comfort:

Deliver me I say, from treacherous
way, and tongue of false report.

What damage of what thing,
Wert thou thus for to sing
Thou false and lattering lyne

5 Thy tongue hath bent I weene,
As lest thou shouldst be
Of hate consuming fire.

6 Alas so long I lack,
Within these tents so blacke,
Which heathens see by name:
By whom the flocke elect,
And all of Israels seed,
are put to open shame.

7 With them that peace do hate,
I came a peace to make,
And let a quiet life:
But when my word was told,
Causeless I was controld,
by them that would haue strife.
Leuauit. oculos. Psal. Cxxi. W.W.

*The Prophet himself by his own example shew
the faithful ought to looke for all their succour
of God alone, who will govern, and give good succour
to all their only assistance.*

I Let mine eyes to Syon hill,
from whence I do attend, that succour

God me send. The mightie God me
succour will, which heauen and earth

framed, and all things therein name

3 Thy foot from slip he will preuent
and will thee safely keepe:
for he will neuer sleepe.

4 Let be that doth I fearfull confound,
no sleepe at all can him catch:
but his eyes do euer watch.

5 The Lord is thy warrant alway,
the Lord she doth thee couer:
as at thy right hand euer.

6 The Sunne shall not thee parch by day,
nor the flame nor the halfe so bright:
shall with cold thee hurt by night.

7 The Lord will keepe thee from distress
and will thy life sure saue:
and thou also shalt haue.

8 In all thy business good successe
where euer thou goest in or out:
God will thy things bring about.

Letatus sum. Psal. Cxxii. W.K.

*David reioyced that God accomplished his promise
and placed his king in Syon, giving thanks, and
praying for the prosperitie of the Church.*

I In hart reioyce, to heere the
peoples voyce, in offering so willingly

for

For let vs pray they, and in the Lords
house pray, thus spake the folke full lo,
ningly. Our feete that wandred wide,
shall in thy gates abyde, O thou Jeru-
salem full sayre: Whiche art so seemely
set, much like a Citie walled, the like where
of is not els where.

4 The tribes with one accord
the tribes of God the Lord,
are theyer bent their way to take:
So God before did tell,
That there his Isræll,
their prayes should together make.

5 For there are thyones erect,
and that for this respect,
to set forth iudice orderly.
Whiche thyones right to maintaine,
To wounde house perayme,
his folke to iudge accordingly.

6 To pray let vs not cease,
for Jerusalem's peace,
thy friends God prosper mightely:
Peace be thy wall's about,
And prosper thee throughout,
thy places the continually.

7 I wish thy prosperous state,
for my poore heathens sake,
that comfort haue by means of thee:
Gods house doth me allure,
Thy wealth for to procure,
so much alwayes as lyeth in me.
Ad te leuau. Psal. CXXIII. T.S.

¶ The scope of the sayth full, which are affected by the
lyones in gyltyng as and contemners of God.

Sing this as the 119. psalme.

O Lord that heauen dost possesse,
I lift mine eyes to thee:
Euen as the seruant lieth his,
his masters handes to see.

2 As hand makes watch their misdoings
some grace for to achieve: (handes)
So we behold the Lord our God,
till he doe vs forgive.

3 Lord graunt vs thy compassion,
and mercy in thy sight:

For we are filled and overcome,
with hatred and despite.

4 Our minds be filled with great rebukes
the rich and worldly wiser

Do make of vs their mocking stocke,
the proud do vs despise.

Nisi quia Domi. psal. CXXIII. W.W.

¶ The sayth full deliuered out of great danger, as
knowledge not to haue escaped by thy own
power, but through the fauour of God.

N
Ow Isræll may say and that
euen thy, if that the Lord had not our
cause mayntaynd, If that the Lord had
not our right sustaynd, When all the
world agayn vs furiously, made there
opposers, and sayd, we would all dye.

How long agoe:
they had deuour'd vs all,
And swallow'd quicke,
for oughte that we could deeme,
Such was their rage,
as we might well esteeme.
4 And as the flowers,
with mightie force do fall:
So had they now,
one time euen brought to thyall.

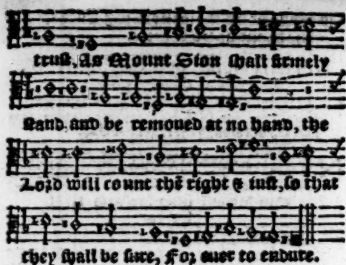
5 The raging streames,
most proud in roaring noyse,
Had long agoe,
overwhelm'd vs in the depe.
6 But laud be God,
which doth vs safely keepe:
From bloudie teeth,
and their most cruel boies,
Whiche as a pray,
to eat vs would erioye.

7 Euen as a bird,
out of the fowlers grins:
Escapeth away:
right so it fareth with vs,
Whoke are their nets,
and we haue escap'd thus.
8 God that made heauen
and earth, is our helpe then,
His name hath laud be,
from their wicked men.

Qui confidunt. Psal. CXXV. W.K.

¶ He described the assurance of the sayth all in
their afflictions, and despoyle their wealth, and the
destruction of the wicked.

S
As in God the Lord do trust



As mightie mountains a huge and great
Jerusalem about do close:
So will the Lord be vnto those,
Who on his gobly will do wast.
Such are to him so deare,
They neuer neede to feare.

For though the righteous try both hee,
By making wicked men his robe:
Least they through griefe forsake the
It shal not as thine for all be. (God
4 Since Lord to those thy light,
Whose hartes are true and right.

But as for such as true abide,
By crooked waies which they out sought:
The Lord will surely bring to nought,
With workes which vile they shall abide.
But peace with Israel:
For euermore shall dwell.

An other of the same by R.W.

Sing this as the x. Commandements,

Those that do put their confidence
Upon the Lord our God onely:
And see to him for his defence
In all their neede and misery.
Their faith is sure firme to endure,
Grounded on Christ the corner stone:
Hounded with none ill, but standeth still,
Secure like to the mount Zion.

And as about Jerusalem,
The mighty hills do it compass:
So that no enemies come to them,
To hurt that towne in any case.
So God in deede, in euery neede,
His faithfull people doth defend:
Standing them by assuredly,
From this time forth world without end,

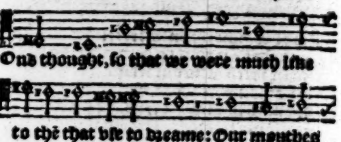
Right wise and good is our Lord So
And will not suffer certainly:
The sinners and vngodly reb,
To tary vpon his family.
Least they also from God should go,
Falling to sinne and wickednesse.
Lord defend world without end:
Thy Christian flock through thy goodness.

O Lord be good to Christians al,
That keepest in thy word abide:
Such as willingly from God sell,
And to false doctrine dayly slide.
Such will the Lord scatter abroad,

With hypocrites thynkest thoue to hold
God will them send paines without end
But Lord graunt peace to Israel.

Glorie to God the Father of might,
And to his Sonne our Saviour:
And to the holy Ghost whose light,
Shine in our hartes and be succour.
That the right way from day to day,
We may walk and him glorifie;
With hartes desire all that are here,
Worship the Lord and say, Amen.

In conuertendo. Psal. Cxxvi. W. K.
*This psalme was made after the returne of the
people from Babilon, and sheweth that the meane
of thy deliuerance was wonderful, after the
seventy yeeres of captiuitie foretold by Ieremy
25. 12. & 29. 10.*



3 The heathen folke,
were forced then this to confesse,
How that the Lord
for them also great things had done.
3 But much more we
and therefore can confesse no lesse,
Wherefore to ioy
we haue good cause as we begun.
4 O Lord go forth,
thou canst our bondage end:
As to deserts,
the flowing riuers send.

5 Full true it is
that they which sow in teares in deede,
At time will come
when they shall reape in mirth and ioy:
3 They went and wept
in bearing of their pious seeds,
For that their foes,
full oftentimes did them annoy.
But their returne

with

with joy they shall flourish:
Their sheaves home bring,
and not impayed be.

Nisi Dominus. Psal. Cxxvij. W.W.

¶ It is not man's witte, power, or laboꝝ, but the free
goodwill of God that giveth riches, power, and
honour, as coloss. 3. *qualiter nourishunt g. chil. dñi.*

Sing this to the Lordes prayer.

Except the Lord the house do make,
And the counts do set his hand:
What men do build it cannot stand.
Likewise in vaine men bnder take,
Cities and holdes to watch and warke,
Except the Lord be their safeguard.

2 Though ye rise early in the morn,
And so at night go late to bed,
Feeding full hardly with bowne bread
yet were your labour lost and woine,
But they whom God doth love and keepe
He giveth all things with quiet sleepe.

3 Therefore make well when ever you see
That man have heires to enjoy their land
It is the gift of Gods owne hand,
For God him selfe doth multiply,
Of his great liberalitie,
The blessing of posteritie.

4 And when the childzen come to age,
They grow in strength and acciuent,
In person and in comelines,
So that a wast not with courage
Of one that hath a most strong arme,
Fleeth not so swift nor doth,

5 O well is him that hath by squires
Furnished with such armillery.
For when in perill he shall be
Such one shall never shame nor shiner,
When that he pleadeth before theudge,
Against his foes which beare him grudge.

Beati omnes. Psal. Cxxviii. T.S.

¶ Here is described the prosperous estate of persons
marked in the favour of God, and the promises of
Gods blessing, to all them that live in this hono-
rable estate according to his commandment.

Sing this as the 137. psalme.

Blessed art thou that fearest God,
and walkest in his way:
For of thy labour thou shalt eat,
happie art thou I say.

2 Like the fruitfull vine on the house side
so doth thy wife spring out:
Thy childzen stande like Olive plants,
thy table round about.

3 Thou art thou blest that fearest God,
and he shall let thee see:
The promised Jerusalem,
and his felicitie.

4 Thou shalt thy childzens childzen see,
to thy great joyes increase:
And likewise grace on Israel,
of prosperitie and peace.

Spe expugnauerunt. Psal. Cxxix.

¶ The admonition to the Church; set though at 123.

March in all ages, for God will deliver and finally
destroy the enemies thereof.

Sing this as the 137. psalme.

Oft they now I shall may say,
me from my youth assaile:
2 Oft they assaile me from my youth,
yet never they prevaille.
3 Upon my back the plowes plowed,
and furrowes long did cast:
4 The righteous Lord cut the ropes
of wicked foes at last.

5 They that hate me shall be ashamed,
and turned back also:
6 And made as grasse upon the house,
which withereth ere it grow.
7 Wheresoe the mower cannot find,
though to fill his hand:
For he can fill his lap that goeth,
to glean upon the land.

8 For passeth by pray God on them,
to let his blessing fall:
For say we blese you in the name,
of God the Lord at all.

De profundis. Psal. Cxxx. W.W.

¶ An chorodius prayer to obtayne mercy and forgiveness
of his finnes and at length deliverance
from all evils.

L Lord to thee I made my moine,
when dangers me oppresse, I call, I

when dangers me oppresse, I call, I

agh. plaine, and grone, trusting to find

release. Heare now O Lord, my re-

quest, for it is full due time: And let

thyne eares eye be prest, unto this

prayer mine.

3 O Lord our God if thou wilst
our finnes and them peris:
Who shall then escape and say,
I can my selfe excuse?

4 Wee Lord thou art in earthill,
and turnst to us thy grace:

That

That we with heartes most carefull,
shoud feare before thy face.

3 In God I put my whole trust,
my soule waited on his will:
For his promise is most iust,
and I hope therein still.
4 My soule to God hath reposed,
withing for him alway:
4 Hope then they that watch and waite,
so see the dawning day.

7 Let Israel then boldly,
in the Lord put his trust:
He is that God of mercy,
that his belouer must.

8 For he it is that must saue,
Israel from his sinne:
And all such as surely haue,
their confidence in him.

Domine non est. Psal. Cxxxi. M.

David charged with ambitious, protesteth his humilitie before God.

Sing this as the Lamentation.

1 O Lord I am not puffed in mine,
I haue no scornful liepe:
I do not exerce my selfe,
in things that be too hye.
2 But as a child that waigned is,
euen from his mothers brest:
So haue I Lord behaued my selfe,
in silence and in rest.

3 O Israel trust in the Lord,
let him be all thy stay:
From this time forth for evermore
from age to age, for aye.

Memento Domine, Psal. Cxxxii. M.

4 The faithful grounded on Gods promise made to David, desireth that he would establish the same both as touching his posteritie, and the building of the temple, to pray there as was foretold.

R

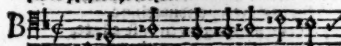
3 It wet not Aarons head alone,
but heeche his head throughout:
And finally it did run downe,
his rich attire about.

4 And as the lower ground doth drinke,
the dew of hermon hill:
And Zion with his silver drops,
the felde with fruite doth fill.

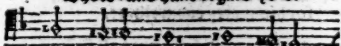
5 Euen so the Lord doth poure on them,
his blessings manifold:
Whose barres and myndes without all
this know do hope and hold. (guile,

Ecce nunc, Psal. Cxxiii. W. K.

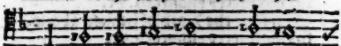
¶ He exhorteth the Zenites that watch in the temple to praye the Lord.



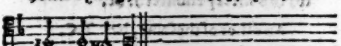
Hold, and haue regard ye see:



uaunts of the Lord: which in his



house by night do watch, praye him



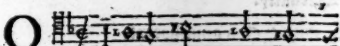
with one accord.

2 Let up your bandes on high,
unto his holy place:
And geue the Lord his prayes due,
his tenentes embrace.

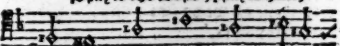
3 For why? the Lord who did
both earth and heauen frame:
Doth Zion blesse and will conserue,
for euermore the same.

Laudate nomen. psal. Cxxv. N.

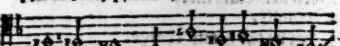
¶ Hee exhorteth al the faithful to praye God for his
mercifull wayes and graces wherein he hath ben
mercifull to the childen of all Iudaters.



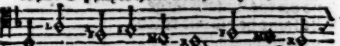
10 praye the Lord, praye him,



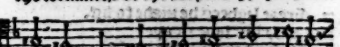
praise him, praise him with one ac-



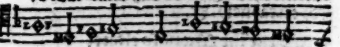
cord: O praye him still, all ye that bee



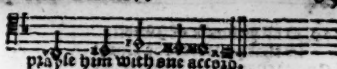
the seruantes of the Lord. O praye him



ye that stand and be in the house of the



Lord: ye of his Court and of his house



praise him with one accord.

3 Praise ye the Lord for he is good,
sing praises to his name:
It is a comely and good thing,
alwayes to do the same.

4 For why? the Lord hath chose Jacob,
his very owne you see:
So hath he chosen Israell,
his treasure for to be.

5 For this I know and am right sure,
the Lord is very great:
He is in dede above all Gods,
most ealie to intreat.

6 For whatsoever pleased him,
all that full well he wrought:
In heauen, in earth, and in the Sea,
which he hath framde of nought.

7 He liftes vp cloudes euen from the earth:
he maketh lightnings and rayne:
He bringeth forth the windes also,
he made nothing in bayne.

8 He smote the first borne of ech thing,
in Egypt that toke rest:
He spared there no luring thing,
the man nor yet the beast.

9 He hath in the shewed wonders great,
O Egypt boyde of bauntes:
On Pharaos thy cursed kyng,
and his seuer seruantes.

10 He smote them many nations,
and did great actes and thynges:
He slew the great and mightyest,
and chiefest of their kynges.

11 Sehon kyng of the Amorites
and Og kyng of Basan:
He slew also the kyngdoms all,
that were of Canaan.

12 And gaue their land to Israell,
an heritage we see:
To Israell his owne people,
an heritage to be.

The second part.

13 Thy name O Lord shall still endure,
and thy memoiall:
Throughout all generations,
that are or euer shall.

14 The Lord will surely now auenge,
his people all in dede:
And to his seruantes he will shew,
faour in tyme of neede.

15 The Idols of the Heathen are made,
in all their confes and landes:
Of silver and of gold be they,
the worke euen of mens handes.

16 They haue their mouthes as cannot
and eyes and haue no sight: (speake,
17 They haue eares and heare nothing,
their mouthes be breathlesse quite,

18 Wherefore all they are like to them,
that so do set them forth:
And likewise those that trust in them,
or thinke they be ought worth.

Op.

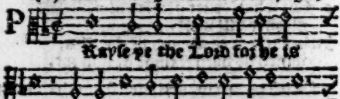
19 O all ye house of Israel,
for that ye praye the Lord:
And ye that be of Aarons house,
praise him with one accord.

20 And ye that be of Leuites house,
praise ye likewise the Lord:
And all that stand in awe of him,
praise him with one accord.

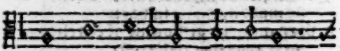
21 And out of Zion sound his praise,
the great praise of the Lord:
Which dwelleth in Jerusalem,
praise him with one accord.

Confitemini. Psal. Cxxxvi. N.

A most sweet exhortation to give thanks unto God
for the creation and governance of all things.



good, for his mercy endureth for ever.



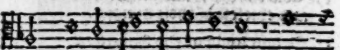
2 Bene praise unto the God of Gods,



for his mercy endureth for ever. 3. Bene



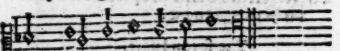
praise unto the Lord of Lords, for



his mercy endureth for ever. 4. Which



only doth great wonders worke: for



his mercy endureth for ever.

5 Which by his wisdom made the heavens
for his mercy endureth. &c.

6 Which on the waters stretcht the earth,
for his mercy endureth. &c.

7 Which made great light to shine abroad,
for his mercy endureth. &c.

8 As Sunne to rule the lightsome day,
for his mercy endureth. &c.

9 The Moon & starres to guide the night,
for his mercy endureth. &c.

10 Which smote Egypt with their first
for his mercy endureth. &c. (boine,

11 And Israel brought out from them,
for his mercy endureth. &c.

12 With mighty hand and stretched arme,
for his mercy endureth. &c.

13 Which cut the red sea in two partes,
for his mercy endureth. &c.

14 And Israel made passe there through,
for his mercy endureth. &c.

15 And drowned pharaos and his host,

for his mercy endureth. &c.

16 Though wickedness his people led,
for his mercy endureth. &c.

17 The which bin smite great noble hyngers,
for his mercy endureth. &c.

18 And which hath sayne the mighty hyngers
for his mercy endureth. &c.

19 As Behon hyng of the Amozites,
for his mercy endureth. &c.

20 And O the hyng of Balan land,
for his mercy endureth. &c.

21 And gave their land for heritage,
for his mercy endureth. &c.

22 Even to his seruant Israel,
for his mercy endureth. &c.

23 Remembering us in base estate,
for his mercy endureth. &c.

24 And from oppressours released us,
for his mercy endureth. &c.

25 Which gently feede unto all flesh,
for his mercy endureth. &c.

26 O praye ye the Lord of heauen above,
for his mercy endureth. &c.

27 Give thanks unto the Lord of Lords,
for his mercy endureth. &c.

An other of the same, by T.C.

Sing this as the 148. psalme.

O Land the Lord benigne,
whose mercies last for aye:
Great thanks and praises sing,
To God of Gods I say:
For certainly,
His mercies dure,
Both firme and true,
Eternally.

3 The Lord of Lords praise ye,
whose mercies aye do dure:

4 Great wonders onely he,
doth worke by his great power:

For certainly,
His mercies dure,
Both firme and true,
Eternally.

5 Which God omnipotent,
By his great wisdom high:
The heavenly firmament,
doth frame as we do se:

For certainly,
His mercies dure,
Both firme and true,
Eternally.

6 Yea be the heavy charge,
Of all the earth did stretch:

And on the waters large,
The same be did out reach:
For certainly. &c.

7 Great lightes he made for us,
for why, his loue is aye:

8 Such as the Sunne we se,
To rule the lightsome day:
For certainly. &c.

9 And yet the Moon so cleare,
which shineth in our sight:

And

And farras that do appeare,
To guide the darke some night:
For certainly. &c.

10 With grievous plagues and soze,
All Egypt smote he then:
The first borne lesse and more,
The new of beaſt and men:
For certainly. &c.

11 And from amidſt theſe land,
His Iſraell ſaith he ſought:
12 Which he with mightie hand,
And ſtreched arme hath wrought:
For certainly. &c.

13 The Sea he cut in two,
Which ſtoode by like a wall:

14 And made though it to go,
His choſen children all:
For certainly. &c.

15 But there he belonned then,
The proud king of baba:
With his huge hoſt of men
And chariots theſe all,
For certainly. &c.

16 Who led through waternelle,
His people ſafe and ſound:

17 And for his loue embred,
Great hynges he brought to ground,
For certainly. &c.

18 And aue with puſſant hand,
Hynges mightie and of ſame:

19 As of Amosſes land,
Whon the hyng by name,
For certainly. &c.

20 And Og the ſhyant large,
Of Balan hyng alſo:

21 Whaſe land for heritage,
He gaue his people tho:
For certainly. &c.

22 Euen unto Iſraell,
His ſeruant deare I ſay:

He gaue the ſame to dwel,
And there abide for aye:
For certainly. &c.

23 To mynde he did vs call,
In our moſt baſe degre:

24 And from oppreſſors all,
In ſaſette let vs ſee.
For certainly. &c.

25 All fleſh in earth abrood,
With ſode he doth fulfill:

26 Whereſoe of heauen the God,
To laud be it your will:
For certainly. &c.

Superflumina. Pſal. Cxxxvii. W.W.

The Iſraelites in their captivity hearing the Caldeans reproch and blaſphemy God, and his helpe given, deſire God to puniſh the Caldeans, who perſecuted the Babylonians agaynſt them, & propheticallie the deſtruction of Babylon.

When as we ſate in Babylon,

The ſungers ſound about, and in ſome

brance of Ston, the teares for grie
burſt out. We hang our harps and in-
ſtruments the willow trees vpon: For
in that place men for then die, had
planted many one.

3 Then they to whom we priſoners were,
ſayd to vs tauntingly:
Now let vs heare your Iſrahel ſonges,
and pleaſant melody.

4 Alas ſayd we who can once frame,
his ſorrowfull hart to ſing:
The playes of our louing God,
thus vnder a ſtraunge hyng?

5 But yet if I Jeruſalem,
one of my hart let ſide:
Then let my fingers quite forget,
the warbling harpe to guide.
6 And let my tongue withyn my mouth,
be tyed for euer ſtill:
If that I ſay before I ſee,
thy ſhall deſtroye me paſt.

7 Therefore O Lord remember now,
the curſed noyle and cry:
That ſooms ſonnes agaynſt vs made,
when they razed our Citie.
Remember O Lord, their cruell wordes,
when as with one accord:
They cryed, on, ſache, & roze their walled
in deſpise of their Lord.

8 Euen ſo, ſhalt thou O Babylon
at length to duſt be brought:
And happy ſhall that man be cald,
that our reuenge hath wrought.

9 Yea bleſſed ſhall that man be cald,
that takes thy children young:
To dath their bones agaynſt hard ſtone:
which lye the ſtreets among.

Conſitebor tibi. pſal. Cxxxviii. N.
David prayeth the goodnes of God toward him,
for which he euen foreyn ioyces ſhall praife the
Lord together with hym. And he is aſſured to haue
like comfort of God hereafter, as he receiueſe.

Sing this as the 137. Pſalme.
The will I praife with my whole hart,
my Lord my God alwayes:
Euen in the preſence of the Gods,
I will aduance thy praife:
Toward thy holy temple I
will loue and worſhip the:
And praifed in my thankfull mouth,
thy holy name ſhall be.

3 Euen for thy louing kindneſſe ſake,
and for thy truth withall:
For thou thy name haſt by thy word,
aduanced ouer all.

When

1 When I did call thou heardest me,
and thou hast made also:
The power of encreased strength,
within my soule to grow.

4 Yea all the things on earth they shall
give praise to the O Lord:
For they of thy small holy mouth,
haue heard the mightie word.

5 They of the waies of God the Lord,
in singing shall exteal:
Because the glory of the Lord,
it is exceeding great.

6 The Lord is high, and yet he doth,
behold the lowly spirit:
But he contemning knowes a far re,
the proud and loftie wight.

7 Although in midst of trouble I,
do walke yet shall I stand:
Renewed by the O my Lord,
thou wilt stretch out thy hand.

8 Upon the wrath of all my foes,
and fared shall I be:
By thy right hand the Lord God will,
performe his worke to me.

9 Thy mercy Lord endureth for aye,
Lord do me not forsake:
Forsake me not that am the worke,
which thine owne hand did make.

Domine probasti, Psal. Cxxxix. N.

David to cleanse his hart from all hypocrisy, shew
eth that nothing is so secret which God seeth not
after declaring his zeale and feare of God, he pro-
ceedeth to be enemy to all them that confesse God

sing this as the 137. Psalme.

O Lord thou hast me tryed and knowne,
my sitting thou dost know:

2 And rising eke my thoughtes a farre,
thou understandst also.

3 My pathes yea and my lying downe,
thou compassedst alwayes:
And by familiar custome art
acquainted with my wayes.

4 No word is in my tongue (O Lord)
but knowne it is to thee:

5 Thou me behinde holdst and befoze,
thou layest thine hand on me.

6 To wonderfull about my reach,
Lord is thy cunning skill:

It is so by that I the same,
can not attayne, but still.

7 From sight of thy all seying quite,
Lord whether shall I go?

8 Whether shall I flee away,
thy presence to scape fro?

9 To heauen if I mount aloft,
loe thou art present there:

In hell if I lye downe below,
euen there thou dost appeare.

10 Yea let me take the mourning winges,
and let me goe and hyde:

11 Euen there where are the farthest partes,
where flowing Sea doth fyde.

12 Yea euen therby also shall
thy reaching hand me guide:

And thy right hand shall hold me fast,
and make me to abide.

11 And if I say the darknesse shall,
yet shroud me from thy sight:

12 Lo, as the darkness night,
about me shall be light.

13 Yea darkness hideth not from thee,
but night shall shine as day:

To thee the darkness and the light,
are both a like alway.

The second part.

14 Thou knowest best my raynes,
and thou hast covered me:

When I within my mothers wombe,
enclosed was by thee.

15 The wilt I praise, made fearfully,
and wonderfully I am:

Thy workes are marvellous, right well
my soule doth know the same.

16 My bones they are not hid from thee
although in secret place:

I haue bene made and in the earth,
beneath I shaped was.

17 When I was formlesse, then thine eye,
saw me, for in thy booke:

Were written all, nought was before,
that after fashion shoulde.

18 The thoughtes therefore of thee (O God)
how deare are they to me:

And of them all how passing great,
the enbleme number be.

19 If I should count the, loe their summe,
more then the sand I see:

And whensoever I awake,
yet am I still with thee.

20 The wicked and the bloudy man,
oh that thou wouldest slay:

Euen those (O God) to whom depart,
depart from me I say.

21 Euen those of thee, O Lord my God,
that speake full wickedly:

Those that are lifted up in dayre,
being enemies to thee.

22 Hate I not them that hate thee Lord,
and that in earnest wisd?

Content I not against them all,
against thee that aske?

23 I hate them with outspayed hate,
euen as my bitter foes:

24 Try me (O God) and know my hart,
my thoughtes prone and disclose.

25 Consider Lord if with conesse,
in me there any be:

And in thy way O God my guide,
for euer lead thou me.

Eripe me Domine, Psal. Cxl. N.

David prayeth unto the Lord against the cruelty
falshood, and iniuries of his enemies, assuring him
selfe of his succour. Therefore he prayeth the
Lord to preserve the Lord, and to assure themselves of
his tuition.

Sing this as the Lamentation.

L Lord save me from the euill man
and from the cruell wickedes.

2 Deliuer me, which euill doe
imagine in their hatreds,

Which make on me continuall warre,
their tongues loe they haue wher:

Like serpents underneath their lips,
is adders poison set.

keep

4 Keep me O Lord from wicked hands
presume me to abide:
Free from the cruel man that means,
to cause my steps to slide.

5 The proud have laid a snare for me,
and they have spoken a lie:
Which holds in my path wayes, and gins,
for me the snare they lie.

6 Therefore I said unto the Lord,
thou art my God alone:

Hear me O Lord O hear the voice
wherewith I pray and moane.

7 O Lord my God, thou only art
the strength that sauerth me:
My head in day of anger thou hast,
bene couered with thy beere.

8 Let not O Lord the wicked haue,
the end of this desire:
Wherefore not his (thought, least he,
with praise be set on fire.

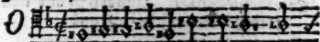
9 Of them that compass me about,
the chiefest of them all:
Lord let the mischief of their lips,
bp on themselves befall.

10 Let coales fall on them let him call
them in consuming flame:
And in deep pits, least they may
not rise out of the same.

11 For no backbiter shall on earth,
be set in stable sight:
And euill to destruction still,
shall hunt the cruel wight.

12 I know the Lord that shall
revenge and iudge the poe:
The iust shall praise thy name, iust shall
dwell with the euilldoer.
Domine clamaui. Psal. Cxli. N.

¶ David being graciously persecuted under Saule,
deliuer succour, and patience till God take ven-
geance of his enemies.



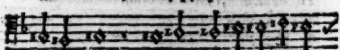
Lord upon thee do I call, Lord



haste thee vnto me: And hearken Lord



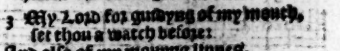
vnto my voyce, when I do cry to thee.



in thine eyes: and the lifting of my



hands as evening sacrifice.



3 My Lord for guiding of my mouth,
set thou a watch before me.

And alio of my mouing lippes,
O Lord haue thou the daye.

4 That I should wicked warkers commit,
incline thou not my hart:
Which ill men of their delicacies,
Lord let me eate no part.

5 But let the righteous sinne me Lord,
for that is god for me:
Let him reioyce me, and the same
a precious oyle shall be.
Such sinning shall not breake my head,
the time shall shortly fall:
When I shall in these misery,
make prayers for them all.

6 Then when in some places downe,
their iudges shall be cast:
Then shall they heare my words, fast then
they haue a pleasant rest.

7 Our bones about the graues mounth,
loe haire: and are they found:
As be that hewer wood or be,
that diggeth bp the ground.

8 But O my Lord my God, mine eyes,
doe looke bp vnto thee:
In thee is all my trust, let not,
my soule forsake me.

9 Wher they haue layd to catch me in,
Lord keepe me from the snare.
And from the subtil gins of them,
that wicked warkers are.

10 The wicked into their owne nets,
together let them fall:
While I do by thy helpe escape,
the danger of them all.

Vox mea ad Do. Psal. Cxli. N.
David neither sayd are, nor anger, would kill Saule
but with a quiet minde prayed vnto God who p^{ro}-
serued him.

Sing this as the 141. psalme.
Before the Lord God with my voyce,
I did send out my cry:
And with my strained voyce vnto,
the Lord God prayed I.
3 My meditation in his sight,
to poure I did not spare:
And in the presence of the Lord,
my trouble did declare.

Although perplexed was my spirit,
my pain was knowne to thee:
In way where I did walke, a snare
they layd for me.

4 I looke and viewed on my right hand,
but none there would me know:
All refuge fayled me, and for
my soule none cared cho.

5 Then cryed I Lord to thee, and sayd
my hope thou only art:
Thou in the land of lairng art,
my portion and my part.

6 Harken to my cry for I am brought,
full low, desire me:
From them that do me persecute,
for me to strong they be.

7 That I may praise thy name, my soule
from prison Lord bring out:
When thou art good to me, the in
shall please me, round about.

Domini

Domine exaudi. psal. Cxliii. N.

An earnest prayer for remission of sinnes, and notes
begging that the churche shd cruelly persecute
him by Gods iust iudgement. He desireth to be re-
stored to grace, to be governed by his holy spirit,
that he may spend the rest of his life in the true
ace and service of God.

Sing this as the 141. psalme.

Lord heare my prayer, heare the praynt
that I do make to thee:

Lord in thy name trust, and in
thy iustice answer me.

2 In iudgement with thy seruant Lord,
oh enter not at all:

For iustified be in thy sight,
not one that lieth shall.

3 The enemy hath pursued my soule,
my life to ground hath thydome:

And layd me in the darke, like them
that dead are long ago.

4 Within me in perplexitie,
was myne accombed spirit:

And in me was my troubled hart,
amaled and affright.

Yet I record thyne paine, in all
ye thy wothes I meditate:

In thy wothes I meditate,
that thy handes haue crease:

5 Calthid O Lord my God toe I,
do stretch my crouching handes:

My soule desired after thee,
as do the thirky landes.

7 Heare me with speede my spirit doth
hide not thy face me fro: (style,

As shall I be like them that downe,
into the pit do goe.

8 Let me thy louing kindeste in
the mornyng heare and know:

For in thee is my trust, shew me
the way that I shall goe.

9 For I lye by my soule to thee,
O Lord deliuer me:

From all myne enemies, for I
haue hidde me with thee.

10 Teach me to do thy will for thou,
thou art my God I say:

Let thy good spirit bnto the land,
of mercy me conuay.

11 For thy names sake with quickenynge
aloue do thou me make: (grace,

And out of trouble bring my soule,
euens for thy iustice sake.

12 And of thy mercy slay my foes,
O Lord destroy them all:

That do oppresse my soule, for I
thy seruant am and shall.

Benedictus Dominus. psal. Cxliiii. N.

David prayeth the Lord for his victories & sing-
dome praises, yet calling for the destruction of
the wicked: and desiring wherin the felicitie of
any people consisteth.

Sing this as the 141. psalme.

Bless be the Lord my strength, that doth
instruct my handes to fight:

The Lord that doth my fingers frame,
to battell by his might.

2 Me to my goodnesse, fort and tower,
refuget and shield:

In him I trust, my people be

subduer to me to yeeld.

3 O Lord what thyng is man, that him
thou holdest so in price?

4 Some of man that upon him,
thou thinkest in this wise?

5 As an is but like to vauerie,
so passe his dayes to end:

6 As flyyng shade, both downe O Lord
the heuens and downe.

7 The mountaines couch, & they that smoke
cast forth thy lightning flame:

8 And I scatter them, thine arrowes shote,
consume them with the same.

9 Send downe thy hand ouer them about,
O Lord deliuer me:

10 Take me from waters great, from hand,
of strangers wher I be.

11 Whole libell mauch of vauerie,
and founde it doth surrear:

12 And their right hand is a right hand,
of falsehood and deceit:

13 A new song will I sing O God,
and singing will I be:

14 On viol and on instrument,
ten stringed bnto thee:

15 Euen he it is that only giues,
deliuerance to his king:

16 Onto his seruant O Lord helpe,
from hurtfull sword he bringe.

17 From strangers hande me save & shield,
whose mouthes calke vauerie,

18 And their right hand is a right hand,
of guile and subtiltie.

19 That one sonne may be as the plants,
whom growing doth youth reare,

20 Our danghers as cased corner stones,
like to a pallisefaire.

21 Our garners full, and plentie may,
with landy foies be found:

22 Our shepe byng thousandes in our streit,
ten thousandes may abound.

23 Our Oxen be to labour strong,
that none do vs trouble:

24 There be no goyng out, no cryes
within our stretes be made.

25 The people blessed are, that with
such blessings are so lord:

26 Yes blessed all the people are,
whose God is God the Lord.

27 Exaltabo te. psal. Cxlv. N.

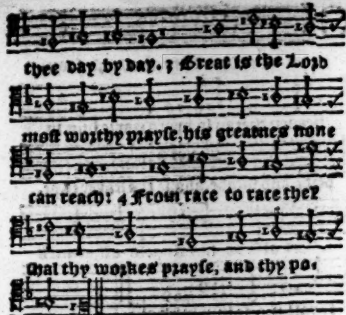
David describeth the wonderful psonidie of
God, in gouernynge and in preseruing all the other
creatures. He prayeth God for his iustice, mercie,
and speciall louynge kindness towards those that
call vpon him, that feare him, and loue him.

Thee will I laud my God and

king & blesse thy name for aye 1. 2. For

eternall I praise thy name, and blisse

thy



- wers praise.
- 5 For thy glorious majesty
the beasts will record:
And meditate upon thy wonders
most wonderfull O Lord.
 - 6 And they shall of thy power and of
thy fearfull actes declare:
And I to publish all abroad,
thy greatness will not spare.
 - 7 And they into the mention shall
breake of thy goodness great:
And I aloud thy righteousness,
in singing shall repeat.
 - 8 The Lord our God is gracious,
and mercifull also:
Of great abounding mercy, and
to anger he is slow.
 - 9 Yea good to all, and all his wonders,
his merits doth exceed:
 - 10 Lo all thy wonders do praise thee Lord,
and do thy honor spread.
 - 11 Thy Saints do bless thee, and they do
thy kingdomes glory shew:
21 And blase thy power, to cause the sonnes
of men his power to know.

The second part.

- 12 And of his mighty kingdomes shew,
to spread the glorious praise.
Thy kingdom Lord a kingdom is,
that doth endure alwayes.
And thy dominion through eche age,
endures without decay:
- 14 The Lord upholdeth them that fall,
their sliding he doth stay.
- 15 The eyes of all do wake on thee,
then dost thou all relieve:
And thou to eche suffering shew,
in season dost give.
- 16 Thou openest thy plentiful hand,
and bounteously dost fill:
All things whatsoever be line,
with gifts of thy good will.
- 17 The Lord is true in all his wayes,
his wonders are holy all:
- 18 Heare all he is that call on him,
in truth that on him call.
- 19 He the desires which they require,
that feare him will fulfill:
And he will heare them when they cry,
and save them all he will.
- 20 The Lord's piety all these to him,

that beare a loving heart.
But he them all that wicked are,
will utterly subvert.
21 Thy thankfull mouth shall gladly speake
the praises of the Lord:
All flesh to praise his holy name,
for ever shall accord.

Lauda anima mea. Psal. Cxli. I. H.

David teacheth that none should put their trust
in men but in God alone, who is almighty and
delivereth the afflicted, nourisheth the poor, sets
forth prisoners at libertie, comforteth the fatherles
left, widows, strangers, and is king for ever.
Sing this as the 137. psalme.

My soule praise thou the Lord alwayes,
my God I will confesse:
2 While breath and life prolong my dayes,
my tongue no time shall cease.
3 Trust not in worldly riches then,
though they abound in wealth:
4 For in the sonnes of mortall men,
in whom there is no health:

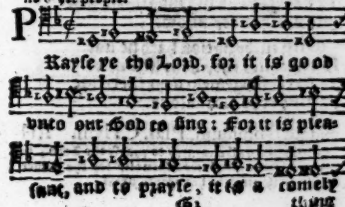
4 For whyle their breath doth soone depart,
to earth anon they fall:
And then the counsell of their heartes,
decay and perish all.
5 O happie is that man I say,
whom Jacobs God doth aide:
And he whose hope doth not decay,
but on the Lord is staid.

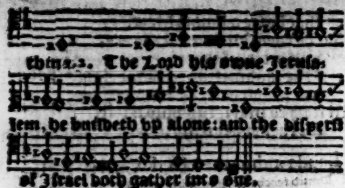
6 Which made the earth & waters deepe,
the heavens high withall:
Which doth his word and promise keepe,
in truth and ever shall.
With right alwayes he doth proceede,
for such as suffer wrong:
The poore and hungry he doth feede,
and loke the feeble strong.

7 The Lord doth send the blinde their sight
the lame to lims restore:
The Lord I say doth leue the right
and liue man evermore.
8 He doth defend the fatherlesse,
the strangeres sad in hart:
And queth the widow from distresse,
and ill mens wates subvert.
10 Thy Lord and God eternally,
O Zion Hill shall raigue:
In time of all posteritie,
for ever to remaine.

Laudate Dominum. Psal. Cxlii. N.

The Prophet prayeth the bonitie, wisdom, power
or iustice & providence of God upon all his creatures
but specially upon his Church, which hee gathered
together after their dispersion, declaring his word
and iudgement to vnto them, as hee hath done to
no other people.





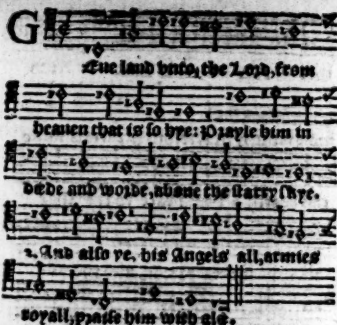
- 3 He heales the broken in their hart,
their foze up both he bind:
4 He counts the number of the starres,
and names them in their hind.
5 Great is the Lord, great is his power,
his wisdom infinite:
6 The Lord reliques the meche, & throwes
to ground the wicked wight.
7 Sing unto God the Lord with prayle,
unto the Lord reioyce:
And to our God upon the harpe,
aduaunce your singing voyce.
8 He couers heauen with cloudes, and foz
the earth prepared raine:
And on the mountaines he doth winde,
the thralle to geat againe.
9 He giues to beastes their food, and to
young Ravens when they cry:
10 His pleasure not in strength of horse,
nor in mans legs doth lye.
11 But in all those that feare the Lord,
the Lord hath his delight:
And such as do attend vpon,
his mercies shining light.

The second part.

- 12 O prayle the Lord Ierusalem,
Thy God O Sion prayle:
13 Foz he the hies hart forged strong,
wherewith thy gates he shies.
14 Thy children he hath bled in thee,
and in thy boyders he
doth letle peace, and with the flower
of wheat he filleth thee.
15 And his commandment vpon
the earth he sendeth out:
And eke his word with speedy course,
doth swiftly runne about.
The almes know like wolle, doze frod
like almes doth he spread:
17 The moyses calles his sle, & herest
the cold who can abide?
18 He sendeth forth his mightie word,
and melteth them againe:
His winde he makes to blow and then,
the waters flow againe.
19 The doctrine of his holy word,
to Jacob doth he shew:
His statutes and his iudgements he
giues Iseall to know.
20 With enery nation hath he not
so dealt, nor they haue knowne:
His secret iudgements, & therefore
praise ye the Lord alone.

Laudate Dominum. Psal. Cxlviii. I. H.

He prauoketh all creatures to praise the Lord, in
heauen, and in all places, especially for the power
that he hath giuen to his people Iseall.



- 3 Praile him both Etoone and Summe
Which are so cleere and bright:
The same of you be done
Ye glistering stars of light,
4 And eke no lesse
Ye beaues faire,
And cloudes of the aere,
His land expresse.
5 Foz as his word they were,
All formed as we see:
As his voice his appraie
All things in their degre.
6 Which he set fast:
To them he made
Alaw and trade,
Foz aile to last.

- 7 Extoll and praise Gods name.
On earthye Dragons tell:
All deapes do ye the same,
Foz it becommeth you well,
8 Him magnifie
Fire, halle, Iste, know,
And stormes that blow,
At his decree.

- 9 The hills and mountaines all,
And trees that frutfull are:
The Cedars great and tall,
His worthy prayle declare.
10 Beastes and cattell,
Yea birdes flying,
And wormes creeping,
That on earth dwell.

- 11 All kinges both moze and lesse,
With all their pompous traine:
Winces and all iudges,
That in the world remaine.
Exalt his name,
12 Young men and maties,
Old men and babes
Do ye the same.

- 13 Foz his name shall we proue,
To be most excellent:
Whose prayle so farre about,
The earth and firmament.

- 14 Foz sure he shall
Exalt with blisse:
The house of his,
And helpe them all.

His Saints in multitude
 His people in multitude
 The children of Israel.
 And both more and less.

And also they,
 That with good will,
 His wordes fulfill,
 and him obey.

Cantate Domino. Psal. Cxlix. N.

An exhortation to the Church, to praise the Lord
 for his victorie and conquest that hee smote his
 Captures agaynst all maner power.

Sing this as the 143. psalme.

Sing ye unto the Lord his our God,
 a new praising song:

And let the people of him be heard,
 his holy Saints among.

1 Let Israel reioyce in him,
 that made him of nothing:
 And let the fence of Zion hill,
 be ioyfull in their King.

2 Let them sound praise with voice of lutes
 unto his holy name,
 And with the Tambrell and the Harpe,
 sing praises of the same:

4 For why the Lord his pleasure all,
 hath in his people set:
 And by deliuerance he will raise,
 the me he so glory gets.

5 With glory and with honour, now
 let all the Saints reioyce:
 And now alowd upon they beeg,
 aduance their singing voyce.

6 And in their mouths let be the actes,
 of God the mighty Lord:
 And in their hands eke let them beare
 a double edged sword.

7 To plague the heathen, and correct
 the people with theyr handes:

8 To binde their sately hyngs in chaynes,
 these Lordes in iron bandes.

9 To execute on them the doome,
 that written is before:

This honoꝝ all his Sayntes shal haue,
 praise ye the Lord therefore.

Laudate Dominum. psal. CL. N.

An exhortation to praise the Lord without ceasing
 by all maner of wayes, for all his mightie
 and wonderfull workes.

Sing this as the 147. psalme.

Yield unto God the mighty Lord,
 praise in his sanctuary:

And praise him in the Arment
 that shewes his power on hye.

2 Aduance his name, and praise him in
 his mighty actes alwayes:
 According to his excellency
 of greatnes, geue him praise.

3 His praises with the princely noyse,
 of sounding trumpets blow:
 Praise him vpon the Viole, and
 vpon the Harpe also.

4 Praise him with Tambrell & with flutes
 Organs and instruments:

5 With sounding Cymbals praise ye him,
 praise him with loud Cymbals:

What ever hath the benefit,
 of heathing praise the Lord:
 To praise the name of God the Lord,
 agree with one accord.

The end of the Psalmes of David.

An exhortation unto the prayse of
 God, to be long before Memyng

Prayer. T. B.

Sing this as the 100. psalme.

Praise the Lord, O ye Saints all,
 which hath brought you into this:
 O praise him all people wofull,
 as it is most worship and right:
 For he is full determined,
 on vs to pour out his mercy:
 And on the Lordes trust be ye aduanced,
 abiding perpetually.

Glory be to God the Father.
 And so Iesus Christ his true Sonne:
 With the holy Ghost in like manner,
 Now and at euery season.

An exhortation unto the prayse
 of God to be long before euening.

prayer. T. B.

Sing this as the 100. psalme.

Behold now geue heede such as be
 The Lordes seruants faithfull and true:
 Come praise the Lord euery degree,
 With such longes as to him are due.

Ope that stand in the Lordes house
 Euen in our own Gods mansion:
 Praise ye the Lord is bounden
 With hymn & song our salvation.

Lift vp your hands in his holy place
 Yen and that in the time of night:
 Praise ye the Lord which smech all grace
 For he is a Lord of great might.

When shall the Lord out of Syon
 Which made heauen and earth by his pꝛ.
 Giue to you and your nation,
 His blessing, mercy, and fauour.

Glory to God the Father. as afore.

Audi Israel Exod. xx. VV. VV.

And I will tell thee of feely thyngs I will thee tell: See

that my wordes in mynde thou beare,

and to my preceptes listen well.

1 I am thy soveraigne Lord and God,
 which haue thee brought fro careful thral:
 And thee reclaimed from to harnes rod,
 Make thee no gods on t hem to call.

3 Not fashioned for me of any thing,
In heaven or earth to worship be:
For I thy God by recognizing,
With grievous plagues this sin will smite.

Take not in vain his holy name,
Doubt it not after thy will:
For so thou might'st loose purchase blame,
And in his wrath he would thee spill.

4 The Lord from word & twenty day rest,
And brought all things to perfect end,
So thou and thine that day take rest
That to Gods house ye may attend.

5 Unto thy parents honor give,
As Gods commandments do pertain:
That thou long dayes and good may live,
In earth where God a place doth lend.

6 Beware of murder and cruel hate,
All stichie fornication leave:
See thou feare not in any case,
False witness against no man beare.

7 Thy neighbors house with not to haue,
His wife or ought that he calth mine:
His field, his Ox, his Ass, his name
Or any thing which is not thine.

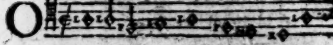
A Prayer.

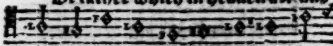
The spirit of grace grant vs O Lord,
To keepe these lawes our hearts reioyce,
And haue vs all with one accord,
To magnifie thy name therefore.

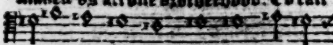
For of our selues no strength we haue
To keepe these lawes after thy will:
Thy might therefore O Christ we craue
That we in thee may them fulfill.
Lord for thy name's sake praye vs this,
Thou art our strength O Saviour Christ,
Of thee to speed how should we misse:
In whom our trust and hope consist.

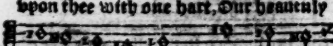
To thee for evermore be praise,
Wied the father in each respect:
And with the holy spirit alwaies
The comforte of thine elect.


¶ The Lordes prayer. D. Cox.

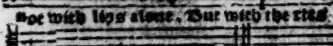
O 

Our father which in heauen art, and


makest vs all one brotherhood: To call


upon thee with one hart, Our heavenly


Father and our God: Graunt we pray


not with less alone. Our with the rite


harts deep sigh & groane.

Thy blessed name be glorified,
Thy holy work might vs instruct,
In holy life for to abide,
To magnifie thy holy name.
From all errors defend us & keepe,
The little flocke of thy poore sheepe.

Thy kingdom come euen at this houre,
And henceforth euerlastingly:
Thine holy Ghost into vs poure,
With all his gifts most plentifully:
From Satans rage and stichie band,
Defend us with thy mighty hand.

Thy will be done with diligence,
Like as in heauen is earth also:
In trouble graunt vs patience,
That to obey in wealth and woe.
Let not flesh, blaine, or any ill,
Oppaule against thy holy will.

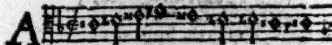
Since vs this day one dayly bread
And all other good gifts of thine:
Kepe vs from warre and from bloudshed,
Also from schisme, dearty and pine.
That we may liue in quietnesse,
Without all greedy carelesnesse.

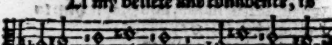
Forgiue vs our offences all,
Relieve our careful conscience:
As we forgiue both great and small,
Which into vs haue done offence.
Prepare vs Lord for to serue thee,
In perfect loue and unitie.

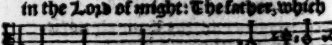
O Lord into temptation,
Lead vs not when the fend doth rage:
To withstand his insuasion,
Give power and strength to every age.
Arise and make strong thy fable host,
With faith, and with the holy Ghost.

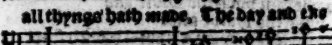
O Lord from euil deliue vs,
The dayes and times are dangerous.
From euelladings death saue vs,
And in our laboured comfort vs.
A blessed end to vs bequeath,
Into thy handes our soules receaue.

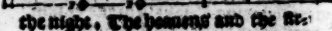
For thou O Lord art king of kings,
And thou hast power ouer all:
Thy glory shined in all thinges,
In the wide world vniuersall.
Amen, let it be done O Lord,
That we hence praye with one accord.
¶ The Creede.

A 

I beleefe and confidence, is


in the Lord of might: The father, which


all thinges hath made, The day and the


the night, The heauen and the




And in like manner, I beseech
In Christ our Lord his soules,
Corquall with the deary,
And man in flesh and bone.

Concerned by the holy Ghost,
His word both me assure,
And of his mother Mary boyme,
Yet she a virgin pure.

Because man made to Satan was
For time in bond and chace:
He came and offered up himselfe,
To death to save us all.

And suffering most grievous payne,
Then for us being iudge:
Was crucified on the Crosse,
And thereat did not grudge.

And so he layd in the flesh,
But quickened in the spirit:
His body then was buried,
As is our life and site.

His spirit did after this descend,
Into the lower partes:
To them that long in darkness were,
The true light of their partes.

And in the third day of his death,
He rose to life againe:
To them he might be glorified,
Out of all griefe and payne.

Ascending to the heavens bye,
To sit in glory still:
On Gods right hand his father dwells,
According to his will.

Whill the day of iudgement come,
When he shall come againe:
With Angels power, yet of that day,
We all be uncerteine.)

To iudge all people righteously,
Whom he hath donely bought:
The living and the dead alie,
Which he hath made of nought.

And in the holy spirit of God,
My faith to suffice:
The third person in Trinitie,
Believe I needfully.

The holy and Catholike Church,
That Gods word both maintaine.
And holy scripture both allow,
Which Satan doth vilaine.

And also I do trust to have,
By Iesu Christ his death:
Release and pardon for my sinnes,
And that onely by faith.

What time all flesh shall live againe,
Before the Lord of might:
And see him with their bodily eyes.

Which now he gave them light.

And then shall Christ our Saviour,
The shepe and Goates divide:
And give life everlastingly,
To those whom he hath tried.

Wherby his Kingdom shall fall,
In glory for to rule:
With all the holy company,
Of Saints and Angels dwell.

Which seems the Lord omnipotent,
Obediently each hour:
To whom be all dominion,
And praise for evermore.

A Prayer to the holy Ghost, to be song
before the Sermon.
Sing this as the 119. Psalm.

Come holy spirit the God of might,
Comforter of us all:
Teach us to know thy word aright,
That we be never fall.

O holy Ghost visite our soules,
Defend us with thy shield:
Against all sinne and wickednelle,
Lord helpe us winne the field.

Lord helpe our Queene and her Councell,
and give them will and might:
To perswade in thy gospell
which can put sinne to flight.

O Lord that gruest thy holy word,
Send preachers plenteously:
That in the same we may accord,
and thereon live and dye.

O holy spirit direct aright,
the Ministers of thy word:
That thou by them mayest come downe some
as it were with a sword.

Depart not from those pastours pure,
but ayde them at all need:
Which hearken to be the head of life,
whereon our soules do feed.

O blessed spirit of truth, keepe us
in peace and unity:
keepe us from sects and errors all,
and from all dissidy.

Commest all those that are our foes,
and bying them to thy light:
That they and we may well agree,
and prayse thee day and night.

O Lord increase our faith in us,
and love so to abound:
That man and wife be void of strife,
and neighbours about us bound.
In our tyme give thy peace O Lord,
to nations far and nye:
And teach them all thy holy word,
that we may sing to thee.

All glory to the Trinitie,
that is of mighties most:
The living Father, and the Sonne,
and eke the holy Ghost,
As it hath bene in all the tyme,
that hath bene heretofore
As it is now, and so shalbe,
henceforth for evermore.

Da pacem Domine. The Lamentation. A. B. C. Singing.

Da pacem Domine. E. G.

Give peace in these our days
O Lord, great dangers are now at

hand, thine enemies with one accord,
Thy name in every land, let us

deface, woe out and ease, thy time
right may be in due: be thou the

say, Lord we do pray, thou be
alone in all need.

One is that peace which we do lacke,
Thy word to offer, thou dost not lacke,

Which we wish to be gainfully
Some peace and comfort:

Some with the sword,
Confess the truth,
Without sinners godlines.

But peace is thy spirit down sent,
With grace, and repentance true:

Do peace to us here, our lives to mend,
And by faith Thy name

That peace and bread,
Water and blood shed,
Thy sweet mercy and grace,

May from us slide,
Thy truth may be,
And shine in every place.

The Lamentation
O Though perfect sinners we be,
That sinners have washed away in

Thy blood.
O Lord in thee is all my trust, give
care unto my woe: I cry: Refuse me

not this: I am unclean: but bowing do.

the heavens etc. Behold how I do
still lament my sin: wherein I do

offend: O Lord, for them shall I do
Sith the to please I do intend

No, no, not so thy will is bent
to deal with sinners in thine love

But when in heart they shall repent,
thou grantst with love that they do see.

To thee therefore still shall I cry,
to wash away my sin: all crimes

Thy blood O Lord is not yet dry,
but that it may help me in time.

Haste thee O Lord, haste thee I say,
to pour on me the gifts of grace:

That when this life hath fled away,
in heaven with thee I may have place

Where thou dost reign eternally,
with God which once didst choose thee

Where angels sing continually,
to thee be praise with without end.

**A thanksgiving after the receiving
of the Lords Supper.**
Sing this as the 17. psalm.

The Lord be thanked for his gifts,
and meeten evermore:

That he doth show unto his saints,
to him be love therefore.

Our tongues cannot to praise the Lord,
as he doth right deserve:

Our hearts cannot of him to think,
as he doth us preserve.

His benefits they be so great
to us that be his saints:

That at our heathen for recompence,
there is no hope to winne.

O sinfull flesh, that thou shouldst have
such mercies of the Lord:

Thou dost deserve more worship,
of him to be adored.

Thoughts that but fume and vapours be,
doth rest within our hearts:

And stubbornly against the Lord,
we daily play our parts.

The Sunne above in firmament,
that is to be mightie:

Doth show it selfe more cleare and pure,
then we be in his sight.

The heavens above and all therein,
more holy are then we:

They see the Lord in their estate,
exalt in their degree.

They do not strive for mastery,
nor chase their office set:

But state the Lord and do his will,

hate is to them no let.

And the earth and all therein,
of God it is in awe:
It doth observe the farmers will,
by his small nations law.
The sea and all that is therein,
doth bend when he doth becket:
The fowles beneath do reembrace all,
and feare his wastfull cheeke.

But we alas for whom all these,
were made them for to rule:
We not so know of him the Lord,
as doth the Oxe or Assle.
A law he gave for us to know,
what was his holy will:
He would be good, but we would not,
know the thing at all.

Not one of us that seeketh out
the Lord of life to please:
Not doth anything that might us loyne,
to Christ and quiet ease.
Thus are we all his enemies,
we can it not deny:

And be againe of his good will,
would not that we should dye:
Therefore when remedy was none,
so bring us unto life:

The Sonne of God our flesh he took,
to mend our mortall brest.
And all the law of God the Lord,
he did it fulfill day.
And for our finnes upon the Crosse,
his blood our debts did pay.

And that we should not yet forget,
what good he to us wrought:
A signe he left our eyes to tell,
that he our bodies bought.
In bread and wine here visible,
unto thine eyes and tast:
His merites great thou must record,
if that his spirit thou hast.

As once the cozne did line and grow,
and was cut downe with sickle:
And theyed it out with many stripes,
out from his bushe to distill.
And as the mill with violence,
quethere sta out in small
And made it like to earthy dust,
is not sparing it at all.

And as the Oxe with sicke hote,
did close it up in heat:
And all this done that I have sayd,
that it should be our meate.
So was the Lord in his ripe age,
cut downe by cruell death:
His soule he gave in torment great,
and yielded by his breath.

Because that he to us might be,
an everlastyng head:
With much sorow and troubles great,
we saved his life he led.
And as the grapes in pleasant tynt,
are pressed beyt soys:
And plucked downe when they be ripe,
and let to grow no more.

Because the wine that in them is
as comfortable drinke:
We might receive and joyfull be,
when sorrowes make us drinke.
So Christs blood our pressed was,
with nayles and the with speare:
The wine wherof doth save all those,
that rightly do him feare.

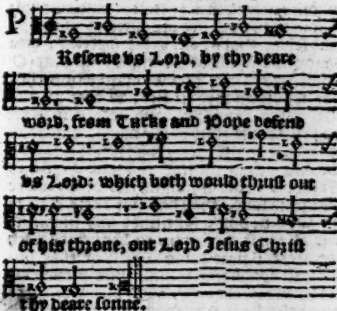
And as the calmes by bruite,
into one loafe is hur:
So is the Lord and his whole Church,
though he in heaven sit.
As many grapes make but one wine,
so should we be but one:
In faith and love in Christ alone,
and unto Christ alone.

Leading a life without all strife,
in quiet rest and peace:
From envy and from malice both,
our hatred and congres to cease.
Which if we do, then shall we shew
that we his cholen be:
By sayd in him to lead a life,
as alwayes willed be.

And that we may so do indede,
God send us all his grace:
Then after death we shall be sure,
with him to have a place.

Robert Wisedome.

P



Reverence to Lord, by thy deare
word, from Turke and Pope defend
us Lord: which both would thrust out
of his thron, our Lord Jesus Christ
thy deare sonne.

Lord Jesus Christ shew forth thy might,
that thou art Lord of Lords by right:
Thy poore afflicted flocke defend,
that we may praye the without end.
God holy Ghost our comforter,
be our patron, helpe. and succour:
Give us one mynde and perfect peace,
all giftes of grace in us increase.

Thou living God in persons three,
thy name be playd in wisde:
In all our need so be defend:
In what we may praye the wold without

¶ FINIS.

A

A forme of prayer to bee vied in priuate houses euery

Morning and Euening.

Morning prayer.



Almighty God and most mercifull Father, we doe not present our felues here before thy maiestie trusting in our own merites or worthines, but in thy manie to be merces which hast promised to heare our prayers & graunt our requestes which we shall make to thee in the name of thy beloued Sonne Iesus Christ our Lord: who also hath commaunded vs to ascribe our felues together in his name, with full assurance: he will not onely be amongst vs, but also be our mediator and aduocate towards thy maiesty, that we may obtayne all thynges which shall seme expedient to thy blessed will for our necessities. Therefore we beseeche thee firste rather to turne thy louing countenance towards vs, and impute not vnto vs our manifold finnes and offences, whereby we lustily deserue thy wrath and sharpe punishment but rather receive vs to thy mercy for Iesu Christs sake, accepting his death & passion as a full recompence for all our offences, in whom onely thou art pleased, and though whom thou canst not bee offended with vs. And saying that of thy great merces, we haue quietly passed this night: graunte (O heauenly Father) that we may beflow this day wholly in thy seruice, so that all our thoughtes, wordes, and deedes may rebounde to the glory of thy name, and good ensample to all men, who sayng our good wordes, may glorifie thee our heauenly Father. And forasmuch as of thy mere kinde and loue, thou hast not onely created vs to thine owne similitude and likeness, but also hast chosen vs to bee heyres with thy deare Sonne Iesus Christ of that immortall heritage which thou preparatest for vs before the beginning of the world: we beseeche thee to encrease our faith and knowledge, and to lighten our hartes with thy holy spirit: that we may in the meane time liue in godly conuersation and integrity of life, knowing that Idolaters, adulterers, couetous men, contentious persons, drunkardes, gluttons, and such like, shall not inherit the kingdom of God.

And because thou hast commaunded vs to pray one for an other, we doe not onely make request (O Lord) for our felues & for thee that thou hast already called to the true vnderstanding of thy heauenly will, but for all people and nations of the world, who as they know by thy wonderfull wordes: that thou art god ouer all, so they may be instructed by thy holy spirit, to be true in thee thine onely saviour and redeemer. But forasmuch as they cannot beleue except they heare, nor can not heare but by preaching, & none can preach except he be sent: therefore (O Lord) raise vp faithful distributors of thy wordes:

who setting apart all worldly respects may busy in their life & doctrine onely in the thy glory. Contrarily confounde Satan, Antichrist with all hirings, whom thou hast already cast off into a reprobate state, that they may not by leas, schismes, heresies, & errors disquiet thy liue flock. And because (O Lord) we be fallen into the latter dayes and dangerous times wherein ignorance hath gotten the upper hand, and Satan by his ministers seek by all means to quench the light of thy Gospel, we beseeche thee to maintain thy cause against those causinge volues, and strengthen all thy seruantes, whome they hope in prison and bondage. Let not thy long suffering be an occasion, either to encrease their tyranny, or to discourage thy church: neither yet let our finnes and wickednesse be an hindrance to thy mercyes, but with speed O Lord consider their great miseries. For the people of Israel many tymes by their finnes provoked thy anger, and thou punishedst them by thy iust iudgement, yet though their finnes were neuer so grievous, if they once returned from their iniquity, thou receivest them to mercy. We therefore most wicked finnes bewaile our manifold finnes and earnestly repent vs of our former wickednes and vngodly behaviour towards thee: and whereas we cannot of our felues purchase thy pardon, yet we humbly beseech thee for Iesus Christs sake to shew thy merces vpon vs and receive vs as gayne to thy fauour. Graunte vs deare Father these our requestes, and all other thynges necessary for vs and thy whole Church, according to thy promise in Iesus Christ our Lord. In whose name we beseech thee as he hath taught vs, saying, Our Father which art. &c.

Euening prayer.

O Lord God, Father euertlasting and full of pity, we acknowledge and confesse that we be not worthy to lift vp our eyes to heauen, much lesse to present our felues before thy maiesty with confidence that thou wilt heare our prayers and graunte our requestes, if we consider our owne deservings: for our consciences doe accuse vs and our finnes doe witness against vs, and we know that thou art an upright Judge, which doest not iustifie the sinners and wicked men but punisheth the faultes of all flesh as readily as the thy commandements: yet most mercifull Father, since it hath pleased thee to commaunde vs to call on thee in all our troubles and aduersities promisinge vnto us then to helpe us when we keele our felues (as it were) swallowed up of death and desperation. We therefore renounce all worldly confidence and flye to thy soveraigne bounty, as our onely stay and refuge: beseeching thee not to call to remembrance our manifold

Amos

sinnes and wickednesse whereby wee continually prouoke thy wrath and indignation agaynst vs: neyther our negligence and vnderstande, which haue neyther woordes they esteemed, nor in all our, but sufficient cause the sweete comfort of our Gospell revealed vnto vs: But rather to accept the obedience, and death of thy sonne Iesus Christ, who by offering vp his body in sacrifice once for all, hath made a sufficient recompence for all our sinnes. Vnto mercy therefore vpon vs O Lord, and forgive vs our offences. Teach vs by thy holy spirit, that wee may rightly weigh them, and earnestly repent for the same. And so much the rather (O Lord) because that thy reprobate and such as thou hast forsaken cannot praye thee nor call vpon thy name: But the repenting heart, the sorrowfull minde, the conscience oppressed; hungering and thirsting for thy grace shall euer set forth thy praise and glory.

And albeit wee bee but wormes and dust, yet thou art our Creator, and wee bee the worke of thy handes: Yea thou art our father, and wee thy children: thou art our Shepheard, and wee thy flocke: thou art our redeemer, and wee thy people whome thou hast bought: thou art our God, and wee thine inheritance. Correct vs not therefore in thine anger (O Lord) neyther according to our desertes punish vs, but mercifully chasice vs with a fatherly affection, that all the world may know thee at what tyme soeuer a sinner doth repent him of his sinne from the bottom of his heart, thou wilt put away al his wickednesse out of thy remembrance as thou hast promised by thy holy prophet.

Finally for as much as it hath pleased thee to make þ night for man to rest in, as thou hast ordeined him the day to trauell in, graunt O deare father that wee may take our dolefull rest, that our soules may continually watch for the tyme that our Lorde Iesus Christ shall appeare for our deliuerance out of this mortal life, in the meane season that we not overcome by any fantasies dreames or other temptations, may fully set our minds vpon thee, loue thee, feare thee & rest in thee. Furthermore that our sleep be not excessive or ouermuch after the variable desires of our flesh, but onely sufficient to content our weake nature, that we may bee the better disposed to loue in all Godly conuerſation to the glory of thy holy name and proſite of our brethren. So be it.

A godly prayer to be sayde
at all tymes.

HONOR & praise be giuen to thee O Lord & O almighty most deare father of heauen for all thy mercies and louing kindnes shewed vnto vs, in that it hath pleased thy gracious goodnes freely and of thine owne accord to elect and chuse vs to salvation before the beginning of the world: and enen like continuall thanks be giuen to thee for creating vs after thine owne image for redeeming vs with þ precious blood of

thy deare sonne when we were utterly lost, for sanctifying vs by thy holy spirit in the reuelation & knowledge of thy holy word, for helping and succoring vs in al our needs & necessities, for saving vs from all dangers of body and soule, for comforting vs so fatherly in all our tribulations & persecutions, for sparing vs so long and geuing vs so large a tyme of repentance. These benefites (O most mercifull father) like as we knowe to haue receaued them of thy onely godnes: enen so wee beseech thee for thy deare son Iesus Christs sake, graunt vs alwayes thy holy spirit that wee may continually grow in thankfulness towards thee to bee led into all truth & comforted in all our aduersities. O Lord strengthen our sayth, humble it more in firmenes and loue towards thee and our neighbors for thy sake. Suffer vs not most deare father to receaue thy word any more in vayne: but graunt vs alwayes the assistance of thy grace and holy spirit, that in heare, word, & deede wee may sanctify and doe worship to thy name, helpe to amplify and increase thy kingdome, and whateuer thou sendest we may bee hartely well content with thy good pleasure and will. Let vs not lerne the thing (O father) without the which wee cannot serue thee: but blesse thou so all the workes of our handes, that wee may haue sufficient and not to bee chargeable but rather helpfull to others. Be mercifull (O Lord) to our offences, and seeing our debt is great which thou hast forgiven vs in Iesus Christ, make vs to loue thee and our neighbors so much the more. Be thou our father, our Captaine and defender in all temptations, hold thou vs by thy mercifull hand that we may be deliuered frō al calamities, and end our liues in the sanctifying and honor of thy holy name through Iesus Christ our Lord & onely Saviour.

Let thy mighty hand and outstretched arme (O Lord) be still our defence: thy mercy and louing kindnes in Iesus Christ thy deare sonne our saluator, thy true and holy word our instruction, thy grace and holy spirit our comfort and consolation vnto the end and in the end. So be it.

O Lord increase our sayth.

A confession for all estates
and tymes.

O Eternal God and most mercifull father we confesse & acknowledge here before thy diuine maiestie, that wee are miserable sinners, conceived & borne in sin and iniquity, so that in vs there is no goodness. For the flesh euermore rebellith against the spirit, whereby we continually transgresse thy holy preceptes and commandementes, and so purchase to our selues thyough thy iust iudgement, death, and damnation. Notwithstanding (O heavenly father,) forasmuch as wee are displeased with our selues, for the sinnes that wee haue committed agaynst thee, and doe vnfeignedly repent vs of the same, wee most humbly beseech thee for Iesus Christs sake to

as thou thy mercy vpon vs, to forgive vs all our finnes, and increase thy holy spirit in vs: that wee acknowledging from the bottome of our hearts, our vni-
righteousnesse, may from henceforth not
only mortifie our sinfull lustes and affecti-
ons, but also bring forth such fruites as
may bee agreeable to thy most blessed will,
not for the worthines thereof, but for the
merites of thy dearly beloved sonne Je-
sus Christ our onely Saviour, whome
thou hast already given an oblation and
offering for our finnes, and for whose sake
we are certainly perswaded that thou wilt
deny vs nothing that we shall aske in his
name according to thy will. For thy spirit
doth assure our consciences that thou art
our mercifull Father, and so louest vs
thy Children through him that nothing
is able to remoue thy heavenly grace and
fauour from vs. To thee therefore (O Fa-
ther) with thy Sonne and the holy Ghost
be all honour and glory, world without
end. Amen.

* A prayer to be sayd before
a man begin his worke.

O Lord God most mercifull father &
Saviour, seeing it hath pleased thee
to command vs to trauell, that we
may relieve our neede, we beseech thee of
thy grace so to bleesse our labours, that thy
blessing may extend vnto vs, without the
which we are not able to continue: and that
thy great fauour may be a witness vnto vs
of thy bountyfullnes and assistance, so that
thereby we may know the fatherly care that
thou hast ouer vs.

Reuerend (O Lord) we beseech thee that
thou wouldest strengthen vs with thy holy
spirit, that we may faithfully trauayle in
our estate and vocation without fraud or de-
ceite: & that we may endue our selues to
follow thine holy ordinance rather then
to like to satisfy our greedy affections or
desire to gayne. And if it please thee O Lord
to prosper our labors, geue vs a minde also
to helpe them that haue need according to
that ability that thou of thy mercy shalt giue
vs: and knowing that all good things come
of thee: graunt that wee may humble our
selues to our neighbours, and not by any
meanes lift our selues aboue them which
haue not receiued so liberall a portion as of
thy mercy thou hast giuen vnto vs. And if
it please thee to try & exercise vs by greater
poverty and need then our flesh wold desire:
that thou wouldest yet (O Lord) graunt vs
grace to know that thou wilt not take vs
continually through thy bountyfull liberality
& we be not so tempted that we fall into di-
strust, but that we may patiently waite till
thou fill vs, not only with corporall graces &
benefits, but chiefly with thine heavenly &
spirituall treasures, so the more that wee
may stande haue more ample occasion to
give thee thanks and wholly to rest vpon
thy mercies. Heare vs O Lord of mercy
through Iesus Christ thy Sonne our Lord
Amen.

A Prayer for the whole estate
of Christes Church.

A Almighty God and most mercifull Fa-
ther, we humbly submit our selues and
fall down before thy maiesty beseeching thee
from the bottome of our hearts, that this
side of thy word now sowne amongst vs
may take such depe roote that neither the
burning heate of persecution can ke it to with-
er, neither the thorny cares of this life
choke it, but that as seed sowne in good
ground it may bring forth thirty, sixty, and
an hundred fold, as thy heavenly will shal
best appoynted. And because we haue not
continually to craue many things at thy
handes: wee humbly beseech thee (O hea-
uently father) to graunt vs thy holy spirit to di-
rect our petitions that they may proceede
from such a serene minde as may be agree-
able to thy most blessed will, and being so
indefatigable is able to doe nothing without
thy helpe, & that thou art not ignorant with
how many and great temptations we poore
wretches are on euery side encircled and en-
compassed: Let thy strength (O Lord) discom-
fort our weakenes, that wee being defended in
the force of thy grace may be safely pre-
served agaynst all assaults of Satan: who go-
eth about continually like a roaring Lyon
seeking to deuoure vs. Increase our faith
(O mercifull father) that we doe not sweene
at any time from thy heavenly word, but
augment in vs hope and loue with a care-
full keeping of all thy commaundementes,
that no hardness of hart, no Hypocrisie, no
concupiscence of the eyes, nor insinuations
of the world doe drawe vs away from thy
obedience. And seeing we liue now in these
most perillous times, let thy fatherly pro-
vidence defend vs agaynst the violence of
our enemies which doe seeke by all meanes
to oppresse thy church.

Furthermore forasmuch as by thy holy
Apostle wee be taught to make our pray-
ers and supplications for all men: we pray
not onely for our selues here present, but
beseeche thee also to reduce all such as bee
yet ignorant, from the miserable captiui-
ty of blindness and error, to the pure vnder-
standing and knowledge of thy truth: that
wee all with one accord and unity of minde
may worship thee our onely God & Saviour.
And that all pastors, shepherdes, and mini-
sters, to whome thou hast committed the
dispensation of thy holy worde and charge
of thy chosen people, may both in their
life and doctrine bee found faithful, let-
ting onely before their eyes thy glory: and
that by them all poore sheepe which wan-
der and goe astray, may be gathered and
brought home to thy folde.

Moreover because the hartes of rulers
are in thy handes, wee beseech thee to direct
and gouerne the hartes of all kings, Prin-
ces and magistrates, to whom thou hast
committed the sword: especially (O Lord) ac-
cording to our bounden duety, wee beseech
thee to maintayne and increase the horri-
ble estate of the Queenes maiesty and
all her most noble Councillors and Ma-
gistrates, in all the spiritual paynes & affli-
ctions.

adverses, & all the whole body of this common weale. Let thy sacredly favour to preserve them, & thy holy spirit to govern their hearts that they may in such sort exercise their office & thy religion may be purely maintained, manners reformed, and sinne punished according to thy precise rule of thy holy word. And for we be all members of thy mystical body of Jesus Christ, wee make our requests unto thee O heavenly Father for all such as are afflicted with any kinde of crosse or tribulation: as warre, plague, famine, sickness, poverty, imprisonment, persecution, banishment, or any other kinde of thy rods, whether it bee calamitie of body or heretic of minde, that it would please thee to give them patience and constancy, till thou send them full deliverance of all their troubles. Roote out from hence (O Lord) all taverning Whores, which to fill their bellies, seeke to destroy thy flocke. And shew thy great mercies upon those our brethren in other countries, which are persecuted, cast into prison, and daily condemned to the testimony of thy truth. And though they be utterly destitute of all mans aid, yet let thy sweet comfort never depart from them: but to inflame their hartes with thy holy spirit that they may boldly and chearefully abide such triall, as thy godly wisdom shall appoynt. So that at length as well by their death as by their life, the kingdom of thy deare Sonne Jesus Christ may encrease and shine through all the worlde. In whose name wee make our humble petitions unto thee, as he hath taught vs. Our Father which, &c.

¶ A prayer agaynst the Deuill and his manifold temptations, made oy S. Augustine.

There wanted a tempter and thou wast the cause that he was wanting: there wanted time and place, and thou wast the cause that they wanted. The tempter was present and there wanted neither place nor time: but thou heldst me backe & I should not consēt. The tempter came full of darkness as he is: & thou didst harden me that I might despise him. The tempter came armed and strongly: but to the end he should not overcome me, thou didst restrain him and strengthen me. The tempter came transformed into an Angell of light: and to the intent he should not deceive me, thou didst rebuke him: and to the intent I should know him, thou diddest enlighten me. For he is the great red dragon, the olde serpent called the deuill and Serpent, which hath seven heades and ten hornes, whom thou hast created to take his pleasure in this huge and broad sea, wherein there creepe living wightes innumerable, and beastes great and small: that is to say diuers sorts of scoundrels: which practiseth nothing els day & night, but goeth about seeking whom hee may deuoure, except thou resist him O Lord Jesus. For it is that olde dragon which draweth downe the third part of the harvest of heauen with his tayle &

catcheth them to the grounde: which with his dentin pondoneth & waters of & earth, that as many men as drinke of them may dye, which trampled upon god as it were mire, and is of opinion that: Iordans shall runne into his mouth, & which is made: if such a malice that hee feareth no man. And who shall save vs from his choppes O Lord Jesus: who shall plucke vs out of his mouth saying thou O Lord, who hast broken the head of this great dragon: & helpe vs Lord, spread our thy wings over vs O Lord & we may not vnder them from the face of this dragon that pursueth vs: and fence thou vs from his hornes, with thy shield, for this is his continuall endeavour, this is his onely desire, to deuoure the soules which thou hast created. And therefore wee cry unto thee O God: deliver vs fro our daily adversary, who whether we sleepe or wake, whether we eate or drinke, or whether we be doing of any thing els, pressed upon vs by all kinde of meanes assailling vs day and night with traynes & policies, & shooting bys venomous arrowes at vs, sometime openly, & sometime privately to slea our soules. And yet such is our great madness O Lord, in that whereas wee see the dragon continually in a readines to deuoure vs with open mouth: wee neuertheless do sleepe & reioyce in our owne foolishnes, as though we were out of his danger who desireth nothing els but to destroye vs. Our mischievous enemy to the intent to kill vs, watcheth continually and neuer sleepe, and yet will not wee awake from sleepe to save our selues. Behold hee hath pitched infinite snares before our feet, and filled all our wayes with sundry trappes, to catch our soules. And who can escape O Lord Jesus, so many and great dangers: wee hath layd snares for vs in our riches, in our poverty, in our meate, in our drinke, in our pleasures, in our sleepe and in our waking: wee hath set snares for vs in our wordes, and our workes, and in all our life. But thou O Lord, deliver vs from the net of the foulers, and from hard wordes, that wee may geue praye to thee saying: blessed be the Lord who hath not geue vs up to bee a pray for their teeth, our soule is delivered as a sparow out of the foulers net: & net is broken & we escaped.

¶ The confession of the Christian sayth.



Welske & cosse me my Lord God eternall, infinite, immeasurable, incomprehensible, & invisible, one in substance, & three in person Father, Sonne, and holy Ghost, who by his almighty power and wisdom, hath not onely of nothing created heauen and earth and all thinges therein contained, and men after his owne Image that he might in him be glorified: but also by his sacredly powdred governeth, mayntayneth, and preserveth the same, according to the purpose of his will.

I beleue also and confesse: Jesus Christ the

the onely Saviour and Messiah, who being equall with God made himselfe of no reparation, but took on him the shape of a servant and became man in all things like unto vs except sinne, to assure vs of mercy and forgiveness. For when through our father Adams transgression, we were become children of perdition, there was no means to bring vs from the poyke of sinne and damnation, but onely Jesus Christ our Lord, who geuing vs that by grace which was his by nature, made vs thow sayth, the children of God, who whē that fulnes of tyme was come, was concerted by the power of the holy Ghost, borne of the Virgin Mary (according to the flesh) and preached in earth the gospell of salvation till at length by ransomy of the priestes, he was guiltles condemned vnder Pontius Pilate, then president of Iury, & most scandalously hanged on the Crosse betwene two theues as a notorious trespasser, where taking vpon him the punishment of our finnes, hee deliuered vs from the curle of the law.

And forasmuch as he being onely God could not feele death, neither being onely man could he overcome death, he toynded both together and suffered his humanity to be punished in most cruell death, feeling in him selfe pangs & severe iudgements of God enen as he had bene in extreme tormentes of hell, & therefore cryed with a loud voyce: my God my God why hast thou forsaken me? Thus of his mercy without compulsion, he offered by himselfe as the onely sacrifice to purge the finnes of all the world, so that all other sacrifices for sinne are blasphemous & derogate from the sufficiency hereof. Which death, albeit it did insufficiently reconcile vs to God, yet the scriptures commonly do ascribe our regeneration to his resurrection. For as by rising againe from the graue the 3. day he conquered death: euen so the victory of our faith standeth in his resurrection, & therefore without the one, we cannot feele the benefites of the other. For as by his death sin was taken away, so our righteousness was restored by his resurrection. And because he would accomplish all things, & take possession for vs in his kingdome, hee ascended into heauen to enlarge the same kingdome, by the abundant power of his Spirit: by whome wee are now assured of his continual intercession towards God the father for vs.

And although he be in heauen as touching his corporal presence where the father hath now set him at his right hand, committing vnto him the administration of all things as well in heauen above, as in earth beneath: yet is he present with vs his members eue to the end of the world in preserving & governing vs with his effectual power and grace, who when all things are fulfilled, which god hath spoken by the mouth of all his Prophets since the world began, will come in the same visible form in the which he ascended with an unspeakable maiesty, power, & company, to elect the lambes from the Goates, to cleare from the reprobates. So that none whether he be alive or dead before, shall escape his iudgement.

Moreover I beleue and confesse the holy Ghost, God equall with the father and the sonne, who regenerateth & sanctifieth vs, ruleth and guideth vs vnto all truth, presiding most assuredly in our consciences that wee be the children of God, by which to Jesus Christ, & fellow heires with him of life everlasting: yet notwithstanding it is not sufficient to beleue that God is omnipotent & mercifull, that Christ hath made satisfactiō, or that the holy ghost hath his power and effect, except we doe apply the same benefites to vs which are Gods elects.

I beleue therefore and confesse one holy Church, which as members of Iesus Christ the only head thereof, consent in faith, hope, and charitie, vnto the giftes of God whether they be temporall or spirituall, to the poynte and furtherance of the same, which Church is not seene to mans eye, but onely knowne to God, who of the lost sonnes of Adam, hath ordained some as vessels of wrath to damnation, and hath chosen others as vessels of his mercy to bee saued: the which in due time hee calleth to integrity of life and godly conuersation, to make them a glorious Church in himselfe.

But that Church which is visible and seene to the eye, hath three tokens & marks whereby it may be known. First the word of God contained in the olde and new Testament, which as it is about the anotherty of the same Church, and onely sufficient to instruct vs in all things concerning salvation: so is it left for all degrees of men to read and understand. For without this word, neither Church, Concill, or Decree can establish any poynt touching salvation. The second is 7 holy Sacraments, to witte of Baptisme, and the Lodes supper, which Sacramentes Christ hath left vnto vs as holy signes and seales of Gods promises. For as by Baptisme once receiued, is signified that we (as wel infants as others of age and discretion) being strangers from God by original sinne, are receiued into his family and congregation, with full assurance, that although this root of sinne lye hid in vs, yet to the elect it shall not be imputed: So the supper declareth God as a most pious father, doth not onely feed our bodies: but also spiritually nourisheth our soules with the graces and benefites of Iesus Christ (which the scripture calleth eating of his flesh, and drinking of his blood) neither must wee in the administration of these sacramentes follow mans fantasy, but as Christ himselfe hath ordained, so must they be ministered, and by such as by ordinary vocation are therunto called. Therefore whosoener receiveth and worshippeth these sacramentes, or contracteth with them in time and place, procureth himselfe damnation.

The third marke of this Church is Ecclesiasticall discipline, which standeth in admonition and correction of faultes. The small end whereof is excommunication by the consent of the Church determined, if the offender be obstinate. And besides this Ecclesiasticall discipline I acknowledge to belong to this Church a palatish Magistrate, who ministereth to every man iustice, defend-

ding

ding the good and punishing the euill. To consider in creatures, & trust in our owne
whom we must render honor & obedience in imaginatio. The punishment whereof ale
al things which are not contrary to the word though God oftentimes deferrith in this
of god. And as Moyses, Ezechias, Josias life, yet after the generall resurrection when
& other good rulers purged the Church of our soules and bodies shall rise agayne to
god for supersticio & Idolatry, so the defence immortallitie they shall bee damned for
Christ's Church appertainer to christe quencheable fire, & then we which haue for
Magistrates against all Idolaters is here: taken all mans wisdoms to cleane vnc
rites, as Papists, Anabaptists, with such Christ shall heare the ioyfull voyce: Come
like kings of Antichrist, to root out all doe: ye blessed of my father inherit the king
dome of heuile & min, as the Masse, pur- dome prepared for you from the beginning
gatory, Limbus Patrum, prayers to saints, & of the world: and lo shall goe triumphing
for dead, freewill, distinction of meats, ap- with him in body & soule to remaine euer
parell & dayes, bowes of single life, preience lastingly in glory where wee shall see God
of Idoll seruice, mans merites, with such face to face, and shall no more need to in
ferre, which draw vs from the Societie of strict one an other: we shall all know him
Christes Church, wherein standeth onely from the highest to the lowest. To whom
reimission of sinnes purchased by Christ with the soules & the holy ghost be al praise
bloud to all them that beleue, whether they honoz and glory now and euer. So be it.
be Jewes or Gentiles and lead vs to baine

F I N I S.



A Table for the number of the whole Psalmes,
and also in what leafe you may find
euery of them.

| Psalm. | Folio. | Psalm. | Folio. | Psalm. | Folio. |
|------------------------|--------|------------------------|--------|-----------------------|--------|
| A. | | 67 Haue mercy on vs. | 37 | 130 Lord to thee. | 81 |
| 30 All laud and. | 15 | 73 How euer it be. | 42 | 140 Lord saue me. | 86 |
| 49 All people dar. | 26 | 84 How pleasaunt. | 50 | 143 Lord heare my. | 87 |
| 78 Attend my peo. | 44 | 91 He that with in. | 55 | M. | |
| 82 Amid the please. | 49 | I. | | 23 My shepheard is. | 12 |
| 100 All people that. | 59 | 5 Incline thine eares. | 2 | 45 My hart doth. | 14 |
| B. | | 11 I trust in God how. | 5 | 62 My soule to God. | 35 |
| 11 We light & glad. | 43 | 30 In trouble and. | 9 | 71 My Lord my. | 40 |
| 119 Blessed are they. | 72 | 25 I lift my hart. | 12 | 103 My soule geue. | 66 |
| 128 Blessed art thou. | 81 | 34 I will geue laud. | 17 | 104 My soule praise. | 85 |
| 134 Behold and haue. | 79 | 39 I sayd, I will. | 21 | 146 My soule praise. | 96 |
| 143 Before the Lord. | 87 | 40 I wayted long. | 22 | N. | |
| 144 Bless be the Lord. | 87 | 43 Judge and reuenge. | 23 | 115 Not vnto vs. | 78 |
| D. | | 77 I with my voyce. | 44 | 124 Now Isteill. | 79 |
| 83 Do not O God. | 43 | 91 It is a thyng. | 55 | O. | |
| E. | | 100 In God the Lord. | 64 | 1 O Lord howare. | 2 |
| 117 Except the Lord. | 81 | 101 I mercy will and. | 65 | 4 O God that art. | 3 |
| G. | | 109 In speechles sil. | 74 | 7 O Lord my God. | 3 |
| 39 Gene to the Lord. | 14 | 116 I loue the Lord. | 71 | 8 O God our Lord. | 3 |
| 37 Bridge not to see. | 19 | 120 In trouble and. | 78 | 19 O Lord with in. | 6 |
| 48 Great is the Lord. | 25 | 121 I lift myne eyes. | 78 | 17 O Lord geue eare. | 8 |
| 54 God saue me for. | 31 | 122 I did in hart. | 78 | 18 O God my strength. | 8 |
| 105 Gene prayle vs. | 63 | L. | | 21 O Lord how ioy. | 10 |
| 107 Gene thankes. | 66 | 6 Lord in thy wrath. | 2 | 22 O God my God. | 10 |
| 148 Gene laud vnto. | 99 | 16 Lord keepe me. | 6 | 31 O Lord I pur. | 15 |
| H. | | 26 Lord be my iudge. | 13 | 44 Our eares haue. | 13 |
| 13 Helpe Lord for. | 5 | 35 Lord plead my. | 18 | 51 O Lord consider. | 29 |
| 31 How long wilt. | 5 | 42 Like as the hart. | 23 | 55 O God geue eare. | 31 |
| 11 Haue mercy on. | 29 | 68 Let God arise. | 37 | 60 O Lord thou. | 34 |
| 56 Haue mercy Lord. | 31 | 73 Lord geue thy. | 41 | 63 O God my God. | 15 |
| | | 86 Lord how thin? | 51 | 64 O Lord vnto my. | 36 |
| | | 88 Lord God of. | 51 | 70 O God to me. | 40 |
| | | | 52 | 79 O Lord the Gen. | 47 |

| Psalm. | Folio. | Psalm. | Folio. | Psalm. | Folio. |
|-------------------------|--------|-------------------------|--------|-----------------------------|--------|
| 94 O Lord thou. | 61 | 115 Such as in God. | 70 | 99 The Lord reigns. | 68 |
| 95 O come let vs. | 62 | 149 Sing ye vnto. | 90 | 100 The Lord doth sing. | 76 |
| 98 O sing ye now. | 63 | T. | | 101 The Lord is bless. | 76 |
| 101 O heare my prayer. | 65 | 1 The man is bless. | 1 | 102 Thou art. | 80 |
| 108 O Lord my hart. | 73 | 14 There is no God. | 6 | 103 The Lord will I praise. | 81 |
| 117 O all ye nations. | 71 | 9 The heavens end. | 9 | 145 The Lord will I laud. | 88 |
| 118 O geue ye thanks. | 71 | 13 The Lord is onely. | 11 | Y. | |
| 119 O Lord let my. | 85 | 24 The earth is all. | 12 | 75 Unto thee God. | 44 |
| 123 O Lord that hea. | 79 | 27 The Lord is doct. | 13 | W. | |
| 129 Oft they now. | 81 | 28 Thou art, O Lord. | 14 | Why did the Gen. | 1 |
| 131 O Lord I am not. | 82 | 22 The man is bless. | 16 | Why haue and. | 3 |
| 133 O how happy a. | 82 | 26 The wicked with. | 19 | What is the. | 4 |
| 135 O praise the Lord. | 83 | 141 The man is bless. | 22 | Why doest thou. | 30 |
| 139 O Lord thou hast. | 85 | 146 The Lord is our. | 25 | Why art thou. | 43 |
| 141 O Lord vpon. | 86 | 20 The mighty God. | 17 | With hart I do. | 75 |
| P. | | 50 The God of Gods. | 18 | When I saw thy. | 76 |
| 38 Wnt me not to. | 20 | 53 The foolish man. | 18 | When thou wast. | 19 |
| 106 Praise ye the Lord. | 84 | 57 Take pittie for thy. | 23 | Y. | |
| 136 Praise ye the Lord. | 89 | 65 Thy praise alone. | 26 | Ye righteous in. | 16 |
| 147 Praise ye the Lord. | 97 | 78 To all that now. | 46 | Ye people all in. | 113 |
| R. | | 80 Thou heardst that. | 48 | Ye rulers which. | 11 |
| 61 Regard O Lord. | 14 | 85 Thou hast bene. | 51 | Ye man on earth. | 16 |
| 112 Remember this. | 82 | 87 That Citty shall. | 53 | Ye children. | 78 |
| S. | | 89 To sing the. | 53 | Yehid vnto God. | 90 |
| 53 Send ayde and succ. | 33 | 90 Thou Lord hast. | 54 | | |
| 96 Sing ye with. | 62 | 93 The Lord as. | 61 | | |
| 99 Same me O God. | 89 | 97 The Lord doth. | 63 | | |

M^r. Rob^t. Giffen



¶ These ye shall haue in the
begynnyng of the Booke.

Veni Creator spiritus.
Venite exultemus.
Te Deum laudamus.
The song of the three children.
Benedictus.
Magnificat anima mea.
Nunc dimittis.
The humble sute of a sinner.
Quicunque vult.
The Lamentation of a sinner.
The Pater noster.
The Commandments.

¶ These follow after
the Psalmes.

Praise the Lord.
Behold now geue.
Attend my people.
Our father which.
All my beleefe and.
Come holy spirit.
Geue peace in these.
O Lord in thee is all.
The Lord be thanked.
Preferre vs Lord.
And certayne godly prayers.



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